

**Children's Discovery Museum of San Jose**  
Vietnamese Audience Development Initiative

**Garibay Group**

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## Overview and Evaluation

The Children's Discovery Museum launched the Vietnamese Audience Development Initiative (VADI) with the goal of better serving the Vietnamese community in San Jose. CDM contracted with Garibay Group to conduct an evaluation of the Initiative. The primary goals of the evaluation were to determine the degree to which the project achieved its goals and to identify "lessons learned" that could inform future strategic planning and outreach methods to better bridge the CDM with Vietnamese families.

### *Evaluation Methods*

The evaluation used a mixed methods approach (Green and Caracelli, 2002), collecting both qualitative and quantitative data. Specific methods included visitor surveys, focus groups with Vietnamese community members, depth interviews with community advisors and staff members, and analysis and comparison of census data and CDM visitor zip codes.

Visitor surveys were primarily intended to assess participants' perspectives on their experiences at CDM. Surveys were administered at three special events (Children of the Dragon, Viet Heritage Day, Lunada) and one regular visitation day. A total of 465 surveys were collected and of those, 93 respondents identified as Vietnamese. (The data for Vietnamese respondents are the focus for purposes of this study.)

For qualitative research, respondents were purposively selected (Babbie, 1998).

A total of 4 focus groups with 34 Vietnamese parents were conducted to gain a deeper understanding of their perspectives on a range of issues, including leisure decisions and values, perceptions of museums, and CDM specifically. We conducted two focus groups with participants who had visited CDM previously and two with participants who had not visited before. (For the latter two groups, participants were asked to arrive early and visit the Museum just prior to the time when focus groups were held. This short visit provided an initial point of reference during discussions.)

Depth interviews with community advisors (including one board member) and staff allowed us to

### **Outreach Model**

Based on the success of the Latino Audience Development Initiative, VADI used an outreach model which involved a three-phase process:

- 1) community assessment and relationship building;
- 2) development of operational, exhibit, educational programs, event, marketing, and governance strategies;
- 3) full-scale implementation of developed strategies.

## Overview and Evaluation, cont'd

understand their perspectives and experiences with VADI. We were especially interested in identifying VADI successes and challenges from varied viewpoints as well as perspectives on inclusion issues for the Vietnamese community as a whole. We conducted a total of 6 interviews with community advisors and 8 with staff.

Additionally, we conducted an in-depth analysis of census data for Santa Clara County to map areas where Vietnamese community members reside. Once maps were completed, these data were compared with CDM visitation zip code data.

### *Data Analysis*

Survey data were statistically analyzed using a statistical software program used in social research.

Qualitative transcript data were coded using inductive constant comparison techniques (Patton, 1990, Denzin and Lincoln, 1998), whereby content is examined and salient categories or themes are identified as they emerge from the

data. In this iterative process, each unit of data is systematically compared with each previous data unit, which allows the researcher to continually identify, develop, and refine categories of data and patterns as they emerge. Coded data were then clustered and analyzed for interrelationships between categories (Miles and Huberman, 1994).

## Results

Inclusion efforts such as the Vietnamese Audience Development Initiative are typically complex, with many interrelated components and layers that ultimately influence the trajectory and overall success of a project.

It is important to acknowledge the related elements that influence outcomes, such as relationships with advisors, marketing opportunities available, staff and financial resources, and a range of visitor-specific issues such as conceptions of museums, historical trajectory of immigration, and other community aspects.

All these forces are best understood in relation to each other and not as separate entities of cause and effect.

Reports, however, must be written in linear narratives. In this report, results are organized around “key insights” that help illuminate a specific aspect of the Initiative and its impact.

The topical areas that emerged from the data informed the organization of the report and include:

- Community Advisors as Partners
- Children of the Dragon Event
- Perceptions of CDM and Barriers to visitation
- Generational Differences
- Staff and Internal Capacity

## Community Advisors as Partners

An important strategy in this Initiative was the inclusion of representatives from the Vietnamese community in the process. Data overwhelmingly indicated that CDM staff have developed very strong and solid relationships with community advisors. The relationships forged with advisors were important both in developing and successfully implementing VADI activities and in laying the groundwork for future work.

Specifically, this study revealed that:

CDM staff have developed strong collaborative partnerships with advisory members. Advisors noted that they felt the partnership was a positive one, where everyone's ideas were heard and where they had an opportunity to share their knowledge and experiences. They often expressed great appreciation for being invited to participate and partner with CDM.

The strong relationships forged with advisory members have resulted in developing a group of advisors who are deeply committed to the mission of the Children's Discovery Museum and the vision of better serving the Vietnamese community. Interview data revealed that advisors clearly saw the educational value of CDM and believed it had much to offer families in general, including those in the Vietnamese community. As an example of their commitment to CDM and the continuation of VADI,

several advisors interviewed talked about their ideas for future Children of the Dragon events, primarily via doing more personal outreach or acquiring traditional Vietnamese artifacts that could be used in activities.

CDM staff's commitment to diversity was a major strength identified by advisory members in the overall Initiative and in setting the open and collaborative tone that helped develop a strong advisory core. Advisors greatly appreciated the efforts of CDM in reaching out to the Vietnamese community and often talked about staff's professionalism and genuine commitment and dedication to reaching out to communities. As one advisory member commented, "their strength here is their commitment."

While relationships with the advisory team are strong overall, data revealed that the most active and

*Thank you—thank the museum for what they're doing for us. To make us feel it's okay who we are and to be proud of your background ...So I [say] many thanks.*

*Working relationships and again the whole thing—the staff here, the whole staff they really value the work that I've done and working with them. So that feels real good. Yeah, that gives me a major energy boost in terms of coming back again for them. I won't be hesitant to say yes. You know I would say yes right away.*

*Oh I love it. I mean the staff here they – they make me feel important. They make me feel part of their staff—and they recognize my efforts.*

## Community Advisors, cont'd.

supportive partners were those who worked at organizations whose mission closely aligns with that of CDM. These partners not only readily understood what CDM offers, but noted that their own organizations are working toward similar goals (e.g., education, providing parenting skills) and, therefore, felt vested in VADI.

Some advisors, in fact, commented that when they tried to recruit other organizations in spreading the word about Children of the Dragon, it was more difficult to do so when the fit between CDM's mission and that organization was not obvious.

Likewise, in an interview with an advisor who did not remain on this year, we noted that the fit between her focus and priorities and that of CDM was not particularly strong. Her focus was more on preserving Vietnamese culture rather than on broader issues of education.

On a similar note, one advisor observed that simply because an organization is Vietnamese does not necessarily mean it can effectively do outreach to the community.

Advisors also commented on the need to expand community relationships beyond the current team, both from the practical standpoint of leveraging resources given that everyone (including many partner CBOs) is already stretched, and to expand reach into the Vietnamese community in general.

They also noted the importance of working with community partners who were engaged with Vietnamese families in a deep way rather than through more transitory dealings.

Advisors also suggested developing more formal programmatic efforts with CBO's, including: a) working with community organizations to literally bring Vietnamese families in the CDM as part of a programmatic effort; and b) combining visits to the Museum with visits to the specific community organization first, where families can learn about CDM.

This latter suggestion is similar to what CDM has launched as part of its Early Childhood Education program and may be worth considering as one component of a larger outreach model.

*When I invited [other organizations] the first thing I have to tell them is [how it] is benefiting them...And I [had] a hard time explaining it. The only thing that I [say] is it's benefiting the family and children.*

*It's [got to be] an equal relationship... partners have to decide whether or not we are going to put in as many resources as the museum.*

*Drill down to organizations [that] are a good fit for a long term partnership with the museum and not just on an advisory level.*

*[Tap into] organizations that are working more intensively with the families rather than just providing a health insurance application but actually handling services [and who have]...a trusted role within the community.*

## Community Advisors, cont'd.

One advisor also felt it was equally important to involve parents as partners, stating that, "If there were a committee just for them...to inform the museum of their experience... because we [advisors]...already have a lot of knowledge about the resources available versus parents [who may not].... [They] can even give you more of an intimate look at what the museum needs to do...[and it would] give them a sense of ownership."

Finally, in discussing the Initiative with advisors, we noted that they tended to see VADI solely in terms of the special event; most were not able to articulate the range of goals of the Initiative. (We discuss this further in the staffing and internal capacity section.)

