

Incorporating the Satir Model for Chinese Immigrant Parenting Groups that Focus on Youth
Psychological Adjustment

By

Ginny Wong

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APPROVED BY

Christopher J., Kinman M.SC. M.DIV, Thesis Supervisor, Counselling Faculty

Laleh Skrenes, Ph.D, RCC, CCC, Associate Faculty, Faculty Reader, Counselling Faculty

ABSTRACT

Building Connections—You and Your Adolescent is a facilitators' guide created for Chinese-Canadian parents on a journey of self-discovery. The goals are to create effective parenting strategies, set realistic expectations, and build healthy connections with their children. Parenting is influenced by culture and values although in the case of adolescents who have gone through the immigration process, acculturation can have great impact on the psychosocial adjustment of these youth who are conflicted by the push and pull of two cultures (Costigan & Dokis, 2006; Tardif & Geva, 2006). This thesis addresses how to incorporate the culturally sensitive Satir Model towards Chinese-Canadian parenting groups focusing on the youths' psychological adjustment. This study is based on the hypothesis that when parents learn new techniques and tools related to parenting, new possibilities emerge. The guide provides a framework for facilitators to help parents build a better connection with their children, resulting in an easier adjustment to the new culture with better self-esteem and less depressive symptoms, thus creating a more harmonious relationship between parent and child.

Keywords: acculturation, Chinese immigrant adolescents, Chinese immigrant parent, Satir Model, psycho educational group, psychological adjustment

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CHAPTER ONE INTRODUCTION

When we get new information, we have new possibilities Virginia Satir

The Battle Hymn of the Tiger Mother by Amy Chua (2011) aroused a hot debate in the North American media over Chinese versus Western parenting styles. Many Chinese parents are authoritarian by nature and work alongside their children, exerting pressure on them to be successful, their sense of self is interdependent, with little consideration for the person as an individual. Comparatively, many Western parents are more permissive and provide a warmer environment for their children, they are less controlling, and more accepting of them as they are, and children typically are expected to become independent. Studies have shown the challenges and psychological adjustments that immigrant adolescents face through the acculturation period (Berry, 1990, 1997). In this thesis, I will offer a literature review on the Satir Model, which is culturally sensitive and widely used in Asian countries, in particular with Chinese parents who are focused on the psychological development of their children.

Satir describes a family as an interacting unit that strives to achieve a balance in each relationship through the use of repetitious, circular, and predictable communication pattern (Satir & Baldwin, 1983). She defined a person with low self-esteem as having a great sense of anxiety and uncertainty about themselves (Satir, Banmen, Jane, & Gomori, 1991). Does her approach provide any insight for Chinese immigrant parents help to nurture their teens during the adjustment development? Is there any prevention and intervention that facilitates self-awareness and gives those parents the communication tools to strengthen the parent-adolescent relationship that is already challenging at that developmental stage?

Chinese Immigrants in Canada

Canada Immigration Newsletter (March 2013) stated that China is the largest source country for Canadian immigration. There were almost 33,000 permanent resident visas issued to Chinese applicants, in addition to 235,000 visitor visas and over 25,000 student visas. Many Chinese parents come to Canada to improve the living conditions and education of their children.

Many Chinese parents are deeply committed to Confucian and Taoist philosophy (Cheung, 2006). Both the parents and their kids experience the 'push and pull' between the traditional Chinese and contemporary Western cultures. According to Dion and Dion; Ho; Wu (as cited in Costigan, Koryzma, Hua, & Chance, 2010), Chinese immigrant adolescents face challenges in acculturation, such as the tension between filial piety, parental authority, and a lifelong obligation to the family and Canadian norms, which promote independence and assertiveness. As James (as cited in Yeh & Inose, 2002) stated, these immigration stressors may disrupt their emotional well-being and lead to poor psychological adjustment such as depression, low self-esteem, anxiety, and loneliness. Yeh & Inose stated high parental expectations and control create pressure, anxiety, and mental health issues.

Many Chinese parents approach social services or attend workshops or groups mainly to seek help and learn ways of raising their children (Lee, 1996). By tradition, the parent-child dyad is more dominant than the husband-wife dyad and couple relationships and personal growth are less of a concern (Lee, 1996). Many Chinese prefer not to discuss their personal problems with others as it may be deemed as culturally stigmatizing and as causing shame for the whole family (Sue & Sue 1999). Therefore, Chinese immigrants may be reluctant to seek mental health services or individual counselling because of their collectivist cultural values (Lee, 1996). With this in mind, I believe

parenting workshops or psycho-educational groups might be better attended than individual counselling sessions.

