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LEARNING ABOUT 'TWO IMMIGRANT FAMILIES' EDUCATIONAL EXPERIENCES
AND EDUCATIONAL NEEDS FOR CULTURAL TRANSMISSION FROM
TRIGENERATIONAL FAMILY STORYTELLING

by

KIMVY VU CALPITO

A DISSERTATION

Presented to the Faculty of the University of the Incarnate Word
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

UNIVERSITY OF THE INCARNATE WORD

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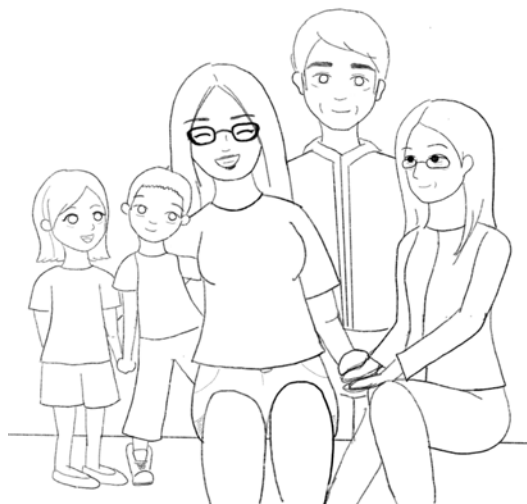
my husband, JanRay Agustin Calpito, and

our children, Charlotte Vu Calpito & Jonathan Vu Calpito.

This research is for you. I love you all so much.

Kimvy Vu Calpito

DEDICATION



for my family

cho gia đinh

para sa aking pamilya

para mi familia

LEARNING ABOUT TWO IMMIGRANT FAMILIES' EDUCATIONAL EXPERIENCES
AND EDUCATIONAL NEEDS FOR CULTURAL TRANSMISSION FROM
TRIGENERATIONAL FAMILY STORYTELLING

Kimvy Vu Calpito, PhD

University of the Incarnate Word, 2020

It is estimated that approximately one-third of children in the United States will be raised in immigrant families (Feliciano & Lanuza, 2017). Due to generational gaps and language mismatches from acculturation, immigrant family members tend to have difficulty communicating and interacting with one another (Buckingham & Brodsky, 2015; Ng, He, & Loong, 2004; Simes & Pietka-Nykaza, 2015). The researcher experienced similar challenges growing up, which led to her interest in studying how cultural differences among family members impact their dynamics. This research is important because it pertains to a large and growing group in our community as well as the researcher's own understanding of her family relationships.

This research can help immigrant families or professionals who work with this population by providing insight about two families' experiences and what they deem important. The purpose of this dissertation was to explore education and cultural transmission, or the preservation of heritage cultures and passing it on to future generations, from the perspectives of two immigrant families and their trigenerational family stories (Mchitarjan & Reizenzein, 2014). This dissertation answered the following research questions:

- What happens when two immigrant families participate in trigenerational family storytelling?
- How does education and cultural transmission emerge in trigenerational family storytelling?

for two immigrant families?

- How does the researcher reflect on these immigrant families' stories of education and cultural transmission?

An autoethnographic comparative case study was implemented for this study. The two cases were “Family A”, a Vietnamese-Khmer-American family, and “Family B”, a Mexican-American family, during trigenational family storytelling. The researcher conducted group observations and follow-up individual interviews to collect data. Then, thematic analysis was used to find themes within the two cases.

The researcher used a combination of the participants' stories, the participants' interview responses, her stories of comparable experiences, and the theory of cultural transmission in minorities to gather conclusions (Mchitarjan & Reizenzein, 2014). Education was the most discussed subject for both families, implying its importance to these two immigrant families. For example, Family A immigrated from Vietnam to give the future generations in their family the opportunity to receive education. On the other hand, the opportunity for an education was taken away when Family B immigrated from Mexico.

Family A used the activity to catch up with the youngest participating family member about school, to remember loved ones, and to jokingly discuss their language barriers. Family B used the activity to gain understanding with one another as well as discuss the generational changes in their family and motherhood. Ultimately, Family A and Family B used the activity of trigenational family storytelling as a method of cultural transmission by sharing information about their educational experiences, cultural-transmission motives, and threats to cultural transmission (Mchitarjan & Reizenzein, 2014).

The researcher reflected on this study in her roles as a researcher, educator, and an immigrant family member to make meaning of the findings in different perspectives as well as to

make research appealing to multiple audiences, which included creating a children's book (Adams & Manning, 2015). The researcher learned to consider cultural norms of participants during the research process, utilizing family stories in the classroom to learn about students and their families, and the importance of spending trigenerational family time. The researcher encourages others to take the time to listen to family stories because the intergenerational learning outcomes may outweigh cultural differences. These considerations will be useful when working with immigrant families or creating resources to support this population.

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Chapter 1: Cultural Differences in Immigrant Families

“Many culture researchers have had a set of personal experiences in other cultures and want to make sense out of them” (Brislin, 2009, p. 379). It was not until I read this in a textbook that I realized I was pursuing higher education to answer questions I had growing up. Ever since I can remember, my parents spoke to me in Vietnamese, and I responded to them in English. As a child, I simply thought ‘this is just how it is’. Now, as an adult and a mother, I started thinking more about my family dynamics and the future of my family. Growing up, it was difficult for me to build relationships with people who prefer to speak Vietnamese. It still is difficult because I cannot fully articulate what I want to say in Vietnamese and vice versa. While my parents understand most of the things I tell them in English, it can be hard to explain details to them.

Looking back, I realized I started the habit of avoiding in-depth conversations with my parents to avoid confusion or frustration, but I had much more to say. It becomes more challenging to communicate with extended family members or people in the local Vietnamese community. For example, most of my conversations at church or at my parents’ gatherings end up like this:

Me: Chào cô. Cô khỏe không? (Hi, how are you?)

Them: Dạ, cô khỏe. Hai con nhiều tuổi? (Yes, I’m good. How old are your children now?)

Me: Con gái năm tuổi và con trai bốn tuổi. (shortened version of: My daughter is 5, and my son is 4.)

Them: Wow. Nhanh quá. (Wow. Time flies.)

Me: Dạ, cảm ơn... Bye, cô! (Yes, thank you. [long pause] Bye!)

Them: Bye con. (Bye.)

I speak Vietnamese in phrases rather than in full thoughts, so conversations and relationships usually feel like they are at a surface level. Even if I wanted to say anything else to initiate longer

conversations, I do not have enough Vietnamese speaking skills for the other person to understand me without having my parents' help. This is a community I grew up around, yet I cannot have in-depth or complete conversations with the people in my community. Thus, I am not close to most of the adults I have known since childhood. However, I still feel a sense of belonging and community with these people because of our history and their relationships with my parents. I just wish I could share more with them.

I started thinking more about this issue, the available resources that could help, and how ineffective these resources are. For instance, there are volunteer-led language classes at the local church, but they are geared towards children and learning about phonics. There are phone apps and websites, but they do not teach languages at the personable, conversational level I need. Instead, my mom purposefully talks to my sisters and me in Vietnamese. She says she does it so we can practice our language skills, and she encourages my dad to do the same. However, we are not learning anything new because my sisters and I repeat the same words and have the same conversations with her. (I'm sorry, Mẹ! I love you!)

While it is not a pressing dilemma because I have been used to this dynamic for many years, it is interesting to think about. For the most part, I think my parents, sisters, and I do a good job with communicating with each other by getting straight to the point in conversations. However, there are times when I find myself wanting more, which turned my original mentality of "this is just how it is" into "I want to do something with it". My conversations with my parents and people in the local Vietnamese community are too familiar and routine now, so I wanted to see how other immigrant families communicated together in the hopes to learn something new.

My experiences led me to my decisions of how I wanted to develop this research. I wanted to explore intergenerational relationships through intentional communication. I thought the communication mechanism of family storytelling was a good vantage point to show real glimpses

into the lives of immigrant families, while providing background context about themselves. I conducted this research to give myself clarity that I have not received before. On a larger scale, this was also my way of giving back to my community and gather information that could help others in similar situations.

Research Focus

Following literature about immigrant families, I was inspired to conduct research about immigrant families to identify ways to support this population and focus on their strengths rather than solely identifying their issues (Ng et al., 2004; Usita & Bliesner, 2002). Ng et al., who I adapted the term “trigenerational” from, found that communication brokering, or the facilitation and interpretation of dialogue between people, helped immigrant families overcome common challenges from generational gaps and linguistic mismatches (2004). This is true in my family. I am occasionally the communication broker for my children when they talk to my parents, and my parents do this for me when I need help speaking to anyone in Vietnamese.

Furthermore, research suggests that generational gaps and linguistic mismatches in families can cause challenges, such as the loss of parental authority from differing acculturation levels, parent/children frustration from the inability to express complete ideas to each other, and/or the lack of community support to increase positive self-identities in a diverse society (Usita & Bliezner, 2002). These are all things I have experienced growing up, but what does this mean? To me, it means to explore this social phenomenon from other perspectives to learn more about it.

Ng et al. (2004) encouraged researchers to “understand the positive dynamics of intergenerational communication rather than to over-problematize negative aspects of communication between younger and older persons” (p. 461). Yes, there are cultural differences within my family, and it may be difficult to talk to each other at times, but I also think about my family’s strengths. My parents still try to listen to what I am saying even if they do not understand it

right away. For example, my mom asks me how unfamiliar English words are spelled, so she can learn more. My parents encouraged me to keep going to school, which ultimately motivated me to earn a doctorate degree. And while we did not always see eye to eye when I was younger due to cultural differences, my parents are very good to my children. It reminds me of the phrase “you have to take the good with the bad” or, better yet, “the good outweighs the bad”. Therefore, I wanted to conduct my research with that frame of mind. Therefore, with the participants of this study, I did account for their challenges, such as linguistic mismatches or lack of community support, but I also focused on the content of their stories and why they wanted to share them within their families. This approach points toward how their stories reflect what is important to them and, possibly, other immigrant families.

My dissertation research is about what I learned from two trigenerational immigrant families, meaning people who were foreign-born and now living in the United States, as well as their family members across 3 generations (Ng et al., 2004). I wanted to see what emerged when people from 3 different generations in the same immigrant family purposefully got together and talked to each other.

The two participating family groups in this research were identified as “Family A” and “Family B” for this dissertation. Family A is a Vietnamese-Khmer-American family; and Family B is a Mexican-American family. Using the research method of autoethnographic comparative case study, I observed two cases of trigenerational immigrant family storytelling (Adams & Manning, 2015; Creswell, 2014). This approach appealed to me because it gave me the opportunity me to learn from my experiences in correlation with other people’s experiences: “Autoethnography helps researchers achieve an understanding of their lives and their circumstances not just through studying others but also through deep reflection of the self as a social person (Adams & Manning, 2015, p. 351). To me, there is a sense of comfort in that. Instead of thinking “this is just how it is”, I can be

reflexive, or the “process of accounting for personal perspectives and positionalities (e.g., age, race, ability) and engaging in rigorous and honest self-critique to explore and interrogate sociocultural forces and discursive practices that shape personal experience”, and think about what else these experiences can mean (Adams & Manning, 2015, p. 352).

I also selected this approach because not all immigrant families or professionals who work with immigrant families are familiar with academic research: “autoethnographies emphasize storytelling as narrative voice... in an effort to appeal to nonacademic audiences” (Adams & Manning, 2015, p. 353). As for the participants of this study, family storytelling would allow them to be more comfortable with the research process and show glimpses into their family lives. It is also an effective research mechanism to understand cultural norms and family contexts (Huisman, 2014). Thinking about immigrant families, including my own family, I wanted to conduct and organize my research in a way that readers could understand. To include different ages and the entrepreneurial aspect of my doctoral program concentration, International Education and Entrepreneurship, I am in the process of writing a children’s book loosely based on my dissertation to share my research with more audiences (see Appendix N). Figure 1 shows an an early sketch for the book, drawn by my sister, Anvy Thai Vu:



Figure 1. Children’s book illustration.

Seeing an intergenerational immigrant family portrayed in a children’s book could help immigrant families feel empowered and represented in the United States. The data in this dissertation also represents immigrant families in multiple perspectives. The participants are from a

large age range from young adolescence to 70 years of age. In addition, there were multiple family member, researcher, and translator perspectives involved, which can show the heterogeneity and diversity within immigrant families.

Overall, I wanted to use my research to give back to my family, community, and the readers who are interested in learning about immigrant families. This dissertation can contribute to existing international education through the consideration of how two immigrant families in the United States value education and cultural transmission, which will be elaborated and explained in Chapters 4 and 5 of this dissertation. In a general sense, readers of this research can benefit by wanting to learn more about their own family stories and spend more family time together after reading other immigrant families' stories. Lastly, I hope this research can help readers find common ground with other immigrant families as well as provide data to create resources for them.

Purpose Statement

The purpose of this dissertation was to explore education and cultural transmission from the perspectives of two immigrant families and their trigenerational family stories.

Research Questions

This dissertation answered the following research questions:

- What happened when two immigrant families participated in trigenerational family storytelling?
- How did education and cultural transmission emerge in trigenerational family storytelling for two immigrant families?
- How did the researcher reflect on these immigrant families' stories of education and cultural transmission?

Problem Statement

The immigrant population, or foreign-born people, living in the United States is large.

Immigrants currently make up 13.6% of our population, and this subpopulation continues to grow (Radford, 2019). Learning about others in a diverse world is beneficial in terms of building rapport, maintaining relationships, and reducing conflict (Hisrich, 2012). Accepting cultural differences between people in professional settings is encouraged, yet it is not always recognized in families until the cultural differences become problematic (Hisrich, 2012; Sherry & Ornstein, 2014).

The common cultural differences in immigrant families are generational gaps and language mismatches, which can lead immigrant family members to “talk to one another infrequently, have little to talk about, or not fully understanding what is said”, especially between grandparents and grandchildren (Ng et al., 2004, p. 452). The second generation, in between the grandparents and grandchildren, end up becoming bridges for their families. However, without intervention, it can be difficult for some immigrant family members to find common ground, which creates underlying tension or moments of discomfort (Bolden, 2014; Sherry & Ornstein, 2014).

Research about immigrant families is not always accessible to immigrant families who are not in academia. For example, I did not receive any information or guidance about growing up in an immigrant family when I was growing up. I had to look for the information as an adult college student. Shouldn't information about this population be given to them in a way that is easy to find and understand? This leads to the problem of not having many resources that could have helped my family or me growing up. However, I think we did the best we could. Research calls this resiliency, or the "ability to withstand and rebound from disruptive life challenges", and it is a common topic in immigrant family research (Buckingham & Brodsky, 2015, p. 144). I started to question if immigrant families are resilient because they had to be, and there was no other choice.

As a family, we figured it out for the most part, but it did impact our familial relationships. For example, we can be in the same room for hours, but interact through short, transactional conversations. It was just easier that way. It had to get to a certain level of frustration for me to

explore why this happened in my family. I found some answers by reading research about the different levels of acculturation in immigrant families, a process that occurs when groups come into contact and possibly change their practices (see Chapter 2), but I wish this information was more mainstream and given to me at a younger age (Buckingham & Brodsky, 2015). While language mismatches are the big cultural difference in my family, I wanted to learn about other immigrant families.

Researching immigrant families is considered “the strategic research site for understanding the dynamics of immigrant flows” (Landale, Oropesa, & Noah, 2014, p. 24). Moreover, researching multiple generations and relationships within immigrant families has been “proven a useful framework of analysis when examining the everyday practices within families” (Sime & Pietka-Nykaza, 2015, p. 209). It was useful in my research because I gathered information that I would not have gotten if I interviewed immigrant family members individually. In addition, existing research about the immigrant population “ignores the impact of individual and contextual factors... overlooking a potential system of complex relations and multifaceted gap” (Buckingham & Brodsky, 2015, p. 144). This called for the need to include multiple generations and perspectives to effectively study how multidimensional immigrant families are and to hear to what immigrant families want to say.

After observing two cases of trigenerational immigrant family storytelling, there was a common theme in the data: education. For example, like my family, Family A did not share long, in-depth stories during their 25-minute long family storytelling observation. The way they communicated was through short conversations, usually involving two generations rather than all three. There were only a few times A1, A2, and A3 talked together, and all these instances revolved around education or language:

Family A, trigenerational communication, example 1:

A1 [in Vietnamese]: Is he going to school tomorrow?

A2: You go to school tomorrow, right?

A3: Yeah, I'm going to school tomorrow.

Family A, trigenerational communication, example 2:

A1 [in Vietnamese]: You could bring him along, so he could to study there.

A2: You would go?

A3: Uhh, I don't know.

A1 [in Vietnamese]: Bring him to study there. Teach him. Let him learn.

Family A, trigenerational communication, example 3:

A1 [in Vietnamese]: 3. 4...

A2 [in Vietnamese]: 4. 5. 6. 7. 8. 9. 10. 11...

A3 [in Vietnamese]: 3. 4. 5. 6. 7. 8. 9. 10. 11...

A2: Oh, you still have a good accent!

On the other hand, Family B communicated together more and had longer conversations in their 36-minute long family storytelling observation. However, their conversations also revolved around education and language:

Family B, trigenerational communication, example 1:

B3: I feel like when I go over there, all I hear is Spanish... I can't even remember a time when I've heard Aunt [name] talk Spanish.

B2: I think she thinks she's white, so... [laughs] You know.

B3: [laughs] No, she does speak it.

Family B, trigenerational communication, example 2:

B1: I still have 1 of my tests in chemistry that I scored 96 or 97. I still have it. One day, I'll show it to you, but that's what I was good at... chemistry and physics.

B3: I didn't like it at all. I love reading, writing... maybe math, but not science.

B2: I like science and math, too. They were my favorite subjects.

Family B, trigenerational communication, example 3:

B1: Keep going on to school. It's a sacrifice because you have your son, but just humble yourself. God will – drop on your knees and just ask Him to help you live - put it in his hand, and He will.

B3: All I heard from my parents was school.

B2: [laughs] When you were in the womb, we were talking about school.

This common theme of education can be divided into two categories: experiences and cultural transmission, or passing on culture to future generations of families (Mchitarjan & Reizenzein, 2014). In Family A's and Family B's stories, they shared a variety of educational experiences, such as memories of being in school, the inability to go to school, and why education is important to them. Their stories also reflected their motives and attempts to maintain culture in their families, which is further explained in Chapter 4.

I used Mchitarjan & Reizenzein's theory of cultural transmission in minorities to understand the common themes in my data. This theory assumes the following:

1. Immigrants desire cultural transmission: Minority (linguistic, cultural, ethnic or religious) groups want to maintain their heritage cultures in majority culture environments and pass it on to their offspring.
2. Immigrants need education to achieve cultural transmission: Minority groups pursue their own educational activities towards cultural transmission. Based on their successes or failures, they depend on education in the majority culture (Mchitarjan & Reizenzein, 2014).

The theory of cultural transmission in minorities proposes that the endeavors of immigrant families for cultural transmission should be supported by the majority culture. However, in the cases of Family A and Family B, they were not supported enough.

Limitations

One of my dissertation committee members, the late Dr. Philip E. Lampe, suggested the consideration of the Hawthorne effect. The Hawthorne effect is the awareness research participants have of the researcher and the consequential changes in their natural behavior while being studied (McCambridge, Witton, & Elbourne, 2014). I acknowledge that Family A and Family B could have changed the way they usually speak or act with their family members because they knew I was there observing them. It is possible that the participants could have purposely limited the information they shared about their family in front of me. However, I still believe that the data is authentic, or very close to being authentic, because I did not give the participants strict parameters on what their family stories should be about. I was not looking for specific information from them, resulting in the families speaking for themselves unless they asked me for assistance.

This research is a representation of two specific immigrant families, Family A and Family B, as well as my self-reflections. Per Dr. Philip E. Lampe's suggestion, I focused on two families to get a bigger data set and understand multiple perspectives in immigrant families than if I just focused on my own family or one immigrant family. While the findings of this dissertation cannot be completely generalized to every immigrant family because families are unique in nature, Family A's and Family B's stories represent lived experiences as minorities in a majority culture, how culture have changed three generations, and the implications of the two: "Although individual narratives may have their limits in terms of generalizability, they succeed in revealing details and conveying realities with a scope, precision, and level of detail that standard academic analyses simply cannot match" (Campbell, 2012 p. 1050). Studying two immigrant families gave me information to compare and

contrast different factors between families, such as experiences, challenges, and values. This comparison of families helped me learn more about myself, informed my inquiry about the immigrant family population, and highlighted areas immigrant families value and need support with.

Key Terms

- Autoethnography: a research method of writing about the self to provide first-person details of culture (Adams & Manning, 2015)
- Case Study: the analysis of an activity, process, or group of people (Creswell, 2014)
- Communication brokering: the facilitation and interpretation of dialogue between people (Ng et al., 2004)
- Culture: the shared experiences of people, based on race/ethnicity, religion, social class, language, disability, sexual orientation, age, and/or gender (American Evaluation Association, 2011; Kocoglu Meek, 2017)
- Cultural Transmission: passing on culture to future generations of families (Mchitarjan & Reizenzein, 2015)
- Family Storytelling: narratives about influential events, co-constructed by family members (Starkweather, 2012)
- Immigration: the act or process of moving from one country to another (alternative word: migration)
- Intergenerational learning: the intentional and unintentional learning activities and exchange of experiences among generations, such as the frequency of contact and communication; the intensity of relations between three generations; and the transmission of values and reciprocal learning in the family (Jelenc Krašovec & Kump, 2014).

- Resiliency: the ability to withstand and rebound from disruptive life challenges (Buckingham & Brodsky, 2015)
- Trigenerational: involving three different generations (Ng et al., 2004).

Chapter 2: The Literature Review

The second chapter of this dissertation will explain *why* I conducted research about immigrant families and their stories. This chapter will also consist of information about my research topic area and the existing literature that led me to my research method and analysis.

Researcher's Experiences

The first reason why I am doing this research is to better understand the phenomenon I am living in as an immigrant family member. In a doctoral class, during a lesson about cross-cultural communication, I learned about cross-cultural communication. Cross-cultural communication is the concept of recognizing cultural differences between the person I am trying to build a professional relationship with and myself (Novinger, 2001). This approach can reduce miscommunication or conflict as well as increase co-existence and respect among people. I started to think about this concept in my own family.

I specifically thought about the time I visited my grandfather in Vietnam a few years ago. This was the first time seeing him since I was a child. As he told my sister and I stories about our parents, I remembered thinking how unfortunate it was that I could only understand a few words of what he was saying. Regardless, I just stood there quietly listening to him until he was done. I realized that I could not effectively talk to him without a translator. This was one of the very few opportunities I had to spend time with a grandparent, but I was unable to really talk to him. I also thought about the only time that my daughter met my grandmother. This was a rare and special opportunity, but all they could do was greet each other. Thinking about my own family turned into curiosity about other immigrant families.

I went to existing literature to learn how others talked to their grandparents and what their interactions between three generations are like. However, research about immigrant families is primarily based on the relationships between two generations or among similar racial groups. For

example, here is a brief overview of relevant studies, in order from the most recent to oldest publications:

- Kaveh (2018) surveyed 18 Persian American families about bilingualism, “a rare phenomenon in the second generation of immigrants in the United States, because the majority become English-dominant or English monolingual by the onset of adulthood for their children”, and their family language practices (p. 444).
- Buckingham & Brodsky (2015) studied two two-generation Salvadoran American families to understand gaps due to acculturation, “a process that occurs when groups come into contact and possibly change their practices”, and family resilience, “the ability for a family to withstand and rebound from disruptive life challenges” after migration (p. 144; Walsh, 2013).
- Sime & Pietka-Nykaza (2015) conducted research on 18 two-generation Polish families living in Scotland about parent/child acculturation and their co-constructed learning interactions.
- Landale et al. (2014) did a longitudinal study on 1,101 preschool children born in Mexico and their parents to understand their living arrangements and the impact of immigration on early childhood development.
- Sherry & Ornstein (2014) explored the relationship challenges in immigrant families with two clinical cases in a therapy setting: (1) an Indian American teenage daughter and mother; and (2) a Portuguese American adolescent son and mother.
- Ng et al. (2004) studied 18 Chinese families living in New Zealand to understand communication brokering as “adaptive conversation systems” to overcome generation gaps and linguistic mismatches in trigenerational communication.

Ng et al. (2004) was the only relevant “trigenerational” immigrant family study I found; however,

given its publication year, there is not much research available about immigrant families across three generations. For that reason, I was deliberate in wanting three generations to participate in my research and conducting research that appeals to nonacademic audiences:

The import of the findings above is to demonstrate how human groups, in this case trigenerational minority families, adapt rather than succumb to pressures from the macro-context. As such, the present study calls for researchers to understand the positive dynamics of intergenerational communication rather than to over-problematize negative aspects of communication between younger and older persons. (Ng et al., 2004, p. 460)

- Lastly, Usita & Bliesner (2002) interviewed 10 immigrant Japanese mothers and their daughters to learn about their parent/child relationships and language acculturation to determine family strengths.

My study adds to existing research because it explores immigrant families in a variety of meaningful ways, such as two immigrant families from different racial groups (Vietnamese-Khmer-American and Mexican-American, which are the largest immigrant subpopulations in the United States), three participating generations, and the research mechanism of family storytelling. This approach will provide glimpses into intergenerational immigrant family dynamics as well as open topics of discussion that are of value to them:

These stories are voiced to inform, educate, warn, and entertain. They have survived and they are the ones that tellers have chosen to repeat. Within the told stories are the untold ones—the gaps and silences that are sometimes louder than what is spoken. (Jerrybandan, 2018, p. 53)

Not only will researching immigrant families encourage more discussions about familial and cultural influences at home, but in school as well. “The challenges to family dynamics brought by migration should not be underestimated by educators” because of how important family is to child development, learning, and how they place themselves economically and socially as adults (Sime & Pietka-Nykaza, 2015, p. 220). The term “migration” is interchangeable with immigration in this study. Both terms mean the process or act of moving from one country to another country.

When developing this research, I knew I did not want to assume that cultural differences automatically meant something negative. For example, my parents and I usually cannot have complete in-depth conversations without pauses, repetition, or asking what words mean, but we still talk to each other and love one another. When my mom and I text each other, our routine is that I text her in English, and she texts me back in Vietnamese. The majority of the time I have to copy her texts into a translating website to figure out exactly what she is saying. It is what we are used to, and it is all we know.

Therefore, this dissertation started out as a project to simply see how other immigrant families interacted together and whether their cultural differences mattered in any way. During the cases of trigenerational immigrant family storytelling, I noticed how cultural differences caused miscommunication, the lack of communication, and different perspectives on upbringings. However, when asked about their cultural differences and overall family dynamics, the participants did not think they were relevant. Instead, the participants had the following viewpoints about it, some directly touching on cultural transmission:

- A1 [in Vietnamese]: There's no need to change our relationship because I'm old anyway. We just need to be together.
- A2: I guess, we're used to our dynamics already. I mean, if my nephew doesn't understand my mom, then I'll be the translator.
- A3: I'll try to learn Vietnamese and Khmer, so I can understand what they're saying, and I don't have to be confused.
- B1: If I had the choice to start all over again or turn back the hands of clock, I probably would have –instead of pushing somebody to go to school– gone myself. And select my time, so that I could spend more time with my grandchildren as they were little, so that they knew more about me and my children.

- B2: I'll tell you one, big takeaway for me –and I don't know how yet – is how do I continue to find a way to have my Mom and –even ever since I talked to you few weeks ago– even my Grandma... How do I go over there, have these conversations, hear their stories? So, I can preserve them and carry them on in my family.
- B3: I'd always want to be closer to my grandma, and I think this might have helped. I like that when we are together, most of the time, it's the three generations. I like it because I hear stories about when they were younger. If anything, I would just want us to try and see each other more, instead of text.

Participant interviews were conducted to clarify my observations of the cases, like the examples above, but it was the combination of existing literature and Family A's and Family B's stories that took this research project into the different direction.

Immigrants and Their Families

Large United States population. Immigrants make up a large portion of our American population. The Pew Research Center (2017) conducted a recent study finding that “the United States has more immigrants than any other country in the world” (Radford, 2019). In fact, “one of every five people in the U.S. is a first- or second- generation immigrant” (Buckingham & Brodsky, 2015, p. 143). Immigration “drives much of the growth and diversity in the United States population”, which is why immigration is “widely considered to be in the national interest, since it permits individuals to better themselves as it strengthens the United States” (Glick, 2010, p. 498; Martin, 2014).

Immigration regulations. According to the United States Citizenship and Immigrant Services (2012), Pew Research Center (2019) and Population Reference Bureau (2014), historically, there were no solid immigration regulations in place before the 1880s. Then, after the Civil War in 1875, the United States Supreme Court declared that immigration is a federal responsibility, causing

the immigration population to increase. Immigration population hit an all-time high in 1890, comprising of 14.8% of the entire United States population. Then, in the 1970s, there was a drop in the number of then-favored European immigrants and an increase in Latin American and Asian immigrants, which are now the largest immigrant subpopulations and the racial groups of my participants. Currently, the immigrant population in the United States is 13.6%, with approximately half of the immigrant population living in states of California, New York, and Texas, which is where this research was conducted.

Throughout United States history, there were many acts passed contributing to the progression of immigration regulations, such as:

- 1790: Naturalization Act
- 1798: Alien Friends Act
- 1798: Alien Enemies Act
- 1864: Immigration Act of 1864 (alternative name: Encourage Act)
- 1870: Immigration Act of 1870
- 1875: Immigration Act of 1875 (alternative names: Page Law or Asian Exclusion Act)
- 1882: Chinese Exclusion Act
- 1891: 1891 Immigration Act
- 1903: Immigration Act of 1903 (alternative name: Anarchist Exclusion Act)
- 1917: 1917 Immigrant Act (alternative name: Asiatic Barred Zone Act)
- 1921: 1921 Emergency Quota Act
- 1924: Labor Appropriation Act

- 1924: Immigration Act of 1924 (alternative names: 1924 National Origins Quota Act or Johnson-Reed Act)
- 1942: Bracero Agreement
- 1943: Magnuson Act (alternative name: Chinese Exclusion Repeal Act of 1943)
- 1952: Immigration and Nationality Act (alternative name: McCarran-Walter Act)
- 1953: Refugee Relief Act
- 1962: Migration and Refugee Assistance Act
- 1965: Immigration and Nationality Act (alternative name: Hart-Celler Act)
- 1975: Indochina Migration and Refugee Assistant Act
- 1976: Immigration and Nationality Act Amendments of 1976 and 1978
- 1980: The Refugee Act of 1980
- 1986: Immigration Reform and Control Act (alternative name: Simpson-Mazzoli Act)
- 1990: Immigration Act of 1990
- 1996: Illegal Immigration Reform and Immigrant Responsibility Act
- 2002: Enhanced Border Security and Visa Entry Reform Act
- 2002: Homeland Security Act
- 2006: Secure Fence Act
- 2012: Deferred Action for Childhood Arrivals (DACA)
- 2014: Deferred Action for Parents of Americans and Lawful Permanent Residents (DAPA) and DACA Program Expanded

Focusing on family-based immigration laws, it was the Immigration and Nationality Act, in 1965, that helped the government transition into “a new system favoring family reunification and skilled

immigrants, rather than country quota”, recognizing the “importance of family ties and family stability” (Abrams, 2007; Cohn, 2015; Glick, 2010, p. 499). Family reunification, or having family members in the same country together, was deemed important:

Family life is one of the fundamental pillars of our cultures and societies, and it largely impacts the protection and wellbeing of its individual members. As such, the right to family life and the principle of family unity are recognized and protected by several international legal instruments. (UNICEF, 2016)

Now, it is estimated that “by 2040, about one-third of U.S. children will be raised in immigrant families”, underlining the general need to study and support the immigrant family population (Feliciano & Lanuza, 2017, p. 211). My research is important because it pertains to a large, growing group in the country, my understanding of my family relationships, and my connections to the larger community.

Ecological systems theory. When I wrote the proposal for this dissertation, I used the conceptual framework of the ecological systems theory and acculturation to suggest that family members have cultural differences. The ecological systems theory assumes that family members are individuals who develop differently than their family members due to unique sets of experiences and environments (Bronfenbrenner, 1994). The different influencing environments consist of the microsystem, mesosystem, exosystem, macrosystem, and chronosystem, which are organized from the most personal to widely shared environments (Bronfenbrenner, 1994):

- **Microsystem:** Starting from childhood, the microsystem impacts individual development because of the direct experiences an individual has in their most immediate environments. These immediate environments consist of the home and school, emphasizing the importance of family and education at an early age.
- **Mesosystem:** The mesosystem is the connection between an individual’s microsystem environments. An example is when parents go to their child’s school. If there are strong

connections between microsystem environments, then human development is more positive. This can be difficult for immigrant parents who do not understand the language or processes used at their child's school.

- **Exosystem:** The exosystem is the connection of environments that the individual does not interact in, but can still affect them, such as parents' workplaces. If a parent works long hours and is not at home with their child, then the child is impacted, too.
- **Macrosystem:** The macrosystem is are the widely shared current overarching influences, such as educational, political, and economic systems, which correlates with the theory of cultural transmission and its assumption that the majority culture should help immigrant family members. Without the proper resources, an individual can have negative development.
- **Chronosystem:** Lastly, the chronosystem impacts individual development through changes in time and history, such as changes in family structures after immigration.

The ecological systems theory highlights the many external influences on an individual. For example, as individuals grow older and interact more in various environments, they will develop differently than their family members. This theory provides context about family dynamics by identifying the environments that contributed to relevant cultural differences within a family and recognizing that immigrant families are multifaceted rather than homogenous entities.

Acculturation. Acculturation is the process that people go through when adjusting from their country of origin to another country (Berry, 1994). The four different strategies to acculturation are separation, assimilation, integration, and marginalization:

- **Separation:** The individual maintains their culture of origin and rejects host culture.
- **Assimilation:** The individual replaces their culture of origin for host culture.
- **Integration:** The individual maintains their culture of origin and participates in host culture.

- **Marginalization:** The individual rejects both their culture of origin and host culture.