### Implications

- The strong partnerships forged with community advisors have succeeded in building a core of extremely committed individuals and organizations within the Vietnamese community. This partnership has resulted in a solid foundation for VADI's current activities and has formed a strong basis for future work.
- The reality of stretched resources (in terms of both time and money) suggest the need to expand partnerships beyond the already established core advisor team.
- The most productive partnerships will be with advisors whose organizations share some commonality in mission with the Museum. CDM should be more strategic in selecting partners with this need for synergy in mind. Additionally, it is important that CDM form partnerships not just with individuals, but with entire organizations as well.



## Children of the Dragon: Developing a Cornerstone Event

Children of the Dragon succeeded in providing a unique event where Vietnamese families could come to share aspects of their culture and traditions with each other and their children. The event was very well-received by families who appreciated the opportunity to see their culture highlighted. The event, however, was less successful at helping participating families understand what CDM is about and the resources it provides and fostering on-going visitation.

The rationale behind Children of the Dragon was to develop an event that could potentially fill a need within the Vietnamese Community not currently served by other organizations. While data revealed that a number of established Vietnamese organizations were already providing vehicles for commemorating major festivals and other cultural celebrations, there were important ways in which the Children of the Dragon event served Vietnamese families and moved the work of the Vietnamese Audience Initiative forward.

Survey data indicated that the event successfully drew new audiences within the Vietnamese community. Of Vietnamese families completing surveys, 59% of Vietnamese families were first-time visitors to CDM. Based on language preference data, the event also drew a mix of first and second-generation Vietnamese families. The majority of

respondents (64%) indicated they spoke primarily Vietnamese at home and 26% indicated they spoke both Vietnamese and English at home. (See Appendix A for additional survey results.)

Advisors also commented that from their perspective, the Children of the Dragon event was successful because it drew Vietnamese families to an area of San Jose not always visited by immigrant Vietnamese community members. Noting that part of the Vietnamese community is fairly insular and tends to stay within the boundaries of Vietnamese neighborhoods, they felt that an important contribution of the event was expanding that boundary (if only temporarily). It helped broaden families' perspectives about what is available to them in San Jose while at the same time, achieving that through including familiar cultural touchstones to which families could relate.

*I thought the outreach this year into the community was great. The turnout was great. It was far more than what I expected.*

*Oh even the volunteers –they enjoyed it so much . I mean my leaders they really enjoyed it. They forgot what they had to do they were so excited. They enjoyed the displays and the market.*

*It was excellent. That's my feeling. I saw so many happy faces. My kid didn't want to leave.*

*The event...it's very unique. Where children, parents and grandparents can come together– even church doesn't provide that. There is no other agency in town that can do that.*

## Children of the Dragon, cont'd.

A major contribution of the Children of the Dragon event was that it brought together important aspects of Vietnamese culture and traditions in a unique setting that created a rich environment for families to share their heritage with one another, one which went beyond the already-available traditional celebrations such as the Tet or Mid-autumn festivals.

Unlike traditional festival celebrations that focus on a specific set of rituals to follow, Children of the Dragon created a much more open-ended environment and broad opportunities for families to share culture in more informal ways that focused on social interaction and conversation between families about their cultural traditions and ways of life in Vietnam. For example, participants talked about how the market area provided opportunities to talk with their children about the markets back in Vietnam.

Beyond sharing with younger generations, however, the event also seemed to provide opportunities for adults to share their own memories with each other. For example, several respondents commented on seeing a group of women playfully

spending time together at the market area, clearly enjoying reminiscing about their own childhood. Overall, the strength of the event was that it provided experiences that visitors could share as a family and as a community.

While the event provided a unique experience for the Vietnamese community to come together, it was less successful in illuminating what CDM is about and what it has to offer families. Precisely because Children of the Dragon focused so specifically on cultural issues, it obscured the broader offerings at CDM. Families tended to focus much more on the special activities available during the event and much less on exploring the exhibitions and other aspects of the Museum.

In survey data, for example, comparing responses of Vietnamese families who were first-time visitors versus repeat visitors was particularly revealing. While ratings were high overall, first-time visitors reported lower levels of understanding what the Museum had to offer and its educational value compared to repeat visitors. (See Table 1 on the next page.) Thus, there were indications that families

*The children learn about their own culture. I could tell my children about what the marketplace looks like in Vietnam but they wouldn't really be able to imagine it. They need the visual. They need to see it. So it was good.*

*A whole group of Vietnamese moms came in traditional dress. And they played in the marketplace. They ran around with plastic fruits and vegetables and built things and put the carts around and they got on the cyclo and posed. And they did it as a group of women, not as moms with their kids.*

*I heard mom and dad was calling, hey, hey, hey, look at it—this is what it looks like. You know or this is the boat what it looks like. And the lion and the dragon dances, they were stunning. I mean they were telling their children, that's what the dragon looked like. That's what we believe in.*

## Children of the Dragon, cont'd.

needed more guidance in exploring the museum and in better understanding what it's about.

Additionally, despite the event's success, the Children of the Dragon does not carry with it the same level of prominence as other festivals and cultural celebrations already organized within the Vietnamese community. In this sense, the event does not fill the same sort of need that the Three Kings celebration filled within the Mexican community.

There exist many opportunities for CDM to participate in festivals within the enclaves that are already part of

the Vietnamese community and in which Vietnamese families are already comfortable.

Interviews with advisors and focus group data also indicated the need to address a number of barriers not possible to accomplish with a single event. For example, conceptions among immigrant Vietnamese community members of museums as passive experiences that display old artifacts and are somewhat boring need to be addressed more specifically so that the day-to-day experiences available to families at the Museum are more apparent. (See the section on Perceptions of CDM for further discussion.)

**Table 1. First-time and repeat Vietnamese visitor perspectives on CDM**

	First-time visitors with ratings of "strongly agree"	Repeat visitors with ratings of "strongly agree"
Now that I've visited the Museum, I better understand what this museum has to offer my family.	46%	56%
I felt the activities here today were educational for my family.	58%	74%

### Implications

- The strength of Children of the Dragon is in providing a unique experience for Vietnamese families where they can share their culture in ways not currently available at existing festivals. It was clearly a success in drawing families and providing them with memorable experiences they enjoyed and appreciated. This unique context is what CDM may want to focus on in publicizing the event.
- While the event attracted a broad sector of the Vietnamese community, the event is not seen in the same way as major Vietnamese cultural festivals and that is not the niche it will fill. There were indication that other types of outreach are needed, particularly to create more comfort with CDM throughout the Vietnamese community and to effectively communicate what CDM is about and what it offers families.

## Perceptions of CDM and Barriers to Visitation

Vietnamese parents who participated in focus groups (primarily first-generation) held some positive perceptions of CDM, particularly its focus on science and math and its friendly staff. The availability of Vietnamese interpretation and Vietnamese-specific cultural touchstones were also important. The value of CDM as an educational leisure destination for families, however, was not readily apparent to first-generation participants and data revealed a number of barriers to visitation that still need to be overcome.

### *Perceptions of CDM*

Analysis of focus groups data showed that Vietnamese parents saw a number of positive aspects, including that CDM provided:

- A safe and clean environment
- Good facility maintenance (cool in summer and warm in winter)
- Important focus on Math and Science
- Excellent customer service and friendly staff
- Valuable exhibits for younger children (e.g., light intersection, fire truck, old Wells Fargo wagon)
- Genuine efforts to reach out to the Vietnamese community

Additionally, there were indications that the inclusion of Vietnamese interpretation at exhibits, as well as having exhibitions such as Secrets of Circles and Dragons and Fairies, were important to and well-received by the Vietnamese community. Both advisors and focus group

participants cited these efforts as evidence of the significant commitment of CDM to truly serving the Vietnamese community.

In terms of Vietnamese interpretation specifically, focus group respondents noted not only that it allowed them to better understand the exhibit, but that it often helped in fostering their own children's Vietnamese language skills.

Similarly, respondents saw exhibits such as Dragons and Fairies and artifacts such as the round boat in Secrets of Circles as opportunities to share their culture and traditions with younger family members. They valued this experience greatly. Some also said seeing an exhibit such as Dragons and Fairies made them feel proud because it meant other visitors were also seeing a bit of Vietnamese culture and that it signaled CDM valued Vietnamese culture as well.