Research Topic

Satir was sensitive to the demands of culture on individuals from Hong Kong, China and Taiwan (Pei, 2001; Cheung & Chan 2002; Cheung, 2006, Cheng, 1997). The purpose of this thesis is to research and explore the application of the Satir Model in a group setting, and create a prevention and intervention strategy that provides new tools for these parents to deal with an adolescent who is experiencing psychological adjustment issues.

The Purpose of the Study

The intent of the study is to create a parenting group using the Satir Model and provide a space for parents to explore and experience the impact their 'family of origin' has had on their parenting style and learn new communications tools from the Satir Model to strengthen the parent and child relationship, resulting in less depressive symptoms and better self-esteem in the youth.

How can a parent help their adolescent reconcile the difference of growing up in two cultures? Are they Chinese? Are they Canadian? Are they Chinese-Canadian or Canadian-Chinese? Or are they Chinese on the outside, but white on the inside? What can they do to help balance the tension between their highly disciplined, somewhat authoritative parenting-style and to the approach in the west? It is my hypothesis that when parents understand themselves and the interaction between them and their children and learn new communication tools, new possibilities will emerge.

Significance of the Investigation

A recent awareness of the psychological adjustment of immigrant high school students has resulted in the growing interest of teachers, counsellors, and settlement workers to seek services from mental health and community agencies to meet the needs of this population (Yeh & Inose,

2002). Asian immigrant youth are often described as the “model minority” and are seen as well adjusted because of their high level of academic achievements. According to Chiu and Ring; Florsheim (as cited in Yeh & Inose, 2002), this is a myth that leads to the failure of providing effective intervention and research to psychological problems. High academic performance does not mean there is a healthy emotional adjustment. Research indicates that the challenge and the adaption of immigrant parents relative to the occupational pressures and tied-in with the loss of social status drive the parents to have even stricter control over their children (Qin, 2008). This research also illustrates that different parenting styles will affect the parent-child dynamic causing different levels of psychological adjustment. The results show that parents of a distressed adolescent are superficial, keep strict control, and maintain a family hierarchy. On the other hand, Qin also said non-distressed adolescents are in a more open and self-cultivating atmosphere. Chinese parents generally believe that education is the best way to move upward and have high expectations from their children’s education (Li, 2001). They believe that all good things need long-term plans and a persistent effort in order to be achieved (Li, 2001). Although they may be strict and controlling, they also provide a positive home environment geared towards supporting their children’s studies (Zhang, Ollila, Lloyd, Harvery, 1998).

A psycho-education parenting group may be a cost-effective intervention strategy as compared to individual counselling. Chinese parents are more willing to join a psycho-education group instead of one to one counselling to avoid the stigma and shame of getting involved with mental health services.

Situating Myself as the Author

I have worked as a settlement counsellor and a parenting educator in the Chinese community for 15 years in Greater Vancouver, British Columbia, Canada. Most of the funded parent groups or

workshops like Nobody's Prefect, Parent- Child Mother Goose, and Parent Support Circles are for families with children aged 0 to 12 years. There are not many services for parents with an adolescent. I have borrowed the conceptual framework of the Satir Growth Model to facilitate workshops and groups for this target group. I transform and modify the techniques to fit clients' needs and culture. For example, the social hierarchy within the Chinese culture instantly leads them to respect my professional authority. They see me as an expert who is able to provide a quick fix to their problems. Trying to connect with the head of the family hierarchy in a respectful manner would be very welcomed. As client and counsellor begin building a rapport, a more direct approach like providing information through mini-lectures, and suggesting alternative coping methods will be used, and less emphasis will be put on collaborative teamwork. I will utilize and transfer my experiences to create facilitators' guide using the Satir Model with a Chinese immigrant parents' group to help their adolescent with the psychological adjustment.