These acculturation strategies show how family members in an immigrant family can adjust to living in America differently than other family members, which emphasizes diversity in an immigrant family. For example, an individual in a younger generation of an immigrant family may adapt more towards the American culture because it is the society he or she is born into and accustomed to at a young age. However, American culture may not resonate with individuals of older generations because they were raised in their origin country (Kulu & Gonzelez, 2014). Acculturation is not only about psychologically adapting to living in another country as an individual, it also impacts the family. For example, acculturation can negatively impact family relationships because the various acculturation strategies can create differing language abilities and values within one family (Usita & Blieszner, 2002).

Language mismatches. The cultural difference of language among immigrant family members can cause conflict because of the perceived loss of parental authority, inability to express ideas, and/or emotional distances between generations (Usita & Blieszner, 2002):

This conflict is said to be based primarily on the fact that children, who learn to speak English and understand American ways much faster than their parents, become translators of the culture and the language. They often act as helpers to their parents, and the hierarchical reversal that ensures strips authority from the parent. (Falicov, 2012, p. 312)

For example, Sime & Pietka-Nykaza (2015) conducted research with Polish families who immigrated to Scotland. They found that “all parents interviewed acknowledged their children’s position as ‘experts’ in the majority language, and examples of children mediating parents’ access to information” (Sime & Pietka-Nykaza, 2015, p. 214). In a sense, immigrant children have adult responsibilities in their families because they are exposed to school and the majority culture more than their parents. However, these responsibilities are usually not by choice, resulting in children becoming “sensitive to their parents’ inability to help and frustration and made them adapt to the situation, often by becoming self-sufficient” (Sime & Pietka-Nykaza, 2015, p. 216).

This parent/child intergenerational conflict does not occur simply because of generational gaps, language barriers, or role reversals: “Only when parents and children do not share languages at all does the acculturation gap become so large that families do not have the resources to resolve their conflicts”, which calls for a need for efficient language policies or classes for immigrant families (Falicov, 2012, p. 312, Kaveh, 2018). In a more extreme example, Sherry & Ornstein (2014) conducted a study on immigrant adolescents and their parents in therapy. They claimed that “intergenerational conflicts in immigrant families, more often than not, are resolved without professional intervention. However, once they create symptomatic behavior in the adolescent member of the family, they require clinical intervention” (Sherry & Ornstein, 2014, p. 457). In their study, the symptomatic behavior consisted of parent/child conflict, poor academic performance, negatives views on childhood, violent behavior, and drug use; to reduce these behaviors, they recommended empathetic conversations between immigrant family members to increase the acceptance of their cultural differences and to create environments for immigrant children to have role models (Sherry & Ornstein, 2014). The researchers concluded that immigrant family dynamics and conflict should be looked at holistically rather than in separate parts, which is why I wanted to observe trigenerational family groups as well as talk to family members as individuals to understand the bigger picture in multiple participants’ perspectives rather than honing in on details based solely based on my opinions.

Intercultural moments. After learning about the ecological systems theory, it can be argued that everyone has cultural differences with one another because we all have different sets of environments that shape us differently, let alone the consideration of differences in age, gender, and experiences. However, cultural differences do not automatically result in family conflict. It is only when they are relevant to communication or interactions, which usually occur in short moments:

The analytic goal is to describe some of the systematic ways in which cultural and linguistic differences between participants become “relevant” and “procedurally consequential” for

the unfolding interaction—i.e., how aspects of participants’ identities (such as their cultural and linguistic competencies) are demonstrably taken into account in the production of social actions. (Bolden, 2014, p. 209)

This article suggests conflict from cultural differences are not constant. They happen in specific moments when it is applicable to families. I experienced this during the data collection process. In my opinion, there were moments during Family A’s observation where I thought the participants experienced miscommunication. After asking participants about this during the follow-up interviews, instances that I thought were relevant were not relevant to them (See Chapter 5, Miscommunication). This can tie back into the resiliency of immigrant families or just the way they communicate in their family culture.

Trigenerational family communication. The relationships between immigrant grandparent and grandchildren are more “superficial” because it is harder to communicate with larger generational gaps and linguistic mismatches (Ng et al., 2004). Age and language become more significant, consequential cultural differences across three generations:

Sociolinguists believe that the complete linguistic conversion from a heritage language to English happens in three generations. The first generation that arrives in the U.S. attempts to learn English, but prefers to speak the HL when possible; the second generation may speak the HL in intimate settings, but uses English in public domains; and the third generation uses English in all settings and has no effective proficiency in the heritage language. Effective maintenance of heritage languages over generations can be made possible with diligent support and strong commitment from families. However, given the powerful conforming forces of English-speaking society, a strong and constant commitment to heritage language use can be very challenging. (Fishman 1991; Keveh, 2018, p. 444)

However, immigrant families can adapt to potential challenges together “rather than succumb to pressures from macro-context” (Ng et al. 2004, p. 460). A common adaptation strategy to trigenerational family communication is brokering, or the facilitation and interpretation of dialogue between people, which is usually done by the family members in between, or the second generation (Ng et al., 2004). Since there can be bigger strains in grandparent and grandchild relationships, I wanted to use storytelling to see three generations and their communication in action. Family A’s

and Family B's traditional stories were the focus for gathering content, but I recognize that there are many possible ways a family can constitute as a story with the implications of family communication patterns, intergenerational relationships, and cultural transmission.

Thinking positive. Ng et al. (2004) recommended that researchers need to “understand the positive dynamics of intergenerational communication rather than to over-problematize negative aspects of communication between younger and older persons” (p. 461). Furthermore, “studies that highlight only the predicaments within immigrant families leave readers to conclude that all such families are dysfunctional when, in fact, immigrant families have a multiplicity of experiences that can affect how they cope” (Usita & Bliezner, 2002, p. 267). Even though there is potential difficulty in immigrant family communication, families still talk to one another, and there could be interactional payoffs (Starkweather, 2012). A common example of an interactional payoff is when family members from older generations teach younger family members about their experiences, language, or traditions in their country of origin, which can also be understood as intergenerational learning (Jelenc Krašovec & Kump, 2014). It is possible that talking about immigration is beneficial for immigrant family members: “a significant event in a family’s history, one that shapes future experience in profound ways; as such, it is likely to be an important motif in family stories” (Starkweather, 2012, p. 290). I found it to be beneficial because after conducting this research, I am more interested on my family’s history.

Finding solutions. Falicov (2012) explained that existing research described immigrant families as “living between two worlds” with an “either/or” mentality. Though, it is better to explore immigrant families as “living in two worlds” “to find ‘both/and’ solutions for them (Falicov, 2012). This is important to note because people can lump an immigrant family as one entity, but they are not homogenous. While there are minority cultures and majority cultures, immigrant families tend to create their own smaller, family cultures to cope with any challenges and remain resilient.

This is related to the concept of biculturalism, defined as “continuing familiar cultural practices while acquiring new behaviors to fit the new physical and social constructs”. Biculturalism has “significant health and mental health advantages for the first and second generation. Achieving biculturality appears as potentially more possible in a globalized world that facilitates greater contact between the generations of the immigrant family and the country of origin” (Falicov, 2012, p. 319). However, in order for immigrant families to achieve biculturalism, there is a need for resources to assist immigrant families, so they can learn how.

The Importance of Cultural Transmission in Minorities to Immigrant Families

After listening to Family A’s and Family B’s stories, I used thematic analysis to identify the common theme between the two immigrant families’ stories: education. For example, they shared multiple family stories about education in terms of being the motivation for immigration, regrets of not going to school, experiences at school, and school progress. Then, in the follow-up interviews, the participants clarified their individual values of education of cultural transmission. (However, they did not use that term specifically. I believe having the families purposefully interact among three generations made them think about the future of their families.) I went back to the literature to figure out how I could explore this theme of education in a way that is relevant to the two families’ perspectives. I found Mchitarjan & Reizenzein’s theory of cultural transmission in minorities and thought it was a good fit in my research (2014).

The theory of cultural transmission in minorities explores “the interactions between sociocultural majorities and minorities” and the “educational activities of minorities undertaken for the purpose of maintaining their culture, and the educational policies of the majority towards them” (Mchitarjan & Reizenzein, 2015, p. 2). The success or failure of education for cultural transmission are determined by factors:

- (1) motivational factors (e.g., the motives, desires, or goals of the minority and majority);

- (2) epistemic factors (e.g., the beliefs about their ability to realize goals and take actions; and
- (3) the objective situational constraints that apply (e.g., knowledge, financial resources, etc.)

(Mchitarjan & Reizenzein, 2015, p. 2).

Cultural transmission is important because “as cultural patterns are handed down from generation to generation, they become farther and farther removed from their original sources” (Sherry & Ornstein, 2014, p. 455). This is problematic because immigrant families still want to maintain their heritage culture while living in the majority culture; and families are an important part of cultural maintenance and transmission:

Systems, such as “religion”, “culture” or “nation” constitute the non-biological and cultural heritage of social groups that evolved in the course of history because it ensured the survival and reproduction of groups by allowing them to behave as adaptive units. As Richerson and Boyd put it: “Culture affects the success and survival of individuals and groups; as a result, some cultural variants spread and others diminish, leading to evolutionary processes that are every bit as real and important as those that shape genetic variation”. (Mchitarjan & Reizenzein, 2014, pp. 190-191)

To understand the cultural transmission needs of immigrant families, the founders of this theory conducted a world-wide internet survey with 844 immigrants living in 59 different countries to determine the scope of their proposed theory. The findings consisted of the following (Mchitarjan & Reizenzein, 2015, p. 3):

1. Immigrants have culture-transmission motives, or desires to maintain & transmit their culture of origins, especially those in the first and second generations.
2. These motives focus on heritage language, values, and/or cultural norms to:
 - a. avoid heritage language loss and/or cultural estrangement with children; and
 - b. increase desires of having cultures of origin in schools.
3. Culture-transmission motives are fulfilled by social groups, such as families or communities.
4. The stability of cultural transmission across generations depends on:
 - a. the cultural-transmission motives of across generations; and

- b. the lengths of residence in the majority culture.
- 5. Culture-transmission motives start during migration process, which activate actions or counteractions for or against:
 - a. cultural estrangement with their children;
 - b. the unavailability of instruction on languages of origin in schools;
 - c. wanting the consideration of languages, histories, and religions in schools and; and
 - d. wanting to a partner from their cultural communities.
- 6. Immigrant value their cultures of origin and experience cultural value conflicts in the majority culture.
- 7. Immigrants want to see their cultures of origin live on to the next generation, which implies families.
- 8. Immigrants believe cultural transmission is their moral right.

While cultural transmission is important to immigrant families, this population cannot achieve it without help or resources from the majority culture. For example, parenting for immigrant families can be difficult. They do not go to school in the majority culture like their children do, so, in a sense, these children are learning about a whole new world, while their parents are not other than whatever homework and documents comes home with the child (Leyendecker et al., 2018). However, how do these immigrant families learn about the majority culture without some type of education geared toward them? They would have to learn for themselves and from the experiences they have with others, but that is not always guaranteed. This causes a disconnect between immigrant parents and their children, which, to me, is why cultural transmission the important, connecting piece.

Trigenerational Immigrant Family Storytelling in Research

Family storytelling is defined as “narratives about formative events co-constructed by two or more people who self-identify as having a family bond” (Thorson, Rittenour, Kellas, & Trees, 2013,

p. 89). It is an effective, yet complex way to learn about immigrant families because there are many moving parts involved: “The collective telling of a family story involves the negotiation of multiple individuals who potentially differ in characteristics, feelings, and/or preferences for interaction at multiple levels (i.e., the individual level and the family unit level)” (Thorson et al., 2013, p. 89).

However, for the family, it is a natural way to spend time together while providing interesting, unknown, or memorable information to other family members: “Best of all, unlike stories from books, family stories are always free and completely portable... Family stories can be told nearly anywhere. They cost us only our time, our memories, our creativity. They can inspire us, protect us, and bind us together” (Reese, 2013). Like reading books, family storytelling is linked to having educational outcomes:

Books contain narratives, but only family stories contain your family’s personal narratives. Fortunate children get both. They hear and read stories from books to become part of other people’s worlds, and they hear and tell stories of their family to understand who they are and from whence they came. (Reese, 2013)

Psychologically, family stories can contribute to the development of individual family members and collective family units. Individual family members can reference family stories to make sense of their own worlds through family background information or guidelines for behavior (Thorson et al., 2013). Family stories can also bridge generations and assess differing generational perspectives to maintain familial relationships over time (Thorson et al., 2013). It is important for human development, especially during adolescence and midlife, to learn about parents’ or grandparents’ past experiences because it gives individuals more context about their lives (Merrill & Fivush, 2016). In a wider context, families and their stories can be an informal learning tool that contributes to learning patterns in future generations and their communities (Green, 2013). Immigrant family stories can give family members and interested researchers information about family history and culture:

Immigrants carry family histories and family-building strategies with them from their places of origin, but their postmigration family patterns are also influenced by the experience of migration and new realities in the destination setting. (Lendale et al., 2014, p. 34).

Family histories cannot be heard or understood unless they are told through family stories or conversations. For instance, some of the participants did not know information about their mother and grandmother before the trigenerational family storytelling:

A2: No, actually, I didn't know that part... to my surprise.

B3: If we didn't do this, I would have always assumed that my grandma came here young, and I wouldn't have known why she came.

These participants did not know why or when their family member immigrated to the United States, which may seem like vital stories to share. However, I do not know my parents' immigrant stories in detail, either. The intentional communication aspect of this study gave these participants the opportunity to learn more about their family members and family history, which is why I think the mechanism of family stories in research is effective. It is also a familiar activity to participants:

“Many anthropologists and historians have reported that, while there are still some human cultures that are not literate, all cultural groups, by definition, have and tell stories” (Driessnack, 2017, p. 436).

As a former English teacher, I considered the learning outcomes of family stories in terms of being “important indicators of its approach to family, society, and self” and ways to “engender family closeness, and increase adaptability by offering lessons for dealing with each other and the outside world” (Kellas, 2005, p. 368). In addition, family storytelling as a research tool is effective in exploring family dynamics:

This normative observation conceptualizes family storytelling as something that happens in families; that is, as a product of family interaction, as a way of making sense of experience, as a means to encode familial images and abstractions in stories, and as a part of an ongoing struggle to create and maintain a coherent system of meanings through narratives. (Langellier & Peterson, 2006, p. 99)

I wanted to see what I could explore and learn from the family stories the participating immigrant families chose to share. After the consideration of thematic analysis and the theory of cultural

transmission in minorities, the common themes in Family A's and Family B's trigenerational family storytelling were education and cultural transmission.

Chapter 3: The Research Method

This chapter will explain *how* I collected data from Family A and Family B. It will also include information about what I did in terms of participant recruitment, site selection, research method, data collection, and data analysis.

Research Method

The research method of autoethnographic comparative case study was used in this research. Case studies are defined as an “in-depth analysis of a case”, “often an activity, process, or one or more individuals” (Creswell, 2014, p. 14). There were two cases in this research: Family A during trigenerational family storytelling and Family B during trigenerational family storytelling. Autoethnography “presume[s] that writing about the self is simultaneously writing about cultural values, practices, and experiences. It is a method that ‘can provide first-person details of culture – details that might help us understand and critique the social structures and processes constituting that culture’” (Adams & Manning, 2015, p. 352). Based on what happened during the two cases, I included self-reflections to support Family A’s and Family B’s stories.

My dissertation chair, Dr. Arthur E. Hernandez, suggested autoethnography. He saw something in how explained my research interests and what I wanted to do. I used a blend of creative-artistic autoethnography and critical autoethnography to learn about other immigrant families, learn about myself, and find a way to help both. Creative-artistic autoethnography emphasizes the use of narrative voice “in an effort to appeal to nonacademic audiences” (Adams & Manning, 2015, p. 353). I decided to use family stories in my research because it is a generally familiar activity, yet it provided context about the value of education in immigrant families. Creative-artistic autoethnography helped me write this dissertation in a way that readers can potentially understand and relate to. Additionally, critical autoethnography “describes what exists, and also what should (not) exist” (Adams & Manning, 2015, p. 353). I used critical autoethnography to reflect on

the participants' stories and my stories to call attention to things that need to change. Overall, the creative-artistic side provided the information, and the critical side suggests what we should do with this information. For example, in these cases, the experiences of immigrant families exist based on the stories they shared. In an ideal world, immigrant families should be supported, depending on their needs, so there would not be as much existing immigrant family challenges. To support the stories and experiences of my participants, I included my experiences and self-reflections as additional data.

My other committee member, the late Dr. Philip E. Lampe, suggested comparative case study as a research method as additional practice working with families and for collecting richer data. My case studies were two immigrant families, Family A and Family B, while they were participating in the activity of trigenerational family storytelling. I observed and audio recorded these families during the activity. Then, I dug deeper into what was said or done during the activity by conducting one-on-one interviews with each of the six family member participants. Two cases provided richer data in terms of learning about multiple family member perspectives and seeing snapshots of intergenerational family dynamics, whereas studying one family would have provided limited information. The combination of autoethnography and case study allowed me to gain knowledge outside of my own experiences, but also use my experiences to support the information I collected and answer the research questions. Being raised in an immigrant family myself, I found myself having similar stories and experiences as the participants. Based on existing research, this is not a coincidence. The combination of the participants' stories, my stories about similar experiences, and reflections about this research could possibly reduce my previously mentioned limitation of not being able to generalize data to immigrant families. These commonalities between the participants and myself may be what solidifies any suggestions for change to support immigrant families.

Participants

There were eight participants in this study. The families are identified as “Family A” and “Family B”. Family A was a Vietnamese-Khmer-American family. Family B was a Mexican-American family. Each family included three people from different generations in their family. The individual participants are identified as “A1”, “A2”, “A3”, “B1”, “B2”, “B3”, “R”, and “T” throughout this dissertation. Acronyms, rather than names, and age ranges, rather than specific ages, were used to keep the participants anonymous. I included myself as participant “R” because of the nature of autoethnography. I also used a translator, “T”, to interview A1 because she preferred to speak Vietnamese while participating in this study, and I have limited Vietnamese skills. There was also a conversation between A1 and T that is relevant to this research that will be included in Chapter 4.

To be fully transparent, the translator was my mother; and I knew family members from Family A and Family B before conducting this research. The decision of involving my mother was made for many reasons: A1 knew my mother, so it made the interview process more comfortable and natural for her. My mother was the bridge, and, technically, the middle generation between A1 and me because she could speak both Vietnamese and English. My mom also wanted to help me with my endeavors, exemplifying the intergenerational dynamics and importance of education in my own family. In addition, I made sure to be mindful throughout the research process to not develop preconceptions of participants based on my existing rapport with them. This research seems to be “all in the family”, but it did not start out like that.

With the help of my dissertation committee, I created a paper advertisement to recruit participants, aside from my mother as the translator. The paper advertisement, which can be viewed in the appendix of this dissertation, included the following: a brief description of the project, the desired requirements for participants, the timeframe to schedule family storytelling and interviews,

incentive information (\$10 cash as a thank-you-for-your-time gift for each participant), and my contact information. I placed paper advertisements around my university, conducted class presentations about my project at my university, and casually talked to people I knew about my research interests. I chose to recruit at my university because it was likely that students and employees in higher education were familiar with participating in research. My plan was if there was no interest from anyone after two weeks, then I would place paper advertisements at other local universities in the area.

During the 2-week period, five people contacted me about their interests in participating in the study. I narrowed it down to two people based on their availability during the designed timeframe and their ability to have three family members from different generations present at one time. Like I mentioned previously, I knew some of the participants before conducting my research, but that was not why I selected them. The other three people that were interested did not have family members from three generations living in the same location to all come together and participate in family storytelling in one place. Then, I purposefully asked my mother to help because I needed a Vietnamese translator for the follow-up interview with A1. My reasoning was that A1 knew my mother, and I believe she would be more comfortable with my mother translating for me compared to having a stranger in her home. I did not ask A2 to translate for her mother, like how she naturally did for A1 and A3 in their group observation, because I did not want A1 to respond to follow-up interview questions based on her daughter being there.

Researchers who are interested in replicating this study could consider technological or telecommunication methods for data collection. However, this may be difficult to facilitate without setting up accounts for participants beforehand, such as FaceTime, Skype, or Zoom. Another difficulty would be the inability to have someone physically there to help participants if they had technology or internet connection issues. There might also be side distractions out of the

researcher's or other participants' control during family storytelling as well as changes in family dynamics since the participants would not be interacting face-to-face. While I recognize that technology is helpful in many ways, and families use technology to communicate, I wanted to see the activity of family storytelling in action with family members present in one location.

Sites

Family A and Family B picked the locations, or sites, for the family storytelling and interviews. A2 and B3 were my point of contacts for their families, so they organized the dates and locations with their families. Letting the participants choose familiar locations as sites seemed to make the data collection process more convenient and comfortable for them. The sites consisted of A1's home for Family A's storytelling and A1's interview, a Bahama Buck's location for A2 and A3's interviews, a Starbucks location for Family B's storytelling, R's home for B1 (over the phone) and B3's interviews, and B2's home for B2's interview.

Data Collection

This section of the chapter will list the general steps and talking prompts I used during the data collection, so this study could be replicated, if needed.

Phase 1: Family observations.

1. The researcher greets the participants as s/he walks in [the site].
2. The researcher finds a place to sit and sets up the recorders near the participants as they get situated.
3. The researcher introduces herself/himself and explains the research and the data collection process.
 - a. "Hello, everyone. My name is [name], an [academic program] student at the [university name]. Thank you for participating in my study. I am here today to listen to your family members and you share family stories. I will be sitting here, recording and writing notes. I would like you to be natural as if I am not here. I will only interrupt if you ask for help or if the conversation needs to be redirected. Share as long as you would like. Remember that any

identifying information that you say, like names or locations, will not be used. If you prefer to speak in another language during this, please go ahead.”

- b. Go over consent form with participants. Have participants sign consent forms. Give participants a copy of the consent form.

4. Start recording on devices.

5. Participants tell their family stories.

- a. Here is a potential prompt if the family has difficulty choosing a story: Tell me how or why your family came to the United States.

Family A needed a prompt at the beginning of the observation because they did not have any stories in mind. I recognized how this prompt may call on one specific family member to speak, make participants hesitant to share, or started the communication in a certain direction. Fortunately, Family A seemed comfortable with the prompt and disclosing this information. A prompt helped them start the storytelling process.

If this study is replicated, the researcher should determine if this prompt is appropriate for their participants. The research can use a different prompt or a variety of prompts if needed. The researcher can also emphasize the confidentiality aspect being a research participant and/or start data analysis with the data collected after this prompt is answered.

6. Once the family seems like they are finished, satisfied, or tired from storytelling, the researcher stops the recording devices. The first data collection phase has ended.

- a. “We can stop here. Thank you. I will listen to these recordings to prepare for the next and last part: your individual interview. My information is on the consent form. Please contact me when you are free to meet for the interview after [date]. If you have any other questions, feel free contact me. I appreciate your time, and I will see you soon. Bye.”

Phase 2: Interviews.

1. Researcher's Introduction
 - a. "Hi. Thank you for meeting with me. This will be different than the first time. I will be asking you questions one-on-one to know more about what happened during the storytelling with your family in your perspective. These interview questions are based from what I saw at [the site]. I will be recording this. Do you have any questions before we start?"
2. Start recorders.
3. Stop recorders after interview questions have been answered.
 - a. "That's the last of the interview questions. Thank you again for your time. Here is your incentive for participating in my study. Good-bye."

Data Analysis

I used thematic analysis to examine observation data, create interview questions, and determine findings: "As part of making sense of the information, thematic data analysis in ethnography consists of distilling how things work and naming the essential features in themes in the cultural setting" (Creswell, 2012, p. 473). I chose thematic analysis because of the exploratory nature of this study. I wanted to learn how immigrant families participated in trigenerational family storytelling and what themes emerged for each family. I also wanted to determine if these themes relate back to and contribute to existing research.

To identify themes, I had to determine what was going on during trigenerational family storytelling for each family. I reviewed observation transcriptions and notes to create relevant participant interview questions for the next phase of data collection. The general interview questions I asked all the participants were:

- What did you think about the family storytelling after it was done?
- What is the purpose of telling family stories?
- What did think about when you heard the story about [topic]?

- How would you define culture?
- Would you change the way your family talks or interacts?
- What would you like the future generations of your family to be like?
- Do you have any reflections to add to this project?

In addition, I asked interview questions that either related to specific observations during the trigenerational family storytelling or related to the participant's interview responses. Examples consist of:

- What was [this experience] like for you?
- Is this [observation] common in your family?
- Why is [family value/story topic] important you?

The participants' interview responses helped clarify, elaborate, or reject my initial observations. The audio recordings from the interviews were transcribed. Then, I printed all the observation and interview transcriptions and put them in a binder. I reviewed the transcriptions together and wrote notes to identify reoccurring themes throughout the data. Then, I used the theory of cultural transmission in minorities and my own stories to support participants' stories and themes. My experiences growing up in an immigrant family and now raising children, along with the participants' stories, informed me that immigrant families need more support to better understand how to pass on heritage cultures after migration and how to coexist as a family with cultural differences.

Trustworthiness

Due to the subjective nature of autoethnography and thematic analysis, I used strategies to portray an accurate representation of the data and to remain transparent throughout the research process. I member-checked my observations with the participants in their interviews. The research strategy of member-checking is when the researcher asks participants to check the validity of their findings (Creswell, 2012). As previously mentioned, I knew some participants and the translator

personally. I believe this existing rapport was beneficial because the participants already established a sense of trust with me, so they were willing to welcome me in their homes, get their families involved, and share their family stories in front of me. However, I had to be mindful to avoid having any preconceptions about these participants, so I member-checked transcriptions and translations with participants to ensure accuracy.

Chapter 4: The Findings

This chapter of the dissertation is about *who* Family A and Family B are. It will provide information about the family stories they shared. It will also explore the implications of education and cultural transmission behind these family stories using the combination of follow up interviews with participants, self-reflection from the researcher, and existing literature.

The Families

Each participant in this study is identified with an acronym for anonymity purposes. Figure 2 shows each participant's acronym and information:

PARTICIPANT	FAMILY	GENERATION	ROLE	DEMOGRAPHICS
A1	Family A	1 st	Mother/Grandmother	Female (Adult, 70s)
A2	Family A	2 nd	Daughter/Aunt	Female (Adult, 30s)
A3	Family A	3 rd	Grandson/Nephew	Male (Adolescent)
B1	Family B	1 st	Mother/Grandmother	Female (Adult, 60s)
B2	Family B	2 nd	Daughter/Mother	Female (Adult, 40s)
B3	Family B	3 rd	Granddaughter/Daughter	Female (Adult, 20s)
T	n/a	1 st	Translator/Mother	Female (Adult, 50s)
R	n/a	2 nd	Researcher/Daughter	Female (Adult, 20s)

Figure 2. Participant information.

Family A is a Vietnamese-Khmer-American family. Family B is a Mexican-American family. I included the translator, my mother, and myself as participants because our stories and quotes are included in the data.

For this section of the dissertation, I will explain what each family's activity of trigenerational family storytelling was like by providing the participants' topics of discussion and the lengths of the conversations. This will provide preliminary information about what the two immigrant family

dynamics are like.

Family A

Family A's observation lasted for approximately 25 minutes. A1, A2, and A3 participated in trigenerational family storytelling in the living room of A1 and A2's home. Their story topics and story lengths consisted of the following:

1. In Vietnamese, A1 talked about how she immigrated with her husband to America, so her children could get an education. Education was forbidden at the time due to the Vietnamese military. (1 minute and 48 seconds)
2. A1 talked about following American culture and how old A1 and A2 were then. (1 minute and 9 seconds)
3. A1 talked about meeting A3, her grandson, for the first time. (1 minute and 9 seconds)
4. A2 brought up A3's grades at school. (2 seconds)
5. A2 and A3 talked about A3's limited Vietnamese speaking skills. A3 hears a mixture of Vietnamese, Cambodian, and Thai languages from his grandparents (3 minutes and 17 seconds)
6. A3 said his best memory of A1, A2, and A3 together was being together during the holidays. (31 seconds)
7. A2 asked A3 about camping with her and his career plans. (20 seconds)
8. A2 reminded A3 about A1's birthday. It was the day before this storytelling observation. (8 seconds)
9. In Vietnamese, A1 brought up her late husband's anniversary of his death and how old A3 was then. (1 minute)
10. In Vietnamese, A1 remembered when A3 would follow his grandfather. (21 seconds)

11. A2 brought up how A3 wanted to be in the military like her. A2 and A3 talked about career paths that could benefit the family. (2 minutes and 22 seconds)
12. In Vietnamese, A1 asked about A3's school. A2 and A3 talked about A3's school name, bedtime, and sleeping over. (1 minute)
13. A2 realized A3 has a dimple. (14 seconds)
14. A2 and A3 talked about A3's siblings. (1 minute and 32 seconds)
15. A3 brought up a new game he is playing. (7 seconds)
16. A2 interrupted by asking if this game is the reason why A3 is not going homework. A3 replied that he does do his homework. (6 seconds)
17. A2 asked A3 when his spring break is, and A3 responds. (6 seconds)
18. A3 talked about his game again and his YouTube channel. A2 and A3 try to find his YouTube channel on A3's phone to show A1. (3 minutes and 27 seconds)
19. A2 talked about her moving and asks if A3 wants to visit her. A1 said A3 should to go to school there. (1 minute and 41 seconds)
20. A2 asked A3 about another family member who lives there and their occupation. (30 seconds)
21. A2 asked A3 if he knew she cut A1's hair. A2 jokingly translated to A1 that A3 said her haircut was ugly. (26 seconds)
22. A2 used the haircut joke to tell A3 he needs to learn Vietnamese. A2 asked if A3 can count to ten and greet his cousin in Vietnamese. (2 minutes and 6 seconds)
23. A2 brought up A3 becoming a lawyer for the family again. (27 seconds)
24. A2 and A3 talk about sports they like to play. (14 seconds)

Overall, Family A experienced language barriers and multiple short conversations during their trigenerational family storytelling. However, I still noticed there was an evident bond between them.

These were my preliminary observations on Family A, which are supported by their responses from follow-up interviews:

- a. A1 and A3 hardly communicated together. Like Ng et al. (2004) found, their relationship did seem “superficial” because their inability of having deeper conversations without A2’s involvement. However, when I asked both participants about their intergenerational dynamic in follow up interviews, they did not mind it. This was A1’s response:

In my opinion, there’s no need to change because I’m old anyway. I think that the children in my home, we just need to be together. Like, the meals that I cook for them to eat and things like that. I like it like that. Besides that, there’s no need for any change, because I want that... our language, I like my grandchildren to speak both languages, both English and Vietnamese.

A1 would not change their relationship, but she would like for her grandchildren to be able to speak Vietnamese.

- b. A2 was the main speaker during the family storytelling. She was also a translator for her mother and nephew. This is what A2 had to say about her role in her family:

Sometimes it's annoying. Because when I was growing up, I translated for my parents whenever they went to doctor appointments. I would get just irritated...sitting... just translating. And with the kids here, sometimes I would just straight ask them, like instead of translating back and forth. So, in a way, I just don't go back and tell my Mom what he said. I just tell him to do it.

- c. A3 knew less Vietnamese than I did, so I related to him and how he could only say a few words to his grandmother. When I asked A3 about his Vietnamese speaking abilities, he replied: “So, out of 100, I’ll say, like, 1%. So, not really that good”; “I need to understand what they’re actually saying, what’s going on, telling me what to do, what are we going to eat, and all”.
- d. Although Family A’s trigenerational communication was scarce, they sat very close to one another. A1 also contently watched as A2 and A3 talked to each other.

- e. Lastly, many of Family A's stories were about education and school. The table below illustrates the topics of discussion for Family A. Figure 3 indicates how often topics of conversation were discussed during Family A's trigenerational family storytelling:

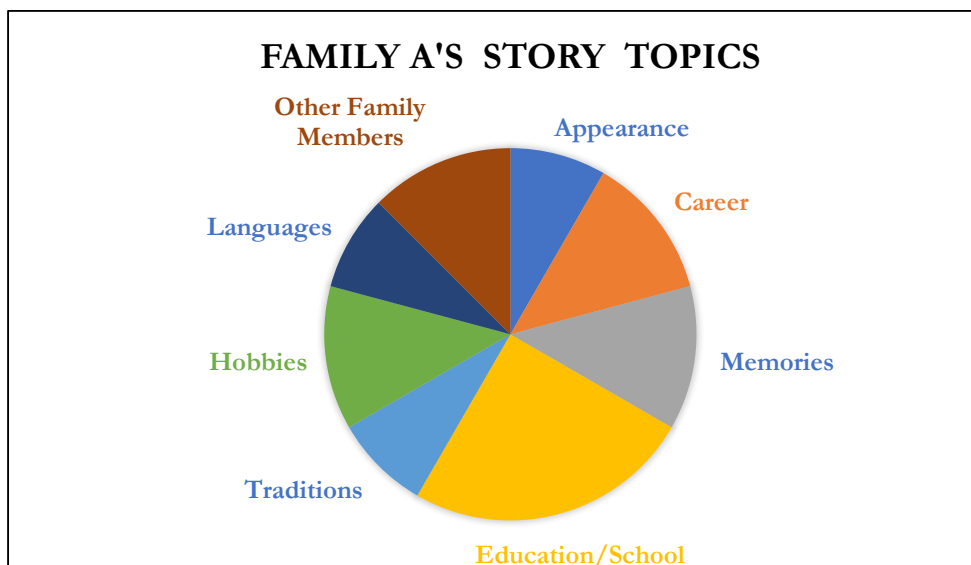


Figure 3. Family A's story topics.