*Last year there was a Vietnamese exhibit [Dragons and Fairies]. Lots of Vietnamese came to the Museum. That's also our kids' favorite. Our kids went to the museum almost every week to see it.*

*Vietnamese labels and instructions are very important; it could bring more Vietnamese families to the museum. This also shows a big effort to reach out to the Vietnamese community by CDM.*

*Signs at the museum entrance are in Vietnamese. It creates a friendly environment. I'm happy. I feel proud when I see that the Museum highly values the Vietnamese culture in San Jose. The labels, instruction, exhibits... must cost them a lot of money!*

## Perceptions of CDM and Barriers, cont'd.

### *Barriers to Visitation*

Vietnamese parents also discussed some of the more challenging issues in the way they perceived CDM.

The strongest barriers seem to be psychological and culture-related, involving lack of experience with museums, perceptions of museums, and conceptions of learning as well as a lack of comfort outside Vietnamese neighborhoods. The concept of the museum experience as providing interactive informal learning for parents and their children is new to most first-generation Vietnamese community members. Their understanding of parent involvement in the child's development and the role of museums in that process is also very different from the mainstream.

When asked about the barriers to visiting CDM, respondents raised some of the issues typically identified in previous research such as cost of admission, lack of transportation, parking fees, and location of the Museum. Yet when the focus group moderator challenged focus group participants on issues of cost, given that they

mentioned visiting places such as Chuck E. Cheese, data revealed that the issue is really about the *perceived* value of CDM compared to other venues. That is, what one gets for the money. More specifically:

- Many first-generation respondents were less comfortable with the location of CDM, which is not close to areas with high concentration of Vietnamese and is, therefore, less familiar. Even the logistics of paying for parking were challenging. Advisors noted that in many ways the Vietnamese community is still fairly insular and many often feel uncomfortable visiting places outside a safe and familiar environment.
- Perceptions of museums seem to be a significant psychological barrier that prevents Vietnamese community members from attending the museum. The word "museum" carries negative connotations for a lot of families and contributed to an unfavorable perception of museums such as CDM. Respondents saw museums more in the traditional sense of the word: passive, old, academic versus interactive and hands-on.

*The labels in Vietnamese would help me and my kids to maintain our language, a chance for me to explain my kids about the games at some exhibits.*

*When I heard CDM the first time, I thought it would look exactly like museums in Vietnam, where they display old stuff.*

*The word museum in Vietnamese is very much like your standard skeletons and your bones and your portraits versus a place where it's actually interactive for your children as well as for you.*

*Lots of their hesitation is about the price. About the tickets or about parking and also about driving in downtown San Jose because this is not a location that the community traditionally accesses. There aren't any Vietnamese shops around....It's a new area literally for the Vietnamese community to access.*

## Perceptions of CDM and Barriers, cont'd.

In their minds, the word “museum” is associated with a place that displays old historical artifacts for visitors to view but not necessarily to touch and interact with. Many focus group respondents did not see how CDM afforded both educational and fun experiences and in some cases weren’t even sure exactly what the museum was about (despite having visited it prior to focus group discussions).

- Some participants saw CDM as most appropriate for children 5 and under and expressed concern that there were not enough activities for older siblings, making it less desirable a place to attend. There were also indications that some perceived it strictly as a place for children and did not feel it was an especially enjoyable place for parents or grandparents.

Given what they saw and experienced, they sometimes perceived that adult fees were too high and that they had been overcharged. (This latter finding merits further investigation as it may point to some cultural differences in expectations around parent-child play and interactions in museums.)

- The lack of Vietnamese-speaking staff, particularly at the entrance to CDM, made it difficult for these families to communicate and contributed to a lack of comfort.
- Some felt that CDM exhibits and activities are the same year after year and therefore provide little variety. (Respondents were not aware of the range of events and programming take place at the Museum.)

### *Leisure Decisions*

Vietnamese parents also provided valuable insights into some of the reasons why CDM might not be the first choice for Vietnamese families to visit and why they might prefer one of its competitors. Places such as Chuck E. Cheese, parks, community events and libraries were often named by respondents as favorite leisure venues. Data revealed the following:

- Chuck E. Cheese was one of the most often-named leisure venues (followed by libraries and parks). Participants perceived it as a safe environment (security bracelets are provided for children) with

*I want my husband to play with our kids, but last time, it seemed like he could not find any activities at CDM where he could join them. He just sat there and watched.*

*Most of the exhibits are for children only. We just stand or sit there and watch.*

*I do not feel comfortable when visiting the CDM, because the language barrier. Nobody speaks Vietnamese; I do not know where to go or what to say and what to do.*

*The admission thing—I think people are willing to pay money. But it goes back to the value of what they’re perceiving that they’re spending money on.*



## Perceptions of CDM and Barriers, cont'd.

many interactive activities and games for children. Interestingly, while patrons pay for food and game tokens, respondents noted that a plus of this venue was that admission is free.

- Leisure activities that provided experiences the entire family could enjoy together (regardless of age) were important. Therefore, activities that were perceived as being solely for a specific age range and felt limiting to parents.
- Outdoor experiences, such as parks, were highly valued because they allowed children space to play freely and also fostered children's physical development. Parks were also seen as important because they were close to home and free.
- Community activities were especially valued as friendly and comfortable venues that provide opportunities to meet with friends and family and share food and conversation and also for their ability to bring the community together.
- Parents valued leisure opportunities that provided both educational and fun experiences.

They, however, saw few places where that mix was available. Libraries were the exception. Respondents saw them as educational while providing fun activities such as story time and puppet shows.

### *Education*

Data also indicated that while education is highly valued, in traditional Vietnamese culture, teaching is perceived as the sole responsibility of the school system and the teacher and not necessarily the parent. Even when alone with children at home or in public environments such as museums, advisors noted that Vietnamese parents tend to stay at a distance and let their children do their own learning without interacting.

In addition, there were indications that play and learning are seen as distinct activities. In traditional Vietnamese culture, learning is not something typically done through play and may be one of the reasons Vietnamese visitors experience difficulties understanding the concept behind a children's museum that is both fun and educational.

### **Implications**

- Partnering with libraries has great potential for reaching Vietnamese families.
- CDM is not necessarily perceived as being of equal value as other leisure venues for some segments of the Vietnamese community. CDM needs to more clearly communicate the value of the Museum. This finding merits further research, particularly to uncover how to effectively tap into leisure and education values and communicate the value-proposition of CDM in culturally appropriate ways.
- Perceptions of learning may differ. The role of parents in education, and the perception that CDM is not particularly enjoyable for adults, also merit further research as they may point to some cultural differences in expectations around learning and parent-child interactions in museums that are important to better understand.

## Generational Differences

Different Vietnamese generations have varying perspectives on culture and identity, which ultimately influence the importance they place on experiences that provide opportunities to share their cultural traditions. While more research is needed to better understand these issues, findings suggest different outreach efforts are needed for these generations rather than the current singular strategy adopted in the first phase of VADI.

While we often refer to a singular Vietnamese community, there is, of course, significant diversity within the Vietnamese population. Based on data from this evaluation as well as the researcher's experiences with inclusion efforts, generational differences are particularly important to consider in understanding the impact of VADI and future inclusion efforts.

(We use "generation" definitions used by the Pew Hispanic Center. "First-generation" is defined as someone born outside the U.S. "Second-generation" is defined as someone born in the U.S. to immigrant parents. Those first-generation members who immigrated to the U.S. as children, however, tend to be more acculturated and more similar to those in the second generation. They are often referred to as the 1.5 generation. We use this term to make more finely grained distinctions between generations.)

Overall, this study found that there was not enough of a differentiation in VADI efforts around generational differences. Specifically, this study found that:

First-generation Vietnamese parents were more interested in sharing their cultural roots and traditions with their children and each other than later generations. They valued and enjoyed sharing and talking about what it was like "back home" and tended to share their memories of their own life and traditions in Vietnam.

The 1.5 and second generations were more split on this issue. While they enjoyed seeing their cultural traditions reflected, and liked the idea of exposing their children to them, they equally valued multicultural perspectives and places that showed inclusivity of many cultures. For these respondents, exposing their children to a range of

*The gap between the generations is huge right now. So both of them are trying to close that gap.*

*The first generation—they are still struggling with [identity and fitting in]. For the second generation, they don't see [themselves] as different from their peers.*

*For the first generation...there is a greater need for them to have resources within their own language and services within their own language.*

*For the second generation the needs are I would say, more mainstream in terms of things like youth development or leadership. It's much less about accessing most resources.*



## Generational Differences, cont'd.

cultures and instilling in them the value of and respect for all cultures was also important.