Assumptions

I developed an eight-week psycho-educational process group for Chinese immigrant parents using the culturally sensitive Satir Model. My assumption is that the parents will learn new communication tools, become congruent, and help their adolescents balance their own needs within the two cultures. Through the group process, the parents begin to understand their own perceptions of the world, study their own family map, and gain insight so as not to repeat the same patterns that they grew up with. The group process supports the parents to initiate changes in family rules and expectations. The parents evolve from a hierarchical model to the growth model. If the parents are willing to initiate change, it becomes easier for new relationships in the family network to emerge and improve parent-child interaction and their relationship. The hypothesis is that parents who learn the concept of 'the iceberg' and new communication tools like temperature reading, coping stances,

reframing and change of language, and softening the family rules, will be better parents of these specific children. Self-esteem will be enhanced; parent-child interaction will improve, and youth will have a better psychological adjustment in the new homeland.

Definition of Terms

Chinese Immigrant Adolescents: In this study, Chinese immigrant adolescents are youth aged 13 to 16 who were not born in Canada and whose parents are foreign-born and Chinese.

Psychological Adjustment: The adjustment adolescents who are forming their ethnic identity within two different cultures need to make. Symptoms of depression and low self-esteem are indicators of the psychological adjustment (Costigan & Dokis, 2006). They define self-esteem is one's own judgment or belief or feeling about one's own values. Costigan & Dokis further elaborate individuals with low self-esteem depend on the approval of others, critical of themselves and have a low level of self-worth. The symptoms of depression are feeling sad or hopelessness, losing interest in or not getting pleasure from most daily activities (Costigan & Dokis, 2006).

Methodology

I am a Chinese immigrant parent and have always had a passion for the Satir approach in my social work practice. This paper will integrate my personal and working experience with insights from the literature review to compile the facilitators' guide.

CHAPTER TWO LITERATURE REVIEW

Whenever and wherever I am, what am I more proud of being: Chinese or a Chinese Canadian?

Chinese are one of the largest immigrant groups in Canada (Statistics Canada, 2013).

Numerous studies have shown that Chinese immigrant youth and their families face tremendous stress and challenges associated with immigration, school, employment, socio-economic status, and ethnic identity during the process of acculturation, all while living in a complex multicultural Canadian context (Li J. 2009; Costigan, Koryzma, Hua, & Chance, 2010; Ho, 2014)

In this chapter, I will discuss relevant literature on acculturation and challenges experienced by Chinese immigrants. I will also discuss the relationship between parents and youth in acculturation with a focus on parents as significant role models and main source of support as well as their stress as a result of immigration and the youth's psychological adjustment with respect to parenting styles and family dynamics. This will be followed by a further discussion on the insight I have had while exploring the intervention strategies that fit the service-seeking behaviours of Chinese parents and youth.

This chapter will also examine key theoretical concepts of Chinese culture on parenting, and the core concept of the experiential approach of the Satir Model (Satir, Banmen, Jane, & Gomori, 1991) and the possibilities of incorporating it into Chinese immigrant parenting. Based on these discussions, I will develop a facilitator guide for Satir Model trained counsellors to run parenting groups for Chinese immigrants who are experiencing challenges with their adolescent children.

Acculturation and Parenting of Chinese Immigrants

In 2013, Citizenship and Immigration announced that Canada welcomed about a quarter of a million immigrants per year in the past six years (CIC, 2013). Canada has one of the highest immigration rates in the world (CIC, 2013). In 2017, due to sustained immigration, approximately

20% of the Canadian population will belong to a visible minority group. South Asians and Chinese would be the two largest visible minorities (Statistics Canada, 2013).

Chinese have a long history of migrating overseas as a consequence of starvation and wars since the early 18th century (Li, 1998). Li points out that Chinese labourers came to Canada from the time of the Fraser Gold Rush and the building of the Canadian Pacific Railway in 1800s. They were willing to accept lower wages than Caucasians, people of colour, and First Nations peoples, all of whom were paid about three times more. Chinese men were eager to migrate, make money, and send a remittance to help raise their families in China (Li, 1998). Institutional racial discrimination such as the Chinese Immigration Act, which imposed a head tax, restricted employment opportunities, granted no voting rights also isolated the immigrant Chinese from their original family ties in China, and hindered their integration with mainstream society. Due to the language barrier, dislocated Chinese clustered together to build their communities, one of which later became Vancouver's iconic Chinatown. Their hope for a better life for their family members back in China motivated them to do whatever was required to survive and focus on employment in what at the time was a racist capitalist society (Li, 1998). The psychological needs that rose from the hardships of dislocation, employment, and the long working hours had to be suppressed and ignored in order to survive and meet basic needs. Immigration in the 21st century continued as the people of Hong Kong, Taiwan, and China came to Canada looking for political freedom and better education for their children. New economic reasons also played a role in the growth of immigrants from professional and business investors. The policy of multiculturalism in the 70s was introduced in response to the different waves of immigration and the need for integration (Berry, 2011).