Family B

Family B's observation lasted for approximately 36 minutes. B1, B2, and B3 participated in trigenerational family storytelling in a Starbucks within a Barnes & Noble store. Their story topics and story lengths consisted of the following:

1. B1 started with how she immigrated to America from Mexico when she was 17 years of age. She taught herself how to speak English, and she got her GED. She was inspired by the men and women in uniform she saw downtown speaking English. (5 minutes)
2. B2 said the family got B1's brains (4 seconds).
3. B3 said she did not know B1 came to America at that age. (3 seconds)
4. B1 explained how she used newspaper ads to learn English. (49 seconds)

5. B1 recalls when she was in an adult class and people would laugh. She advised B2 and B3 to not people stop their progress. If people laugh at them, laugh with them until they stop laughing and continue the progress. (2 minutes and 53 seconds)
6. B1 continued saying how she hopes B2 and B3 are proud of where they come from. B1 taught herself how to communicate to those military men. She did not get to continue school, but she is happy to understand what the president is saying without anyone translating. (1 minute and 44 seconds)
7. B3 asked B1 if any of her sisters learned English. B1 responded how they went to high school in America, but they prefer to speak in Spanish. (28 seconds)
8. B3 asked if B1 talked to all her children in Spanish. B1 answered the first three children, but not the last son. (17 seconds)
9. B2 talked about her memory of B1 telling her to speak English and how was bad to speak Spanish at school unless it was Spanish class. B2 remembered B1 telling her to keep practicing Spanish at home, but it got hard to because B1 worked a lot. Then, B1, B2, and B3 talked about another family member and show she does not speak Spanish at all. (54 seconds)
10. B3 asked B2 about going back to the topic of being looked down upon for speaking Spanish. B2 mentioned how it was being Mexican-American and how it also seems looked down on now. B3 said she wants her son to learn Spanish. (21 seconds)
11. B2 asked B1 what she meant earlier about when she moved to America. B1 called it an “accident” before. B1 replied that she thought it was an accident because it was not what she wanted for herself. She wanted to stay in Mexico and continue her education, but she did not have a say. She was too young, and she was not allowed to say no to her parents then. B2 and B3 asked about what it was like living in a “firm” household. They

- all talked about how B3 was able to move out of her B2's house when she wanted to. (2 minutes and 16 seconds)
12. B1 talked about how she passed on her "conservative background" to her children and how she encouraged them to go to school and be successful since she did not get to do that. She continues to push her children now as adults. B2 agreed. (40 seconds)
 13. B1 talked about how she loved chemistry class when she was younger. B3 said she did not like it, she liked reading and writing more. B2 said she liked science and math. (27 seconds)
 14. B3 said she did not know that B1 came to America as a teenager. B2 mentioned how B1 left her teenage love there. They laughed. B1 talked about her first boyfriend. They lost contact after she immigrated because she knew she could not go back to Mexico. He died recently. (1 minute and 54 seconds)
 15. B1 said it was decided for her that she would go to America to help her grandmother with cleaning. She regrets not asking her grandmother about school. Where she lived at the time, there was a school, and she would watch and cry as other children went to school. (1 minute and 50 seconds).
 16. B2 brought up her memories with her great-grandmother. (20 seconds)
 17. B3 asked why B1 was not expected to go to school. B1 replied that the reason for immigrating was to help her grandmother, but she could have asked her grandmother. They all wondered what she would have said. B2 said people soften up as they older, but gender roles were different then. She also said they learned many recipes from B1's grandmother. (1 minute and 44 seconds)
 18. B1 said she loved her grandmother, and she was lost when her grandmother died. She talked about the dynamic between her and her parents. Her mother would not want her

- to work. B2 and B3 talked about how they had to work as the first child in their families. B3 said it is good that she has a husband that helps her. B2 and B3 laugh that B2 is spoiled. (1 minute and 28 seconds)
19. B1 talked about wanting to go back to Mexico then and how she would rather get her father's beatings than how she would have to clean. She would have to iron two or three big trashcans worth of clothes every day. (12 seconds)
20. B2 said B1 taught her how to iron school uniforms. B3 said she does not know how to iron. B2 replied because her dad did everything for her. B3 said it is not that. She did not care what she wore for it to be ironed. (18 seconds)
21. B1 talked about how learning the English language, learning a different culture, and her children were big accomplishments for her. B3 asked B1 what age she was when she had B2. B1 replied she was 20 years of age. (9 seconds)
22. B1 said her most important goal, her education, was taken from her when she moved to America. She encouraged her ex-husband to go to school. She also sent her children to private school. Another accomplishment was seeing her children become hard workers and successful. (29 seconds)
23. B2 said that she learned how to be ambitious and to not settle from B1. B1 said she is glad she sees that in B3 for being able to buy homes. She encouraged her to continue school. B3 said B2 would always talk about school to her. B2 said she got more opportunities with an education. (1 minute and 12 seconds)
24. B1 said that it is most important thing she could share with B3 and her grandchild, so he can be proud of his great grandmother. (5 seconds)
25. B2 asked B3 for a story. B3 said there are many, but she cannot think of one now. (20 seconds)

26. B1 said sharing her stories gives B3 something to talk about and for B3 to see how they relate in terms of parenting. (2 seconds)
27. B2 brought up their tradition of going downtown and going to see movie in Spanish at the Mexican theater. B3 wants to bring her son to have experiences and memories. (1 minute and 24 seconds)
28. B2 talks about how hard it is to narrow down stories to the most impactful. Then, they talked about how they became more open-minded over the generations in their family. B3 said they were accepting over her black husband and her friends would have been scared of what their families might say. (2 minutes and 10 seconds)
29. B1 said her ex-husband taught her to not worry about what people say and to police people when it comes to parenting. She learned to not punish her children unless she sees what they did, not what others tell you. B3 said she likes that and that is how she is with her son. B2 jokingly said she cries with B3's son when he goes to time out or when B3's son wants to call B1 when he's in trouble. They laugh about how B3 did that with her sister (1 minutes and 50 seconds)

For Family B's trigenerational family storytelling, B1 was prepared to participate in the activity. She purposefully shared her immigration story and her value of education to B2 and B3 to tell her daughter and granddaughter about her struggles as an immigrant teenager as well as her wishes for the future of their family. Even being an outsider, it was moving to listen to. Here were my preliminary observations:

- a. Education was clearly the biggest theme throughout their family storytelling. It was B1's biggest regret: "It was not in my plan because I didn't want to come. I wanted to stay [in Mexico] and continue my education. I personally didn't have a say. I was too young.

- b. B1 was the primary speaker, and presented her stories to connect to her granddaughter and great-grandson as well as a source of cultural transmission: “It’s the most important part of my life that I can share with my granddaughter and, hopefully, you can pass that on to your son.
- c. Like Family A, B2 was the bridge that brought B1 and B3 together. She included follow-up comments and questions to connect the two generations. For example, B2 said: “Mom, you said something when you started. You said, ‘I came here by accident’. I’d never heard you say that. What do you mean by accident?”
- d. B3 seemed to enjoy taking the time to listen to her grandmother’s stories and asking questions for clarification, while also thinking about her child, the fourth generation in their family: “I like that. I think that’s how I am with [my son]”.

Figure 4 indicates how often topics of conversation were discussed during Family B’s trigenerational family storytelling:

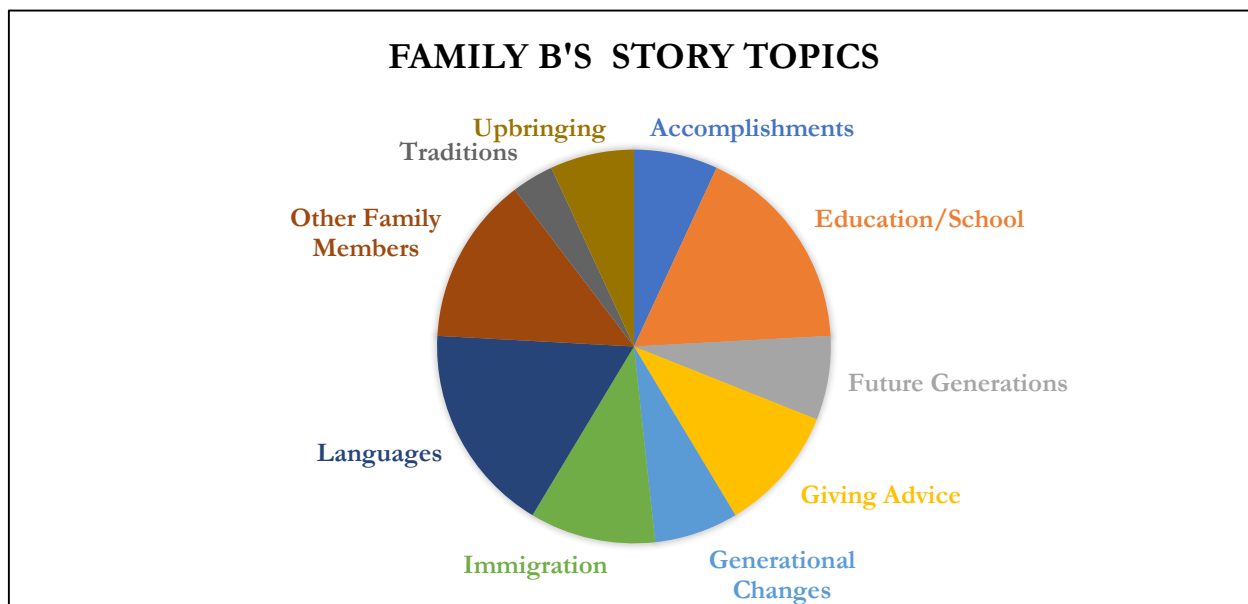


Figure 4. Family B’s story topics.

After thinking about both Family A's and Family B's stories, I decided to focus on education because it was the most talked about subject for both immigrant families. From the stories they shared, education seemed important to both families in different ways, so I think it is an important topic to explore. Family A and Family B's stories about education will be shared in the following way:

1. A transcription of the family story
2. An analysis of the story using a combination of the participants' interviews, researcher's stories, the theory of cultural transmission in minorities, and existing literature.

Reading transcripts of the participants' stories will let readers see glimpses of intergenerational immigrant family dynamics and identify themes within the data, which ultimately help me learn how other immigrant families interact together as well as answer the research questions for this study.

Analyzing the stories will explore why education is such an important topic to these immigrant families, which can infer how to support immigrant families.

Stories of...

Immigration. The oldest family members in Family A and Family B immigrated to America for different reasons. As a young wife and mother, A1 came from Vietnam to America with her family *for* education. At the beginning of Family A's trigenerational storytelling observation, A1 explained that she immigrated because she wanted her children to have educational opportunities:

A1 [in Vietnamese]: In Vietnam, they did not allow people to go to school.

A2 [in Vietnamese]: Is that true?

A1 [in Vietnamese]: It's true! They did not allow him to go to school to become successful.

Back then, Dad...

A2 [in Vietnamese]: They did not allow the next generation to go to school? Or did not allow him to go?

A1 [in Vietnamese]: They do not allow the next generation. Like you – you were not allowed to go to school. The children back then weren't allowed children to have higher education.

A2 [in English]: Wow...

A1 [in Vietnamese]: Yes. That's why. Dad was in prison for 9 years. So of course, when we came here, they had to help children to go to school and become successful.

A2 [in English]: I didn't know that. I'm pretty shocked!

A1 [in Vietnamese]: Now, that you have your career and became successful. Of course, I am happy.

The consideration of context within a story is important for comparative purposes. During the time of their immigration, A1 was an adult with a husband and children. She was thinking about the future of her family. Some immigrant families immigrate for a better future, and in this case, for education. On the other hand, B1 was still creating a life for herself. B1 just finished high school when she immigrated to America. She had to work with her grandmother rather than to go to school. She was unable to get an education:

B1: But one of the things that I regret is not stepping up and asking my grandmother... I want to go to school. Can you send me to school? The sad part is that where she lived, there was an elementary school and high school close by, so I would see all the students of all ages going to school. Her living room had a big window, so I would just sit there watching the kids go by going to school, and I would cry because I felt that I was being deprived of my education. So, that's one thing I regret about not telling my grandmother to send me to school instead of keeping me there, helping with the housework. I thought my mind was being wasted, and I'm being humble when I say this. I wanted to go to school so bad.

B2: Because you were there to help her with the cleaning and cooking. Now, I would tell you the benefit from that. My great-grandma – I won't forget... the visits in her house, and she was always really good to us. She had this little backhouse, where we used to go play all the kids, and then as we grew older we used to get a cardboard and that's when I started breaking things with all my cousins.

B1 & B2: [laughs]

B3: Oh my god. [laughs] You weren't expected to go to school because you were supposed to be in the house? Or you just never asked?

B1: I was not expected to go to school. The purpose of coming or sending me away was to help my grandmother, but I could have asked my grandmother.

B2: What do you think she would have said?

B3: Yeah.

B1: I don't know.

B2: I wonder.

B1: I don't know.

These examples also show how Family A and Family B “did” family, their intergenerational family dynamics. In the example of Family A above, A3 did not talk at all during this interaction, but he listened. This was common throughout the entire family storytelling because he cannot speak in Vietnamese well, while his grandmother cannot speak English well. A2 was their translator. This shows how the tasks are divided in that family. In Family B, B1 was the primary speaker throughout the family storytelling. B2 seemed to validate what her mom and daughter were saying, and B3 asked questions to clarify the stories she heard. The second generation in the trigenerational family relationship seems to have a lot of responsibility bridging the other generations together. Based on existing research, this was an expected result. However, it may have helped if the people who worked with these immigrant families would consider their family lives:

It is interesting to note that while these specific stories seem so integral to the evolution of these two immigrant families, they have not been shared in their families before this research project. Therefore, given the chance to participate in family storytelling, this shows how A1 and B1 wanted to pass on information in their families. It also made me think of all the family stories that have not been shared yet in these families and in general, and how important they could be in terms of forming family cultures. This information can provide insight on the different desires and motives of cultural transmission. Language was the most important thing Family A wanted to pass on to

future generations, while Family B wanted to pass on traditions. These cultural transmission motives are important to know to determine what resources are needed or should be created for them, which is a reason why I conducted this research: “Someone must do the work to create opportunities and situations in which storytelling can take place, to retrieve basic information, and to innovate and interpret information” (Langellier & Peterson, 2006, p. 6; Mchitarjan & Reizenzein, 2014).

Negative experiences. The previous stories were about how education was a desirable and motivational factor for the eldest generations. However, there was one story a family member in Family B shared that described a negative experience with education – a story I can relate to:

B2: I didn’t speak of word of English until I was 5. What’s interesting is that I remember, Mom, you telling me, “You need to speak English”, and it was looked badly upon, when I was going to school, to speak Spanish. I remember the nuns getting after me for speaking Spanish unless I was in Spanish class.

B3: Oh...

B2: But I remember you, Mom, would also say “ya’ll need to practice”, and” ya’ll need to speak Spanish”, but at home... it started kind of, I guess, it's when you were working - because you were working so much. She would work at nights. It would be easier, especially with the boys when they were born into the family, to speak to them in English, so we just started kind of moving away from it. But yeah, right now I think [B2’s brother’s name] is the other one who speaks a little more Spanish, but I'd never hear your aunt anymore.

B3: I can’t even remember a time when I’ve heard Aunt [name] talk Spanish. You said it was like looked down upon if you speak Spanish.

B2: It was. It was. And I remember at one point in my life, like ... it was even just being Mexican-American was kind of looked down upon, and you're right, it kind of feels like it's being looked down upon again now.

B3: I want [B3’s child’s name] to learn Spanish.

Notice how the expectations of language acquisition is there within the family, but it is difficult to reach these expectations without proper resources. This shows a need for formal education or guidance in the majority culture: “When support is not available within the receiving community, retention of the native language is difficult” (Usita & Bliezner, 2002, p. 268).

Considering the context of the story again, B2's experience occurred approximately 30 years ago. Things have changed since then, but these types of situations have long-term effects.

Like B2, I had a similar experience at a young age. My parents spoke in Vietnamese at home, so I did not know English when I started school. I remember my kindergarten teacher telling me to stop speaking in Vietnamese, and as a young, impressionable child, I did what my teacher said without question. Even though it is vague, this is my earliest childhood memory. My parents did not question my teacher either because, in a sense, she had the power to help their child succeed: "Parents would be willing to abandon their homeland language and impair their children's ability to interact with their families" to acculturate to the majority culture (Simes & Pietka-Nykaza, 2015, p. 215). My parents and I (and maybe even my kindergarten teacher) did not think about the long-term costs of this experience, such as difficulties talking to family members or people in the local community as an adult. For example, like A3, I can only have "superficial" conversations with my grandparents, such as asking how they are and giving them basic information about my life (Ng et al., 2004). While it is fine due to its familiarity, I also wish there was some type of resource available to help in the way I need... maybe I need to create it. I also wonder if immigrant children today still have these experiences. If they do, my study could aid provide information and perspectives about immigrant families to bridge intergenerational and intercultural barriers and prevent similar experiences.

The desire for more education. This next transcription between A1 and the translator builds on the previous story for another immigrant family:

A1 [in Vietnamese]: I wish that the future generations of my family will know the Vietnamese language... maintaining the language is even better. Just don't give up on the language. Because there aren't many Vietnamese people here. In California, the children in the Vietnamese community, they speak Vietnamese. They speak so well.

T [in Vietnamese]: So, you wish for the Vietnamese language to be in schools in America, like in California?

A1 [in Vietnamese]: Yes, that's right. How many years at the church and how much money?

And my grandchildren still don't know any Vietnamese.

T [in Vietnamese]: This is hard because there's not enough time... 20, 30 minutes at the church.

A1 [in Vietnamese]: I just want them to know Vietnamese.

T [in Vietnamese]: You have to speak it at home together, because there's no way to learn it in half an hour.

A1 [in Vietnamese]: Really?

T [in Vietnamese]: And in the schools, like in California. It's an American school, but there's many Vietnamese children there, not like here. I heard they have those schools in Los Angeles. It's important to speak it at home. My children – We speak in Vietnamese, but they respond back in English. I taught my children Vietnamese when they were little at home. They stopped speaking Vietnamese because they are shy. When my daughter first started school, she didn't know any English. My husband and I only spoke Vietnamese to her, so she could learn, and she could speak and sing it well, too. Then, when she went to school, her teacher said she couldn't understand anything my daughter was saying. And the teacher told her to not speak Vietnamese at home to us and to talk in English because the teacher didn't understand her. Then, from then on, she never spoke to me in Vietnamese again.

A1 [in Vietnamese]: Really?

T [in Vietnamese]: The teacher said she had to speak in English, so she could be like the other kids.

This conversation is interesting because the translator is talking about me as a child, which confirms my story and memories I mentioned earlier. It is thought-provoking because the translator has been a volunteer for the language classes they were talking about. In this case, there is community support for language maintenance, but the translator somewhat admits that the classes are not helpful unless the language is also spoken at home, too. This relates back to the theory of cultural transmission in minorities: "To compensate for [threats of cultural loss], immigrant parents try to safeguard cultural transmission by means of special educational efforts – especially in the family (e. g. teaching the language of origin at home), but sometimes also in the public sector (e. g.

founding a private school)” (Mchitarjan, 2014, p. 31). However, not all immigrant parents do this because they may not have the time, means, or skills to do so. The translator, my mother, was learning to be an English teacher in Vietnamese before she immigrated to the United States, so she knew how to teach children. On the flip side, I have taken these language course at the church for years when I was a child and teenager, my mom continues to speak to me primarily in Vietnamese, and they both mean well, yet I still cannot speak the language well enough to have a full conversation with someone. This specific source of education is volunteer-led and more geared towards children and learning the basics, so it would not benefit me at this stage of my life. It was last month that my daughter asked to start this language class on her own. However, after attending one class, she did not want to continue. There is something there that needs to be explored. There is a heritage language maintenance program in place, yet the students do not seem to be learning the language like they would like. Kaveh (2018) argues these types of programs need more support from multiple parties, which relates back to the theory of cultural transmission in minorities:

Preventing heritage language loss in new generations of Americans needs ubiquitous awareness among parents, children, educators, and policy makers in order to be propelled. Understanding language practices, beliefs, and strategies in bilingual families can help educators support children’s dual language development more effectively. Additionally, family language policy studies can serve as educational tools for informing parents in immigrant communities. Parents, especially those with young children, could benefit from the experience of others who have raised bilingual children in a similar context. Lastly, there is a need for legislation of educational policies that help establish a positive rhetoric around heritage languages and bilingualism in all schools across the country, rather than legislating policies that only promote “elite bilingualism or prevent bilingual education all together. (p. 464)

Therefore, cultural transmission education needs to be recognized by not only immigrant parents and their children, but also educators and police leaders in the majority culture, which in this case is the United States.

Chapter 5: The Conclusion

This last chapter will answer the research questions of the dissertation. It will also explain how I made sense of this research and how this research can be meaningful for others.

Two Immigrant Families' Trigenerational Family Storytelling

Figure 5 shows general information about what happened for Family A and Family B during their trigenerational family storytelling:

FAMILY A	FAMILY B
Participants A1, A2, & A3	Participants B1, B2, & B3
25 minutes	36 minutes
English & Vietnamese	English & few Spanish words
A2 = translator	B1 = narrator
Miscommunication	Understanding

Figure 5. Family A & B's trigenerational family storytelling.

My initial observation during Family A's storytelling was how often they needed my guidance throughout the observation. The participants would either pause or ask me what stories they should share, so I initiated stories with prompts. I only had one prompt about immigration prepared, so I had to create prompts as I followed along with their conversations. For example, my other prompts encouraged A1 to share her immigrant experiences and to encourage interaction between A1 and A3. I recognized that providing prompts could sway the direction of the communication or interactions between Family A, but they were able to extend these prompts into stories or conversations about other topics, such as A1's late husband (who is A2's father and A3's grandfather) or conversations about A3's education.

Guidance. Family A needing guidance could have been due to nervousness, but I believe it showed the nature of A1, A2, and A3's relationships. All of Family A's stories were short and direct.

The longest story, which was about A1's experiences about coming to America, was less than two minutes in length. Their other stories and side conversations were more like quick responses without elaboration, which suggests that this is their usual way of family communication. It is most likely due to Family A's linguistic mismatches and skills.

Linguistic mismatches. The family's English and Vietnamese skills varied for Family A, which ultimately impacts the quality of their family communication and relationships. A1 discussed heritage maintenance in her interview. A2 was the communication broker for A1 and A3 throughout the observation. Family A also discussed A3's Vietnamese skills, which are limited to "hi", "grandma", indicate when he's hungry, and count the numbers one to ten in Vietnamese. Family A's communication primarily consisted of separate conversations between A1 and A2 or separate conversations between A2 and A3. The three family members did not engage in communication simultaneously, and there were moments of miscommunication.

Miscommunication. I noticed instances of miscommunication during the observation. The following examples go back to Bolden's intercultural moments concept, or the moments when cultural differences are relevant or consequential (2014). In the first example, Family A did not know what story to share, so I suggested, but asked A2 be a communication broker and interpret it for A1. I wanted to encourage more interaction between A1 and A3 because I noticed that A3 looked eager to join the conversation, but he did not know how. At the same time, I was not confident that I could say it correctly in Vietnamese. This is how the interaction occurred:

R to A2 [in English]: Ask your mom to share her favorite story about A3.

A2 to A1 [in Vietnamese]: How did you know A3 before?

A1 [in Vietnamese]: His father took him here to this house (laughs).

A2 to A3 [in English]: Do you know how grandma knew you?

A3 [in English]: No.

A2 [in English]: Your dad just took you home one day. Then, showed you to your grandma and said, “I have a kid (laughs)!”

What I originally said to A2 was different than what she relayed to A3. If I did not understand Vietnamese, then I would have not been able to catch this moment of miscommunication. I thought about A3’s potential confusion during this conversation because he heard my prompt, but the translated conclusion may not be what he anticipated. I was going to intervene, but A1 quickly responded to A2’s question, and I did not want to interrupt a potential family story.

However, I did intervene in the second example of miscommunication:

A2 [in English]: Did you know I cut grandma’s hair? Pretty?

A3 [in English]: Umm, yes.

A2 to A1 [in Vietnamese]: He said your hair is ugly.

R to A3: (pauses) She just told your grandma that you said her hair was ugly.

A3 [in English]: I didn’t say that.

A2 [in English]: See? That’s why you need to learn Vietnamese.

This was the only time during data collection that I decided to intervene during a conversation. I was aware that A1 knew A3 did not say that about her hair. She can understand simple phrases in English. However, I also knew that A3 did not catch what A2 said. I waited to say anything to see if A2 would explain the joke to A3, but she did not, which is why I interrupted. Family A moved on from this moment and continued the conversation on their own.

A2 made multiple references to A3’s limited Vietnamese skills throughout the observation in a somewhat playful, yet stern way. A3 seemed comfortable with how A2 talks to him because it is normal to him. When asked about miscommunication in the family, the participants responded in the following ways:

A1 [in Vietnamese]: No. No. It’s in the family, how could there be (laughs)?

A2: It's probably not relevant to translate, like, it's probably a joke.

A3: Sometimes I catch it. Sometimes I don't. I just let it be.

Therefore, even though I considered the two examples as intercultural moments, Family A did not think so, which conveys their coping mechanism and strength as a family.

In comparison to Family A, all three family members in Family B have conversational English skills. During their trigenerational family storytelling, I was simply listening to them talk and interact without any intervention. B1 was the primary speaker. Her first family story was about why she wanted to speak English (to understand and speak to military men) and her struggles learning the language (taking classes and studying by cutting and rearranging newspaper ads) at the age of 17. This story was ten minutes long. B2 and B3 listened intently as B1 was telling her story. They did not interrupt her, other than saying words like “yeah” or “uh-huh” to show they are listening. Family B experienced intercultural communication during family storytelling with patterns of B1 telling stories, so B2 and B3 could relate to her more.

Family history. The first thing I noticed was how B1 used her history as life lessons for her granddaughter, B3:

B1 [at the beginning of the observation]: What I wanted to share with you is my arrival to the United States. I came to the United States by accident (laughs). My mother sent me when I was fresh out of high school in Mexico to help my grandmother. Once I got here, it was just a total new life unknown to me.

B1 [at the end of the observation]: So, that's what I wanted to share with you. And maybe one day, you can share with [B3's son]. His great grandmother... how she learned English coming from Mexico from a very poor family... a very conservative girl was determined to speak the language of a foreign country, of a strange county, and managed to learn on her own.

It was obvious that B1 prepared for this observation. She used her participation in this study and her family stories to spend time with her family and explain her history. Even from my perspective not being a family member, listening to B1's storytelling was engaging because of the way she spoke and set up her stories.

Generational family norms. After B1 was done sharing her first story about learning English, B2 and B3 asked her questions to understand their mother and grandmother more or to clarify what they heard, which led to another story:

B2: Mom, you said something when you started. You said, 'I came here by accident'. I'd never heard you say that. What do you mean by accident?"

B1: To me, it was accident. I didn't plan it.

B2: Oh, it wasn't in your plan. You were struggling because they pulled you out of school, right?

B1: I wanted to become a RN.

B2: Yeah.

B1: That was one of the careers I was leading to, so I called it 'by accident' because it was not in my plan because I didn't want to come. I wanted to stay over there and continue my education, personally, I didn't have a say so. I was too young. And even though I was 18...

B2: Even if you were 18, you wouldn't have gone...?

B1: Yeah. I wouldn't. I wouldn't have because it was not allowed.

B2: I think part of it was the time, but it's also you grew up in a very, very firm house...

B3: Oh, you mean you were not allowed to say no to your parents?

B1: Very. No. no, especially my father, you know, no. I mean, I wouldn't even look at his face when he asked me any questions.

B3: Uh-huh.

B1: It was a big no-no, so...

B2: It would be considered disrespectful.

B1: Very. You'd be punished for that.

Family obligation is important in Mexican families. B1 unwillingly sacrificed her education and young adult life in Mexico to move to America and help her grandmother because of family commitment. Mexican familial values stem from supporting and respecting their family through family assistance (Tsai, Telzer, Gonzales, & Fuligni, 2015). This story led into more conversations about their trigenerational differences in educational expectations and parenting, which transitioned into their next story.

The next story was about B1 having to clean houses with her grandmother instead of going to school. B2 and B3 related this story to how their family has progressed overtime, and they also responded to this story by validating B1, appreciating the progression of their family, and initiating more discussions about the generational changes in their family:

B3: I think you guys are really open-minded.

B1: Really?

B3: Yeah, I don't think I could have been with [my husband] if you weren't. I still have friends that still won't be happy because they're afraid of what their family will say.

B3's husband is Black, so this specific conversation suggests how race can impact families in different ways, such as biracial marriages. While Family B is proud of their progression over the three generations, cultural transmission is still important to them:

B2: I want to continue to move in that direction, but I will also tell you that I am somewhat fearful of moving to the point where you're just too open and too liberal because I think, at that point, you have forgotten where you're from.

Family A + Family B = Education. Despite Family A's and Family B's geographical differences, the immigrant families had a common theme in their trigenerational family storytelling: education. The oldest generations in both families, A1 and B1, emphasized how important

education was to them and for the younger generations of their family. For Family A, education was the reason why A1 and her family immigrated from Vietnam to America. On the other hand, B1 wanted an education, but her parents had other plans for her, which was to move from Mexico to America to work as a young adult. A1 and B1's feelings towards their educational experiences translated in how they shared specific stories, which could have possibly altered what the real stories were. A1 and B1 had high school level educations. They both wanted more for their families. They both emphasized the importance of education, and it seemed to work. A3 is not of age, but A2, B2, and B3 all earned bachelor's degrees or higher. Not only was there the cultural transmission desire of education in both immigrant families, but there was education happening within these families as well. The family members experienced intergenerational learning and learned something new about their families during the trigenerational family storytelling.

Intergenerational learning. Intergenerational learning “involves intentional and unintentional learning activities and exchange of experiences amongst generations”, and it is established through “the association between the frequency of contacts, communication, and intensity of relations between three generations and the transmission of values and reciprocal learning in the family” (Jelenc Krašovec & Kump, 2014, p. 289). Most of the family stories shared during the observations seemed new to the family members listening. This sense of new information processing is related the concept of intergenerational learning. For example, even though A1 and A2 lived together, A2 did not know why her family immigrated to the United States without hearing the story. In addition, B3 did not know much about B1's life story before this trigenerational family storytelling experience. This emphasizes the need for trigenerational family storytelling as informal education to build their own culture within their family, which can strengthen the need for cultural transmission: “One common distinction made between storytelling and other forms of communication is the significance of meaning making in the process of telling. Stories about

individual or group experiences focus on examining experiences and have significant implications for the ongoing shaping of identity of those who tell and those who listen” (Jorgenson & Bochner, 2004; Huisman, 2014, p. 145). Furthermore,

family stories allow us to step beyond our immediate experience and to interpret events with an eye toward the future. The story is like the thread that weaves together a family’s past providing shape and form together with the anticipated future. Finally, families often use their stories to communicate beliefs, values, and important life lessons of the family system and of the larger sociocultural context. (Kiser, Baumgardner, & Dorado, 2010, p. 243)

Stories for cultural transmission. This study started as an inquiry of how multiple generations in immigrant families communicate. However, it became more than that. The participants were not communicating just to talk. Many of the stories Family and Family B shared with their family members were informative and/or purposeful. It is interesting to note that most of the stories were not shared before this research project. Therefore, it is a possible assumption that trigenerational family storytelling is influential, but it is not always taken advantage of. This research makes me want to record my parents’ stories and specifically ask them what their goals for cultural transmission are, so my children can have that information for later.

Education and Cultural Transmission in Trigenerational Family Storytelling

Education emerged in trigenerational family storytelling for two immigrant families in the following ways:

- Trigenerational family storytelling was a source of intergenerational education to learn about family history.
- Trigenerational family storytelling was a source of cultural transmission to pass on family history and values.
- The eldest generation of both families emphasized their values of education in general and for their children in their stories, equating education with opportunity.
- There were different perspectives about keeping the languages and traditions of cultures of

origin in the families, which I later found, in the literature, is a form of desire for cultural transmission (Mchitarjan & Reizenzein, 2014).

- The topic of education/school was straightforward in the participants' stories. Cultural transmission was included as well, but it was not as literal. When asked about cultural transmission in the individual interviews, this how the participants responded, interestingly implying the direction the families are going across three generations:
 - A1 [in Vietnamese]: I thought that, in the future, my children would never be able to advance in life. We had to sacrifice for the family to bring our children here, for them to go study, and succeed, so I am very happy.
 - A2: In situations, I understand both sides. I think that because I lived 8 years in Vietnam and out so much here in the United States, I see that I get accustomed whenever I go to Vietnam because nothing much changed. But, for [A3], if he went to Vietnam, he would not understand certain things people do. I think if I have kids, would I let my kids live there for at least a couple of years to understand and actually learn the same disciplines. He could go running around barefoot and only eat food when you're hungry to value life a little bit more (laughs)
 - A3: "When I grow up and have a family, I just want to stay like English because instead of mixing up my brain, like English, Vietnamese and Khmer – that can get confusing and messed up a lot, so I rather speak English".
 - B1: I really would love to have them remember their culture, to keep their traditions, and pass some traditions on to my grandkids and my future great grandkids. As open-minded as they are, I would like for them to keep their culture and traditions in the family.

- B2: Remember where you come from, remember your roots, and remember to work hard. My saying is work hard, stay humble because I think our culture is about humility.
- B3: I think on both sides, I would want to see more affection and to reestablish traditions. I want to make sure we're together even if it's just from my generation forward. I want to make sure that my kids know traditions.

Researcher's Reflections on Immigrant Families' Stories

I previously mentioned how my mentality of growing up in an immigrant family was “this is just how it is” and as I got older, it turned into “I want to do something with it”. After I conducted this research, it transformed into “how can I help?”. I thought about these family stories about education from multiple perspectives: educator, researcher, and family member.

I recognize there are volunteer-led language classes, formal ESL classes, and celebratory months: Immigrant Heritage Month (June), Asian Heritage Month (May), Hispanic Heritage Month (September/October), but there is limited curriculum in schools focused specifically on things that impact immigrant families, such as family roles, bilingualism, and cultural transmission.