The importance of culture, and the role it plays, differ in large part because of each generation's varying reference points and lived experiences. Whereas first-generation Vietnamese have ties to and memories of a "home" country, 1.5 and second generations do not have these reference points; their experiences of culture and identity are qualitatively different. These generations tend to be bicultural and significantly more acculturated to mainstream American culture. Not only are many in these generations bilingual, but in some cases, are English-dominant.

Peter Van Do (2002) points to a few generational differences that emerged in some of our data as well, including that the first-generation tends to be more insular and often feels more connected to their distant homeland than to America. Second-generation Vietnamese are more acculturated and much more versed in negotiating and understanding American systems and organizations.

More research is clearly needed about the ways that generational differences play out in terms of leisure values and the importance of culture within that context. What is clear, however, is that it is important to be cognizant of the diversity within the Vietnamese community and the potential need to adopt different strategies for outreach based on these generational differences.

On a related note, the general insularity of the Vietnamese community (particularly the first-generation) and the lack of cohesive communications vehicles (particularly within mass media) create challenges in doing effective outreach.

Simply put, the context under which Vietnamese came to the U.S. (i.e., as refugees) as well as their still relatively short tenure in America compared to other immigrant groups means they have not yet developed a solid infrastructure that one can easily tap into.

### Implications

Although we suggest conducting additional research on generational factors, findings suggest that:

- First-generation community members value and seek experiences where they can share and pass on cultural traditions. Given issues of language proficiency, and that they are more comfortable in Vietnamese enclaves, grass-roots outreach efforts through trusted community organizations will be more effective.
- 1.5 and second generations value both multicultural viewpoints and experiences where their and others' cultures are included. Given acculturation factors, they can likely be reached through more mainstream channels.

## Staffing and Internal Capacity

CDM staff proved to be a major strength in accomplishing VADI activities, and their commitment to inclusion was apparent to both advisors and Vietnamese families. Staff have developed a much greater knowledge of the Vietnamese community, one from which CDM can draw in future efforts. Results, however, also indicated that lack of Vietnamese staff was one major challenge of the Initiative that must be addressed.

An important aspect of inclusion initiatives is the development of an internal infrastructure that can support these efforts. In previous sections of this report, we have addressed the successful partnerships forged with community advisors as well as the successes and challenges of Children of the Dragon as a cornerstone event and the successes in interpretation and exhibits. Here, we discuss staffing and internal capacity issues.

Data overwhelmingly showed that the staff of CDM is a major strength, one which has moved VADI efforts forward. They are clearly committed to serving Vietnamese families as well as the many diverse groups in San Jose. Community advisors (including a board member) and parents we spoke with noted and praised the friendly, dedicated, and hard-working staff.

One of the most important findings from VADI was the significant

learning about and knowledge of the Vietnamese community staff have acquired over the years since the onset of the Initiative.

In interviews, staff members often reflected on how much they had learned about Vietnamese culture and history and perspectives of the Vietnamese community through the work of developing VADI activities. Examples ranged from learning about specific traditions and protocols (e.g., which color table cloth is appropriate for a specific type of altar) to learning about and navigating the complex social and political structures within the Vietnamese community to better understanding the nuances of language and processes involved in Vietnamese translations.

Staff also noted that the personal relationships they developed with advisors had increased their own comfort levels about CDM's outreach efforts.

*Staff are very professional. They know what they're doing and very organized and focused. The museum does a good job at keeping the communication open.*

*The dedication of staff here...I can feel it and I can see. They have a passion and they want to share it with the community—and it was amazing.*

*We [now] have an awareness of the issues of working with the Vietnamese audience that we didn't have before. Sort of how politically different it is than like the Latino community.... And it's useful to have an experience where you're like, "Oh yes. See I don't know everything."*

## Staffing and Internal Capacity, cont'd.

While specifics of what individual staff members noted as important lessons they learned varied, it was clear from interview data that staff have developed a level of understanding and cultural competence about the Vietnamese community in San Jose that they did not possess before embarking in VADI. While this may seem obvious, the importance of this finding cannot be overstated; this knowledge and understanding has laid the foundation for future inclusion efforts with the Vietnamese community.

At the same time, however, staff's comfort level with and understanding of the Vietnamese community is still developing. Even after several years of the Initiative, staff still often feel tentative about their decisions and worry about whether they might inadvertently offend community members.

It was interesting to note that when comparing the outreach efforts involving Latino and Vietnamese communities, staff said they were significantly more comfortable with their work in the Latino community. While this is due in part to the long track record CDM has in serving

Latino families, two other factors were in play. First, due to the general insularity of the Vietnamese community, staff are less likely to encounter and be exposed to Vietnamese culture in their everyday lives. Second, the lack of Vietnamese staff at CDM means a significant gap exists in internal resources and people who could theoretically field other staff members' questions, help staff in their decision-making, and generally serve as cultural "translators."

Beyond serving as cultural liaisons who could help build the organization's knowledge and expertise, indications are that not having such staff members sometimes slowed activity.

For example, when questions arose, staff had to wait until they could talk with a community advisor or other resource before resolving an issue. One staff member contrasted current internal expertise with the Mexican community versus the Vietnamese community: "It's easy for me to walk through the offices and find people to help proofread the Spanish labels. It's much harder to do that with the Vietnamese labels because we don't have people on staff—you know, a

*And then [I would] still be worried that someone would walk in the door and just be like, "Wow, that's wrong."*

*I think the hard thing was finding the right cultural signals, incorporating that work into the museum in an authentic way.*

*CDM staff members are very nice, but they can't explain in Vietnamese. We need a Vietnamese speaker who can answer questions about CDM activities and greet us at the front door. That would create a friendly and familiar environment to the Vietnamese families who would like to visit the museum.*

*if you had the people who can speak Vietnamese it would be easier for you in terms of marketing. Like at [my organization]...before me they didn't have any Vietnamese staff and they struggled to get into the community a lot.*

## Staffing, cont'd.

Robust Vietnamese reading staff. So you can't do that. You have to put some other process in place."

Community advisors and focus group participants also noted the importance of Vietnamese-speaking staff. Focus group participants talked specifically about the value of seeing Vietnamese staff members at the entrance and throughout the Museum that they could ask questions of. Some said that they would feel more comfortable if they knew staff with whom they could better communicate were present.

Advisors felt that marketing and outreach activity could be significantly increased and efforts overall strengthened with the addition of Vietnamese-speaking staff who could effectively communicate with the Vietnamese community at large, particularly with media and community leaders.

### *Communicating the VADI vision*

A related issue which emerged was the extent to which the vision of VADI and overall inclusion efforts were communicated to both staff

and advisors. Data revealed that levels of understandings about the Initiative as a whole varied greatly in both groups.

The Initiative often seemed to be equated with the Children of the Dragon event; the larger picture and other components of outreach efforts were not always clear or well understood by all staff members and advisors. Moreover, the context of broader diversity and inclusion efforts at CDM and the way that VADI fits into this larger picture was missing. There is a significant opportunity to develop a more cohesive shared vision among staff and advisors.

## Implications

- Findings suggest that CDM needs to hire more Vietnamese staff who is familiar with the culture and language. This is important both in terms of front-line staff as well as for those developing partnerships with Vietnamese organizations.
- The overall vision of inclusion and diversity at CDM and how VADI fits within that context needs to be more clearly communicated to staff and advisors.
- Staff knowledge about the Vietnamese community is itself a resource. At the same time, it will be important for staff to continue developing their own cultural competence.

## Conclusions

The Vietnamese Audience Development Initiative has had many successes. Specifically, this evaluation found that:

- CDM has developed deep partnerships with community advisors which have been critical in understanding and reaching out to the Vietnamese community. Moreover, the core advisory members are greatly committed to CDM's mission and outreach work.
- Children of the Dragon proved to be a very successful event, drawing in the Vietnamese community and bringing together families in a unique setting where they could share their culture and tradition with each other and, especially, their children. Unlike the existing traditional festivals, this event allowed families to share their culture in more informal ways, often creating opportunities for older family members to share memories of ways of life in Vietnam. Families greatly enjoyed and appreciated the event.
- Vietnamese interpretation at exhibits as well as exhibitions such as Secrets of Circles and Dragons

and Fairies were well received by the Vietnamese community. Both advisors and families felt these efforts signaled CDM's commitment to serving the community. Additionally, adult family members (particularly first generation) noted that these exhibits were important ways to share culture with their children and saw them as valuable experiences.