The adoption of the Canadian Multicultural Act in 1988 helped to maintain the heritage of all cultures and identities of different ethnic groups (Berry, 2006). The Act ensures the awareness

that different ethnic groups have equal rights to maintain their cultural values and their intercultural relationship to one another. Berry points out that living in a plural society, cultural changes and acculturation will naturally occur. For immigrants, acculturation is the process of cultural and psychological changes that occur when adapting a new culture. The acculturation changes include: changes in one's values, identity and behaviour, language, and social contacts (Costigan & Dokis, 2006). The ultimate result of such acculturation is an ongoing process of adjustment and change that results from the interaction between the dominant and non-dominant groups. In Canada, minority immigrants maintain their original culture while also interacting with the more prominent people of Caucasian ancestry.

According to Berry (as cited in Li, 2001) Chinese parents who come to Canada voluntarily to improve the living conditions and education of their children tend to adopt the strategy of 'accommodation without assimilation' or adopt the mode of integration in the mainstream culture. Chinese immigrants tend to keep to their traditional core values, and at the same time are open to adopting and integrating into the host's cultural context, thus interacting with western mainstream values. Many Chinese immigrant parents are deeply committed to Confucian and Taoist philosophies, which postulate that education is the way to gain professional prestige. Chao (as cited in Ho, 2014) while Chinese parents emphasize collectivism, parental control, and emotional restraint, Western parenting value individualism, independence building and parental warmth. As a result, both Chinese immigrant parents and their children experience the 'push and pull' tension between the traditional Chinese and contemporary Western cultures (Ho, 2014). Adolescents who are struggling in this developmental stage are torn between two contradictory values, namely the Chinese value of filial piety with emphasis on family harmony, and the western values of independence and autonomy (Li, 2009). Ho (2014) states that numerous studies (e.g., Chiu, 1987;

Lin & Fu, 1990) indicated that Chinese immigrant parents adopt parenting practices and beliefs in the middle ground between that of the Chinese and the host culture. Chinese immigrants are shaped by and do accommodate the social expectations of both cultures in the acculturation process.

Acculturation is a complex process and it creates psychological stress (Berry, 1997). Psychological adjustment and stress coping strategies can influence parent-child relationships as well as a child's mental health (Berry, 1997; Berry, 2011). Berry's research indicates that parents who integrate their ethnic culture with the host culture in the acculturation process could expect the highest level of psychological adjustment. Costigan and Koryzma (2011) interviewed 177 immigrant parents in Canada with young adolescent children, and found that immigrants have a higher parenting efficacy and adjustment if they were more orientated towards adopting Canadian culture. Immigrant parents with Canadian cultural knowledge, Western parenting styles, and English language skills felt more confident to get involved in and connect with the resources available in the host community. These parents were better able to influence their children's development in the new homeland, and they themselves have a better psychological adjustment in the acculturation process. Parental symptoms of depression, low self-esteem, and poor life satisfaction are indicators of psychological adjustment problems. In a foreign land, Chinese immigrant parents often establish their identities through their success in parenting and improving the lives of their children (Costigan & Koryzma, 2010). The orientation of the host's cultural values plays an important role in the psychological adjustment of the parents and those parents are more effective in supporting their children in their new social and cultural environment (Costigan & Koryzma, 2011).

Acculturation and Adolescent Development

Adolescence is often a stormy transitional period during which youth strive for independence, challenge parental authority, and form self-identity. Adolescents often resist parental

control (Costigan & Koryzma, 2011). In this transitional period, adolescents need and long for a connection to a “grounded adult” who can provide a safe space for them to grab, hold, and share what they would never want their peers to know (Neufeld & Mate, 2013). The stronger the connection, the greater the influence the parents will have on the adolescent.