Implementing these types of education can reduce “dilemmas of personal, family, and social transformation faced by immigrants and their capacity to find ‘both/and’ solutions rather than forcing ‘either/or’ choices” (Falicov, 2012, p. 297). It can help bring immigrant families together before larger language barriers or generational gaps develop and it can help immigrant family members with identity development.

As a researcher. I am happy that I used autoethnography as a research tool to learn more about immigrant family dynamics. It taught me things that I would have not learned if I selected another research method that makes you put personal experiences aside. Autoethnography allowed

me to make sense of my own experiences from what I observed from others. It helped me gather information that I have not received before, and it provided a sense of self-discovery.

Autoethnography also elevated how I think about social contracts. I no longer simply accept my experiences and the cultural dynamics around me. Through the reflexivity of autoethnography, I remembered past experiences that were influential to my understanding of culture and family, and I learned about participants' turning points in their experiences. These commonalities need to be further explored, and they should be more apparent in the majority culture to help the immigrant population. Lastly, I believe autoethnography made the research process more personable for my side and the participant side. It was more of a conversation about experiences than a formal research process.

Another thing I learned about the research process was the consideration of cultural norms. After going through the formal participant consent form, I realized that not all participants needed to receive or sign forms. Participants A1 and A3 trusted A2 and agreed to participate in this study without hesitation. Family A and the translator would have preferred informal, verbal agreements. On the other hand, Family B appreciated getting all the information about the research as hard copy documents. They listened intently as I reviewed the consent form and research process to them before the observation. This experience taught me to consider cultural norms for future research projects.

This dissertation was just the starting point. I plan to keep exploring families. I believe it is important because of the role families have in our society: "Our families are one place where we learn how to do things: to love, to raise children, to be a woman, to be a man, to be angry, to use money, to study, to work, and so forth" (Gershoni & Dagan, 2011, p. 6). Not only did studying Family A and Family B contribute to the limited trigenerational research about immigrant families, but it opened conversations about what immigrant families needed from education in the majority

culture. It is evident that cultural transmission is important to immigrant families, but they need more formal help to achieve it.

There are many opportunities for future research. For example, any of the family story topics listed in Family A's and Family B's charts could be further investigated. Other research ideas consist of the following:

- How a family story changes with different narrators
- Implementing family stories in classroom curriculum
- The roles of family members for intergenerational learning in trigenerational families
- Longitudinal study of how immigrant children maintain cultures of origin
- Identifying educational resources for language maintenance
- Supporting existing language maintenance programs through consultation or action research
- The perspectives of the majority culture on the cultural transmission needs for immigrant families

As an educator. This research experience taught me to consider incorporating family stories in my future lesson plans to understand students, their families, and their lives outside of school. In addition, I should to be prepared to provide applicable, helpful resources for incoming immigrant students and their families, such as reading material or recommendations in the local area. It is possible that what immigrant families need may not exist yet. I may have to consider creating something to support immigrant families because I am aware of the information:

Immigrant children may bring to the school a wealth of knowledge and experience originating in their families' culture, but which may be different from the knowledge required and valued at school... educators need to create opportunities for children to develop strategies of navigating the two cultures and negotiate family roles in a positive way. Schools also need to identify opportunities for parents to take a more active role in the school life through family programs, support groups or parent-led activities, to allow them opportunities to familiarize themselves with the curriculum and also to immerse themselves in the new culture through multicultural networks of support. (Sime & Pietka-Nykaza, 2015,

p. 220)

As a family member. Lastly, I was hoping to learn things on a personal level, and I did.

Over the last year, I noticed subtle changes in the way I talk to my parents and to people in general because I think about their possible cultural differences, stories, or values. I try to be more appreciative, present, and patient when family storytelling and intercultural moments occur. As for the trigenerational relationships in my family, I have been sharing more family stories with my two children, so they can learn more about their grandparents and the Vietnamese and Filipino cultures. I am more intentional with the stories I share with them because I noticed the weight and longevity they can carry in our family, such as B1's story about her regrets not getting an education. Finally, I created a book for my children based on my research (see Appendix N), so they can understand the "homework" I have been working on for so long.

The End

I previously mentioned how I pursued higher education to answer questions I had growing up. Thinking about my experiences along with the participants' stories, there is a problem. It should have not taken this long for me to find this type of information. In an ideal world, it would have been helpful to learn about it when I was younger rather than having a teacher encouraging me to stop speaking Vietnamese. It would have been even more helpful if this type of information was given to my parents when they immigrated to America, so they would understand how to plan their family. However, I understand times have progressed since then.

Out of curiosity, I reviewed the current United States Citizenship and Immigrant Services Guide for New Immigrants. This 116-page packet includes a variety of information in 14 different languages. In relation to the participant stories, the packet includes information about education in the majority culture: "The school district is responsible for providing your child with the right services to meet your child's language needs, and for informing you in a language you can

understand about the services your child will receive” (2015, p. 60). However, there is nothing in this packet about education for cultural transmission of minority cultures. A solution to this problem is that there needs to more accessible general information about immigrant families and resources available for immigrant families before it gets to a point of frustration or relationship strain like existing research commonly reports. Like in my research, it might help others to learn from other immigrant families.

I was able to relate to each of the research participants and their family stories in different ways. This shows that while I may have cultural differences with someone, there are still potential similarities or ways to build rapport with them. In the cases of Family A and Family B, there were evident cultural differences of language, age, and childhood experiences. However, these cultural differences were not necessarily negative. The most challenging cultural difference I witnessed was A1 and A3’s language barriers, but even then, the family made it work. These family members do not speak the same language, but they do not have to say much to spend time together. On the other hand, Family B had more to say to each other because they could, and they were looking for understanding from one another by bonding over family history and motherhood.

Although I had similar stories of education as the participants, these immigrant families gave me insight that I could not have experienced without conducting this study. Therefore, I thought it would be fitting to end this dissertation with the participants’ concluding thoughts about cultural transmission. Some participants had more to say than others, but they all greatly contributed to my research:

- A1 [in Vietnamese]: I wish that, in the future, the generation of my children will know Vietnamese. Just don’t give up on the language because there aren’t many Vietnamese people here.

- A2: Sometimes I say, “Okay, I get it” when helping my family. Ultimately, it's my actions. I just help straight out. It makes [my communication broker role] short.
- A3: I have no thoughts.
- B1: Don't settle for less. You can do it. Go after your education, and keep your traditions. Don't forget your culture. Don't forget where you're coming from. It's very important that they know where they're coming from, that they don't forget, and then they pass it onto to their kids. Keep our culture alive.
- B2: Make sure that I'm the bridge between both, as a daughter and a mother. All those things come together because, outside of race or culture, there's still that mother, maternal thing that you got to bring. And, then, the responsibility to make sure that my children, grandchildren, and the future just remembers all of it.
- B3: I think it's really important to learn about the past generations. If we didn't do this, I would have always assumed that my grandma came here young, and I wouldn't have known why she came. I do think it's really important to know why you're here. And, like my grandma said, it's not always by choice. You can live great lives outside of the U.S. I think that's important, too. Especially now, you always hear, “Well, don't come here if you don't want to be here” and stuff. We have to realize, as Americans, that not everybody chose to come here, and there's circumstances to come here. My grandma could have been a nurse in Mexico. And it's taught me to open up a little bit more to my grandma or make sure that she's able to open up to me. I want to know as much as I can about her to pass to [my son], so he knows her, too. It's important for him to know that culture. It's really important for me for him to know not only his Black side, but his Mexican side.
- T: The way that you teach children is important. Sometimes, you need to change.

Sometimes, you need to keep the good things. I hope all my daughters, son-in-law, and grandchildren have good health, good jobs, and good lives.

As for me, if the readers of this dissertation can take away any lesson, I hope it would be the encouragement to take the time to listen to family stories and, if possible, to spend more trigenerational family time together. I believe that the intergenerational learning outcomes from those stories will outweigh any cultural differences.

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Appendices

Appendix A: PowerPoint Slides from Researcher's Public Defense

LEARNING ABOUT TWO IMMIGRANT FAMILIES' EDUCATIONAL EXPERIENCES AND EDUCATIONAL NEEDS FOR CULTURAL TRANSMISSION FROM TRIGENERATIONAL FAMILY STORYTELLING



involving 3 generations (Ng, He, & Loong, 2004)

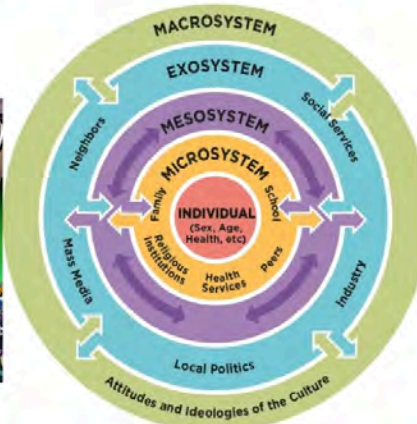
the "process that families engage in to relate experiences to one another" (Kiser, Baumgardner, & Dorado, 2010, p.243)

passing on cultures to future generations of families (Mchitarjan & Reizenzein, 2014)

Kimvy Vu Calpito
University of the Incarnate Word, Dreeben School of Education
Dissertation Public Defense Presentation
December 12, 2019
Contact: kcalpito@student.uiwtx.edu

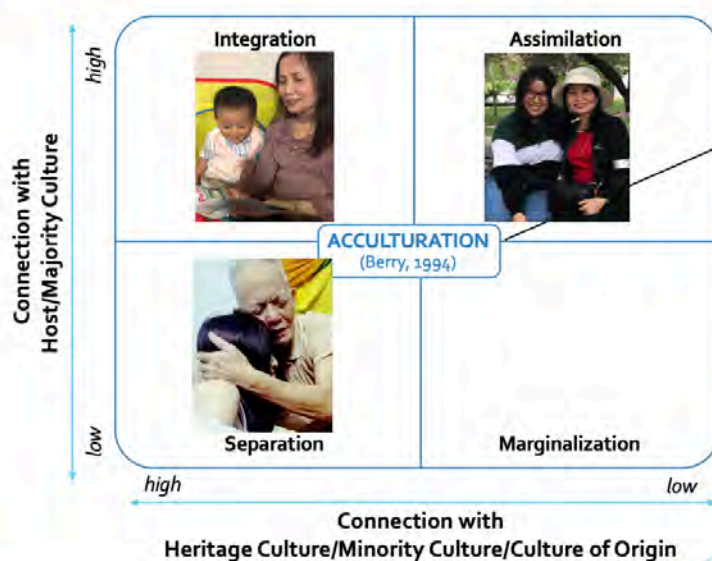
Illustrations by Anvy Thai Vu, my sister

Cultural Differences in Families



ECOLOGICAL SYSTEMS
(Bronfenbrenner, 1994)

Cultural Differences in Immigrant Families



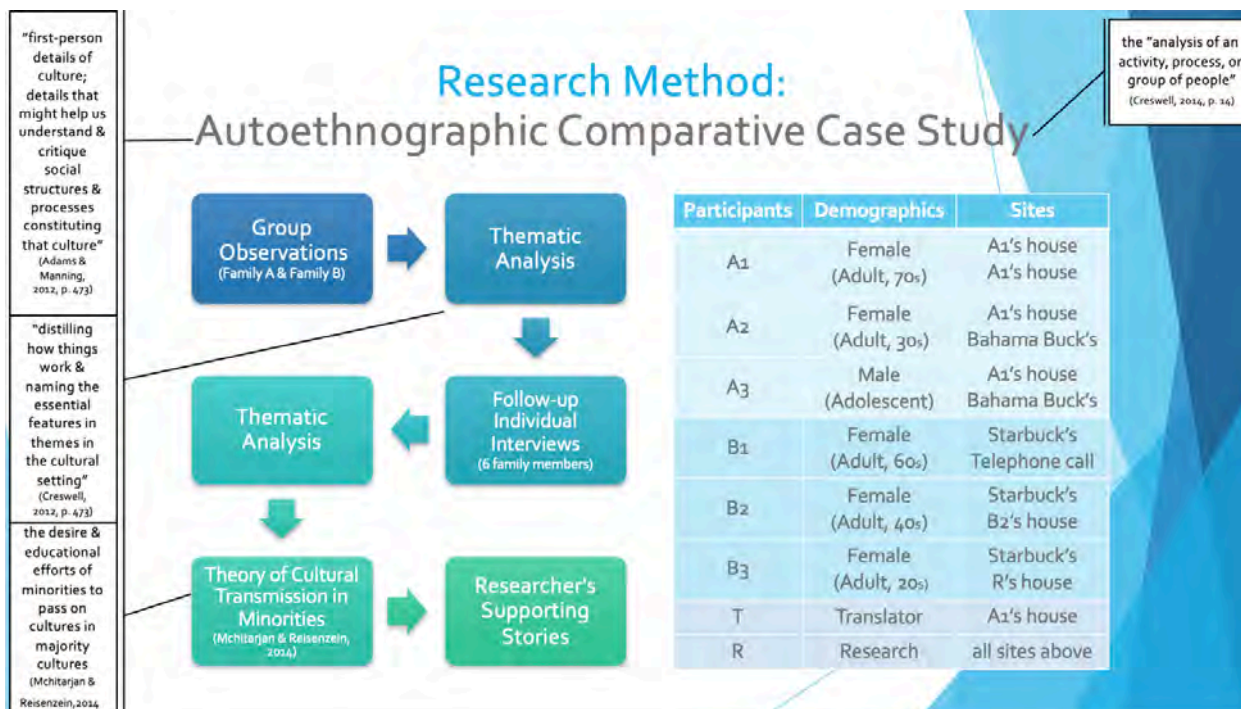
The "process that occurs when groups come into contact and possibly change their practices", which varies in family members (Buckingham & Brodsky, 2015, p. 144)



"... as cultural patterns are handed down from generation to generation, they become farther and farther removed from their original sources" (Sherry & Ornstein, 2014, p. 455)

Significance of Research

- ▶ Personal experiences (Adams & Manning, 2015)
- ▶ Large, growing immigrant population in U.S. (Feliciano & Lanuza, 2017; Radford, 2019)
- ▶ Numerous articles about immigrant family challenges, but lack of recent trigenerational family research (Buckingham & Brodsky, 2015; Landale, Oropesa, & Noah, 2014; Kevah, 2018; Ng, He, & Loong, 2004; Sherry & Ornstein, 2014; Sime & Pietka-Nykaza; Usita & Bliesner, 2007)



Glimpses into Family Dynamics

R:
Why did you come to America?

A2 [in Vietnamese]:
She asked how did you come to America.

A2:
I didn't know that. I'm pretty shocked! ...Do you know what Grandma just said?

A1 [in Vietnamese]:
Dad was in the military and was in jail for years. When he was released, the American military took care of us and brought us here. Because, in Vietnam, they did not allow the next generation to go to school.

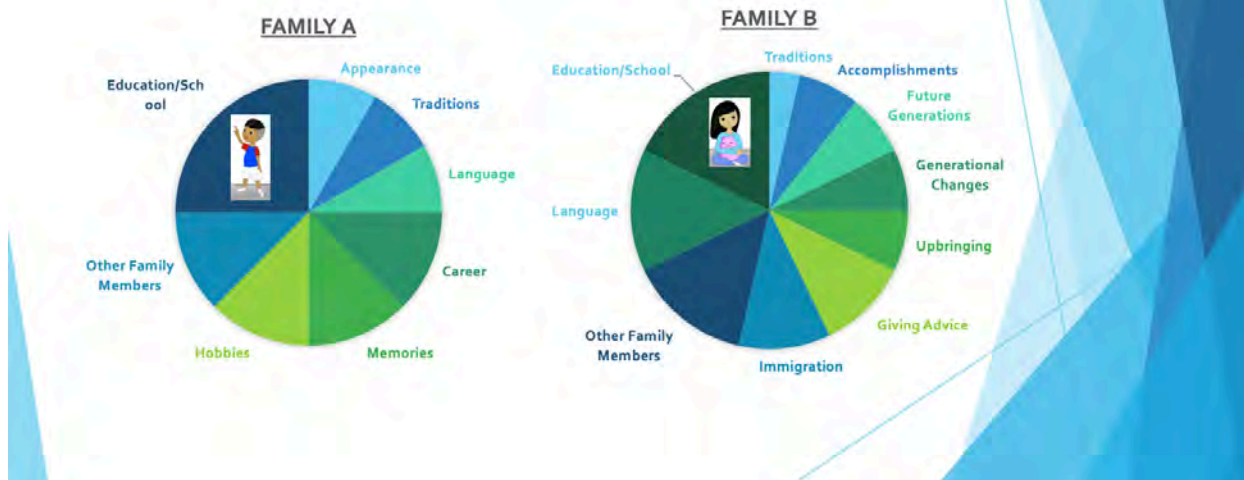
A3:
Uh. No.

B1:
What I wanted to share with you, B3 – B2 probably already knows some my history and my arrival to the United States – is that I came to the United States by accident.

B2:
Mom says we got all her brains, and ya'll got your brains from her.

B3:
I thought you came here when you were really little.

Themes in Family Storytelling



1. What happened when two immigrant families participated in trigenerational family storytelling?

	FAMILY A	FAMILY B
	English & Vietnamese	English & few Spanish words
	A2 = translator	B1 = narrator
	Linguistic mismatches	Generational differences at home
	Miscommunication	Understanding
	Main Topic: education/school	Main Topic: education/school

A2:
Did you know I cut Grandma's hair? Pretty?

A3:
Um. Yes.

A2 to A1 (in Vietnamese):
He said your hair is ugly.

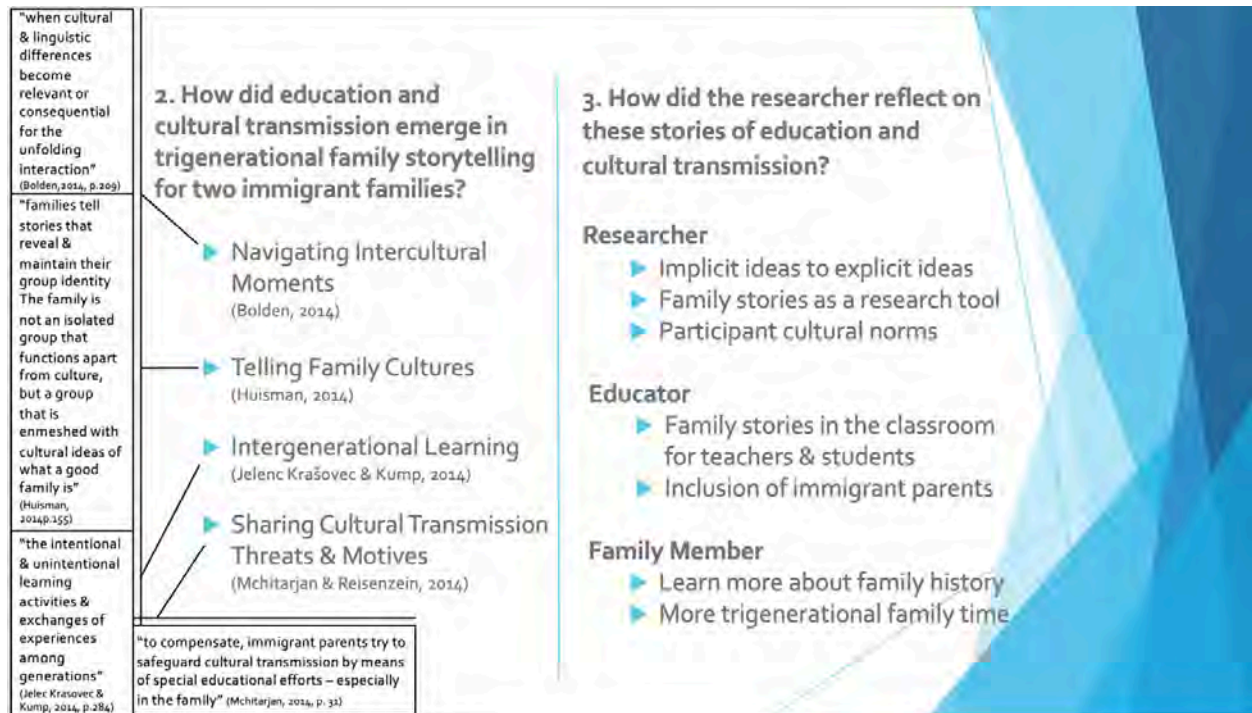
R to A3:
[pauses] She just told your grandma that you said her hair was ugly.

A3:
I didn't say that.

A2 to A3:
See? That's why you need to learn Vietnamese.

B1
[at the beginning of the observation]: My mother sent me when I was fresh out of high school in Mexico to help my grandmother. Once I got here, it was just a total new life unknown to me.

B1
[at the end of the observation]: So, that's what I wanted to share with you. And maybe one day, you can share with [B3's son] how his great-grandmother learned English, coming from Mexico from a very poor family... a very conservative girl was determined to speak the language of a foreign country, of a strange county, and managed to learn on her own.



Concluding Thoughts

- ▶ Cultural differences are not constant problems. They are short moments.
- ▶ Outcomes from trigenerational family storytelling can outweigh challenges from cultural differences.
- ▶ Take the time to listen to family stories.
 - Method for Cultural Transmission
 - Method for Intergenerational Learning
 - Interpret Culture through Experiences
 - Close Generational Gaps/Connect Family Members

Participants' Concluding Thoughts

A1 [in Vietnamese]:
I wish that my future generations will know Vietnamese. Just **don't give up on the language** because there aren't many Vietnamese people here.

A2:
... **to understand both sides** because I lived in Vietnam and here in the United States, I can get accustomed. But for him, if he went back, he would not understand. If I have kids, I would them live there to learn the same discipline... maybe they will **value that life** a little bit more.

A3:
When I grow up and have a family, I just want to stay English. Like instead of mixing up my brain, like English, Vietnamese and Khmer. **It can get confusing and messed up a lot so I rather speak English.**

T:
The way that you teach children is important. Sometimes, you need to **change.** Sometimes, you need to **keep the good things.**

B1:
Don't settle for less. You can do it. **Go after your education, and keep your traditions... Don't forget where you're coming from.** It's very important that they know where they're coming from, that they don't forget, and **then pass it onto their kids.**

B2:
Make sure that I'm **the bridge between both**, as a daughter and a mother. All those things come together because, **outside of race or culture, there's still that mother, maternal thing** that you got to bring. And, then, the **responsibility** to make sure that my children, grandchildren, and the future just remembers all of it.

B3:
I think it's really **important to learn about the past generations.** If we didn't do this, I would have always assumed that my grandma came here young, and I wouldn't have known why she came... I want to know as much as I can about her to pass to [my son], so he knows her, too. It's **important for him to know that culture.** It's **really important for me for him to know not only his Black side, but his Mexican side.**

What was the dissertation process like?



Special Thanks

Dr. Arthur E. Hernandez



Dr. Tanja Stampfl



Dr. Philip E. Lampe



Dr. Mary "Pattie" Davis



+ The University of the Incarnate Word's Office of Research and Graduate Studies

JanRay Agustin Calpito
Hoa Van Vu
Kim Hoa Thi Thai
Anvy Thai Vu
Vivian Thai Vu
Dominador Flores Calpito
Carmelito Agustin Calpito
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Dr. Tricia Noske
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Sara Emami
Vijay Ananthanarayanan
Duncan Hayse
Dr. Trinidad Macias
Dr. Cigdem Kocoglu
Dr. Pat Watkins
Dr. Joan Labay-Marguez
Dr. Edwin Blanton
Dr. Osman Ozturgut
Ivan Acevedo

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Appendix B: Institutional Review Board (IRB) Correspondence (from oldest to most recent)



December 21 2017

PI: Mrs. Kimvy Calpito

Protocol title: Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling

Kimvy:

Your request to conduct the study titled "Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling" was approved by Expedited review on 12/21/2017. Your IRB approval number is 17-12-005. Any written communication with potential subjects or subjects must be approved and include the IRB approval number.

Please keep in mind these additional IRB requirements:

- This approval will expire **one year** from 12/21/2017.
- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuing Review Request form**.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **IRB Amendment Request form**.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol.

Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Wandless-Hagendorf, PhD, CPRA

Ana Wandless Hagendorf, PhD, CPRA
Research Officer, Office of Research Development
University of the Incarnate Word
(210) 805-3036
wandless@uiwtx.edu



February 26 2018

PI: Mrs. Kimvy Calpito

Protocol title: Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling

Kimvy:

Your request for revisions to Expedited protocol 17-12-005 was approved. The following revisions to your protocol have been approved:

- Research procedure(s): Use of the pilot family's audio recorded observation and interviews as additional data for the study.
- Consent form: Revision of the incentive part of the consent form to reflect this IRB amendment, and to make the form more concise for the participant.
- Other: Change the incentive to \$10 cash for all participants.

Please keep in mind these additional IRB requirements:

- A request for continuing review must be completed for projects extending past one year, and closure of completed studies must be reported. Use the **IRB Continuing Review Request** or **IRB Closure** form.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **IRB Amendment Request** form.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol. Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Hagendorf, PhD, CPRA

Ana Hagendorf, PhD, CPRA
Research Officer, Office of Research Development
University of the Incarnate Word
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wandless@uiwtx.edu



November 9 2018

PI: Mrs. Kimvy Calpito

Protocol title: Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling

Kimvy:

Your request for continued review of Expedited protocol 17-12-005 titled "Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling" was approved. This approval will expire **one year** from 11/09/2018.

Please keep in mind these additional IRB requirements:

- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuing Review Request** form.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **IRB Amendment Request** form.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol. Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Hagendorf, PhD, CPRA

Ana Hagendorf, PhD, CPRA
Director, Office of Research and Sponsored Projects Operations
University of the Incarnate Word
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October 7, 2019

PI: Mrs. Kimvy Calpito

Protocol title: Exploring cultural transmission in minorities with trigenerational immigrant family storytelling: An autoethnographic comparative case study

Kimvy:

Your request for continued review of Expedited protocol 17-12-005 titled "Exploring cultural transmission in minorities with trigenerational immigrant family storytelling: An autoethnographic comparative case study" was approved. This approval will expire **one year** from 10/07/2019.

Please keep in mind these additional IRB requirements:

- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuing Review Request** form.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **IRB Amendment Request** form.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol. Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Mary Jo Bilicek
Research Compliance Coordinator
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(210) 805-3565
bilicek@uiwtx.edu

Appendix D: Participant Consent Form

CONSENT FORM FOR RESEARCH PARTICIPATION

Study Title: Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling

Principal Investigator: Kimvy Calpito

Institutional Review Board (IRB) Study Number: 17-12-005

I am a student at the University of Incarnate Word, in the School of Education. I am working under the supervision of Dr. Arthur E. Hernandez. I am planning to conduct a research study, which I invite you to take part in. This consent form has important information about the reason for doing this study, what I will ask you to do a research participant, and the ways I would like to use information about you if you choose to be in the study.

Why are you doing this study?

You are being asked to participate in a research study about culture and family communication.

The purpose of the study is to explore and describe how an immigrant family experiences intercultural communication during family storytelling. Intercultural communication is the interaction and communication between people of different cultures. For example, the different cultures are the ethnic background of your family and American culture.

This study is for the researcher's dissertation, one of the requirements to complete the researcher's PhD program.

What will I do if I choose to be in this study?

You will be asked to participate in the following:

- Family storytelling with your family that the researcher will observe
- 1-on-1 Interview with the researcher
- Communication with the researcher (via phone calls or e-mails) for scheduling and follow-up purposes

How long will participation take for the study?

Study participation will consist of two separate meetings (i.e. family observation and individual interview). The observation will take at least 1 hour. The interview will take at least 45 minutes, but not more than 1.5 hour. The total time commitment will be approximately 1 hour and 45 minutes.

Where is the location for the study?

It is highly desired that the observation will take place at your family's home though the location is a matter of family choice. Locations for interviews will be determined by the researcher and individual participant.

The researcher would like to audio record the observation and interview to make sure that she accurately remembers all the information you provide. I would also like to write notes in a journal to capture reactions, mannerisms, and body language.

The researcher will keep audio files on my personal, password protected laptop. The audio will only be used by the researcher and a hired transcriptionist unless you give consent for future use, which will be explained on the end of this document. Transcriptions and notes will be stored in a key locked paper organizer in the researcher's home.

The researcher may quote your remarks in presentations or articles resulting from this work. A pseudonym, such as "Mom" or "Son", will be used to protect your identity, unless you specifically request that you be identified by your true name.

What are the possible benefits for me or others?

This study is designed for the researcher and others to learn more about intercultural communication in immigrant family storytelling. The possible benefits for you participating from this study include spending time with your family and learning more about the communication in your family. Participants also get incentives, as explained below.

Will I get anything for participation in the study?

Participation in this study will involve no cost to you. You will get an incentive or a \$10 Visa gift card if you are selected for the pilot test, or a \$20 Visa gift card for your full participation in the study (ex: both observation and interview). You will receive the gift card at the end of your scheduled interview.

Participants who withdraw from the study will not receive an incentive. Participants who withdraw will be asked if existing data collected for this study could be used. If the participant declines, then the researcher will delete or shred the participant's information and data.

How will you protect the information you collect about me, and how will that information be shared?

Results of this study may be used in publications and presentations. Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used.

To minimize the risks to confidentiality, the researcher will store audio recordings, transcriptions, and journal written notes in protected places. In addition, the researcher will use pseudonyms, not specific names or locations, when presenting the study in publications or presentations unless specifically requested otherwise.

The researcher will retain the information collected for 5 years and may use or share the data I collect from you for use in future research studies or with other researchers. If the researcher shares any data collected about you with other researchers, the researcher will remove any information that could identify you before it is shared.

If the researcher thinks that you intend to harm yourself or others, the researcher will notify the appropriate people with this information.

What are the possible risks or discomforts?

The things you will be doing have no more risk of harm than you would experience in everyday life. A possible discomfort is getting emotional during observation or interviews in the study. You may be uncomfortable with some of the questions and topics I will ask about. If you are uncomfortable, you are free to not answer, to skip to the next question, to take a short break, or stop the process.

As with all research, there is a chance that confidentiality of the information the researcher collects from you could be breached. The researcher will take steps to minimize this risk, as discussed in more detail elsewhere on this form.

What are my rights as a research participant?

Participation in this study is voluntary. You do not have to answer any question you do not want to answer. If at any time and for any reason, you would prefer not to participate in this study, you are free not to. If at any time, you would like to stop participation, please tell the researcher. You have the options to take a break, stop and continue later, or stop altogether. You may withdraw from this study at any time, and you will not be penalized in any way for deciding to stop participation. However, participants who do not complete the study will not receive an incentive. Please review the *Will I get anything for participation in the study?* section of the consent form.

If you decide to withdraw from this study, the researcher will ask you if the information already collected from you can be used.

What if there is a minor involved in the research?

This research will study three generations in an immigrant family. Therefore, there is a possibility that a minor will be involved in this study as the third, youngest generation of the family. If there is a minor, both the minor and the minor's parent(s) or guardian(s) will have to consider if they are comfortable with a minor being involved in the observation and individual interview. Please review the *What are my rights as a research participant?* section of this consent form.

Who is involved in this research?

Besides the researcher and the participants, the researcher's 3 committee members will read and contribute to the research during its process. An editor, transcriptionist, and other research-related school employees will read the data. There is also the possibility that a translator will be involved if a participant is more comfortable speaking another language other than English. The participant will speak their language of choice during the observation and interview. Then, the translator will translate and transcribe audio recordings during the observation and interview for the researcher to use as data. If requested by the participant, a translator can also be used during the individual interview to increase comfort and ease with speaking to the researcher.

What if I am a student at the University of the Incarnate Word?

You may choose not to participate or to stop your participation in this research at any time. This will not affect your class standing or grades at University of the Incarnate Word.

What if I am an employee at the University of the Incarnate Word?

Your participation in this research is in no way a part of your university duties, and your refusal to participate will not in any way affect your employment with the university, or the benefits, privileges, or opportunities associated with your employment at University of the Incarnate Word.

Who can I contact if I have questions or concerns about this research study?

If you have questions, you are free to ask them now. If you have questions later, you may contact the following people:

Title of Study: **Exploring Diversity in Intercultural Communication during Immigrant Family Storytelling**

Type of Study: **Dissertation Research Study for PhD Program Completion**

For questions about the study or scheduling:	For questions about the researcher or your participation in this study:	For questions about your rights as a research participant:
Kimvy Calpito Researcher kcalpito@student.uiwtx.edu (210) 548-1476	Arthur E. Hernandez, PhD Researcher's Dissertation Chair aeherna8@uiwtx.edu (210) 283-6409	Ana Wandless-Hagendorf, PhD, CPRA Research Officer wandless@uiwtx.edu (210) 805-3036

CONSENT FORM FOR RESEARCH PARTICIPATION

I have read this consent form and the research study has been explained to me. I have been given the opportunity to ask questions, and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this consent form.

CONTACT INFORMATION

Consent to use contact information to contact participants in this current study:

_____ (*initial*) I **agree** or **do not agree** (*circle*) to allow the researcher to use my contact information to contact me about participating in this current study.

Consent to share contact information with other researchers:

_____ (*initial*) I **agree** or **do not agree** (*circle*) to allow the researcher to share my contact information with other researchers.

Consent to use contact information for participation in future studies:

_____ (*initial*) I **agree** or **do not agree** (*circle*) to allow the researcher to use my contact information from this study to contact me about participating in future research studies.

COLLECTED DATA

Consent to use collected data for this study:

_____ (*initial*) I **agree** or **do not agree** (*circle*) to allow the researcher to use my data for this study.

Consent to use collected data in future studies:

_____ (*initial*) I **agree** or **do not agree** (*circle*) to allow the researcher to use my data from this study for future use in other studies.

PARTICIPATION WITHDRAWAL

Consent to use collected data for this study after withdrawal:

_____ (*initial*) If I withdraw from this study, I **agree** or **do not agree** (*circle*) to allow the researcher to use my existing data for this study.

Consent to use collected data in future studies after withdrawal:

_____ (*initial*) If I withdraw from this study, I **agree** or **do not agree** (*circle*) to allow the researcher to use my existing data for future use with other studies.