- CDM staff have learned much about the Vietnamese community and have a greater understanding both of specific cultural traditions as well as an appreciation for the multi-faceted, complex nature of the Vietnamese community in San Jose. While there is much more to learn, a greater well of knowledge now exists from which to draw in future outreach efforts.

CDM also faced a number of challenges in their outreach efforts in the Vietnamese community. Among the most significant were the lack of a cohesive media communication infrastructure, the relative insularity of the Vietnamese community, generational differences that must be more directly addressed in

outreach efforts, and the lack of Vietnamese staff. Throughout this report we have highlighted implications of research findings, including potential next steps in addressing these challenges.

Overall, this study found that VADI was an important effort that has made some important inroads into reaching and serving the Vietnamese community of San Jose. Much work, however, remains to be done and in many ways, the Museum is still in the very early stages of its work in serving the Vietnamese community. Findings suggest, however, that CDM is well positioned to embark on a next phase of the Initiative.

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## APPENDIX A: Additional Survey Data for Children of the Dragon Survey: Vietnamese Respondents

The majority of survey respondents of Vietnamese origin live in the city of San Jose (73%) and Santa Clara County (13%). (The remaining 14% were from other areas of California.)

- Slightly more than half of Vietnamese survey respondents (59%) identified themselves as first time visitors.
- A vast majority of Vietnamese respondents (85%) were not CDM members.
- When asked about the primary language spoken at home, the vast majority of Vietnamese respondents (64%) indicated that they spoke primarily Vietnamese. Just over a quarter of Vietnamese respondents (26%) indicated that they spoke both English and Vietnamese at home. The remaining 10% said they spoke English at home.
- The majority of Vietnamese respondents (80%) said that they were aware of the special event before visiting the Museum.

- Respondents were provided with a variety of options from which they could identify how they heard about Children of the Dragon. The majority of Vietnamese respondents stated that they learned about the event/museum primarily from friends/family (54%) and flyer/poster (24%).
- To assess respondents' comfort level in returning to CDM, they were asked to rate their level of agreement with the statement "I would feel comfortable bringing my family back to this Museum." While, the majority Vietnamese respondents expressed comfort in bringing their families back to the museum, repeat visitors were slightly more confident in their level of agreement than first time visitors. Of those who had visited previously, 64% strongly agreed with the statement, compared to 57% of first time visitors.

**Table X. Sources of how Vietnamese respondents heard about Children of the Dragon**

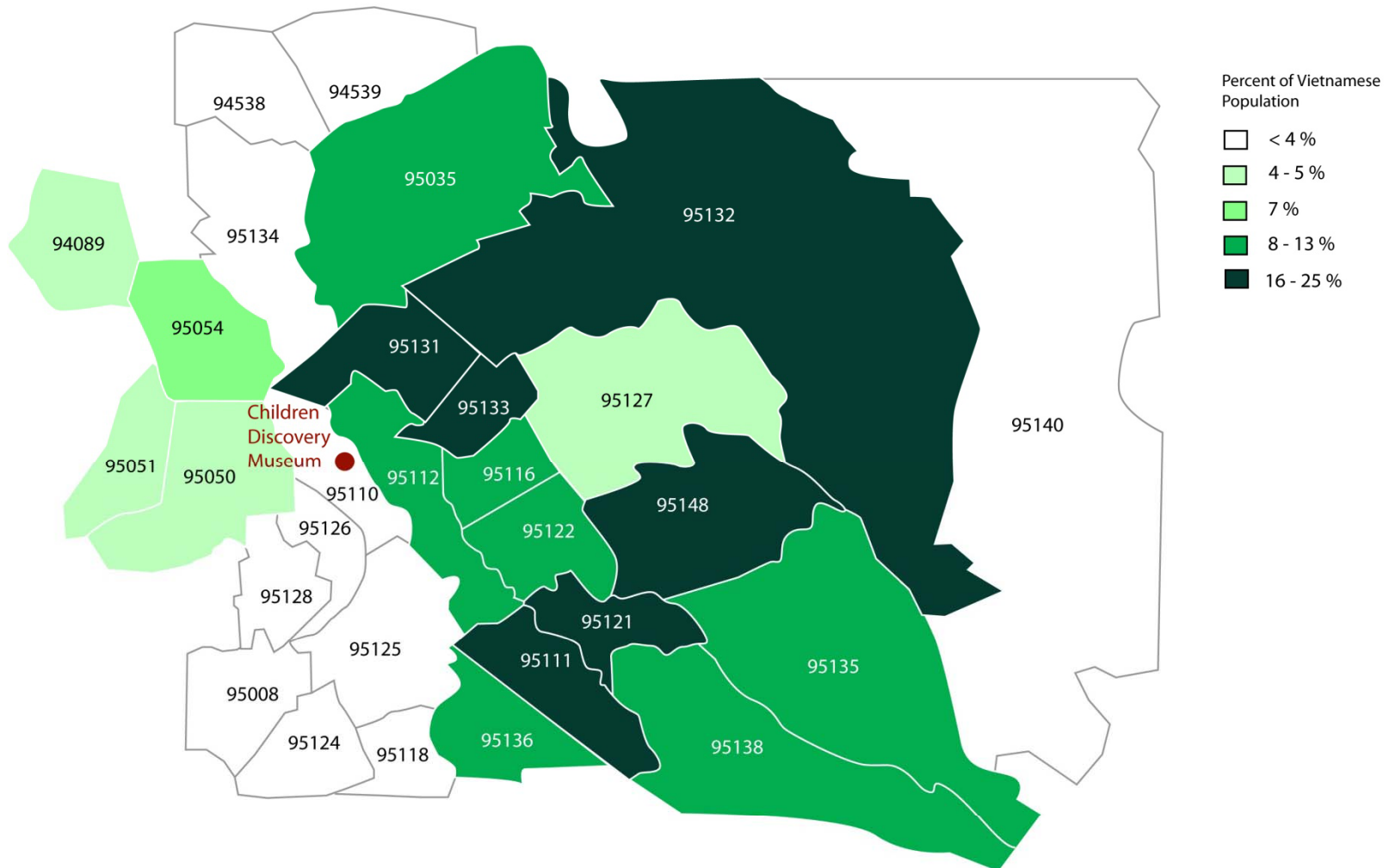
Sources of Information	Percent
Friends/Family	<b>47%</b>
Flyer/poster	<b>24%</b>
Boy/Girl Scouts	8%
Radio	8%
Internet	5%
Newspaper	5%
School	2%
Television	1%
Other	11%

The "Other" category included magazine, member invitation/e-mail and drive by.

Respondents were able to check multiple categories. Hence, percents add up to more than 100%.