Kwak; Okagaki & Bojezy (as cited in Hwang & Wood, 2010) found that every individual family member could be different in terms of their degree of acculturation when they finally strike a balance between their original and the host culture. Immigrant adolescents most likely acculturate faster than their parents, as they have more exposure in the western education system in the host environment, resulting in a dissonance of value between them and their parents. At home, these immigrant adolescents are often expected to submit to traditional Chinese parenting. They also need to master a new language and navigate the school system with minimal help from their parents. They want or have to please their parents and bring honour to the family through academic success but often get less explicit validation and parental warmth than their counterparts in the western cultures do (Li, 2009). The acculturation differences between the parents and children can create acculturative stress and this has a bearing on the mental health of the children. Costigan and Dokis (2006) also quoted the studies done by Farver, Narang, and Bhadha as well as Kim, which revealed that immigrant children have lower self-esteem and a higher level of depression due to the acculturation difference between their parents and themselves. Chinese immigrant adolescents often experience higher stress due to stricter parental controls, higher parental expectations on academic achievement, and less autonomy as compared to local Caucasian peers. High expectations and greater parental control may foster academic achievement but the pressure may also create anxiety and depression (Costigan & Dokis, 2006). Immigrant adolescents who do not meet their parents’

expectations may feel guilty when knowing of the sacrifices made such as leaving their careers and home country (Li, 2001).

The study done by Costigan and Dokis (2006) involving 91 Chinese immigrant families in Canada shows that Chinese parents who are not flexible and maintain a close connection with Chinese culture impact the adjustment level of their children. Their children tend to have more intense conflicts with them and greater signs of depression. The result also indicates immigrant parents who are less acculturated and with a language barrier rely more on the adolescent to be the language and cultural brokers while settling in the host country. This provides opportunities for communication, interaction, and mutual understanding within the family (Costigan & Dokis, 2006). As a result, immigrant adolescents have more opportunity to learn problem-solving skills and advocate for the families, whether that is their own initiative or the dictation of their circumstances. However, such responsibility might create stress and burden for the adolescent. The roles of these children could become reversed with their parents by taking up the parents' role and status (Nesteruk & Marks, 2011).

In their everyday lives, Chinese immigrant adolescents have to negotiate and balance two different sets of values at home and at school in building their identity and sense of self under the uncertainty of resettlement (Costigan, Koryzma, Hua, & Chance, 2010). This creates tension in the parent-child relationship and requires coping strategies for psychosocial adjustment (Costigan et al., 2010).

Intergenerational Cultural Conflicts and the Parent-Child Relationship

Immigrant parents believe in cultural continuity and how their children adapt to their host culture may create intergenerational conflict in the parent-child relationship (Tardif & Geva, 2006). Larger parent-child acculturation gaps results in higher levels of intergenerational conflict (Hwang

& Wood, 2010). Chinese adolescents who are struggling with their identity in western world are more aware of the power struggle with their relatively more controlling parents who emphasize respect. They often experience two seemingly contradictory expectations in academic pursuit, as traditional Asian education emphasizes memorization and intense homework, while Canadian education emphasizes creativity, independent thinking, and well-rounded development (Costigan & Dokis, 2006) Immigrant parents dedicate themselves to advancing their children's academic achievement; exercise relatively stricter discipline and more likely limit their children's pursuit of pleasure and expect their children to be more submissive (Coatigan & Dokis, 2006). Chinese immigrant adolescents who are experiencing difficulty in school might not be comfortable sharing this with their parents (Sue & Sue, 1999; Tung, 2000). They might seek advice from their peers or form a meaningful intercultural social relationship outside their home. Like their peers in this stage, they strive for independence by rebelling against their parents' discipline and cultural values and they may spend more time with their peers rather than with the family (Li, 2009).

Fulgini (1998) states that Chinese immigrant adolescents are more likely than Caucasian youth to disagree and more readily to engage in conflicts with their authoritarian parents. Lai (2011) categorized intergenerational conflicts into three types. First, the "healthy conflict" found in healthy parent-child relationships with an equal balance of power that allows for the expression of different viewpoints. These adolescents can feel parental warmth, love, and parent-child bonding. Second, the "ambiguous conflicts" when unequal power and control occurs in the parent-child relationship in which one side has the dominating role and the other a passive one. In this case, the emotions of the passive one is unclear or suppressed. Third, "unhealthy conflicts" as a result of a lack of respect and the crossing of boundaries in the parent-child relationship arising from negative emotions towards each other. His study reveals that acculturation gaps create intergenerational cultural conflicts, while

healthy communication and a good parent-child relationship, conflicts, and disagreement can provide an opportunity to learn and grow. Acculturation stress may turn out to be an opportunity to explore new coping strategies and utilize inner and community resources to cope and adjust (Lai, 2011).