Participant's Name (printed)

Participant's Signature

Date

Parent or Guardian's Signature (if the participant is a minor)

Date

PARTICIPANT CONTACT INFORMATION

First Name: _____

Preferred Nickname: _____

Last Name: _____

Phone Number: _____

E-mail Address: _____

What is the best way to be contacted (circle one)? Call Text Email

What is the best day or time to be contacted? _____

Parent/Guardian's Name (if participant is a minor): _____

Parent/Guardian's Contact Information: _____

Appendix E: Transcriptionist Confidentiality Form

**Confidentiality Agreement for Transcription Services**

I, _____, transcriptionist, agree to maintain full confidentiality regarding all audio recordings and communication from **Kimvy V. Calpito** related to her research.

Furthermore, I agree:

1. To hold the strictest confidence of identification of any individual that may be revealed during the transcription of audio recordings or associated documents;
2. To store all audio and documents in a safe, secure location as long as they are in my possession;
3. To not make copies of any audio or files;
4. To delete all electronic files or documents from my computer and any backup devices after completion.
5. To delete any email addresses or email correspondence related to Kimvy's research after completion.

I am aware that I can be held legally liable for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audio and/or files to which I will have access.

Transcriber's name (printed): _____

Transcriber's signature: _____

Date: _____

Appendix F: Transcription of Family A's Observation*

*The transcripts for Family A and Family B were written by two different transcribers, so the organization and style of each transcription may differ. The participant quotes included in the dissertation may have been shortened to be more concise and reader-friendly. However, the overall content and original message remain the same.

Date: Tuesday, February 27, 2018 @ ~8:30 PM

Location: A1 & A2's Living Room

Audio Length: 25:10

A2 [00:00]

She said what- what kind
her to tell about.

A1	1 st Generation (Grandma/Mother)
A2	2 nd Generation (Aunt/Daughter)
A3	3 rd Grandson (Grandson/Nephew)
R	Researcher
<i>words</i>	Translated from Vietnamese to English
[...]	Inaudible

of story you want

R

You could tel- [um] tell her why she came to America.

A2 [00:05]

Oh. She asked why ... you wanted to come to America. How did you come to America?

A1 [00:11]

Because Dad was military.

Army.

A2 [00:19]

You're recording?

R [00:20]

Yeah, recording.

A1 [00:21]

Yeah, army... Dad was... was in prison for 9 years in... in Vietnam. Now he is released, American military take care of us and bring us here.

So we came here and we are happy because... because... [speaks some English words].

A2 [00:39]

[small laughs]

A1 [00:41]

Go to high school, college school.

A2 [00:39]

You- you can speak in Vietnamese. It's-

A1 [00:44]

Okay. Because Vietnam does not allow... they do not allow people under HO condition to go study to become successful.

A2 [00:51]

[surprise] Oh, really-

A1 [00:52]

[louder voice] Yes, it's real! [faster pace] They do not allow him to go study to become successful. Back then, Dad... Dad-

A2 [00:55]

They- They do not allow the next generation to go study or do not allow him to go study?

A1 [00:59]

They do not allow the next generation to go study, like- like you, you are not allow to go study.

A2 [01:02]

Oh... Is it real?

A1 [01:04]

Because when- the children- they are said to be Nguoy's children in the Republic of Vietnam regime- Nguoy's children. That's why they don't allow-[um] the children to have higher education.

A2 [01:15]

[surprise] Wow...

A1 [01:16]

Yeah. That's why. Dad was in prison for 9 years. So of course, when we came here, they have to- have to help the children- the children of- of the Republic of Vietnam regime come here to study and become successful.

A2 [01:30]

I didn't know that. Pretty shocked.

A1 [01:35]

Now, what else? Now- Now that you have your career and become successful. Of course, I am happy.

R [01:41]

Put this here [noise]

[crack laughing]

A1 [01:48]

Okay.

It was done, right?

A2 [01:51]

*We will keep talking. Just put it here-
[laughs]*

R [01:56]

Could you ask her... what does she- what's the story of her getting used to America?

A2 [01:51]

Oh. So back then- back then when you first came to America, how was it?... The living...

A1 [02:08]

The living was pretty much a material life, but then we become familiar with it day by day.

A2 [02:12]

Oh...

A1 [02:13]

We become familiar with it and then just follow the living culture here. Now that we live in America, we have to- we live in the American culture, we have to follow the American culture.

A2 [02:24]

Oh...

A1 [02:25]

*We do not follow the Vietnamese culture anymore.
Because it is a country of freedom.*

A2 [02:34]

[laughs]

A1 [02:36]

So the living is comfortable. It's not like when we were in Vietnam, we worked so hard yet we didn't even have enough food to eat.

Now that we come here, we have to- for our living here, we have to do our best.

A2 [02:47]

Back then- Back then when you came here, you were in your 40s, not 50s.

A1 [02:51]

Well yeah, 40s.

R [02:53]

Oh.

A1 [02:54]

And I went- went to work, for living. If we didn't go to work, how could we have money?

A2 [03:00]

So back then- back then you were around 40. So back then I- I am now 30. So I was 10. Ab.

A1 [03:05]

[laughs]

A2 [03:10]

Do you know what your grandma just said?

A3 [03:12]

Uh. No.

R [03:14]

What about a story about him? Do you have any story about him?

A2 [03:18]

Yeah.

R [03:19]

You can start it too. It's like how your mom has started.

A2 [03:20]

Let's talk about you.

A3 [03:21]

[hesitate] Um.

A2 [03:22]

You know when you were little?

A3 [03:24]

Um.

A2 [03:27]

Actually.... *[name]* came to your... It was your birthday..... *[name]* was your ... I think like one year. That's when I first saw you.

A3 [03:39]

Um.

A2 [03:40]

Grandma wasn't there.

I came to your- your mom's house.

And then your sister was a baby, your older sister. Is it funny?

A3 [03:52]

Yeah.

A2 [03:53]

She was like 2 years old. [raise voice] 2 years old? Is she 2 years older **than you?**

A3 [03:58]

But [uh]- she's 13 in the after year.

A2 [03:53]

Oh. Okay. So she's 2 years older **than you.**

A3 [04:05]

Yeah.

A2 [04:07]

[louder voice] Oh, that! I mean [quieter] you were just like, little.

[laughs]

[noise]

[crack laughing]

R [04:16]

Ask your mom if [er]-

A2 [04:19]

[louder voice] *Back- Back then-*

R [04:20]

A story about him that she remembers the most.

A2 [04:21]

Back- Back then how did you- you know this boy?

A1 [04:24]

What?

A2 [04:25]

Back then how did you know this boy?

A1 [04:28]

His father took him here at this home.

A2 [04:30]

Ah.

A1 [04:31]

[laughs]

A2 [04:31]

[louder voice] You know how grandma knew you?

A3 [04:34]

No.

A2 [04:31]

Your dad just took you home one day and then showed you to your [uh]- grandma. And said "I have a kid!" [laughs]

R [04:45]

Or what if- okay.

What is the story where your grandma was the most proud of, you know?

A2 [04:53]

Oh.

R [04:54]

You know, get a little deepen in that.

A2 [04:57]

[A3's name]? I don't know [A3's name].

[laughs]

A2 [05:01]

[louder voice] Lately you've been failing your classes.

A3 [05:03]

Not now, aunt.

R [05:12]

And normally, when you guys all talk together, is this what happen? Just like this?

A2 [05:16]

Yeah, well. When [A3's name] was little, we tried to teach him Vietnamese, that I guess like... he- he doesn't stay here most of the time.

So that's why, we couldn't teach you much. But you know how to say "*Hi grandma.*"

A3 [05:30]

[small voice] *Hi grandma.*

R [05:31]

What else do you-

A2 [05:31]

You know how to cross... your arms, when- you know like, polite.

R [05:38]

Do you have grandparents or your mom stay here too? Or it's just [...] grandparents? So do you- you have to speak a little bit of their language and a little bit of this language too?

A3 [05:49]

[um]- Yeah, sometimes.

R [05:52]

Sometimes-

A3 [05:52]

That's right, easy to confuse.

[laughs]

A2 [05:57]

You know when you're little? You talked [raise voice] a lot, like non-stop and we could not even understand what you were talking. It's so annoying that I said "[A3's name], shut up." [laughs] But that was- [laughs]

R [06:11]

Do you have a- do you wanna ask them any story about yourself or like any family story, anything about you guys.

A3 [06:21]

[Um]-

A1 [06:24]

Speak louder.

A3 [06:26]

[small voice] I don't know.

A2 [06:27]

Woah, you remember you- you- when you were little? You- you were like, just like [louder voice] staring around and then keep talking? [laughs]

And then, we couldn't understand you because we were not sure if you were speaking Thai or speaking Cambodian.

Do you know how to speak Cambodian or Thai now?

A3 [06:43]

[Um]- A little. I don't know. I forgot it.

A2 [06:48]

You forgot it?

A3 [06:49]

Yeah, I forgot it all.

A2 [06:50]

Hah?

A3 [06:51]

I forgot it.

A2 [06:52]

Why? Your mom didn't speak to you in Cambodian?

A3 [06:55]

No.

She [uh]- makes fun of me in Cambodian.

A2 [06:59]

She makes fun of you in Cambodian?

A3 [07:00]

[small laughs]

A2 [07:01]

[louder voice] She speaks Cambodian or Thai?

A3 [07:03]

[uh] I think both...

A2 [07:06]

[louder voice] Really? She- she's that smart?

A3 [07:09]

I don't know...

A2 [07:10]

I don't you try to speak? You- you're at home, you know? You know, it's- it's free... free lesson? Free course to learn a second language?

A3 [07:21]

[Uh]- No, I didn't know that.

A2 [07:24]

You didn't know that? It's free.

A3 [07:25]

No...

A2 [07:26]

'Cuz you've got a free teacher at home, your mom. And when you're here, you've got aunt and your grandma.

A3 [07:32]

Alright. Sure.

A2 [07:33]

We're free.

A3 [07:35]

Mom doesn't usually have time.

A2 [07:36]

Huh?

A3 [07:37]

Mom [name of A3's mom] doesn't usually have time.

A2 [07:39]

Yeah but your grandpa. How do you talk to your grandparents over there?

A3 [07:40]

[Uh]-

English.

A2 [07:43]

[louder voice] Really? You speak English?

A3 [07:45]

So- Sometimes.

A2 [07:46]

Oh. That's good.

Well, stop then. Stop speaking English to me.

[small laughs]

A3 [07:51]

That's okay. [small laughs]

A2 [07:54]

Just- talk in [uh]- Cambodian or Thai.

[Uh]-

R [07:59]

Well we could do just one more story [...] normally like this, right?

A2 [08:03]

[louder voice] Well... Yeah cuz' he just [...] around and then whenever he's [...], we say "[A3's name], you eat?" [small laughs]

R [08:12]

And you just skip- you just figure it out what they're talking about or you just stay quiet, right?

A3 [08:16]

[Uh]- I just figure it out... usually I try to guess what they're saying. [laughs]

R [08:21]

What are the words you know the most that your grandma always says?

A3 [08:23]

[Um]-

A2 [08:25]

"Grandma."

A3 [08:26]

"Grandma." [small laughs]

R [08:21]

"Grandma." "Grandma." "Grandma." What else?

A3 [08:29]

[Um]-

A2 [08:30]

You know "Hi."

A1 [08:31]

How come "Hi" is-

A3 [08:31]

"Hi."

A1 [08:32]

Hi "who"?

A3 [08:33]

[small voice]

A2 [08:34]

That's it?

R [08:36]

What does she call you? Does she call you something specific, instead of your first name?

A3 [08:33]

No.

[laughs]

R [08:44]

[Uh]-

What is your best memory of the three of you together?

A3 [08:52]

[Um]-

A2 [08:52]

How we've been together, [A3's name]?

A3 [08:54]

Christmas.

A2 [08:55]

[raise voice] Oh. Really?

R [08:56]

What?

A3 [08:57]

On Thanksgiving, we all gathered and looked at the TV.

A2 [09:00]

Oh. I don't remember that, but you do.

R [09:02]

Why do you like- why do you like that?

A3 [09:04]

Well, because we got all together, to celebrate.

A2 [09:08]

Oh. Anything else? Just Christmas?

A3 [09:11]

I don't know.

No. That was like, last Christmas.

R [09:15]

Oh, you like that.

A2 [09:17]

You want to go camping this weekend?

A3 [09:18]

I don't know. [small laughs]

A2 [09:20]

You don't like outdoor?

A3 [09:21]

[Uh]-

A2 [09:21]

What's wrong? You said you wanna become a football player.

A3 [09:24]

Okay. That's a- not anymore.

A2 [09:26]

Not anymore? What you wanna be now?

A3 [09:28]

A basketball player?

A2 [09:29]

Oh my gosh. You have a basketball?

A3 [09:31]

Oh yeah?

A2 [09:32]

Oh.

[name of A3's mom] buy for you and so- so you could play basketball?

A3 [09:36]

[small voice] That's true.

A2 [09:37]

That's true.

R [09:38]

Tell your mom what he said and ask if that's her favorite memory?

A2 [09:42]

[Uh]-

R [09:42]

You know about when you all together at Christmas Eve-

A2 [09:44]

You- You should tell grandma.

See if she understands.

A3 [09:48]

[Um]-

A2 [09:48]

*Mo- Mo- Mom you know the- the- the part that [uh]- that he remembers the most, do you know that part?
Christmas and Thanksgiving.
He came here and had meal.*

A1 [10:01]

He came here and had meal, right?

A2 [10:03]

[Uh]- You know yesterday was grandma's birthday?

R [10:06]

It was your birthday? Happy birthday.

[laughs]

A2 [10:11]

And then you know what tomorrow is?
What's tomorrow?

A3 [10:14]

[Uh]-

A2 [10:15]

Remember?

No.

R [10:16]

No.

A2 [10:17]

My Dad's- [small laughs]

R [10:17]

Oh, your Dad's birthday?

A2 [10:19]

[small laughs] Anniversary.

R [10:20]

Oh. Dad's anniversary.

A1 [10:21]

Tomorrow is the 8-year anniversary of death.

A2 [10:24]

[laughs]

A1 [10:26]

8-year anniversary of her father's death.

R [10:28]

Wow. That number's real?

A1 [10:30]

8-year anniversary of her father's death.

R [10:32]

Wow. So 8 years ago was when he passed.

A2 [10:34]

Yeah, remember? When he passed away [uh]- I don't think he saw [name].

A1 [10:39]

No, he came, he came, he did come here.

A3 [10:40]

Yeah, I saw [name].

A2 [10:42]

Yeah, I and you. You remember [name] and [name]? That's it.

A3 [10:46]

I- I remember that one time when [...] driving the car just like, like... just looking what's going on.
[laughs]

A3 [10:56]

And he was just talking to me.

A2 [10:59]

[laughs]

R [11:01]

So you remember? That's good.

A3 [11:02]

Yeah. *[small voice]*

R [11:05]

How old were you?

A3 [11:06]

[Uh]- I think like, around like- 5 or 6.

A2 [11:11]

You can't be around that. It's like 8 years ago, you're 11 now.

[louder] Really, you're 11 now?

A1 [11:19]

Do you remember... he remembers his grandpa every time... he remembers his grandpa every time when he went behind, he climbed to his grandpa, whatever his grandpa is doing.

A2 [11:31]

Really, you follow grandpa?

A3 [11:33]

Oh yeah.

A2 [11:34]

I didn't know that.

A1 [11:36]

He kept standing there to take photos of everything. He even stood on the table to take photos [giggle]

R [11:40]

You like to take pictures like she said?

[laughs]

A3 [11:42]

I don't remember that.

[laughs]

R [11:40]

Whenever, you posed everywhere to take pictures, didn't you?

A2 [11:49]

Alright- [laughs]

R [11:53]

Do you have a story that you-

A2 [11:55]

Do you have a story?

Oh. Didn't you say you wanna be- go to the [uh]- army or like... be in the army... be like me?

You remember? You kept saying that?

A3 [12:04]

Yeah... I- I did say that a lot.

A2 [12:06]

You don't want to anymore?

A3 [12:08]

[Uh]- that's why I [...] I- I wanted to be a lawyer.

A2 [12:12]

Are you serious?

A3 [12:13]

Yeah.

A2 [12:14]

I didn't know that.

That's good. I need a lawyer.

[laughs]

You know your neigh- my neighbor, next door? He's been [cough]- he's been annoying.

I'm gonna show him one day.

[small laughs]

R [12:30]

Oh. [Uh]- [name]?

A1 [12:32]

Yeah.

R [12:33]

[laughs]

A1 [12:35]

He knows everything.

A2 [12:36]

Yes, I told her. He's being a dick.

[laughs]

And I'm gonna show him. Yeah.

R [12:42]

Are you gonna defend your aunt?

A3 [12:44]

[quieter] [Uh]- I don't know.

A2 [12:45]

We need a lawyer in the family, 'cuz we don't need a doctor, it's okay. [lower voice] It's not really that important. But a lawyer is more important.

I tell you [name] will become a lawyer too. [lower voice]. You and [name]-

A3 [12:55]

[giggle]

A2 [12:45]

Open a [uh]- firm. Yeah. [normal voice] That's good.
But first, get a pass. You're failing. [giggle]

A3 [13:05]

I passed. I passed.

A2 [12:08]

That's good.
I'll make you my own lawyer.

A3 [13:11]

[Uh]-

A2 [12:12]

Cuz you didn't tell me that.

A3 [13:13]

[Uh]- [...] this year.

A2 [12:16]

Oh. I see.

A3 [13:17]

Cuz like... Daddy, he always told me, like [...] fast, [...] decision, sort of like what to do. Yeah, one time he asked me like cuz we were going to the family, he said okay, ready, ready, ready. Okay and then go. I made the decision.

And then, he basically, he's like one day you should be a lawyer. So like, maybe you like, you go-maybe we should have a lawyer in the family. And I- And I think about that one day.

A1 [13:48]

Is he going to school tomorrow?

A2 [13:49]

You go to school tomorrow, right?

A3 [13:50]

Yeah. I'm going to school tomorrow.

A2 [13:52]

Is it still [school name]. Is it [school name] school now?

A3 [13:55]

[school name] school.

A2 [13:57]

Oh really, you've been with- your sister, right?

A3 [14:00]

[Uh]- She's in [state].

A2 [14:03]

She's what?

A3 [14:03]

She's in [state] to go to school.

A2 [14:04]

Oh, really?

A3 [14:05]

Yeah.

R [14:07]

What time do you go to sleep?

A3 [14:09]

[Um]- Around 8:00.

R [14:11]

Around 8:00?

A3 [14:12]

Yeah.

R [14:12]

It's like- [laughs]

A2 [14:14]

It's okay.

A3 [14:15]

Lately- watch the family so we-

A1 [14:18]

Tell him to sleep here tonight, he can go to school tomorrow.

A2 [14:20]

Remember [name]? So it's okay to stay up late. [laughs]

R [14:25]

You're- You're gonna make it easier for him if-

A2 [14:27]

What?

R [14:28]

'Cuz he sleeps at 8:00. So we will just ask him a question now.

A2 [14:30]

[louder]. No, it's okay. [A3's name] will stay awake, I've already kidnapped him, his mom's not back yet. [laughs]

R [14:37]

Oh really, she's not back yet?

A2 [14:37]

No, she- she's okay. We all will set them out.

R [14:41]

Oh, okay. So it's okay.

[...]

A2 [14:44]

Oh I didn't know you have a dimple. Smile.

Ohhh.

R [14:48]

Wow.

I have it too.

A2 [14:50]

Yeah.

A1 [14:51]

He has a dimple. Here. This boy. [laughs]

A2 [14:58]

She has one too.

And her hus- and her husband... has one too.

R [15:03]

He has one?

A2 [15:04]

He does. He has it on the opposite side.

He does.

A3 [15:11]

[Um]- Usually, I don't normally do it since like, [...] sisters [...] [laughs]

R [15:26]

You're the only boy, right?

A3 [15:27]

[Um]- Not anymore, I have a bigger brother.

R [15:29]

Oh, that's right, the bigger brother. [...] in the house?

A3 [15:34]

I don't know.

R [15:35]

Oh. [laughs]

A3 [15:36]

[name] used to be in the house.

A2 [15:38]

Where's she now? Oh it's [name]?

A3 [15:42]

Yeah.

A2 [15:43]

Who's that [name]. I don't know who she is.

A3 [15:45]

That's her?

A2 [15:45]

Yeah.

She said she knew me but I said "I don't know you."

A3 [15:48]

No. First she went with [name].

A2 [15:51]

[name]?

A3 [15:52]

Yeah. To McDonalds.

A2 [15:54]

[...]?

A3 [15:55]

Yeah.

A2 [15:56]

[...] That she's not her niece?

A3 [15:58]

Yeah. [faster pace] And she's- you know what she said?

A2 [16:01]

Wha-?

A3 [15:02]

"That's my auntie?" I was like, [...]. She said "Oh."

A2 [16:11]

Oh. Yeah. Next time tell [name], [name] is not your niece.

[laughs] your niece

[laughs]

A3 [16:20]

You ask her. I asked my mom [...] over there. And she [emphasize] came, to take some McDonalds [...]

A2 [16:28]

Oh.

Really?

A3 [16:31]

Yeah. [...]

A2 [16:33]

Why didn't you just tell [name] next time buy an extra one and take home for you?

A3 [16:37]

I- [Uh]- She didn't wa- like [name], you know she... [small voice]

A2 [16:44]

Oh.

A3 [16:45]

She hates me.

A2 [16:46]

I know. She's a little stinky.

R [16:49]

Wait, how many years have you **have been apart** from [name].

A3 [16:51]

So she [...]

A2 [16:54]

[...] Oh, what grade is she in now? Oh second grade.

A3 [16:58]

Yeah.

But she-

R [17:01]

Later, later. [...] It's because she's little.

A3 [17:08]

Cuz she always [...]

R [17:10]

Oh.

[...]

A3 [17:15]

[Uh]- I'm usually a- a PG gamer or consequence.

A2 [17:19]

Really? What game are you playing then?

A3 [17:21]

[Uh]- Right now-

A2 [17:23]

[louder voice] Is that why you are not doing homework?

A3 [17:25]

I- I do do homework [...]

A2 [17:28]

Ah.

A3 [17:29]

[Um]-

A2 [17:30]

When's your spring break? [Uh]- Don't you have spring break?

A3 [17:33]

No...

Next week.

R [17:36]

No no no no. It's next month, in mid-March. It's always March.

A week.

A3 [17:42]

[Uh]- So- the game I'm playing right now is a popular game named [game's name].

A2 [17:49]

What's that?

A3 [17:50]

It's like- it's like a battle with one player.

A2 [17:53]

Uh huh.

A3 [17:54]

But it's- it's- it takes you [...]

I play... I play every single day but first I do my homework and like everything.

A2 [18:03]

Uh huh.

A3 [18:04]

[...]

Once I saw one of my favorite, like youtubers, played it. I was like "[Um]- I don't know what this game is about. I wanna try it out.

A2 [18:34]

[laughs]

What's game is that? How do you know about that game? How come you know so much games?

R [18:41]

He just said that he saw a youtuber.

A2 [18:43]

Oh.

A3 [18:44]

One youtuber- one youtuber plays a lot on youtube-

R [18:41]

[laughs] It's what you just said.

A2 [18:51]

I see. I didn't really know you- youtube. Did you say you gonna post some youtube videos?

A3 [18:55]

[Uh]- yeah, now I make gaming videos.

A2 [18:58]

You make gaming videos? Wha- What do you mean you make gaming videos?

A3 [19:01]

Oh. So, it's when... [uh]- I take a video game and I put them on Youtube.

A2 [19:07]

And you record yourself?

A3 [19:09]

[Uh]- Sometimes.

A2 [19:10]

So I should find your channel, watch you?

A3 [19:12]

No... [giggle]

A2 [19:13]

What's your channel?

A3 [19:14]

[Um]-

A2 [19:15]

Let me show grandma those. Let me show grandma.

A3 [19:17]

It's not my name anymore. [laughs]

A2 [19:18]

What do you mean it's not your name anymore? It gotta be something.

A3 [19:22]

It's-

A2 [19:23]

What's one of the titles? Huh?

A3 [19:24]

[Uh]- yeah, I made a change though.

A2 [19:27]

[louder voice] What's the name?

A3 [19:28]

I like the name.

A2 [19:28]

Come on.

A3 [19:29]

I like the name.

A2 [19:30]

I gotta show grandma.

A3 [19:32]

Why?...

A2 [19:33]

To show her that you're on youtube.

A3 [19:35]

I have 4 subscribers.

A2 [19:37]

4 subscribers? I sub- I- I was sub- sub- scribed.

A3 [19:42]

[Uh]- Yeah sure.

A2 [19:43]

What's one of the video names?

A3 [19:44]

Huh?

A2 [19:45]

What's one of the name?

A3 [19:46]

[Uh]- I don't remember. I forgot.

A2 [19:48]

Is it under [A3's name]?

A3 [19:50]

No.

A2 [19:51]

Oh.

[louder voice] What? You don't know?

A3 [19:55]

No.

A2 [19:56]

What's the name of the title? So grandma can see you.

A3 [19:58]

[giggle] I don't know. I don't keep track of the names.

A2 [20:02]

You- you wrote you name on the video?

A3 [20:03]

No.

A2 [20:05]

Let's see, [A3's name] gamer.

A3 [20:08]

No. Like it works. [giggle]

A2 [20:09]

[laughs]

[...]

R [20:29]

I guess you can make

A2 [20:46]

You know I'm leaving soon?

A3 [20:48]

No...

A2 [20:48]

I'm going to Germany.

A3 [20:49]

You're going to Germany?

A2 [20:50]

Yeab. [louder voice] Do you wanna go? Do you wanna go to Germany?

A1 [20:56]

I'll stay here. If I go who will take care of him.

A2 [21:00]

Uhh. You wanna go Germany?

A3 [21:03]

[Uh]- [...]

A1 [21:06]

You could bring him along for him to study there?

R [21:08]

You would go?

A3 [21:09]

[Uh]- I don't know.

R [21:11]

Why's that? That'd be fun.

A1 [21:12]

Bring him along for him to study there.

Teach him, let him learn.

R [21:16]

She says bring you so you could go to school.

That's what your grandma said.

A3 [21:22]

[Uh]-

R [21:24]

[...]

A3 [21:26]

[Uh]-

A2 [21:27]

Probably not.

R [21:28]

[laughs]

A3 [21:30]

Because like [uh]- my mom doesn't know I would go to school or something.

R [21:36]

Just a summer vacation.

A2 [21:41]

Oh. Is it- is it your- your- your uncle or someone lives there? [...], have you?

A3 [21:48]

I don't- [um]- he told me that maybe [...] that I might go to [...] but my mom "We will going to [city]

A2 [22:00]

That's nice. What's she doing over there then?

A3 [22:03]

[Um]- She's- [um]-

A2 [22:04]

A cook?

A3 [22:05]

[Um]- Yeah I think... a cooker?

A2 [22:09]

Uh huh.

A3 [22:10]

[Um]-

A2 [22:11]

I- I think-

A3 [22:12]

But I know, I know [...], she's I think she works at LA for like, I forgot like a barber... shop? Cuz she looks... like- she's really good at cutting hair.

A2 [22:24]

Oh. [...] You know I cut grandma's hair?

Pretty?

A3 [22:30]

[Um]- Yes.

A2 [22:32]

He said your hair is ugly.

R [22:30]

[louder voice] No he didn't say that. [laughs]

A2 [22:36]

[louder voice] You see I cut it.

A3 [22:39]

Mine's worse than that.

A2 [22:41]

I think I'll cut your hair too.

A3 [22:42]

No. [giggle]

R [22:42]

She just- she just lied to your grandma that you said it was ugly. But you didn't say that. You gotta watch out for what your aunt says to her. [laughs]

A3 [22:50]

[small voice] I didn't say that.

A2 [22:51]

See? That's why you need to learn Vietnamese. But you didn't learn Vietnamese when we tried to teach you. [louder voice] You still remember *dẽm*- like 1 to 10 right? I think I taught you that.

A3 [23:01]

One, two, three...

R [23:04]

That's good, one and two.

A2 [23:06]

Yeah. *Two*.

A3 [23:07]

Two. Three?

A2 [23:09]

Three.

A1 [23:09]

Three. Four.

A2 [23:10]

Four. Five. Six. Seven. Eight. Nine. Ten. Eleven.

A3 [23:11]

Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven.

A2 [23:22]

Oh. You still have a good accent.

R [23:24]

Yeah.

A2 [23:25]

Oh. You know her... over there? You know who she is? [laughs]

R [23:32]

The whole time.

A1 [23:33]

Hey, the hand.

A2 [23:34]

She's your cousin. Your oldest cousin.

Yeah, so you have to- "*Hi sis.*"

A1 [23:42]

"Hi sis."

A2 [23:44]

"Hi sis."

R [23:44]

"Hi sis."

A2 [23:45]

"Hi sis [R's name]." Her name is [R's name]

A3 [23:48]

Hi sis [R's name]". My name is [A3's name].

A2 [23:51]

Why are you so- [laughs]

R [23:52]

That was great- [laughs]

A2 [23:53]

That was- [laughs]

R [23:54]

Close the door.

A2 [23:57]

She- she's gonna teach you Vietnamese. And you're gonna teach her English. And then, and then later on when you're better in English you're gonna teach me English. [laughs]

R [24:08]

You don't need [...]

A2 [24:11]

Okay? You should become a lawyer, we need a lawyer in the family. So don't let go of that dream. Cuz I'm- I'm gonna [...] [name] with the law, sooner or later. [...] defend me. Or sue people that I don't like. Okay? Is that a deal?

A3 [24:29]

Yeah, I guess it's a deal.

A2 [24:30]

Okay I'm gonna record you. So when you grow up-

R [24:32]

It's already recorded. [laughs] He said it's a deal. [laughs]

It's a promise now.

A2 [24:38]

It's a promise now.

R [24:39]

Is that your picture of 11 years old?

A2 [24:40]

Ah. Ah. You know when I was 11, you know what was I thinking I wanna become?

A3 [24:44]

What?

A2 [24:45]

A basketball player too.

R [24:47]

A basketball player?

A2 [24:48]

Yeah.

R [24:49]

[laughs]

You were pretty good at soccer.

A2 [24:53]

Yeah. You wanna play soccer?

A2 [24:54]

[louder voice] No.

R [25:06]

If you don't have any other story, we can stop here if you want.

Appendix G: Transcription of Family B's Observation

Date: Wednesday, March 7, 2018 @ ~4:30 PM

Location: Barnes & Nobles Starbucks

Audio Length: 36:35

B1	1 st Generation (Grandma/Mother)
B2	2 nd Generation (Mother/Daughter)
B3	3 rd Generation (Daughter/Granddaughter)
R	Researcher

B1: What I wanted to share with you [B3's name] [uh], your mother probably already knows some of my [uh] [00:12]

my [uh] history [uh] is [uh] my arrival to the United States [um] is that [um] I came to the United States by accident. [laughs] Yes, my mother [uh] sent me when I was freshly out of high school in Mexico –

B3: Um hum. [00:39]

B1: - [um] to help my grandmother, my maternal grandmother and ... once I got here, it was just the total new life unknown to me. [uh] But what I want you to know more than anything else is that [um] my aunts back in the day [uh], they were very - my family is very conservative you know. And my aunts will get together on Saturdays when they were all and they place to go hangout west downtown.

B3: Um hum. [01:22]

B1: Yeah, but there was a lot of department stores that are no longer in existence where they will go and do their shopping [um] and they will [uh] take me with them and I loved it because my grandmother, at that time, lived in the military area [uh] that was close to [name] Air Force Base.