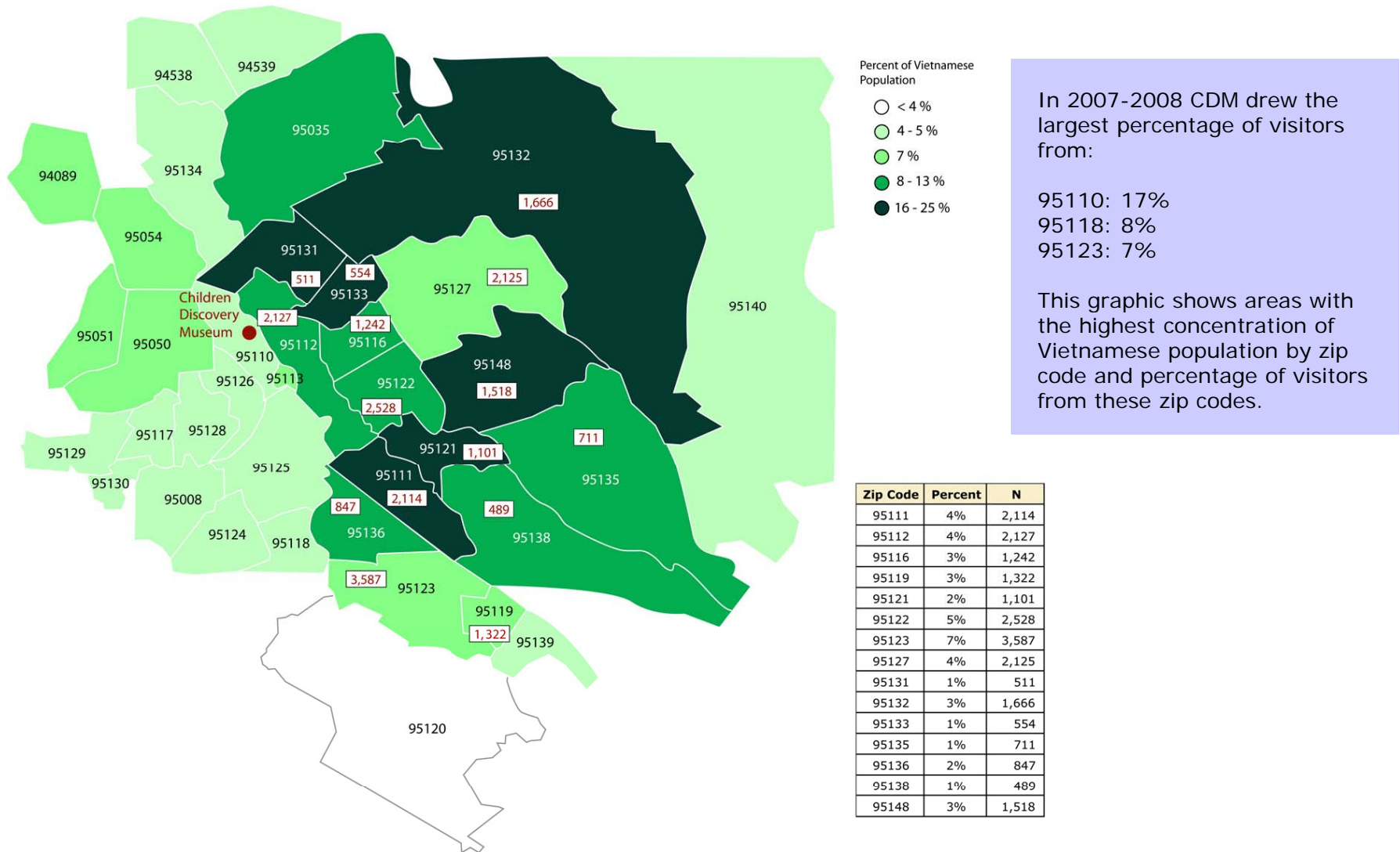
## APPENDIX B1: Census Data: Concentration of Vietnamese Population

### Concentration of Vietnamese Population in Santa Clara County, California by Zip Code

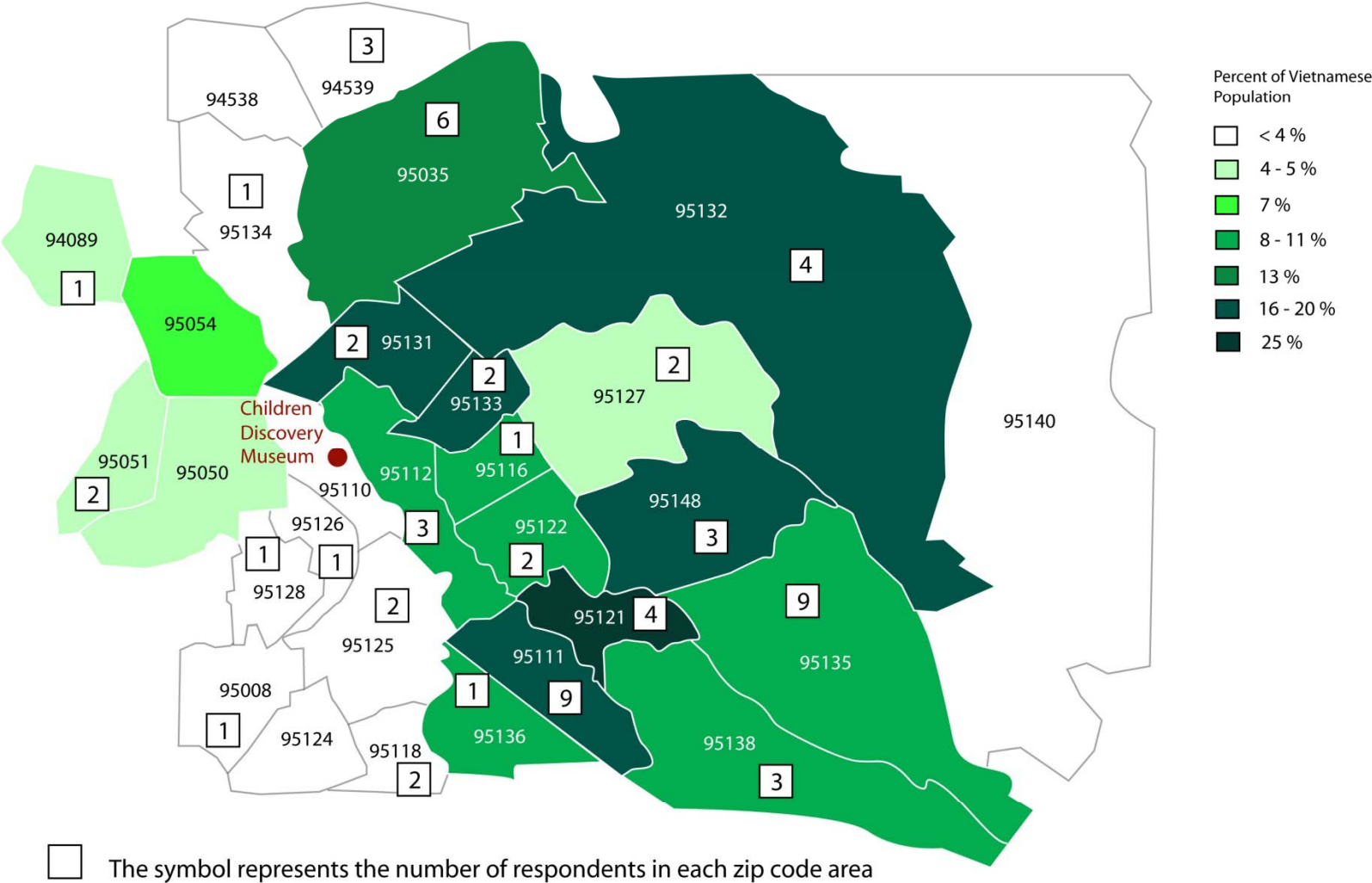




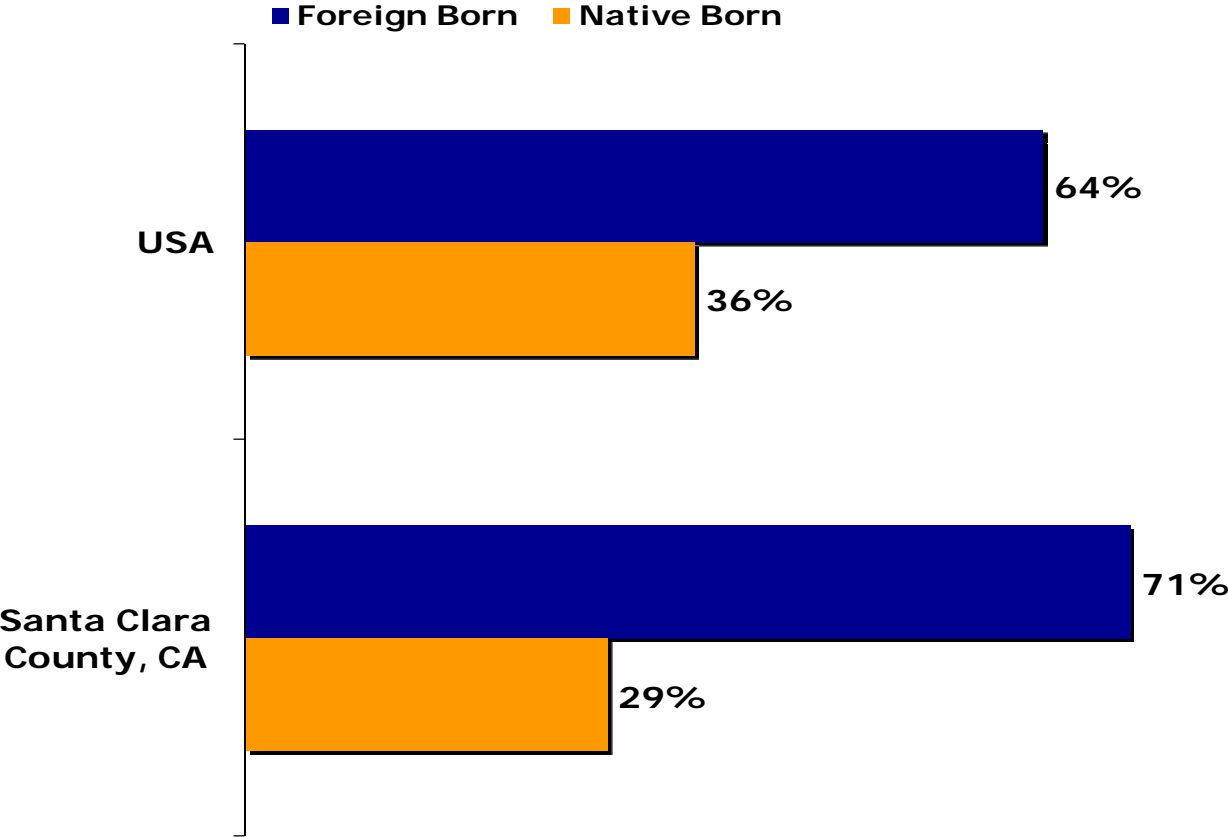
## APPENDIX B2: Comparison of Vietnamese Population to Museum Visitation Records