Parents are a Significant Figure and Source of Support

Li (2009) points out that much of the research focuses on Chinese immigrants' school performance and often portrays Chinese immigrant adolescents as "problem-free" achievers who work hard. However, these studies overlook the consequences of them being between two cultures and their psychological adjustment in the social process. Li employs a multiple-case narrative research method to hear the voices of 12 adolescents concerning their struggles in the psychological adjustment in the acculturation and enculturation process. These adolescents express that their families are their bases of support and primary sources of enculturation, helping them learn and acquire the values and behaviours appropriate to the host culture. These adolescents receive and appreciate Western education but ethnic peer separation and social marginalization create loneliness. It is the culture and the mind of the adolescent that shapes and reshapes the adolescents' thinking and intertwines the psychological processes. They actively find their own intercultural psychological space in order to function in these two different cultures, while simultaneously facing the relational conflict at home and with their peers. Li suggests that it would be better if the Chinese immigrant parents infuse western education beliefs in their family life and adjust their parenting to support their children to become socially confident and psychologically well-adjusted members of their new homeland.

Parenting Styles Affects the Family Dynamics

A five-year longitudinal study of Chinese immigrant adolescents in America highlights that different parenting styles in areas such as parent-child communication may contribute to the difference of family dynamics at home (Qin, 2008). Results suggest that family dynamics may influence the levels of psychological adjustment. This study indicates that parents of distressed adolescents maintained an authoritarian and hierarchical approach when communicating with their children. These adolescents are expected to obey the parents without question. Communication and conversation between parent and child are often limited to issues concerning food and schooling. Parents seldom provide explicit emotional support to the children. Whereas the non-distressed group had let go of their authoritarian stance and exercised less control, gave more freedom to their children, and were respectful of the choices the children made. These parents were open to communication, they cared about the academic performance and physical needs of their children but also about their emotional needs. Parents were not only keeping the Confucian concept that emphasizes the importance of education but also the morality of being a good citizen and the importance of contributing to society. Their children generally felt relaxed and had little conflict with them. The emotion connection with the parents helps the children to adjust easier psychologically.

A recent longitudinal study suggests that immigrant parents who are emotionally distant and who employ unsupportive parenting practices increase the sense of alienation between themselves and the children from early to middle adolescence (Kim, Chen, Wang, Shen , & Orozco-Lapray, 2013). The study points out when there is an acculturation discrepancy, unsupportive parenting practices such as lack of expressions of warmth, passivity in child-monitoring, and diminished use of inductive reasoning when disciplining their children lead to depressive symptoms, low self-esteem, and low academic performance. The findings of this study support the suggestion of

focusing on parenting, which is better than dealing with family conflict so that the root cause of the problem is rightly addressed.

Parenting Groups for Chinese Immigrants

Since parents play an important role in the adolescents' adjustment process, Buki, Ma, Strom, and Storm (2003), as well as Kim, Chen, Wang, Shen, and Orozco-Lapray (2013) recommend psycho-education workshops or groups for Chinese parents in counselling-oriented intervention strategies. Today, immigrant Chinese Canadians still under utilize the mental health system or individual counselling service, as they often feel ashamed of sharing family problems with others (Yeh & Inose, 2002). Zins, Bloodworth, Weissberg, and Walberg (2007) suggest that school counsellors could help Chinese immigrant parents understand that positive parent-child interaction contributes to the child's social-emotional competence, which in turn is conducive to academic success. Linking children's academic success with psychological wellness could be a good way to engage their parents to join groups in school to enhance their parenting skills (Yoo & Miller, 2011). Yoo & Miller suggested offering parent psycho-educational programs at schools to increase their understanding of Western concepts and the importance of their children's healthy transition into mainstream culture. Educational programs provide an opportunity for the parents to learn about the connection between academic success and the psychological wellness of the adolescents. Parenting programs also need to give parents communication tools to help them to hold the daily conversations with their adolescents (Buki, Ma, Strom, & Storm, 2003). Yoo and Miller also point out that numerous studies (Chau & Landreth, 1997; Yeen, Landreth, & Baggerly, 2000) have found that a 10-week support group teaching parents how to convey warmth, empathy, and encouragement toward their children resulted in positive outcomes, which resulted in a better psychosocial adjustment, raising of self-esteem and a decrease in symptoms of depression.