B3: Um hum. [01:50]

B1: And we will take a bus because none of my aunts had a car. [uh] We will take a bus to downtown and oh my God, I will get overwhelmed to see all these blue uniforms. There was a military -

Unknown: Man in uniform. [02:07]

B1: Men in uniform, women in uniform but what really caught my attention and [um] my ambition to learn the language was that they were speaking in a language that, to me, sounded like baby talk. [imitates talking] and I couldn't understand the things they were saying, you know. [02:31]

B3: Um hum. [02:31]

B1: And they will try to talk to me but I was like I couldn't understand so. But I was - I would love to hear them talk even though, I wouldn't understand a single word they were saying. I loved ... to hear a new language. You know [uh] Spanish speaking that I am, to me there was like a very, very, very - a very nice - you know -

B3: Um hum. [03:08]

B1: Nice, nice [uh] experience. I was only what 17 years old [uh] and [uh] ... just you know, just to hear them talking even though I didn't understand was awesome. So one day I told my aunt, my aunt

B3: Oh. [03:33]

B1: That's the one that was closer to me by age. [03:37]

B3: Um hum. [03:37]

B1: We were closer in age. I said, "You know what. One day -" I don't know how I'm going to do it because I was not going to school. "One day, I will be able to talk to and communicate with this male [inaudible - 03:58] male." [03:58]

B3: Um hum. [03:59]

B1: I don't know how I'm going to do it but I will learn their language, you know and so I - I had [uh] some little bit basic English [uh] education from going to high school but it's just like the basic you know but then I studied what I did - the way that I did it, [B3's name]. I learned English, I can tell you, [um] it might not be perfect and I still have my accent which I'm very proud of and even though your Uncle just makes fun of me. [laughs] [04:33]

B3: Yes. [04:36]

B1: I still have my accent. I have problems pronouncing the vowels, the vowel sounds but I can tell you that when I got my GEDs ... okay. I scored high, very high in writing skills. [04:53]

B3: Um hum. [04:54]

B1: Okay, very high in spelling. Okay, so you can be very proud. How did I learn? [05:01]

B2: Mom says we get all her brains and ya'll get your brains from her. [05:04]

[B3 laughs]

B1: I learned that on my own. I was the - [05:08]

R: Yeah, I didn't know you came that late. [05:09]

B1: Yeah. [05:10]

B2: Yes. [05:10]

R: I thought you came like really little. [05:12]

B1: No. I was determined to speak the language so I started putting - getting the newspaper, getting the [uh] - what do you say? You get all these - what do you call that that you get in the mail? [uh]

The sales? [05:27]

B2: Like the ads? Yeah, that were - [05:28]

B1: Yes, the ads. [05:28]

R: Oh, yeah, yeah. [05:29]

- B1:** Ads. I will get the ads together and I will start putting ... one word to another word together, you know. [05:38]
- B3:** Um hum. [05:39]
- B1:** And I will start breaking the big words into syllables. In other words, I was using my Spanish - [05:48]
- B3:** Mm hm. [05:48]
- B1:** Education to [uh] to - to [uh] ... learn English. [05:54]
- R:** Yeah. [05:55]
- B1:** You know because to me it was just - it is totally different. In Spanish, you write, you read and you pronounce the word same. In English, it's totally - I mean, it's crazy. [06:07]
- B2:** [inaudible - 06:07] like one thing that as I think about it now, to me it didn't like because you not only speak it like you write it, too. [06:16]
- R:** Yeah. [06:16]
- B2:** So and you're always hard on yourself, you've known that from a long time ago. [06:22]
- B1:** I never settle for less. [uh] Never so that's why when I was telling you I was determined to speak the same language of this military men dressed in blue were speaking you know nothing stopped me. I was determined and I did. I started putting words and words together and then breaking them down I started writing sentences you know and [uh] and just before I knew it, you know I was speaking the language. [06:52]
- B2:** Yeah. [06:53]
- B1:** You know basic but I was speaking the language that I improved later on by going to a night school [uh] Lumiere High School that's on the south side. [07:03]
- B3:** Uh hm. [07:03]

B1: Okay. So I went there to just to - to get better at it you know and I had a ... he was one of the teachers that volunteers that we had for the adult classes and I will never forget what he told me and that what he has - that what kept me going and didn't stopped me from learning is that he said [um] - he will have us read out loud to the class and of course, some will laugh because some were more advanced than the others and then [uh] and then he will [um] he will tell us you know. When you speak, you practice it doesn't matter how you speak it but you have to practice you know. It doesn't matter how it sounds to other people, it doesn't matter when they start laughing at you. Just remember, they're - don't stop the progress. [08:02]

B3: Uh hm. [08:03]

B1: Don't let people stop your progress. When they start laughing at you, just laugh with them and just laugh with like if they're saying something very, very funny and they'll stop laughing. [08:15]

B3: Uh hm. [08:15]

B1: So I carried that with me throughout my learning process ... and I just want to tell you, [uh] [B3's name] [uh] to be very proud of [uh] where you're coming from because [um] your grandmother [um] self-taught English you know and I was finally able to communicate with my male [inaudible - 08:40] [laughs]. My blue [inaudible - 08:42] and then the language [uh] and that's what I wanted to share with you. Unfortunately, I didn't have the opportunity to further [uh] into school but I'm happy that I'm able to understand what Trump is saying. [09:02]

B3: Uh hm. [09:02]

B1: You know. I am happy that I'm able ... to curse at him or bless him or [laughs] you know and [uh] without having anybody else translate - [09:13]

B3: Right. [09:14]

B1: For me you know. It might not be [uh] - I'm not big words but I do know the meaning of them. [09:24]

B3: Uh hm. [09:24]

B1: So that's what I wanted to share with you and maybe one day you can share with [uh] Jerome you know what his great grandmother on your maternal [uh] side [uh] how she learned English coming from Mexico from a very poor family, very conservative girl managed to - was determined to speak the language of a foreign country, of a strange country - [09:55]

B3: Uh hm. [09:55]

B1: And managed to learn [uh] on her own. [09:59]

B3: Did any of your sisters or anyone else one learn? I feel like when I go over there ... I mean all I hear is Spanish. [10:07]

B1: Yes. [uh] ... The younger ones, the younger generation - [10:13]

B3: Yeah. [10:13]

B1: They do. They went all the way to high school; they all graduated from high school and [uh] they do know how to speak it the things and my mother does not - [10:22]

B3: Right. [10:23]

B1: Understand it you know and being that our heritage is you know Spanish [uh] culture [uh] they [uh] ... they prefer to speak their language. [10:35]

R: Did you talk to like [um] all of your kids in Spanish? [10:38]

B1: [um] We are [uh] about first three [Spanish word]. [10:43]

R: Oh. Okay and you're the only one I hear speak Spanish, really. [10:48]

B2: Talk in Spanish and it's choppy [um] so like I'll tell you. I didn't speak a word of English until I was [inaudible - 10:54]. [10:55]

R: Yeah. [10:55]

B2: I remember going to ... I don't know [Spanish word] I can't remember but it was just so strange

But what's interesting is that [um] I remember Mommy telling me, "You need to speak English" and it was looked badly upon when I was going to school to speak Spanish. [11:17]

R: Right. [11:18]

B2: I remember getting in and then when I got into Staten, I remember the nuns getting after me for speaking Spanish unless I was in Spanish class with Sister [name]. [11:29]

R: Oh. [11:29]

B2: But [uh] but I remember you, Mom would also say ya'll need to keep practicing, ya'll need to speak it but at home ... it started kind of I guess, it's when you were work - because you were working so much. She would work at nights; it would be easier especially with the boys when they were born - [11:47]

R: Yeah. [11:48]

B2: Into the family to speak to them in English so we just started kind of moving away from it [um] but yeah, right now I think [B2's kid's name] is the other one who speaks a little more Spanish but I'd never hear your Aunty [name] anymore - [12:00]

B3: I never [inaudible - 12:01]. [12:01]

B2: And I never hear - [husband's or brother's name] doesn't - [12:03]

B3: I can't even remember a time when I've heard Aunt [name] talk Spanish. [12:05]

B2: I think she thinks she's white so. [laughs] You know. [12:10]

B1: Yeah, she does think but - [12:10]

B3: Never heard it. [12:11]

B2: You said it was like which I feel like it might be kind of going back to it was like looked down upon if you speak Spanish. [12:16]

B3: It was! It was and I remember, I remember at one point in my life like ... it was even just being like Mexican American. [12:25]

- B2:** Yes. [12:26]
- B3:** Kind of looked down upon and like you're right, it kind of feel like it's being looked down upon again now but. [12:31]
- B2:** Mm hm. [12:32]
- B3:** We're totally different. [12:34]
- B2:** I want [B3's kid's name] to learn Spanish. [12:37]
- R:** Spanish, yeah. [12:38]
- B3:** Yeah. [12:38]
- B2:** Mom, you said something when you started. You said I came here by accident. I'd never heard you say - I know you came to come help Mama [B2's grandmother's name]. [um] But what do you mean by accident? [12:50]
- B1:** To me, there was accident. [12:53]
- B2:** Oh, it was in your plan - because I - you were struggling because they pulled you out of school, right. [12:58]
- B1:** They - I Spanish but I wanted to continue, I wanted to become [Spanish word]. [13:04]
- B2:** Yeah. [13:04]
- B1:** [uh] That's - there was one of the careers that my - I was leading to and [uh] so I called it by accident because it was not in my plan because I didn't want to come. [13:16]
- B2:** Yeah, mm hm. [13:16]
- B1:** I wanted to stay over there and continue my education ... and [uh] well, personally I didn't have a say so; I was too young. [13:24]
- B2:** Mm hm. [13:25]
- B1:** And so I was not [inaudible - 13:28] and even though - [13:27]
- B2:** Even if you are 18, you wouldn't have gone - [13:30]

- B1:** Yeah. I wouldn't, I wouldn't have because it was not allowed. Not even for your age. [13:37]
- B2:** Because I think part of it was the time but it's also, you grew up in a very, very firm house - [13:44]
- R:** Oh, even not allowed to say no to your parents. [13:46]
- B2:** Yeah. [13:46]
- B1:** Very – no. No. no, especially my father, you know no. I mean, I wouldn't even look at his face you know when he will be asking me any questions or you know so. [14:00]
- B3:** Uh hm. [14:00]
- B1:** It was a big no-no ... so. [14:04]
- R:** It would be considered disrespectful. [14:06]
- B1:** Very. You'll be punished for that. [14:11]
- R:** Even as an adult? [14:12]
- B1:** Even as an adult, even if you were [uh] 18, 19 yeah. [14:18]
- R:** Because you're still in his household. [14:21]
- B1:** It's just the way that it is now, you follow my rules because you live under my roof. [14:25]
- R:** Right. [14:25]
- B1:** But then again, they would make you go just because you were 18, 19, 20. They wouldn't ask you to leave the house, you would stay in the house until you were ready to leave. They get married - [14:36]
- B3:** They didn't ask me, though. I left at 18. [14:37]
- B1:** Get married or - [14:39]
- B2:** You wouldn't have had a choice that's different, right. [14:41]
- R:** What do you mean? [14:42]
- B2:** She had a choice because she was in - [14:43]

B3: No, no I know but you guys didn't tell me to leave. [14:45]

B2: No. No, we didn't. You wanted to do it on your own but unlike I guess what I'm hearing from you and your parents were unlike your setting like you were fine because they trusted and ... I felt you needed to spread your wings a little bit so we just let it go just a little bit and then find a way to bring you back. [15:06]

[everyone laughs]

B1: And going back to my conservative background and my passing it on to my children, [B3's name] [uh] I've always pushed ... [uh] my children [uh] to better themselves. I always pushed my children to, to be successful, to go to school. And be [uh] somebody what I was not able to do and getting education, getting further education and [uh] be somebody so that they wouldn't suffer any humiliations or [uh] get underpaid. [15:48]

B3: Uh hm. [15:48]

B1: You know if they didn't have the [uh] qualifications. So if you have that - if you got that from your mother now you know where - [15:57]

B3: Yeah. [15:57]

B1: it came from because [uh] ... I did always encourage them to go to school and I will push them and I will [uh] support them and I will tell them you know even if they were - [16:09]

B2: Even now. [16:09]

B1: Even now I still tell them you know I mean you can do it. I mean, to me, if I would have given the opportunity I probably would have been [uh] going to school not just for just one profession but for several because I was a very - my IQ was very high back in the day. [16:28]

[B3 laughs]

B1: Back in the day, I loved chemistry. In all my tests in chemistry and in physics [inaudible – 16:35] you know. [16:36]

- B3:** Yeah. [16:36]
- B1:** I still have one of my tests in chemistry - [16:40]
- B3:** Oh my god. [16:41]
- B1:** that I scored 96 or 97, I still have it. One day I'll show it to you, but that's what I was good at ...
you know. Chemistry and physics. [16:53]
- B3:** I didn't like it at all. I love reading, writing, maybe math but not science. [16:58]
- B2:** I like science and math, too it was my favorite subjects. [17:03]
- R:** I really didn't know you came not late. [17:06]
- B1:** Yes. First time was high school. [17:09]
- B2:** And she left her love over there, right. I've heard that story before, too. [17:12]
- B1:** Huh? [17:13]
- B2:** You left your love over there, your teenage love over there. [17:15]
- B1:** Oh! My puppy love. [17:17]
- B2:** Yes. [laughs] [17:18]
- B1:** Maybe that's what - [17:19]
- B2:** [Spanish word] [laughs] [17:23]
- B3:** [Spanish word]. [17:24]
- B2:** Yes. [17:24]
- B1:** Yes, I [uh] it was puppy love. [17:26]
- B2:** Yes. [17:27]
- B1:** My first boyfriend, my first and - [17:31]
- B2:** Yeah. [17:32]
- B3:** Uh hm. [17:33]

B1: Uh huh so ... he recently died. [uh] We lost contact when I left. We [uh] ... he will write [um] and I will write back but it didn't last [um] ... I stopped why, I don't know but I thought it was done to keep continuing [uh] the communication where I was already away - [17:58]

R: Right. [17:59]

B1: We were not together and [uh] I had no hopes of going back. [18:07]

B3: Uh hm. [18:08]

B1: Because it was decided for me that I was going to stay here helping my grandmother. I had a very hard life with my grandmother; [uh] something that I [uh] ... I still remember clearly [uh] but in the end, I even though ... I

there's very few things in my life that I regret and that's why try to think ... through and through so that I don't have regrets [uh] whatever. I think about my actions and my decision-making, sometimes I make bad decisions you know but it comes with the territory. But [uh] one of the things that I regret is not stepping up and ask my grandmother you know, I want to go to school. Can you send me to school and the sad part is that where she lived, there was an elementary school and [inaudible - 19:08] high school close by so I would see all the students of all ages - [19:15]

B3: Uh hm. [19:15]

B1: going to school and she had a - her living room had a big window. So I would just sit there [uh] watching the kids go by going to school and I would cry because I felt that I was being deprived of my education so [uh] that's one thing I regret about not telling my grandmother to send me to school instead of keeping me there helping with the housework. I thought my mind was being wasted. [19:45]

B3: Uh hm. [19:46]

B1: and I'm being humble when I say this. [uh] I you know I just because I wanted to go to school so bad. [19:52]

R: Because you were there to help her like with the cleaning ... like that's why you - [19:58]

B2: Now I would tell you the benefit from that, my [Spanish word] I won't forget the visits in her house and she was always really good to us. She's had this little backhouse where we used to go play all the kids and then as we grew older we used to get a cardboard and that's when I started breaking things with all my cousins. [laughs]

So you want to shake hands? [20:18]

B3: Oh my god. You weren't expected to go to school because ... because you were supposed to be in the house? Or you just never asked? [20:28]

B1: I was not expected to go to school. The purpose of coming or sending me away - [20:36]

B3: Uh hm. [20:36]

B1: was to help my grandmother, but I could have asked my grandmother. [20:41]

R: What do you think she would have said? [20:42]

B3: Yeah. [20:42]

B1: I don't know. [20:44]

B2: I wonder. [20:45]

B1: I don't know. [20:47]

B2: Because I heard kind of ... I don't know sometimes ... I know her a certain way and I know that people soften up a little bit as they get older and that's how I remember my [B2's grandmother name], but I do you remember some stories. [21:02]

B1: Mm hm. [21:03]

B2: About how - I mean he already came from, in my opinion really bad environment with your dad - [21:10]

B3: Uh hm. [21:11]

B2: But then Mama [B1's great grandmother's name] would say my like the girls - her daughters were a little different; you're the one who's cleaning, you're the one who's helping but now what I get, what we reap the benefit is the cooking that my mom learned was from her great grandmother. Some of the stuff that I have made has been that even like our thanksgiving recipe. [21:30]

B3: Yeah. [21:31]

B2: It's a lot - most of it is Mama [B1's great grandmother's name]. [21:34]

B1: All of it. [21:35]

B2: Yeah. [21:35]

B3: Yeah. [21:36]

B1: All of it. That's the only benefit that I can say and I - don't take me wrong, I loved my grandmother dearly. I was lost when she died and just like with my friend [friend's name] but this is a more special [uh] person can be my grandmother. It took me a long time finally accept that that was God's will and I had to respect it [uh] and that [uh] I had to let it go because I - you know [uh] I had a hard time letting her go even though I went through a hard time that something that I was not used to it because when I was growing up with my mother, my mother would [uh] spoil me being the first born and even though, my father was very [uh] mean and I'm going to say mean [uh] he would expect for me to tell my mother which is understandable but my mother wouldn't - have me work. [22:41]

B3: Uh hm. [22:41]

B1: She never did. She never - [22:43]

B2: No, when he wasn't away. [22:44]

B1: Not [uh], yeah. No, not even when he was away. So [uh] - [22:50]

B2: Oh my God you were supposed to, you used to make me work. [22:51]

- B1:** I - yeah. [22:52]
- R:** She's firstborn? [22:54]
- B2:** Yes. I didn't get that. [22:55]
- B3:** I felt like that a lot, too. [22:56]
- B2:** Oh, good. [laughs] [22:57]
- B1:** Because you learned, right? [22:59]
- B2:** I don't know. [laughs] I don't know I haven't carried the - good thing I have a husband who helps me do a lot of that so. [23:06]
- R:** Ahaan. So you're spoiled now? [23:07]
- B2:** Oh yeah, spoiled. [laughs] [23:09]
- B1:** So but that's [uh] like I said, you know [B3's name] yeah, I worked very hard [uh] ... to where sometimes I would just sit outside and cry and wanting to go back home and take my father's beatings over the life that I was living there, empty live you know just clean, clean, clean, iron, iron, iron, iron and every day there was like a two - have you ever seen those galvanized trash can metal? Trash can from the old days? [23:41]
- B3:** Uh. [23:42]
- B2:** Yeah, they're aluminum. [23:44]
- B1:** Aluminum, yeah. [23:44]
- B3:** No. [23:44]
- B1:** Well. [uh] They will be about two or three of those every day, every day that I had to iron. [23:51]
- B3:** Oh. [23:52]
- B1:** So yes. [23:53]

B2: Iron. Oh and let me tell you about ironing. Okay so my mom taught me to iron our uniform, the pleats had to be like pressed - [24:03]

B3: Oh, for school? [24:03]

B2: Yeah so the paper bags [laughs] like you really had to pleat everything and I hated doing this stuff. [24:11]

B3: I don't know. I don't know it. I don't know how to iron. [24:13]

B2: It is – yes, I know. Your dad did everything for you, too. [24:16]

B3: No, no not like that I just didn't care what I wore like. [24:20]

B2: Uh hm. [24:20]

B1: Yeah. [24:21]

B2: But yeah, some of that ironing was - [24:24]

B1: So what is - what did I accomplish by [uh] into a strange [uh] country? [uh]

Not very much but I - one of my [uh] desires was to learn the language so I find that it's a big accomplishment in my life [uh] that I learned the language, that I learned [uh] a different culture and [uh] and then later on in life [uh] my children. [25:01]

B3: Uh hm. When did you have – what age were you? [25:07]

B1: I was 20 years old almost 21. [25:09]

B3: Wow. [25:10]

B1: But I was born in January, I was 20 clean and [uh] then I was 21 in May.

And in May and [um] basically, one of the things [uh] the most interesting part of my life you know that [uh] that I came to this country and you know I feel [uh] some way somehow [uh] I was able to accomplish that. [uh] The only goal that the second - the most important goal was taken from me and [uh] ... by the time I realized, my life just ... passed me by encouraging your grandfather to go to school himself, in taking care of the kids working hard so that I could provide them with

whatever I could [um] without them being sacrificed you know I mean, I managed to send them to Catholic school.

[um] To me, there was a better education back then and [uh] and [uh] so there was another accomplishment there and now seeing them [uh] most of them successful [um] I feel even though I was taken away from what I really liked and loved which was school, [um] I feel blessed - [26:44]

B3: Uh hm. [26:44]

B1: that I was able to instill [uh] [uh] ... some of my [uh] upbringing [um] meaning to my children. [26:57]

B3: Uh hm. [27:00]

B1: And to help them become [uh] successful adults.

Not all of them but for the most part. [27:07]

R: Hard workers. [27:09]

B1: Hard workers. [27:10]

B2: Vey hard workers. [27:11]

B1: Very hard workers. [27:13]

B2: You know so I mean, I think the other thing that I think about that I took from you is the drive and ambition and I actually don't know if this is good or bad but ... always aiming, wanting to do more because I - I always have been hard on myself and I feel I could accomplish more. I'm better than that and so I'm constantly like moving and trying to learn new things and there's always you in the back of my mind like she would probably tell me go for it. [27:48]

B1: Don't settle for less. [27:49]

B2: Go for it, go, you can do it. If someone could do it, you can do it better. [27:53]

B3: Uh hm. [27:54]

B2: It's always been like that. [27:54]

- B1:** It's one of is - it's one of my mottos don't settle for less when you can get more. [27:57]
- B3:** Yeah. [27:58]
- B1:** And I'm so proud that I see that in you [B3's name]. [28:02]
- B3:** I guess. [28:03]
- B1:** I mean, young as you are you know you managed to buy your house and now it's your second house and I know it's a sacrifice. [uh] But keep on going to school. [28:17]
- B3:** Yeah. [28:18]
- B1:** You know it's a sacrifice because you have [B3's kid's name] but just humble yourself, God will - drop on your knees and just ask Him to help you live - put it in his hands and He will. [28:29]
- B3:** All I heard from my parents was school. [28:31]
- B2:** [laughs] When you were in the womb - [28:33]
- B3:** Yeah. [28:34]
- B2:** we were talking about school. [28:36]
- [B3 laughs]
- B1:** Yes. [28:36]
- B3:** Yeah. [28:37]
- B2:** Even though there was actually no excuse all of you needed to finish. [28:40]
- B3:** Yeah? [28:43]
- B2:** Well, because I also remember how hard it was for me. [28:46]
- B3:** Mm hm. [28:46]
- B2:** when I started it later, we just couldn't do it but it was something [uh] I was going to do no matter what it cost and I finally did it. Doors really do open up for you. [29:00]
- B3:** Mm hm. [29:02]

- B1:** And [uh] it's the most important [um] [uh] part of my life that I can share with [uh] with my granddaughter and hopefully, you pass that on to [B3's kid's name]. [29:20]
- B3:** I will. [29:21]
- B1:** You know to be proud of his great great g-ma. [29:25]
- B3:** Uh hm. [29:25]
- B2:** G-ma, yes. His g-ma. Great g-ma. So. I want to hear story from you. [29:35]
- B3:** About our family? [29:36]
- B2:** Yeah. That we, me and Mom don't know. [29:39]
- B3:** [uh] I don't know. I mean, not about our family. That's hard. Ya'll got stories. [29:52]
- B1:** Well, I think that now - [29:54]
- B3:** I can't - [29:55]
- B1:** I think that now that I shared the story of my beginnings with you, you probably will have something to talk about in [inaudible - 30:03] you know and [uh] see how you find yourself, how you can relate [uh] to me [uh] in the process of raising the child. [30:13]
- B3:** Uh hm. [30:14]
- B2:** So like I was listening to you and you know how you talk about "We used to go downtown and that was our thing," one thing that I always am driving [name of someone related to B2], "Let's go down town, let's do something else not just stay over here" but it's because you were little taking the bus with Mom, getting dressed up, taking the bus with Mommy and [B2's brother's name] and then [uh] heading to downtown. When I said [Spanish word] that was our thing, we would - that was a theater. [30:40]
- B1:** Theater. Mexican theater. [30:41]

- B2:** Yes, and go watch our movies in Spanish. [Spanish word]. [30:44]
- B1:** [Spanish word]. [30:45]
- B2:** Yes. [laughs] [30:46]
- B3:** Yeah. [30:46]
- B2:** Spanish. Everything was in Spanish anyway. [30:48]
- B3:** You've always been like that like getting out and so that - I wasn't like that till [B3's kid's name]. [30:52]
- B2:** Yeah. [30:53]
- B3:** And now I want to be out like all the time with him. [30:55]
- B2:** All the time. [30:55]
- B3:** Mm hm.
- So he can see stuff. [30:59]
- B2:** Yeah, experiences. It's just experiences and memories like that's – [31:04]
- B3:** Uh hm. [31:04]
- B2:** It go back and lose a lot of that. So it's hard to narrow down to what's someone's story, what's the most impactful it's just lots of little things that have - I have taken from you and there's some that I changed, right. [31:19]
- B3:** Uh hm. [31:19]
- B2:** Because you always want better [um] and hopefully instill in you ... I know there's something to changed, too. [31:30]
- B3:** Yeah, I didn't think I have always been like more open-minded than generations past. [31:35]
- B2:** Yeah, I don't know how. I guess because of your experience, Mom. [31:39]
- Unknown:** [inaudible – 31:40] [31:40]
- B3:** Yeah. [31:42]

- B2:** Because I think all of us push Mom to do that especially [B2's brother's name]. [laughs] [31:47]
- B3:** To be open-minded? [31:47]
- B2:** Yeah. Sometimes she may not have had a choice even though she wanted to do it a certain way.
[laughs] [31:52]
- B3:** Yeah. [31:53]
- B1:** No, I'm very open-minded. [laughs] [31:57]
- B2:** Very open-minded. [laughs]. No. No. [laughs] [32:02]
- B1:** I think I would know. [32:06]
- B2:** No, she's just observing, doesn't mean she's open-minded. [32:10]
- B1:** I'm very, very observant. [32: 11]
- B3:** No, I think you guys are really open-minded. [32:14]
- B1:** Really? [32:15]
- B3:** Yeah, I don't think I could have been with [B3's husband's name] if you weren't. [32:19]
- B1:** Really? [32:20]
- B3:** I have friends still that won't be like happy because they're afraid of what their family will say.
[32:26]
- B1:** Oh, I didn't know. [32:27]
- B3:** Yeah. [32:29]
- B1:** That's you know what, [B3's name] if that's one thing I learned from [uh] my marriage to your
grandfather is that that your grandfather always [um] because I was a disciplinarian you know.
[32:44]
- B3:** Uh hm. [32:44]
- B1:** [uh] Right or wrong, I was a disciplinarian. [uh] You know your grandfather always [uh] talked
to me and will tell me not to care about what people say you know. [uh] If you feel that you have to

discipline them [uh] physically like that then do it because you feel that you have to do it -

[33:09]

B3: Right.

[33:09]

B1: like that but not - don't try to police people. You will never be able to police people and don't punish my children basing yourself on what your sisters, your aunts, your mom or your dad [um] tell you, you know. Don't punish my children [uh] unless you see them doing wrong but if they come around and tell you. [uh] ... And they are expecting because they're so close-minded for you to be getting on your child in front of them because if you don't get on your child in front of them they're not happy but they will never be happy regardless.

[33:52]

B3: Regardless.

[33:52]

B1: You raise your kids, you know you provide with the food and clothing they need. You raise your kids and you punish them as they deserve it not because somebody else tells you or not because you want to [inaudible - 34:07] somebody and that's one thing that I - that I did [uh] kind of late but I learn from your grandfather.

[34:14]

B3: I like that. I think that's how I am with [B3's kid's name]. I don't even like always [inaudible - 34:19] say y'all or [Spanish word] or the other side of the family like.

I can do what I want with my child.

[34:26]

B2: Yes, we know we cry with him.

[34:28]

B1: I do what I want.

[34:28]

B2: We cry with him [B3 laughs] when we go to time-out, I'm just going to sit there and cry with him.

[34:33]

B1: Who's to say she was going to be such a good mommy, right.

[34:36]

B2: I know, isn't it amazing?

[34:38]

B3: My mom goes to time-out with him.

[34:40]

- B1:** [inaudible – 34:41] [34:41]
- B3:** She really goes to time-out with him. [34:42]
- R:** Aw, you're hurting my heart right now. [34:46]
- B2:** Oh yes, I will. I have to save - [34:50]
- B3:** Crazy. [34:51]
- B2:** Well, we'll sit there in time-out. We'll be crying together. [34:53]
- B3:** He's supposed to be by himself. [34:54]
- B1:** Yes, I agree. [34:57]
- B2:** I can't do it. See, that's where we're different. [34:59]
- B2:** Yeah. I think, yeah.
- Crazy.
- I agree with you. [B3's husband's name] says that. Yeah, he's kind of observed [B3's kid's name] when they're getting after him, almost attempt to make a call and [B3's husband's name] like let's go call [someone's name] and it reminds me of [someone's name] when she's - you see you agree with how you were with [someone's name]. [35:19]
- B3:** Yeah. [35:20]
- B2:** You were the same way. [laughs] Yeah, you would interfere with every - we couldn't tell her anything. [35:25]
- B1:** [inaudible – 35:26]. [35:26]
- B2:** I know it's crazy. [laughs] [35:31]
- B3:** Yeah. [35:31]
- B2:** See, she's just getting after me but. [35:34]
- B1:** You get - wait till you have children you better be [laughs] perfect. [35:41]
- B2:** Yeah, that's where she got her junior high violence from. [laughs] [35:46]

- B1:** No, it was [uh] you know defensive. [35:48]
- B2:** Other people, whatever Mom. [35:49]
- B1:** Defensive class. [35:51]
- B3:** I think that's you, too. [B1 laughs] [35:51]
- B2:** No. [35:52]
- B3:** Yes, it probably skipped me because - [35:55]
- B1:** Because there was no violence, hey. Somebody else is violent when they hit you first. [36:00]
- B3:** Yeah. [36:01]
- B1:** And now all you're doing is defending yourself, right. [laughs] [36:03]
- B3:** That's all she was doing. [laughs] [36:04]
- B2:** She would go crazy, though.
- That was hard. We lived in that school. The vice principal was my best friend. [36:11]
- [B3 laughs]
- B3:** Yeah, she was something else. [36:14]
- B1:** Okay so let's – that's all for my part. [36:18]
- R:** Well, thank you so much. [36:22]
- B1:** You're welcome. [36:22]

Appendix H: Transcription of A1's Interview

Date: Tuesday, March 6, 2018 @ ~9:00 PM

Location: A1's Living Room

Audio Length: 11:48

A1	1 st Generation
T	Translator
R	Researcher

T [00:02]

So now, do you want Mom to speak English or-

R [00:04]

No, just talk in Vietnamese.

T [00:06]

They ask- the first question is... What do you think about the observation... after it- it was done. When they- they come here to- to observe, what do you think ab- about that?

A1 [00:23]

Well, I don't have any thought about that. Well, they're my children so... they ask and I answer. Whatever they ask I help them answer, it's no big deal, as long as it's good for their competition. [laughs]

T [00:36]

Do you understand? Okay so you got it. I don't need to translate that, do I?

Okay, so the second question is... what is your culture?

A1 [00:46]

Well, the culture is- we go and we come here, we see that the regime here makes us feel more at ease.

T [00:52]

Yes.

A1 [00:53]

For Vietnam, the culture makes our living be restrained. Because our- our family...

T [00:59]

Yes.

A1 [00:53]

Our family... is a family that is like... follows the Republic of Vietnam regime. It's a little bit... a little bit tough, sometimes it's too strict.

T [01:08]

Yes.

A1 [01:09]

That's why I wanted to come here to- to bring our children here to study, to be more open in their lives.

T [01:18]

So your culture is... Vietnamese culture or American culture? Or both of them?

A1 [01:25]

The culture...

T [01:27]

Up until now, your culture is Vietnamese culture or American culture? Or both of them? Or-

A1 [01:32]

Whichever is fine-

T [01:33]

[louder voice] But right now, you-

A1 [01:34]

[louder voice] Right now, we follow- we live- we live in this country, so we follow their culture.

T [01:39]

Yes. So your culture is... You got it, right? Okay, the third question is... why you told the stories of your family... you talked about the stories of your family... [lower voice] why?

A1 [01:51]

Because... [um]- because my child asked me why I came here, so I said that... well- we live- so we- because my husband came here under the HO condition.

T [02:01]

Yes. I know the HO condition, it means that your husband-

A1 [02:03]

Back then he was an army officer.

T [02:05]

- back then, was an army officer.

So you came here under the HO condition, it means that- you left Vietnam...

A1 [02:09]

Because he was imprisoned, he was imprisoned so now that we have- have to come here, so that the children could- could...

T [02:18]

You told those stories so that- your children could understand. Okay.

[Um]. Does your grandson understand you when you speak Vietnamese?

A1 [02:28]

[louder voice] Yes, sometimes he says "Grandma", "Hi grandma".

[laughs]

“Enjoy your meal, grandma and grandpa”
[laughs]

T [02:35]

So he understands what you say?

A1 [02:36]

He understands just a little.

T [02:38]

He understands just a little. Okay.

A1 [02:38]

But a child who was just born, one- he can understand. Just like the older grandson, he's already 11 years old, there are things he understands, there are things he doesn't.

T [02:49]

Okay.

[laughs]

T [02:52]

Okay. So the fifth question is... the most important thing to your family is speaking Vietnamese. Is it true? Or- why or why not?

A1 [03:01]

Because Vietnamese is our mother tongue.

T [03:04]

Yes.

A1 [03:05]

And we- we want our children to be half Vietnamese, half American.

T [03:08]

Yes.

A1 [03:09]

So we use our own language not- not as fluently as- as English.

T [03:14]

Yes.

A1 [03:15]

That's why I want... that in our home, our children could be sociable and speak Vietnamese. So that we could understand. We- we love the Vietnamese language.

T [03:26]

Be- Because you want your children to be sociable... and maintain the Vietnamese language. Okay. The sixth question is... why can't your grandson speak Vietnamese fluently?

A1 [03:37]

Because he lives... with his parents. He just comes here on Saturday or Sunday.

T [03:42]

Yes.

A1 [04:43]

He goes to the church, at the church they teach him Vietnamese for only 1 hour or 2 hours, but sometimes he just doesn't get it.

T [03:49]

Yes.

A1 [03:50]

He doesn't get it. So when he comes here, we teach him how to have meal, how to greet grandma and such things. He just gets those things, he can't...

T [03:58]

Yes. It means that he doesn't have enough condition.

A1 [04:01]

Doesn't have enough condition, that's right.

T [04:03]

Okay. So question number- number 7... is... do you understand your grandson... when he speaks English?

A1 [04:11]

Yes, I do understand a little.

T [04:13]

So you understand a little.

Okay. Question number 8 is... it's important for you to speak English... it's important for you to speak English... Do you need to speak English? Why or why not?

A1 [04:26]

Because sometimes I know- I know some English words but if I don't then- [laughs]

T [04:30]

But- But do you think it's important?

A1 [04:33]

In my opinion, since I was old, I don't need to, like...

T [04:39]

Do you understand?

A1 [04:40]

Because it's easier to interact with Vietnamese. For American, I interact with them sometimes, I know a little, I understand.

T [04:47]

Yes.

A1 [04:48]

And in the family culture. When they ask how my family is, and how I am, then I just-

T [04:53]

So you can speak- you can talk to American.

A1 [04:58]

Just a little, I understand but when it's about politics or- in the family-

T [05:02]

So it's not fluent, not completely fluent but-

A1 [05:04]

Yeah, not fluent.

T [05:06]

Why can't you speak English fluently? [laughs]

A1 [05:10]

Now I ask you, I am now 70 years old- almost 70 years old, how could I-

[laughs]

coming here...

T [05:15]

So you came here, back then everyone- everyone went study-

A1 [05:18]

[louder voice] Everyone came here for their living and family.

T [05:19]

Yes. They lived- lived in Vietnam for a long time, so when they came here, they couldn't- Okay.

Do you need someone else's help when you talk to your grandchildren?