# **APPENDIX B3: Exit Survey Residence Zip Code Data for Children of the Dragon Vietnamese Respondents**



**APPENDIX C1: Additional Demographics on Vietnamese Community in Santa Clara**

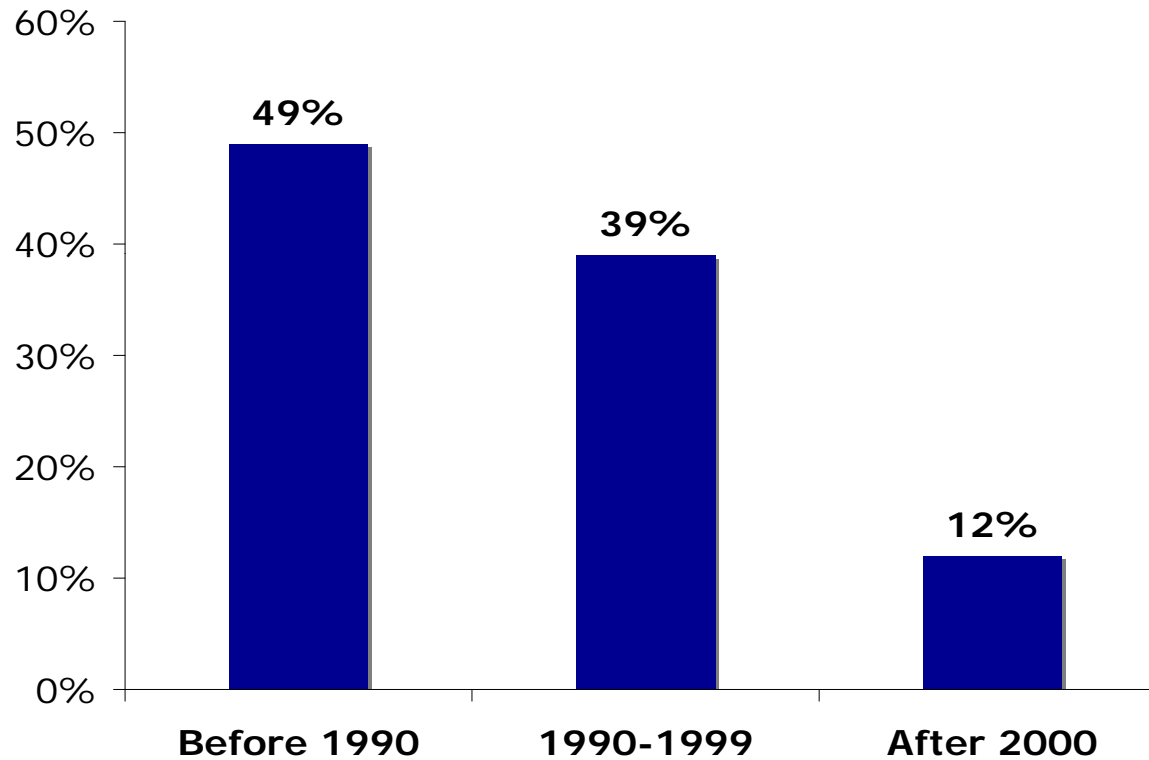


Compared to U.S. statistics as a whole, Santa Clara County has a larger percentage of first generation (i.e., immigrant) Vietnamese residents.

Source: Census 2006 American Community Survey

## APPENDIX C2: Additional Demographics on Vietnamese Community in Santa Clara

**Year of Entry into US for Vietnamese Population in Santa Clara County, CA**

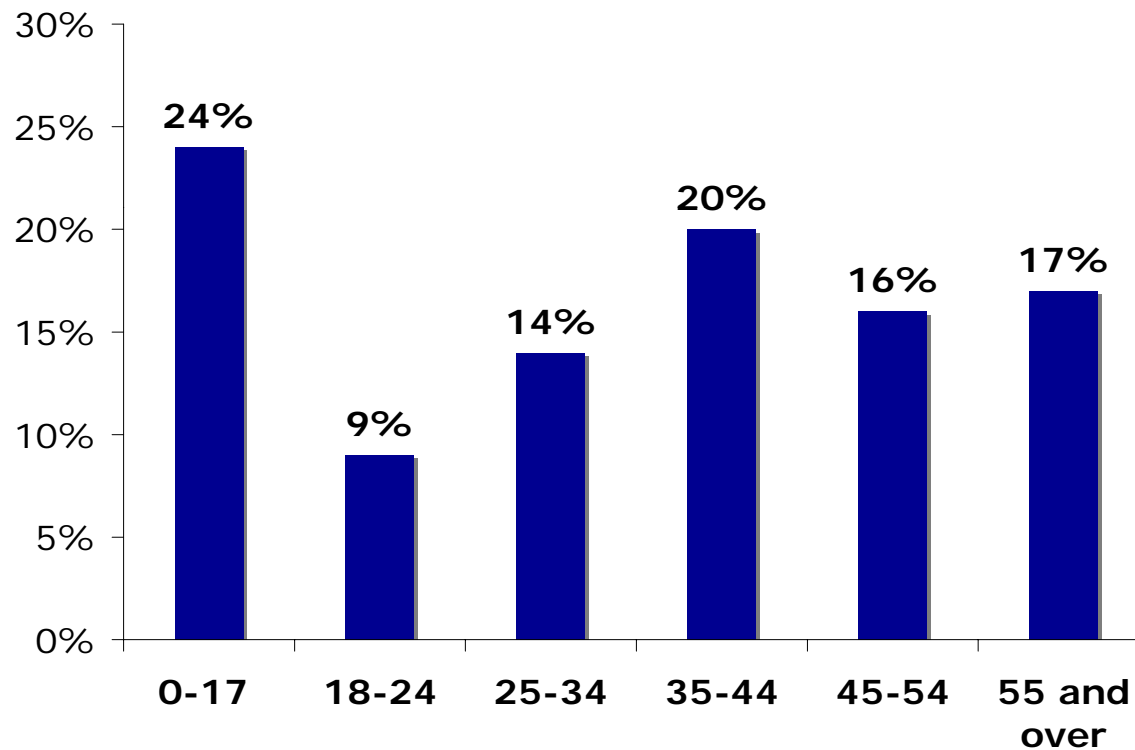


Just over half of first generation Vietnamese residents entered the United States after 1990.

*Source: Census 2006*

## APPENDIX C3: Additional Demographics on Vietnamese Community in Santa Clara

**Age Groups: for Vietnamese Population in Santa Clara County**



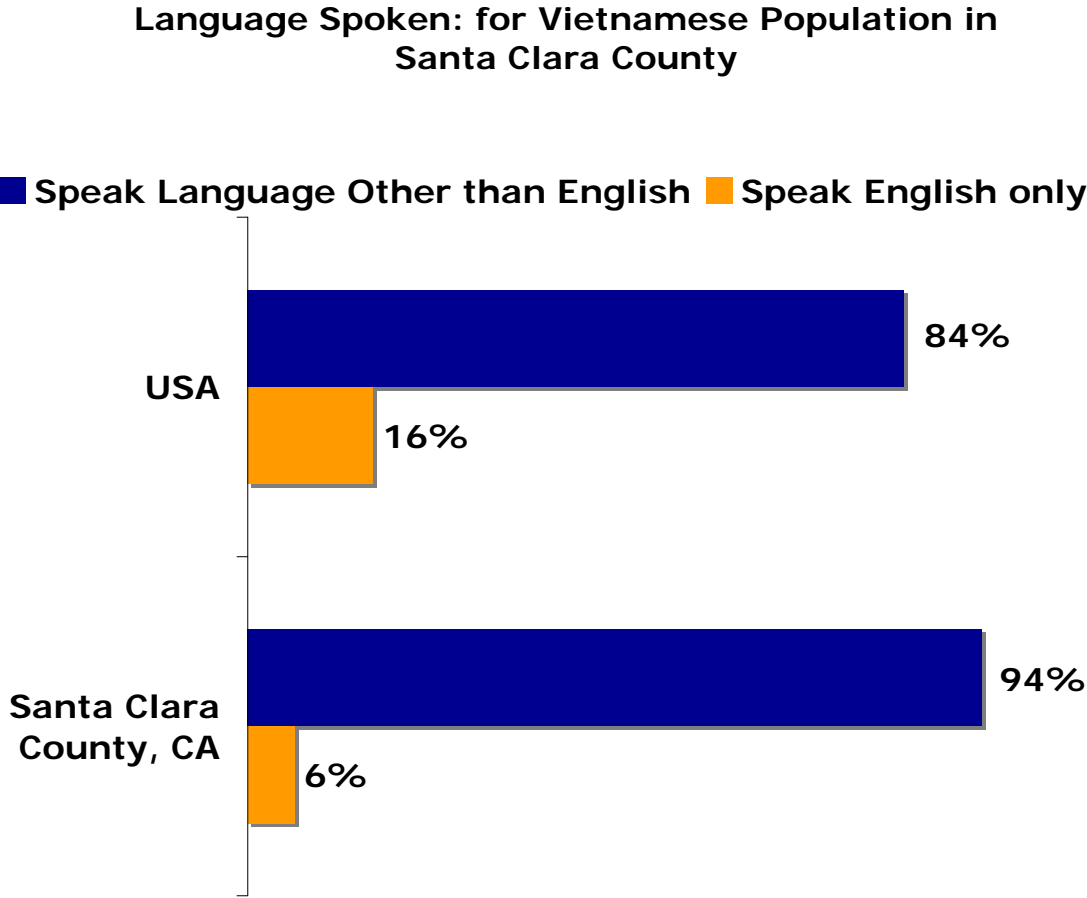
Source: Census 2006

46% of the Vietnamese population in Santa Clara county are 35 years of age and younger.

According to Census data:

- More than half (60%) of Vietnamese parents in the labor force, have children under 6 years old (Census 2000).
- 48% of the Vietnamese family households have children under 18. (Census 2006)
- Grandparents, living in households with grandchildren under 18, comprise 5% of the Vietnamese population in Santa Clara county. Nearly 20% of them are responsible for their grandchildren's upbringing. (Census 2000)

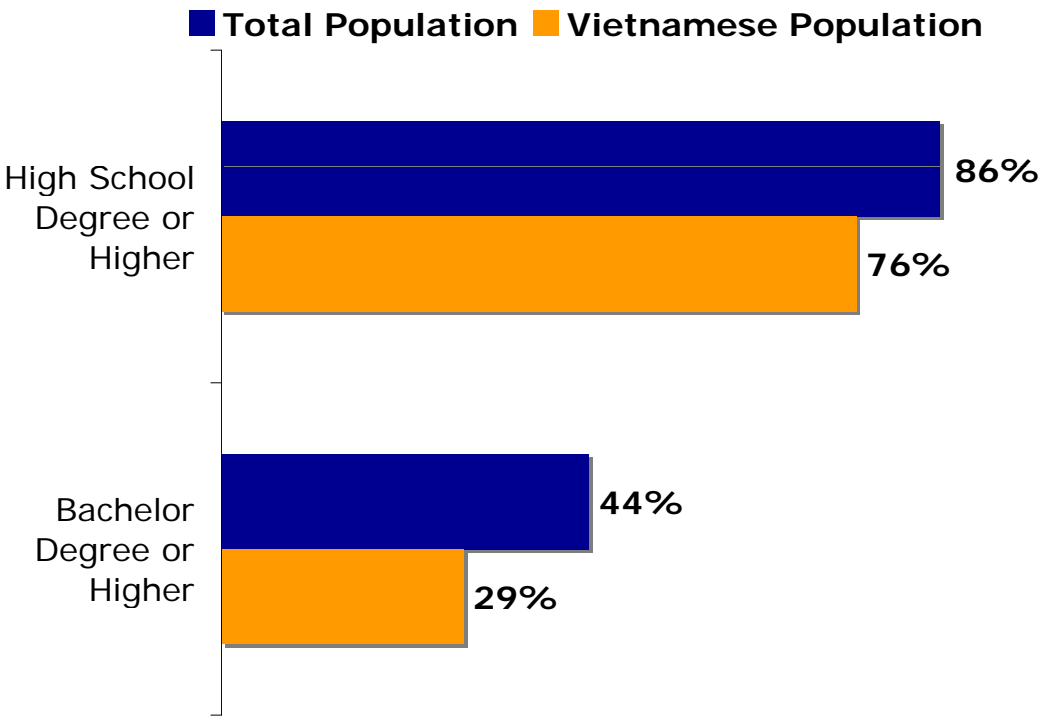
**APPENDIX C4: Additional Demographics on Vietnamese Community in Santa Clara**



*Source: Census 2006 American Community Survey*

**APPENDIX C5: Additional Demographics on Vietnamese Community in Santa Clara**

**Education: Santa Clara County**

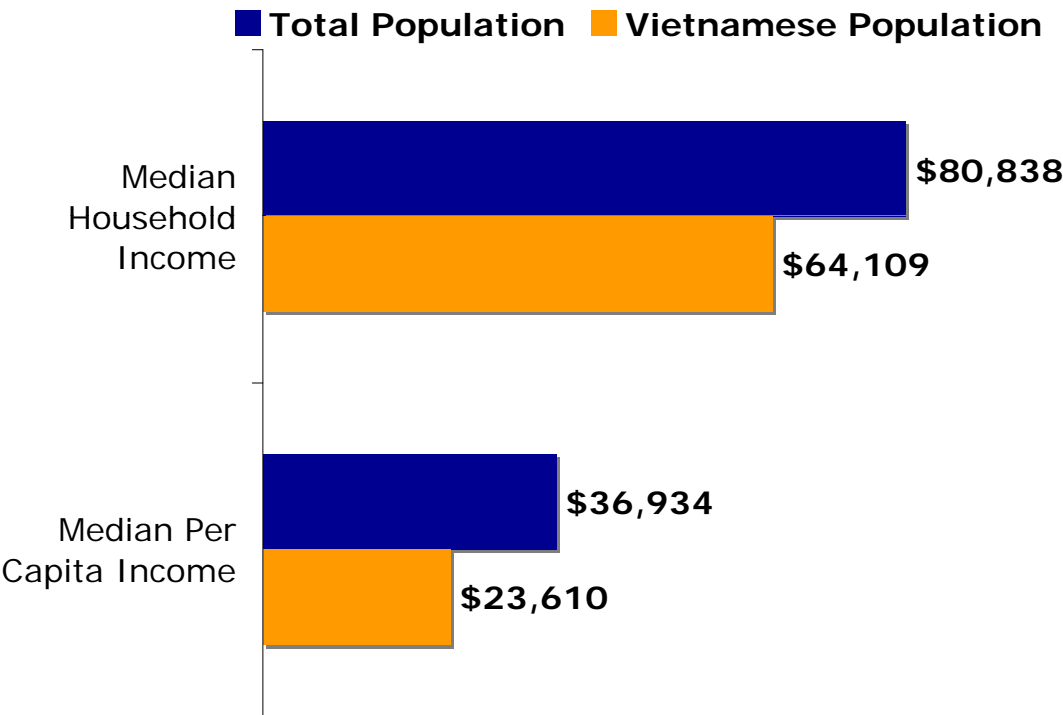


Source: Census 2006

Santa Clara County residents of Vietnamese origins tend to have lower levels of education than the general population overall.

**APPENDIX C6: Additional Demographics on Vietnamese Community in Santa Clara**

**Median Income: Santa Clara County**



Santa Clara County residents of Vietnamese origins tend to have lower income levels than the general population overall.

Source: Census 2006