So when- when you talk to your children, do you need anyone's help to talk... to your children? It means- It means that when you talk, you talk directly- you can talk directly-

A1 [05:38]

I talk directly and teach him.

T [05:40]

Yes.

A1 [05:41]

I teach him, and he understands.

T [05:42]

Yes. Yes.

A1 [05:43]

Like when we have meal, if he says "grandma, I'm full", I know that he's full. So, I know that sentence, I will say "If you're full, you don't need to eat anymore". If I ask "Do you want to have some rice?", he will say "Yes". He speaks English to me, I asked "Do you want to have some rice?", and he said "Yes". He understands, [louder voice] he understands but he just can't speak.

T [06:01]

He understands. So it means he understands.

A1 [06:04]

He does. But he can't speak.

T [06:07]

But do you speak English or Vietnamese to him?

A1 [06:09]

He speaks in English and I speak in Vietnamese.

[laughs]

A1 [06:15]

He speaks in English and I speak in Vietnamese. If there is something I know, I will speak in English, if I don't I will speak in Vietnamese.

T [06:21]

So it means- but you still understand each other.

A1 [06:23]

Yes, we do. [laughs]

T [06:23]

Question number 11 is... sometimes there is misunderstanding, such as when there is someone else translates, for example- for example, there are 3 people. And there is someone else translates that for you. Do you think this happens frequently between you and the 3 generations in your family? So it means- 3, among the 3... 3 generations sitting together to talk, is there any time-

A1 [06:47]

Mom, daughter and grandson, right?

T [06:48]

Yes, mom, daughter and grandson. For example, you don't understand and you say that to another, then the other person, for example, you- then another person translates that. Do you think that... that- is there any time you misunderstand each other?

A1 [06:59]

[louder voice] No.

T [07:00]

When it is translated...

A1 [07:00]

When I am talking, his aunt will sit right next to him.

T [07:05]

Yes.

A1 [07:05]

She speaks- his aunt speaks in English. "Grandma is saying something, mom please translate it". So, she says "Yes".

T [07:10]

Yes. Is there any time she translates it incorrectly?

A1 [07:12]

No. It's in the family, how could-

[laughs]

T [07:16]

For example, one says- one says- one says something. But he/ she doesn't want to say it directly, and fake it and translate it with another meaning-

A1 [07:23]

[raise voice] No.

T [07:23]

That doesn't happen.

A1 [07:24]

His aunt rarely teaches him that way.

T [07:26]

So it means there isn't any speaking with the wrong meaning here.

A1 [07:28]

Not any.

T [07:29]

Okay. So there's no misunderstanding.

Okay [um]- Do you change how- do you want to change how your daughter or your grandson and you, so it means 3 generations, when speaking to you or interact to each other? Do you want any change here?

A1 [07:47]

In my opinion, there's no need to change because I'm old anyway, I think that the children in my home, we just need to be together... and the meals that I cook for them and such. I just want that.

T [08:00]

Yes.

A1 [08:01]

Besides that, there's no need for any change here, because I want that... our language, I like my grandchildren to speak both languages, both English and Vietnamese.

T [08:10]

So it means that they should know different languages.

A1 [08:12]

The more languages they know, the better.

T [08:13]

Yes.

Okay so question number 13 is... when did you... come to America?

A1 [08:21]

I came to America when I- back then it was in the year of 90s...

My husband came- My husband should have come here very early. But because in the- the form of- of mine, he had to be watched. Because he was part of the opposition to the revolution.

T [08:39]

Yes.

A1 [08:21]

At that- that time. They didn't allow him, they forced him, they didn't allow him to be in- the- the nationality [uh]- what is it, in my ho kbau.

T [08:48]

Yes.

A1 [08:49]

That's why when he was in the court, the embassy in Thailand called him, so he came there to hand in the form. They asked why he didn't hand in the form.

T [08:58]

Yes.

A1 [08:58]

He said that because they didn't allow him to be in the- the ho kbau of my family.

T [09:03]

Yes.

A1 [09:04]

So he handed in the form and within just 2 months, they took him here right away.

T [09:07]

Yes.

A1 [09:08]

That's it.

T [09:08]

So it was... which year? When did you-

A1 [09:10]

The year 1994. 1994 or 1992.

T [09:13]

1994. Nineteen-ninety-four. Okay.

The last question is that, you- you said that you and your husband came to America so that your family could [uh]- go study, it means that your children could go study-

A1 [09:29]

So that our children could go study.

T [09:30]

Yes, could go study. So, although it's hard to talk to your grandson, but you- what do you... what do you think about your de- decision of your immigration today?

What do you think?

A1 [09:45]

Because- I think that living under the- the regime of communism, they- force, they suppress people who are army officer in prison.

T [09:55]

Yes.

A1 [09:55]

So the children- I thought that, in the future, my children would never... be able to advance.

T [10:01]

Yes.

A1 [10:01]

So we had to sacrifice for all of us, to bring the children here for them to go study and succeed.

So I- I am very happy. I'm happy-

T [10:11]

So it means that you're happy to be- to have come to America. And you're still happy until now.

A1 [10:14]

Come to America. The second country of mine.

T [10:15]

Yes. Yes.

So it means you like living here.

A1 [10:22]

[louder voice] Of course I prefer to live in America.

T [10:23]

Yes. Yes.

R [10:24]

Okay.

T [10:25]

Okay, anything else?

R [10:26]

That's it.

[laughs]

T [10:27]

Okay, it's done.

[laughs]

T [10:32]

She will transcribe this and then she- she...

R [10:34]

Ask if she has anything else to ask... about the culture or the 3 generations.

T [10:36]

Do- Do you- do you have anything to ask about... anything about the culture or about anything that you may want to ask, about...?

R [10:34]

What does she have to ask? What does she want to say about the 3 generations?

T [10:56]

Do- Do you- do you want to say something about the 3 generations living in America here? It means the daughter, the- the grandma, the daughter and the grandson, it means the 3 generations-

A1 [11:04]

Among the- the 3 generations, my generation is not as- as my daughter's generation.

T [11:12]

Yes.

A1 [11:12]

And then there's my grandson's generation. I- I wish that in the future, the generation of my children, they will know the language of Vietnamese

T [11:22]

Which means they must maintain the- the language, it's even better-

A1 [11:23]

Maintaining the language is even better.

T [11:25]

Which means the more languages they know, the better-

A1 [11:26]

The more languages they know, the better. Just don't give up on the language. If- Because there aren't many Vietnamese here.

T [11:32]

Yes.

A1 [11:32]

But in California, the children in the Vietnamese community, they speak Vietnamese. [emphasize] Dear, they speak so well.

T [11:36]

So it means that there must be- you [raise voice] wish to have, like at the schools, there is the Vietnamese language-

A1 [11:43]

There is the language, there is the language.

T [11:45]

The Vietnamese language is used in the education program of America, it's what you mean.

A1 [11:48]

Yes, that's right.

Appendix I: Transcription of A2's Interview

Date: Thursday, March 8, 2018 @ ~7:30 PM

Location: Bahama Buck's

Audio Length: 16:12

A2 [00:01]

Are you sure?

R [00:02]

I can hear you.

A2 [00:03]

Okay.

R [00:07]

All right. I saw you last week, what did you think about the observation after it was done? Did you have any thoughts?

A2 [00:13]

No. No.

R [00:16]

Would you change the way your Mom, nephew and you, the three generations in your family, talk or interact together?

A2 [00:22]

Like how?

R [00:24]

Any way you want. What's the ideal - you know what you know now: your experiences, your dynamic current. Would you change in any way?

A2 [00:32]

No. It's - I guess we're used to it already. I mean ... if my nephew doesn't understand then I'll be the translator to my Mom.

R [00:44]

Yeah. One of the questions - a question I had later but since you brought it up, you are the natural translator in your family so much I see.

A2 [00:50]

Yeah.

R [00:51]

What is that like for you?

A2 [00:52]

Sometimes it's annoying and sometimes ... because I know definitely when I was growing up [um] translating for my parents whenever they go to [uh] doctor appointments, I would get just like I guess, irritated sitting just translating ... and every time that they keep saying oh, [inaudible - 01:21]. I was like exactly how [laughs] so I think you could say I was just hurt. So it was quite irritating sometimes and then [um] with the kids here, sometimes I would just straight out ask them what to - like what was the question asked and then just follow up and say like translate back and forth. So in a way, I just don't go back and ask my Mom that's what he said, I just tell him to do it.

R [01:48]

Okay. To you, what is the purpose of telling stories?

A2 [01:54]

Sometimes -

R [01:55]

Family stories.

A2 [01:56]

It's just fun to hear it as in like, oh ... that's interesting. It's - it doesn't make a conversation now for me. I just like, it's like a storytelling time.

R [02:12]

What would you say your culture is?

A2 [02:15]

Okay [hm]. I would say, to me, [inaudible - 02:23] [laughs] it's a mixture of [laughs]

R [02:26]

A mixture of what?

A2 [02:27]

A mixture of American and Asian. I mean, the ideal - I guess the ideal [um] in terms of [um] [um] ... [uh] like in terms of thinking why I should do right or wrong, it's always like [inaudible - 02:48] of where I - of [inaudible - 02:50] person should have them or should be doing. But on the outside, without ... like always have to reflect on ... my - the Asian culture or the Vietnamese culture first before the American culture.

R [03:10]

What - were you born in here or in Vietnam?

A2 [03:13]

Vietnam.

R [03:14]

When did you move here?

A2 [03:16]

When I was 8.

R [03:17]

So you've been here most of your life so -

A2 [03:20]

Two-third.

R [03:21]

Two-thirds of your life, but you still automatically think it terms of right or wrong in Vietnamese even though you've been in America longer. Why do you think that is?

A2 [03:31]

I guess [um] I don't know I think at the age of 8, I'm already [um] ... I guess understand of the - how the elders are thinking. And being around them and pretty much most of the time I would listen in on the conversation and I just hear them talk to say that this situation was this, why did the person do that and kind of see the elders make the decisions and say this should have been done, not the wrong way and then watching Chinese drama, I see the same culture there, too and so I was like yeah, that's like the ideal - that's [inaudible - 04:14] but that's how you know, it give you like a [uh] a [inaudible - 04:21] into the future scenario and seeing the bad and the good, the decision maker.

R [04:26]

So in the future, I have a question where it's thinking about your current dynamic or this research experience, how do you think you'll talk or interact to your children in the future generations of your family? Have you thought about this before?

A2 [04:40]

I do.

R [04:42]

What is that like?

A2 [04:46]

So I thought about it, how would I teach my kids and I think it worked. [laughs] Is this how I'm going to teach my kids? Is how I'm being right now at work? Because work has a bunch of adult-like kids. [laughs] And then when I go home, I see my niece and nephew and sometimes, I was like it's just common sense to put your shoes out the front door and not running around and so sometimes, I was just being very, I was like straight and I think it's very normal in terms of telling them, "Go back and redo the stuff and this time you do it properly." So it's the demeanor that's different.

R [05:32]

So what do you - what would you say your work is?

A2 [05:34]

My work? What do you mean what is my work?

R [05:36]

What do you do? You said a lot of it you do from work so to you, what is your work title or your - not official title but what do you do for work that's so important that it follows through to your personal life?

A2 [05:49]

[um] Actually, it doesn't fall into my personal life. It doesn't. The only thing that falls into personal life is the time taken out.

R [05:59]

Okay.

A2 [05:59]

Spend with my personal [inaudible - 06:00] time. On that, never have it once cross, one or the other over.

R [06:08]

Even mentality, though?

A2 [06:10]

[mm hm] Even the mentality, too. The only time I would say that I would talk about my work is just telling my Mom that [uh] ... how it's always personal issues but that was the only phrase that I say. It's not like into details of what the person did. It's just like I want to just better the workplace.

R [06:34]

How are you able to balance your work self, your Vietnamese self and your American self?

A2 [06:40]

Work self, Vietnamese self? Well, it's kind of like I use it at work because [um] I see that when I was put in the supervisor position that I hope people saw accountable for the actions. It's because [um] that age himself already tell me that is what you should have done in that situation, that's the right thing you should have done and it's kind of like I'm seeing that the scenario already [um] I guess play out when I was little or in my mind before. That hey, you're doing something wrong but however, you should do something right just like the elders say don't do this, don't do that. And then the American side is that not to hold back and not, not be very straightforward [laughs a little] because a lot of time American people will think that it's a hostile - instead of [uh uh] a disciplined action.

R [07:46]

Is it important for your family to speak Vietnamese? Why or why not.

A2 [07:51]

It is important because I think if that's opportunity to learn us second language specially to communicate that we should take the opportunity instead of not - and it's free lessons.

R [08:03]

Is it important for your family to speak English? Why or why not.

A2 [08:10]

I think it's important for my Mom to speak English.

R [08:13]

Why?

A2 [08:16]

Because she has us to translate but you know I see a huge difference in my oldest sister. Like back then, [um] we were just actually talk to them in Vietnamese, rarely in English until I notice that when I'm gone for school, college and she has American friends and she's learned how to text. I notice that her English skills improved dramatically ... I was like wow, we didn't teach you these and - but you can actually text and everything and you're doing pretty well.

R [08:52]

How many years are you and this sister different?

A2 [08:56]

Like age or?

R [08:56]

Age. In years, your age.

A2 [08:58]

My older sister, I don't know how old she is. I know she's almost 40 so it's probably a ten years' age difference.

R [09:06]

Okay. Each family story you shared last time was about a minute in length, you did multiple but they're always shorter. Are stories usually like this when you are sharing stories with your family members who speak the same language or is it different once everyone can speak Viet or everyone can speak English?

A2 [09:25]

Pretty much - we all speak Viet and it depends on the story. I know that there are some story, it takes like 30 minutes, some just very short and sometimes within the 30 minutes, we keep repeating saying the same stuff but then we can laugh at it. But I would say we would - we discuss the same topic at least three or four times just to get the heck out of it. [laughs]

R [09:55]

Sometimes words get lost in translation. Do you think this happens between the three generations of your family?

A2 [10:02]

No! It happened between my Mom and I got lost because ... she keeps saying go get me the thing. And I don't know what the thing is. [laughs]

R [10:15]

So do you - how much of your Mom's Vietnamese do you understand? Let's say a hundred percent you understand everything. What do you believe you understand? What percentage?

A2 [10:24]

A hundred percent unless her - her things like, "Go, get me the thing" is. I don't know what's the thing is.

R [10:31]

So that's the only limited part you have?

A2 [10:33]

Yes.

R [10:34]

[um] Think of your - hold on, we already did that one. A story your Mom told in the beginning was why your parents came to America. After your dad was in jail in Vietnam for years, they wanted to come for their family and for the chance of ya'll to get educated. What do you think about that?

A2 [10:49]

No, actually I didn't know that part - that he told me ... that [um] ... for a [uh] I guess [inaudible - 11:02] Vietnamese soldier who's an officer that later generation cannot [um] go to college. That, I mean really not [inaudible - 11:09] told me that there is, to my surprise. I thought all this time was because ... it was the last [um] I guess the last year - if they don't go that option will not be available. That's what I thought all this time. And of course, you know for their future. That I was here. I mean, I thought this like this is so [uh] I guess, so typing or like sans typical, so typical of it.

R [11:42]

How much, okay so when we were there, it was you, your Mom and your nephew.

A2 [11:47]

Mm hm.

R [11:48]

How much do you think he understands your Mom? To the -

A2 [11:52]

Very little.

R [11:54]

And then vice versa, how much do you think your Mom understands him?

A2 [11:58]

Huh?

R [11:58]

How much do you think your Mom understands him?

A2 [12:01]

Very little.

R [12:02]

Who understands more?

A2 [12:05]

[mm] I think they're equal. Sometimes my Mom actually [laughs] ... comes up with her own understanding. Like she is super [inaudible – 12:15].

R [12:16]

Does she catch a lot of the things you do? Like [uh] for example, you ... asked your nephew if he liked his grandma's haircut.

A2 [12:26]

Mm hm.

R [12:28]

He said, "I guess" but instead you said it's ugly. Jokingly, of course. Do you think she caught that?

A2 [12:34]

She knows [inaudible - 12:34].

R [12:35]

But did he catch it?

A2 [12:37]

Probably does. Oh no, in Vietnamese? No.

R [12:41]

[laughs] So, so if he's like the brunt of the joke, right. If he's [inaudible - 12:44]. Well, why do you think you didn't explain it to him?

A2 [12:50]

Oh! Because ... because he wouldn't understand that joke. He will say, "Oh, I didn't say that!"

R [12:55]

Yeah, that's what he did automatically, too. So you really have your own way of knowing what they're going to say or think?

There's one example that I thought was really funny is when he was [laughs] he did it twice - two or three times that you would laugh and say, "Hey, did you even understand what grandma said?" and he said, "No!" But you still didn't translate, you just laughed it off and then you moved on to the next topic. Why do you think you do things like that?

A2 [13:20]

[mm] It's probably not relevant, it's not to a point. Like it probably just a joke. I don't know why would I say.

R [13:30]

No, you are joking when it happens but - but if you asked the question and he said he didn't understand, normally people would either ... you know translate but you didn't. Is that just because of your joking personality or that's a dynamic ya'll already have already?

A2 [13:46]

Sometimes it could be - the joking and the dynamic. Like for him even if I translate, he will say, "Oh."

R [1:53]

Okay so. [A2 laughs] Is this how you roll? [A2 laughs] [uh]

That was the last question. Do you have any questions for me or any reflections to add to the project of you being the second generation of an immigrant's family?

A2 [14:07]

[mm] On the occasions or what?

R [14:11]

In general. This is what it's like for you in that situation.

A2 [14:15]

IT... you know probably understanding both sides [um] because I think that because I lived 8 years in Vietnam and out so much here in the United States, I see that you know ... I can be accustomed whenever I go to Vietnam because nothing much changed. But for him, if he go back he would not understand like certain things people do.

So I think that kind of [uh] experience is ... is something I think like hey, if I have kids would I let my kids live there for at least a couple of years? Not, not just like come back 6 months like straight couple of years and understand and actually learn the same - the same [uh] discipline, he same like go running around like barefoot and those kind of stuff and eat food when you're hungry and you know. Maybe they value life a little bit more. [laughs]

R [15:25]

And as the second generation, the translator person in your family, what advice do you have for other people in the second generation position? Because you're in a different position to be in.

A2 [15:37]

Sometimes, I just gave up. Not gave up but like sometimes I say, "Okay, I get it" them to don't need to get it [laughs] because ultimately, it's my actions. I just need - I don't need to pass on the information, I just don't like to. [uh] I just tell the other to do what I know will be the request from my Mom so I just help straight out and vice versa. It makes just shortening it and keep it straight.

R [16:11]

Is that's it?

A2 [16:12]

That's it!

Appendix J: Transcription of A3's Interview

Date: Thursday, March 8, 2018 @ ~7:00 PM

Location: Bahama Buck's

Audio Length: 13:15

R [00:05]

Think about ... think about last week when I came over to watch your Aunt, Grandma and you tell stories, right.

G [00:13]

Hm.

R [00:13]

What did you think about it after it was done?

A3 [00:15]

[um] I - I was like ... I was like okay. I don't know what's like at first I was like, like - I have just going to like do it next time ... like this is a tricky question but I told myself I would do it because ... maybe like to get [inaudible - 00:39].

R [00:39]

Yeah. [laughs]

A3 [00:42]

And [uh] basically could - basically maybe I like - sometimes I like, ask her questions a lot and I'm fine with it because you asked my permission [uh]. So after it, I was kind of like ... like shy after. I was like [uh] because I think [uh] ... it was like I'm just not going to talk about it till the day comes so. Yeah, that's all.

R [01:11]

Okay.

A3 [01:11]

Actually.

R [01:12]

So what would you say - what would you say your culture is?

A3 [01:16]

[uh] I do not know [uh] ... I won't - my [inaudible - 01:26] and like ... like basically like kind of both and then my culture like basically like Christian and all that. [um] Basically Buddhism [inaudible - 01:41] because ... basically ... that's because my family, they like they go to this temple and all that to see like [inaudible - 01:52] people and then they pray for others.

R [01:54]

And how do you spell your other culture? Not the Vietnamese one but.

A3 [01:58]

Khmer?

R [01:58]

Yeah, how do you spell that?

A3 [01:59]

It's like K-A-M, I think. I forgot.

R [02:02]

How do you say it again?

A3 [02:03]

Like Khmer.

R [02:04]

Khmer?

A3 [02:05]

Yeah.

R [02:05]

I haven't heard of that, okay.

A3 [02:07]

It's like around like Thailand.

R [02:08]

Okay, Khmer. Good. To you, what is the purpose of telling stories? Why should people tell stories if you think they should?

A3 [02:17]

[um] Maybe for research kind of reason to see what they wrote and like to experience like - maybe they wrote something really interesting so I just want to hear that out I mean, sometimes.

R [02:29]

[um] Would you change the way your - your Grandma and your Aunt and you, the three generations, talk or interact together? If you had to change anything, would you?

A3 [02:41]

So like, if I speak their language?

R [02:43]

Just in general. Anything you would change after?

A3 [02:45]

[uh] Maybe [uh] I'll try to like learn - like learn Vietnamese and Khmer so like understand what they're saying so I don't have to be confused and all that. And then like and then my Mom has to speak

English, my Uncle and then in Vietnamese, I would do it but usually I don't have time because I'm usually in school and all that. But it's because I'm hardly going there but I will learn [inaudible - 03:17].

R [03:18]

And you said you were confused just right now and then last week, you also said you would get confused, right. With all the languages going on, what is that confusion like for you?

A3 [03:28]

It's really difficult like sometimes ... you don't know it. [um] You can know it but [um] you like you - I usually try to guess what they're trying to say so [um] it's confusing because ... the only thing I could understand is English but not like other language so that's kind of confusing for me.

R [03:54]

Okay. [uh] Let's see, do you understand your Aunt and your Grandma when they speak in Vietnamese?

A3 [04:00]

[uh] Sometimes but not a lot. Morely like ... do you like ... like do you want to hear something like that and then ... yeah, that's basically. Basically like eating ... like that's just all, just eating and that's all. That's what they told me.

R [04:20]

Let's say a 100%. Let's say if you could you, you would know a100%. How much do you think you know right now? So Vietnamese is a 100% -

A3 [04:28]

Okay so -

R [04:29]

You know how much Vietnamese out of a 100?

A3 [04:31]

Okay so I don't know a 100, I know I'll say like 1%.

R [04:34]

Okay.

G [04:35]

So not really that good.

R [04:36]

It's okay. [um] Let's see. [uh] Your aunt - your Aunt and Grandma said that you could say hi to your Grandma in Vietnamese.

A3 [04:44]

Yeah.

R [04:45]

So [Vietnamese word] and then politely like bow your arms you know -

A3 [04:49]

Yeah.

R [04:49]

Yeah.

A3 [04:49]

That's - that's true.

R [04:51]

So.

A3 [04:51]

Because they taught me over and over and I got used to it because and then they told me what it means like hi and all that. So.

R [04:59]

Do you wish you could say - do you wish you could say or do anything else in Viet?

A3 [05:06]

In Vietnamese? [um] ... Yeah, I actually do wish.

R [05:10]

Like what?

A3 [05:11]

So I understand and talk to them ... you know. That's basically all.

R [05:17]

Okay. Is it important to you to speak Vietnamese?

A3

[05:20]

[um] For me, yeah because I need to understand what they're actually saying, what's going on, telling me what to do ... and what like what are we going to eat and all.

R [05:35]

Do you think your Aunt and Grandma understand you when you speak in English?

A3 [05:40]

[um] Oh yeah.

R [05:43]

So one could be -

A3 [05:43]

I really don't.

R [05:43]

Asking your Aunt, one could be your Grandma you can answer in two ways.

A3 [05:47]

[um] Yeah.

R [05:50]

So you -

A3 [05:50]

Both of them, yeah.

R [05:51]

Oh, they can understand you.

A3 [05:53]

But I just can't speak Vietnamese.

R [05:54]

Okay. Is it important for your family to speak in English? Why or why not.

A3 [06:00]

They don't have to but if they want to, yeah they can.

R [06:04]

Okay. Last week - oh, we already went over that question, the confusion question. So what are all the different languages that you have to -

A3 [06:13]

Try to learn?

R [06:13]

Experience at one - in a week.

A3 [06:14]

[uh].

R [06:15]

How many languages do you listen to?

A3 [06:17]

I listen to ... sometimes my friends speak Spanish [uh] and then Khmer and then Vietnamese, that's all.

R [06:27]

So three.

A3 [06:28]

Yeah.

R [06:28]

And English so four.

A3 [06:29]

Yeah.

R [06:31]

Sometimes words change when it's getting translated, right. I noticed that your Aunt is a natural translator for you and your Grandma sometimes. Do you think this happens often when things get miscommunicated or they change when they're getting told to a different person?

A3 [06:47]

What do you mean that yeah like?

R [06:49]

So do you want me to give you examples what happened last week?

A3 [06:52]

Yes, please.

R [06:52]

[um] One time I asked your Aunt to ask your Grandma ... what's a memorable story of [inaudible - 06:59] to your Grandma but instead Aunt [A3's aunt's name] translated to how do you know [inaudible - 07:04]. So it was a different question she asked your Grandma versus the one I originally asked so instead of her telling a memorable story about you, it was more the story of how she met you for the first time which is that your Dad brought you home. So sometimes that's lost in translation like the idea is there but it doesn't go off smoothly, it's not exactly what I asked in the first place. So do you think that every time - if you say stuff and your Aunt translates it to your Grandma, does that ever would change at all or do you think it normally stays the same?

A3 [07:36]

A little. Sometimes. Not most often

R [07:40]

Yeah, so how do you deal with that or do you catch it when that happens?

A3 [07:44]

Yeah. Sometimes I catch it, sometimes I don't I just let it be.

R [07:49]

You let it be?

A3 [07:49]

Yeah.

R [07:50]

And why do you let it be if you know it's not exactly right?

A3 [07:53]

[uh] ... If it's not exactly right [uh] usually I try to guess a lot but if I don't understand then I'll give up and try to ask what she said.

R [08:05]

When you guess ... if you don't get the right answer, the answer you would like, what is that like for you?

A3 [08:14]

Kind of confusing because I don't know if they talk about.

R [08:19]

You said in a story that one of your favorite moments was when it was during Christmas and you were all together around the table. That was a memorable story about your three generations.

A3 [08:31]

Yeah.

R [08:31]

But if it's hard for you to talk and sometimes get confused, how is that still a memorable time even though sometimes you know communication can be hard. Why was that so special for you?

A3 [08:42]

[um] Because I get I like - I get to like ... try to see it and like how they, they - so like maybe I can learn what they're saying. Just by [inaudible - 08:54] a little. But yeah.

R [08:56]

How often do you see this side of the family?

A3 [08:59]

Not a lot ... But I'm usually with my other family ... and with my cousins.

R [09:08]

What your other family [um] this side, do you know that language a lot than Vietnamese? Or is it almost kind of the same?

A3 [09:17]

I know I Khmer more than Vietnamese because I'm always over there talking the language and then ... and then and then my Aunt know I'm going to. She, she teaches me like what like what it means like I know that.

R [09:34]

Good. Let's see.

You said sometimes you forget how to speak the language so there's the Khmer and there's Vietnamese.

A3 [09:45]

Yeah.

R [09:45]

How did you forget or why did you forget?

A3 [09:47]

It's because like ... like struggling because I don't know ... like because sometimes it's like confusing because I have two languages in my head I have to remember so I forget that in Vietnamese so kind of gets mixed up a lot.

R [10:02]

So you think in different things

A3 [10:04]

Yeah.

R [10:04]

At the same time. Okay. It might be too early to ask this just because your, your age, you're younger.

A3 [10:09]

Yeah.

R [10:10]

But this project is about generations talking to each other, right. Think about your family now, how would you like the conversations and the interactions to be like for your future generations like if you become a father or after that when you're a grandpa, would you - would it be similar to how it is now or how would you change it for the future? Because you're a different culture than - you know you're your four gran sisters, you're going to have a different one. So how will it be like when you're older, what would you want to be like?

A3 [10:43]

I want it to be like ... American because it makes me like because ... it's easier like to understand what they're saying because like if instead of like, like learning at school, Vietnamese and Khmer, but I do want to learn it you know but [um] ... English is just like I understand it more than Khmer and Vietnamese.

R [11:06]

Right. Okay, we've have been talking about language a lot, but is that really only thing you need to communicate to your family or interact with them? Is there more to that?

A3 [11:17]

[uh] No. Like I just wanted like if I grow up, have a family, I just want to stay like English because ... because like instead of mixing up my brain like English, Vietnamese and Khmer, I [inaudible - 11:30] just say, "What are you saying?" I'll be like oh ... and that can get confusing and messed up a lot so I rather speak English.

R [11:38]

Do you want to keep any of the customs, Viet or Khmer at all? If later?

A3 [11:43]

[um] ... [uh] I have no idea.

R [11:49]

Yeah, that's okay. And then let's see.

Okay, the first story I asked your Grandma was why they came to America, right so your grandparents came after your Grandpa was in jail in Vietnam for a couple of years, I think it was 9 years. After he was in jail in Vietnam, they wanted to come to America for their future family to go to school. So that was their primary reason so he went to jail, he came out, just got family after he was done to make a life for you here. Better opportunities. What do you think about that?

A3 [12:20]

I think ... they did something right to like move here so ... maybe because I ... instead of like having something over here, [um] the kids to get better education here in America and more freedom, I should say. That's all.

R [12:38]

What do you think about being the third generation in an immigrant family? Someone that came from a different country. What's that like for you?

A3 [12:47]

... I ...

R [12:48]

Do you think about it or do you not?

A3 [12:50]

[um] I can't think about it like I'm just to it and all that.

R [12:56]

Good and then the last thing is, do you have any questions or thoughts you'd like to add to this project so the project is about culture, talking, generations -

A3 [13:04]

No, I have no thoughts.

R [13:00]

Alright. Thank you so much.

Appendix K: Transcripts of B1's Interview

Date: Friday, March 16, 2018 @ ~1:30 PM

Location: [over the telephone]

Audio Length: 10:10

R [00:00]

When we last met last week, I listened as your daughter, granddaughter and you shared family stories. Did you have any thoughts about that experience after it was over?

B1 [00:13]

The only thought was ... after it is that [um] ... I was wondering [um] if my granddaughter had [um] had received the message that I was - that I was sending in that - in that - in that [uh] story that is shared with all of you.

R [00:39]

Okay and then for you, also you know telling your granddaughter something what is the overall purpose or the purposes for telling family stories?

B1 [00:50]

[uh] The overall purpose in this case was that I had never been able to - to share anything especially my beginning here in the country [um] with - in this particular case with any of my grandkids for being that [G3's name] is my first foreign grandkid, I thought it would be just awesome you know to share this with her so that she knows a little bit more about her [um] grandmother, her maternal grandmother.

R [01:28]

Good. And then what is your culture? What would you say it is?

B1 [01:33]

[um] My culture is Mexican. Mexican culture.

R [01:38]

And how old were you when you moved to America?

B1 [01:43]

Almost 18.

R [01:44]

18 and what was it like for you moving to a new place at that age, at 18 years old?

B1 [01:52]

It was [uh] very, [uh] very scary. Even though I was with [Spanish word], it was very scary. [um] Sometimes it was very [uh] sad scary in part that [uh] I did not know the language and the customs, the culture and [uh] I did not know [uh] you know how to [inaudible - 02:16] basically, that's it. [uh] Scary [um] my country um] and just to come up and you know and learn [uh] especially language.

R [02:31]

Yes, and you said you came to America by accident, it wasn't a part of your plan. What do you think about coming to America today after you've been what you've been through?

B1 [02:42]

[uh] That was my beginning, I think that I feel very, very even though like I said you know I didn't have the opportunity to further my education, I feel very fulfilled [um] coming to America. It was - there were purpose and there was some plan of God you know and I'm just [uh] proud because [uh] I have four beautiful children and that changed the whole aspect of [um] and then to having the freedom [uh] ... of [uh] - of - that I didn't have in my country you know, it's not the same so yes. I don't know if that tells you anything but.

R [03:24]

No, that's good. What is it like seeing three generations of your family grow up in America, in a country that was once foreign to you?

B1 [03:33]

[uh] Can you please repeat the question?

R [03:35]

Yes. What was it like seeing or watching three generations of your family grew up in America in a place that was once new to you before?

B1 [03:46]

I feel - I feel very, very happy for me them that they were born in a free land where they can [um] choose [uh] you know make their own choices as far as [um] freedom [inaudible - 04:04] do. [um] As far as opportunities when it comes to education [um] that's - that's the bottom line, education. To me, [uh] the bottom line is education.

R [04:19]

And you talked a lot about the importance of education in your stories and you described it as one of your regrets in life. Why was or why is education so important to you?

B1 [04:30]

Because it opens new doors. It expands in your [um] in your [um] opportunities in the land of opportunity. [uh] You know education is very important, it opens new door - new doors and you know then now you're not going to take whatever there is available for the low pay job or the low pay job or the low [um] ... the minimum wage. Now you have the choice to - to whatever you want to do and you are extending your education and you the opportunity or choice to make the money that you want to make.

R [05:21]

Right. And would you change the way your daughter, granddaughter and you currently interact or talk? And if you would change anything, what would you change?

B1 [05:33]

The life of my daughter and my granddaughter.

R [05:37]

Just like the way you interact; your family dynamic and your relationship together as three generations. Would you change anything about it? Is it ideal to you or what could you do?

B1 [05:49]

I will - if I had the opportunity earlier in life, I would have changed the fact [uh] that I was not able to interact more with my grandchildren due to having to work [uh] hard, two jobs, [uh] limited need to be with them. If I had the choice to start all over again or turn them - turn back the hands of clock, I probably would have instead of pushing somebody to go to school, I probably would have done myself to be able to select my time so that I could spend more time with my [uh] grandchildren as they were little and so that they knew more about me and - and [uh] and my daughter and sons.

R [06:37]

And in the stories you shared, your family change of different ways over the generations like being conservative now being more open-minded. What would you like future generations so after [G3's name] master [G3's kid's name] for your family to be like?

B1 [06:53]

I really would love to - to [uh] have them remember where their culture, to keep their traditions, some of their traditions and, and pass it on to my [G3's kid's name] and my future great grandkids not to forget where they are coming from and their you know especially our culture and its traditions, that would like as open-minded as they are, I would like for them to keep their in their family.

R [07:26]

And in the main story you shared, I learned how important it was for you to learn and speak English. I thought it was impressive how you were able to do it on your own and how well English you speak now. Is it also important for your family to speak Spanish? Why or why not.

B1 [07:44]

It will be very important for them to speak not only Spanish but very - this is my language. Yeah, Spanish because once again, you know that's hard. Our traditions, our culture that's - that's where they're coming from you know. [um] Spanish should have been [uh] ... their primary language you know or learning both. I'm so proud that [G3's kid's name]'s learning both at the same time now. I was very happy with that but this is part of keeping [uh] with our tradition, with our culture because without it you know if you start losing everything then eventually, you settle with [uh] ... with just what you have right there [um].

In other words, it can be - it's very - I wish that they will learn Spanish and remember that that's part of their culture and feel proud of it.

R [08:47]

And this is the last question. Do you have any reflections to add to this project in terms of being the first generation being raised in America or coming over, family stories, culture, anything like that, family relationships, anything you want to add that I might have not asked or just any thoughts you had along the way?

B1 [09:10]

[um] Anything that I was to add as far as to my daughter?

R [09:14]

Just to anything, just related to what we've done; the research experience and all the topics we kind of talked about in your stories. Anything more if you wanted to add anything.

B1 [09:26]

[um] No, basically I'm going back to the same thing that I would like to [uh] if I could tell my growing children you know the same thing that I've been encouraging them to ... don't settle for less, you can do it, go after your education and keep your traditions. Don't forget your culture, don't forget where you're coming from; it's very important that they know where they're coming from, that they don't forget and then they pass it onto to [um] to their kids. [um] Keep our ... culture alive today. Nowadays.

R [10:07]

Great. That's the end of our interview.

Appendix L: Transcription of B2's Interview

Date: Saturday, March 17, 2016 @ ~3:30 PM

Location: Foyer Room of B2's Home

Audio Length: 16:19

R [00:04]

We last met last week and I listened as your Mom, daughter and you shared family stories. Did you have any thoughts about the experience after it was done?

B2 [00:12]

Well, I think [uh] first that [G3's name]'s reaction how she really didn't know ... [um] how old my Mom was when she came to the United States, I really - I feel like I've said that story but [uh] it was good for my Mom to share it. I think the other thing is [uh] ... it was interesting. I wasn't prepared at all with the story and I don't think [G3's name] was either but my Mom was so prepared that she knew exactly what she was going to talk about so those are just some of the ... things that I've thought about I mean, and that's just typical.

R [00:50]

I don't know she was - I don't know if that's her nature but she was so organized. She set it up.

B2 [00:54]

Yeah.

R [00:55]

Like kind of telling [G3's name] a - a lesson and then she even concluded it like -

B2 [00:59]

Closing the message.

R [01:01]

Closing as in like she had a job.

B2 [01:01]

She made sure she had to insert herself at the end to close it.

R [01:04]

Is that normal? Does she do it often or?

B2 [01:07]

No!

R [01:07]

Okay.

B2 [01:07]

No, I think sometimes she does. I think [um] she always wants to make sure that her point is that particularly, I really think she took pride in this. [uh] I think it was an opportunity for her to share with her granddaughter, not necessarily me. I think it was just that building that bond with her granddaughter that was what was driving her.

R [01:30]

Were you okay with that?

B2 [01:31]

Yeah.

R [01:31]

That it was a - okay.

B2 [01:33]

Yeah, I was really good with it and then I really loved just watching them interact so that was interesting.

R [1:41]

So to you, besides what you said, too, you can add on but about what is the purpose of telling family stories?

B2 [01:45]

I really think it's just honoring the ... culture and honoring the traditions [um]. For me, I think it's sometimes even reminding my kids, instilling the family values [uh]. And the hardships that we have had to go through in order for them to be where they're at. So I find a lot of purpose in family stories even some of the tough ones that we don't normally want to share sometimes. But if it's going to help tell the kids even my kids as young adults to tell them and remind them what they've gone through, what their parents gone through and that they have that insight of them so no matter what.

R [02:31]

And what - to you, what is your culture? What would you say - what do you identify with?

B2 [02:36]

What do you mean?

R [02:38]

So let's say for example, when I ask your Mom that question she said, "I'm Mexican." I didn't give her definition of a culture is.

B2 [02:44]

Yeah.

R [02:44]

You know she said, "I'm Mexican." I said, "Okay" and said she is Mexican American. That's what she identified with so whatever you do - there's no right or wrong answer or if you haven't thought about it like.

B2 [02:54]

I hadn't thought about it that way. [uh] So different - I definitely know that where my culture's from, but I think about my Dad in that, too. So I am proud to be Latina [um] and then having those roots and that kind of culture but when I think of culture, it can get more than race and so [uh] ... to me, it's that culture of binding and family, laughter and even [uh] the behaviors. Being able to talk to and when there's disagreement and working through some of those things. So those are the things that I find myself like - that's how I define myself so -

R [03:44]

And that's a good answer because I didn't want to give a definition; I didn't want to say cultures, ethnicity

B2 [03:48]

No, it's not.

R [03:48]

Because it's not just that. So you're probably the first to say like oh, it's more than that you know.

B2 [03:53]

It is totally more than that. I mean, I define myself definitely as a Latina but it's funny because it's surprising to me that even [G3's name] would define herself as Mexican American because ... I can't remember the last time I said that.

R [04:05]

Yeah.

B2 [04:06]

It's - it's always been Latina [um] but then on top of that it's just us, right in how we interact, in how we behave and our Sunday dinners or lunches with family always inviting people over so that's culture to me.

R [04:21]

And as the second generation of you three that I talked to, you have the experience of being both Mexican and American ethnicities. What is that like for you it is?

B2 [04:31]

It is [uh] it's very different. So I've been - with my Mom it's one thing to be in the middle, but observing her with her mom, so my grandmother, who is still alive and how even my kids now will be like they're so different. Everything is Spanish-speaking, the way my Grandma cooks to still like the old ways. [um] [Spanish word] and stuff like that, it's just different.

[um] And they - the way my Mom is with her mom in terms of level of respect and then also being a provider almost for them by naturally where then I find myself in a position about should I do that and my Mom will be in my ear about the kids should always take care of the parents and I'm like but wait a minute why didn't you invest for yourself? kind of thing and then also, trying to balance it out in pushing my kids because I don't want to be a burden on my kids like that and those - so as I see it in different ways. The behaviors, our language, our financial responsibilities and how we believe like the way my Mom is compared to I am, how we believe our children should or shouldn't take care of us. [um] It's just all the way to how we love, how we get angry, it's very different and then seeing [G3's

name] and how she is. There are things that she does that I don't agree with. [um] But there's still that little fire inside of her that kind of bleeds all the way through all four generations right now.

R [06:10]

And I was telling [G3's name] that she's lucky enough to have, I believe it's five generations going on because she has a great grandparent then she has a child.

B2 [06:18]

Yes.

R [06:18]

So what would you want for your future generations of your family? Because I notice in the stories there's this progression in how your family started off very conservative and now you're more open-minded, things changed -

B2 [06:29]

Yes.

R [06:29]

a lot throughout the generations. How do you want to go?

B2 [06:32]

I want you to continue to move in that direction but I will also tell you that ... I am somewhat fearful ... of moving to the point to where you're just too open and too liberal because I think at that point you have forgotten where you're from.

[um] So it's one of those things that I have to keep reminding myself so where do I see it going? I definitely would like more - I mean I'm so proud of [G3's name] and my kids and I want to see more of that, but I also see that the traditions ... the balance that they're starting to kind of move in a different direction or in some cases, forgotten. And I don't want them to be forgotten and I think my kids having been exposed to Mexico like I was. [um] They weren't exposed to Spain like I was when I was little with my Dad. They weren't exposed to that, maybe once or twice in their life and now, you look at where we're at. Even here in San Antonio, you've got north side and south side. So my Grandma's on the south side and there's still a lot of that [um] that they could be and they - the differentiate themselves from that so much not knowing that there's some of the good richness in the south side or not necessarily the south - the Americans who are here like the Mexicans who were actually born here but there's some of those generations that came, immigrants that came over. [um] So I would want them to remember. I guess if anything, it'd be like just remember where you come from, remember your roots and remember - work hard and - like my saying is work hard, stay humble. Because I think our culture is about humility.

R [08:23]

Did you think you got that from your Mom in being raised that way or is that what you picked up on your own through your experiences?

B2 [08:29]

I really think it's through - some of it my Mom, but a lot of it is the experiences. Because - I feel because of my Mom - you remember she talked about how hard she were and [um] how ambitious

she was? I do feel thankful for that because it was as hard as it was because she was working and I'm the oldest I'm taking care of all the kids.

R [08:55]

Right.

B2 [08:56]

But as hard as it was ... it's something that I see in myself and I attribute my success to learning through my Mom. On the ... other hand, I also think that humility [uh] ... I saw it kind of fade away a little bit. Not fade away, I think my parents would pretend that it wasn't there, but it was because of the time like, it was - I do remember getting in trouble for speaking Spanish and I do remember my Mom coming home and talking to my Dad about how because maybe she was put on corrective action for speaking Spanish at work. I remember those conversations and it's - I remember being ashamed of being Latina or sometimes to the extent that I ... also remember some of my family members like never wanting to speak Spanish again and so to me, that's where they lose their sense of humility [um]. But as much as I remember, I remember how proud I am to be that so I find myself like what is that act - what are some of the - Norma Rae and I'm always like fighting for rights so [inaudible - 10:02] no, this is - you should be able to speak Spanish, Mom and what do you mean? So I'll start looking HR policies and stuff like that to be able to help them out but [uh]. It's definitely and something that, it's both experience and then just my own observations of my Mom, also. That was a long answer.

R [10:24]

No, that's good. Would you - would you change the way your daughter and then your Mom and you currently interact or talk and if so, how? In an ideal world, would it be different or?

B2 [10:37]

[um] That's easy for me to answer but a little embarrassing. Yes [um] I'd definitely change it. I wish that they were close. [um] I wish that it wouldn't take this interview -

R [10:54]

Right.

B2 [10:54]

For my Mom to share her stories. Or for my daughter to be open or to just even get prompted her to ask more questions [um].

So just like I mentioned - so you talked about culture when you started. In my culture, once you like get married and [um] you're pretty much the [Spanish words] [um]. And it's hard to translate it but it's more like: once you've made a decision and you get married which is I did, I got pregnant really young and got married. I'll never forget the words my Mom said, [Spanish words]. You're - you don't belong in my bag of flour, you're now in somebody else's bag so you take everything and you go and that started dividing a little bit between me and my Mom. So okay, well because of the way she was so strong I was like you know what, I'm strong I'm going to prove you that I'm going to be able to make it and it's hard as it was, I remember not having electricity at times. I remember telling [G3's name] when she was little we'd be having dinner and the lights were off and I'd be like, "We're going to have a candle light dinner, [Spanish word]." She had no idea.

R [12:11]

Yeah.

B2 [12:11]

Right. But I wouldn't, I was so proud to get my Mexican pride, Latina price, I would not call my Mom to help me with the bill or anything and - what I would change is maybe a little bit of that and ... my experience, right of taking a little piece of humble pie at that time [um] so that they would have been a little more closer now. And then I do see it with [G3's kid's name] now with my grandson, it's something that I think about and it's the reason I'm trying to build memories and those kinds of things so that he knows it.

[G3's name] would not [Spanish words]. Yeah, she's with us no matter what decisions she makes, agree or not. So those would be some of the things I would change.

R [12:59]

And then this is the last question. Thinking about the research experience and everything we talked about, do you want to add anything to it being the second generation of the three or your role as a Mom, grandma and daughter anything that related at all? Or just any personal reflections about it.

B2 [13:18]

[um] ... It's a lot I think [um] ... You know it's funny because as this firs generation American and the first generation in this particular research, [um] ... I feel it makes sense [inaudible - 13:41]. So that's one thing that I think about and the responsibility ... to my culture and [um] my race and especially in these trying times right now. But also, to be - make sure that I'm bridge between both [uh] the bridge also, as a daughter and a mother. All those things come together because outside of race or culture there's still that mother, maternal thing that you got to bring.

[um] And then the responsibility to make sure that my children and grandchildren and them the future just remembers all of it. I'll tell you one takeaway, big takeaway for me and I don't know how yet ... is how do I continue to find a way to have my Mom and even ever since I talked to you few weeks ago, even my Grandma. Like how do I go over there and have these conversations and hear their stories so that I can preserve them and carry them on to my family. That's kind of a reflection that I had.

R [14:58]

I understand since you talked about that. Do you understand everything your Grandma says?

B2 [15:03]

Yes.

R [15:04]

Obviously, your languages.

B2 [15:04]

Yes.

R [15:05]

The Spanish speaking languages, okay.

B2 [15:06]

Yes.

R [15:06]

And [G3's name], she understands? How much -

B2 [15:09]

I don't think [G's name] understands. I would say [G3's name] probably understands ... 85?
Actually no, 15% of what my Grandma says.

R [15:19]

So you're like the natural translator in that realm?

B2 [15:22]

Yes.

R [15:22]

But does that happen often? Do they interact often?

B2 [15:24]

No, they don't because of the language barrier. [um] But you say like the responsibility like I only speak to my grandchild in Spanish because I want - a lot of it is because of culture and tradition, but I want him to be able to speak to my family [um] and that's always my Grandma, that's all she speaks. So you may go into her house and you can speak English and she'll just start talking to you in Spanish and knows that we're going to be there to translate. I want him to be able to communicate with her and [uh] so yeah, [G3's name] I would say she hardly understands and she'll make an effort, but [um] that is [uh] one of the regrets that I have is not teaching them Spanish early on.

R [16:11]

That's all, that concludes the interview. Thank you.

B2 [16:13]

You're welcome.

Appendix M: Transcription of B3's Interview

Date: Saturday, March 10, 2018 @ ~6:30 PM

Location: Researcher's Home

Audio Length: 18:25

R [00:04]

What did you think about the observation after it was done last week?

B3 [00:08]

[um] I got more from it than I expected and ... I didn't expect my grandma to talk that much. [laughs]

R [00:19]

Does she normally not talk that much or?

B3 [00:21]

[uh] We talk a lot but not about like [um] ... immigration and like, I guess why she came over here. I always thought she came over really, really young.

R [00:32]

What was that because you didn't talk about that in the observation, so what was the - your initial thought when you realized she was older?

B3 [00:39]

That she speaks English really well like, for coming in high school at 17. That's crazy.

R [00:46]

[um] What would you say your culture is?

B3 [00:50]

[um] ... [um] A little bit of both Mexican American because I haven't like [uh] ... I guess when I was little ... we weren't around my grandma like that much, we were more with my Dad side [um]. So I didn't really ... I wasn't there for like all of the traditions or holidays and it also ... didn't help that like my grandparents on my Mom's side got a divorce so the traditions that we did have kind of like fell off after they divorced, too.

R [01:26]

Oh okay.

B3 [01:27]

So. It's a little bit of both because my Mom's still really proud of [um] ... you know her Mexican heritage and I've gone to Mexico and visited [um] some of the places like they grew up so it's still as present and I'm proud of it, but we've been in America so long so. [laughs]

R [01:46]

To you, what is the purpose of telling family stories?

B3 [01:49]

[um] To learn about your history and culture and to make sure that your kids know it, too and just to keep ... all those traditions going. Traditions are really important to me.

R [02:02]

The main story of your grandma shared was about how she learned the English language almost on her own as a young adult. What did you think about that?

B3 [02:11]

I never knew ... how I guess, dedicated my grandma was to learning English because I thought since she came over younger, it just kind of came like more natural [um] ... and now, I guess that I do know that, I can tell like she does speak more English than all of her family like all of my great aunts and even my great grandma. My great grandma, I don't even think speaks any English.

[um] So now that I've actually like observed it, she is like the most well-spoken and she can handle a lot more than her siblings when it comes to [um] ... making sure that she doesn't get like treated wrong in America and taken advantage of.

R [03:00]

Right. In your family stories I heard last week I noticed that - or this week, I noticed the progression of your family over the generations. For example, being conservative when it was your grandma's time to be more open-minded. What did you think hearing about that?

B3 [03:16]

[uh] That actually, I kind of expected [um] ... I think like a - a big thing for us or what I knew my grandma learned from, I guess was I think [um] she was brought up to like only date within your race ... and I think after she like experienced the divorce of my grandpa who was also Mexican, she ... I guess realized to be more open-minded because even your own race can do you wrong [um]. But I think on both sides of my family, they are a lot more open-minded than their parents and then even after that, their parents before them were a lot more conservative and ... so ... I actually, I ... rarely now feel like my grandma has conservative views. I think it's kind of like, fallen off as she's gotten older and maybe it's like people ... generations before her kind of like passed away so.

R [04:19]

Education is important to your grandma; she talked about it a lot. Was this passed on to you and how so?

B3 [04:26]

Yes. Like every day [laughs] of my life. [um] ... It was from both my parents. My Dad, because he didn't get a bachelor's degree and he only got his GED so a lot of opportunities were closed off to him and my Mom, now I know she heard it from her mom so much and - and she didn't get to finish high school. She had to do it online [um] because she was pregnant with me so it was ... something that I heard about almost every day in our house and I knew I had to get my bachelor's.

R [05:02]

And part of it was your grandma used the word regret and that's you know, that's the word -

B3 [05:05]

Yeah.

R [05:06]

She used, the regret of her life is not getting her education so ... has she told you that before? Did you know that there was -

B3 [05:13]

No. I never knew she was so passionate about education. I mean, I guess it's kind of expected not just [um] ... with I guess Mexicans, it's kind of expected to ... kind of [uh] ... like have kids and be in the house. Like she said, her mom was with her and her dad like you're supposed to just be in the house and like take care ... of ... your men unless you have a - a plan.

[um] So most people in my family have had kids really, really young [um]. And so they never got to finish school, if they even wanted to go to school like it was never pushed in my family except for by my parents and I knew my grandparents were really proud of me. They never told me I have to go to school but I can tell I think I'm ... there's probably only other than my Mom like one other ... college graduate in my entire family, Mom and Dad side. So I knew like when I got it, it was something ... bigger to them because that's when they express like how proud they were, all grandparents and that. They, they like never - they wanted to live to see one of their grandkids do this so.

R [06:36]

And I noticed when she was setting up the story I didn't say do it a certain way; she was talking towards you.

B3 [06:42]

Yeah.

R [06:42]

She said your name a lot and she said she was proud of you and everything kind of went back to you. Does she do that often or?

B3 [06:49]

No, I've never gotten that from my grandma. It was actually like a ... I mean, I hear it a lot from my Mom telling me that my grandma is proud of me, but my grandma is a little bit [um] ... she's never really been affectionate [um].

I can tell like the differences in her and my grandpa and she's always been like a little bit more like stern ... so I don't think I've like ever heard - not a compliment like she'll tell me I look pretty and stuff, but ... never like a proud moment with her and I guess like we're never alone like that together either.

R [07:28]

Oh, okay.

B3 [07:29]

It's always like [um] the family because it's always family get-togethers. [um]

Yeah and I liked how she shared like how my grandpa was. What really stuck with me was like I never - since they're divorced, I don't hear like a lot of positive things about my grandpa but I like that she said something positive about him and the way that he was like with his kids and he didn't let anyone dictate like how he parented and tried to pass that on to her ... because I feel like I'm exactly like that with [B3's kid's name] like no one can tell me ... how to be a parent and I don't get embarrassed if he's like acting up if - if I know how to handle it or if I know like what's wrong with him then I'm not

going to discipline him just because he's yelling or something. So ... I've never heard something positive about my grandpa and probably never heard like a compliment like that before so it was a lot. [laughs]

R [08:26]

[um] So you have a great - your great grandparents are still alive or?

B3 [08:30]

[um] My great grandma on my [um] Mom's side is still alive.

R [08:36]

So that means you have five generations here, if you think about it. It's -

G [08:41]

Is it five?

R [08:42]

I think it's five because you three then you have a child.

B3 [08:45]

Right.

R [08:45]

So that's unique in itself.

B3 [08:46]

Yeah.

R [08:47]

You know, it's a lot [um].

That's interesting. Okay. Would you like the conversations - what would you like conversations and interactions to be for your future generations now that you've seen many generations in your family? For the future, when you become a grandmother you become the maybe oldest generation?

B3 [09:05]

I think on both sides I would want to see more ... affection [um]. Because ... you know looking back, I think I got a lot of affection from [um] my maternal grandpa, but on my Dad's side, it was rare and for my grandma and her family, it was rare [um]. So a lot more affection and I want us to like reestablish traditions ... [um] on my Mom's side mostly since after the divorce they kind of fell off and ... because my grandparents for a while didn't want to be around each other. It's like people have started to not care about getting together and things like that so I do want to make sure we're back together even if it's just like from my generation forward ... and ... I want to make sure that my kids like know traditions.

R [09:58]

And then the three generations I was with [um] a few days ago, would you change that dynamic in any way? You, your Mom and your grandma?

B3 [10:08]

[um]

I mean, I'd always want to be closer to ... my grandma and I think this ... might have helped. [um]
But no, I like it. I like that when we are together, it is ... I think for most of the time, it's the three generations and I like it because I do hear stories [um] about when they were younger so ... I think I'm okay with that and usually like my sister is there, too.

[um] If anything, though I would just want us to try and see each other more instead of like just text.

R [10:46]

Right.

B3 [10:46]

So.

R [10:47]

And then she [um] ... when she was telling the family story, there was like a lesson at the end and I noticed you and your Mom were listening contently until she was done.

B3 [10:57]

Mm hm.

R [10:58]

And you hardly chimed in unless it felt like you had to for clarification.

B3 [11:01]

Yeah.

R [11:01]

Does that happen often when the oldest person is speaking?

B3 [11:03]

Yeah, that's on both sides, too [um]. More on my Mom's side, though. Yeah. [um]

R [11:11]

Do you guys -

B3 [11:11]

It's just like you're respecting but.

R [11:15]

A culture thing or a family thing?

B3 [11:16]

[um] I think it's a family thing, but I also think it's more of a like [uh] ... it's to respect like the [uh] the mother of the family.

R [11:29]

Mm hm.

B3 [11:29]

And it's not so much like the ... the father even though you do have to show respect and maybe I'll learned a little bit about that, too like I never knew that - I knew that my great grandpa, because I never met him, was [um] mean but I didn't know he was like abusive.

R [11:44]

Right.

B3 [11:44]

So I think that may also be where like the - you show of respect for the mother comes from because she never really had a lot of respect for her dad [um].

But yeah, I think that's how it is and it's really is more on my Mom's side, but it also ... seems to have been more only with the older - oldest child of each generation. So it was like my grandma and then my Mom does that and I do that. I think [um] outside of that like my Aunty [aunt's name], I'll hear her mouth off a little bit and it's weird to me to hear it.

R [12:19]

So the three generations I saw, you're just all the oldest in your family or?

B3 [12:23]

Oh, my grandma is not.

R [12:24]

Okay.

B3 [12:24]

Me and my Mom are.

R [12:24]

Okay.

B3 [12:25]

[um] And then [B3's sister's name], I'll hear her like talk back to my Mom a little bit and I'm really like ... I'm still always surprised like when it happens and especially like with my Aunty [aunt's name] because ... for me, it's my mom I don't and I especially don't do it with my grandma so I don't know, it's weird. So I think it's just the oldest like girl thing.

R [12:47]

Let's see [um]. Your Mom asked you for a story during the observation, but you didn't have one in mind. Why do you think that occurred?

B3 [12:54]

I don't know why she asked me. I thought [um] I was expecting the stories to come like from them because it'd be like passed on to me.

R [13:02]

Okay.

B3 [13:03]

So I mean that's why I was like ... thrown off and because me and my Mom are really close so I mean, like trying to say something that they don't know ... would have been ... like hard. I don't know anything that my Mom ... really doesn't know.

R [13:20]

Yeah.

B3 [13:20]

And especially nothing that's like relates to the whole family.

R [13:22]

Right.

B3 [13:22]

And it also maybe because again, like [um] when we were growing up, I was around my Dad's side a lot and I really think like the divorce had a lot to do with - us like ... not being around my Mom's side when ... when I could have like formed like those bonds. We were with them when we were little, when I was little a lot and then after the divorce, it was probably like a good 5 or 6 years and it was like really sporadic and it was never like ... for sure, I'm going to see them on Christmas or Easter anything like - and it always only had to be one of them coming to the holidays so.

R [12:24]

Oh okay.

B3 [14:03]

Yeah.

R [14:05]

San Antonio came up during the conversation a few times. Is this city important to you, to your family? Why or why not?

B3 [14:14]

It's important to me ... because ... [um] ... for me, both sides are important to me and both sides are like here ... along now with [B3's kid's name]'s grandparents or grandma. That's what's really important to me. [um] ... So San Antonio is important to me. I don't know if it's so important to my Mom even though she did grow up here. She grew up on like bad sides of San Antonio so I think she'd be okay leaving San Antonio. The only reason she wouldn't now is because her grandson's here.

R [14:52]

Mm hm.

B3 [14:52]

[um] But it is really important to me because it is important to like my Dad's side. My Dad's side, it's either San Antonio, San Marcos or Dallas but like family reunions are always San Antonio [um]. So yeah, San Antonio like will always mean ... a lot to me and it would - it will be really hard for me to move even if it's just to Austin because ... with my Dad's side, [um] I like to be at like all the

birthdays. My Mom's side is a lot smaller, too so I don't have as many cousins and so I don't have a birthday like every other weekend or [um] every month and my Dad's side, it's pretty late consistently so.

I think that's why San Antonio means a lot more to me, but I think my Mom and my grandma are good with like ... they could move to other places. My grandma even had to move from San Antonio to Austin [um] ... but ... I think they'll always miss their family so they will always end up coming back to San Antonio.

R [15:53]

And this is the last question. Do you have any reflections to add to this project as you know, the third generation or just your role in the family or to maybe other people in the kind of the similar situation being in an immigrant family?

B3 [16:07]

[um] I think it's really important to learn ... about ... the past generations. If we wouldn't have had this going on, I wouldn't - I would have always assumed that my grandma was brought here young and I wouldn't have known why she came. So I do think it's really important to know why you're here ... and to know that it's not always like, like my grandma said it's not always by choice and you can live ... great lives like outside of the US and I think that's important, too because especially like now you always hear like, "Well, don't come here if you don't want to be here" and stuff and we have to realize like as Americans that ... not everybody was ... chose to come here and there's like circumstances where you have to come here. My grandma could have been a nurse in Mexico [um]. And I think - I mean, it's taught me to ... I guess to ... maybe open up a little bit more to my grandma. Or make sure that she's able to open up to me. I think it's a little bit different; I'm a little bit more comfortable in being open.

I think my grandma worries a lot about [um] how she'll be ... like judged or looked at. I think that's why she was so strict as a parent, too. She always worries about like what her siblings are going to think and stuff. So I want to talk to my grandma more about her past to ... just see what she went through and I think sometimes she still tries to like protect you know certain people in her family or just because she doesn't want me looking at them a different way so.

I do want to make sure that ... I know as much as I can about her to pass on even you know after my Mom ... isn't here anymore and ... [B3's kid's name] ... is - knows her, too so. It's important for [B3's kid's name] to know like that culture, it's really important for me for [B3's kid's name] to know not only his Black side but his Mexican side.

R [18:25]

That concludes the interview. Thank you.

Appendix N: Children's Book Proposal

Title: The Adventures of Kiki & Brother: Our Family Story

Author: Kimvy Vu Calpito

Illustrator: Anvy Thai Vu

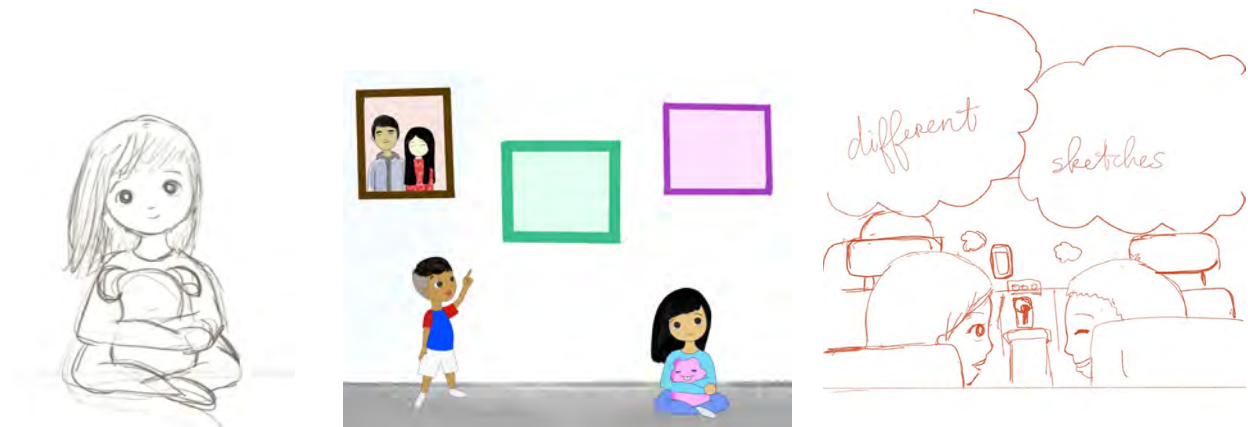
This picture book is geared towards the 3-8-year-old child age range. The story is about two siblings, named Kiki and Brother, and their family. The story is told through Kiki's and Brother's perspectives. The idea behind this book is based on my dissertation research about immigrant families and trigenerational family storytelling. This book will emphasize the multiple generations and languages in a family as well as the importance of family communication.

There will be a family story about a lantern festival going on throughout the book, which will be shown in the characters' thought/talking bubbles. The drawings in the thought/talking bubbles will get more detailed as:

- Kiki and Brother ask their dad questions about the story,
- Kiki and Brother's dad translates for their grandparents, and
- Kiki and Brother consider their family members' input for the story.

The author's message in this book is to encourage readers to share family stories and spend family time together. The book is 12 pages in length.

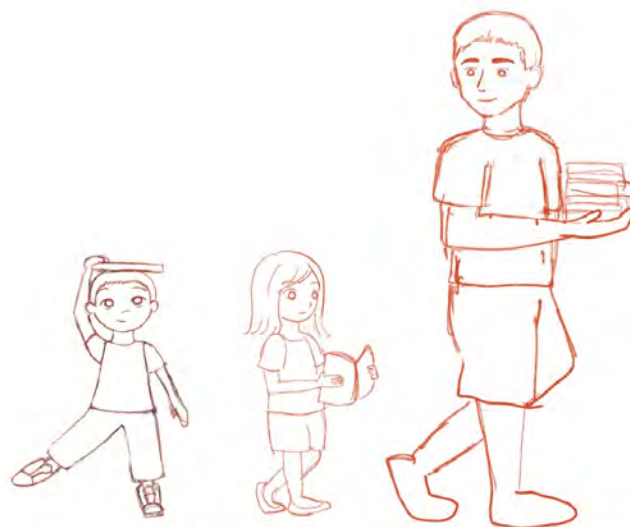
Illustration Examples



The Adventures of Kiki & Brother
Our Family Story

Written by Kimvy Vu Calpito
Illustrated by Anvy Thai Vu

Kiki and Brother think reading stories is fun.



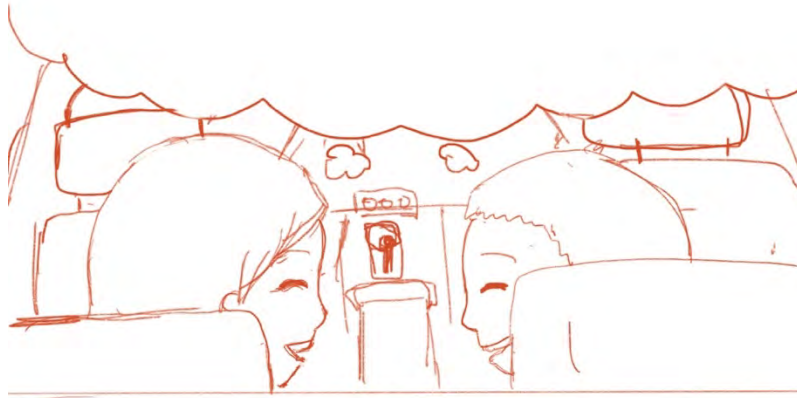
To their surprise, Dad said, “Did you know you’re part of one”?



Dad started telling them about the first lantern festival they had.



Kiki and Brother had many questions for their dad.



Grandma and Grandpa know this story, too!



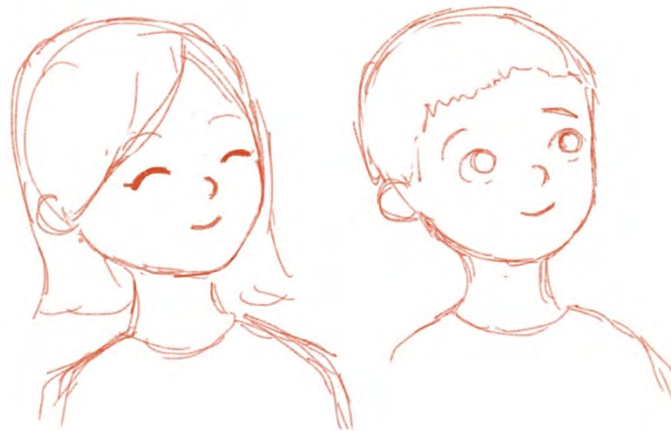
So, they started sharing what they knew.



Kiki and Brother don't always know what their grandparents say,



but they know they love them anyway.



Dad helps them, so they can all talk together.



We will remember this family story forever.



Kiki and Brother asked, "Can you tell us another one?"



Dad says, "Of course I can, there's a ton!"