The Satir Model

Satir is one of the pioneers in the field of experiential family therapy based on Systems Theory and is well received by the people in Asian countries (Cheung, 2006). This model emphasizes the importance of family life, family of origin, helps people to become responsible within one's self and have healthy relationships. Satir saw parental problems as a symptom of unhealthy communication and coping in the family system (Leviton, 2014). She believes with the support and help of the family members to change their perceptions and the behaviour, new insights, and solutions will emerge.

Satir, Banmen, and Gomori spent much of their time providing training and workshops in many countries including China, Hong Kong, and Taiwan (Gomori, 2014). Banmen and Gomori continue to solidly and establish Satir's work in China reaching millions of Chinese and Chinese professionals (Gomori, 2014). Banmen Satir China Management Center has 17 training centers in different provinces to promote the application of the Satir Model and train the trainers (Banmen, 2004). Gomori has continued her work in Taiwan, Hong Kong, and China for over 20 years. There are numerous studies and articles that demonstrated Satir was sensitive to the demands of culture applicable to Hong Kong, China, and Taiwan in individual and family therapy (Yang, 2000; Cheung & Chan, 2002; Li & Lou 2003; Cheung, 2006). Both of them pointed out that with the accommodation of the value of individuality to the collective Chinese culture, the Satir Model provides the 'solution' and new options to add to the already existing coping strategies. It is much appreciated and acceptable to keep the Chinese values and incorporate a new coping tool for unresolved issues. These experiences may be transferable to Canadian-Chinese immigrant parents who come to settle in the new world and trying to find a balance between two cultures.

The Satir Model emphasizes that communication stances and self-esteem contribute to understanding the importance of interpersonal relationships in family dynamics. Satir (1983) believes that the presenting problems are not the real problems; they are just the symptoms of poor communication and the way people cope with their problem in the family system. She believes that people have their own resources to change behaviour and perception so as to make new choices when it comes to handling and coping with challenging situations. Communicating feelings through verbal and non-verbal language is vital in a healthy relationship (Satir, Banmen, Jane, & Gomori, 1991).

The following communication stances, self-worth, sculpting, iceberg metaphor, temperature reading, family map, and family rule of the Satir Model that can apply to the parenting groups.

Communication Stances

Congruent communication occurs when one express freely with honesty. One feels accepted, appreciated, and that one's yearnings are met (Leviton, 2014). Incongruent communication means that one's words and non-verbal behaviour are dissimilar.

Satir developed four incongruent survival stances: placating, blaming, being super-reasonable, and being irrelevant in interpersonal communication. These four stances help the understanding of the expression of inner feelings by examining body gestures. The placating stance is the pleaser who kneels down with pleading hands. The blaming stance is the one uses a pointing finger to criticize or judge another person. The super-reasonable stance is like a computer with uptight body position and no emotional expression but only gives out the facts of the issue. The irrelevant stance is like a little kid running around, interrupting or joking around to ease the tension. When interacting with another, people tend to use words and actions to express their thoughts and

core values (Leviton, 2014). Leviton also pointed out that healthy communication creates connection and healthy relationships.

Self-Esteem/Self-Worth

If there is a discrepancy between one's words and feelings, incongruence occurs, and this incongruence affects interpersonal interaction. (Schwab, 1990). Survival stances and incongruent communication are rooted in family life, starting from the family of origin. Perhaps traditionally the message was, do as I say not as I do, this creates a mixed message and an imbalanced dynamic that can lead to low self-esteem and low self-worth.

Iceberg Metaphor

This is a visual metaphor to represent our internal process, that is our experiences, actions, feelings, thoughts, and beliefs. Behaviour is the visible top level of that which we do or say. Below the surface of the waterline, there are feelings, and also feelings about feelings, perceptions and interpretations, expectations and yearnings, and 'the self'—also called our life force. To understand the words we use, we assign meaning to words, and what we perceive the meaning we assign to it are affected by what we have learned in our family or previous experience. Our perception is our sense as to what has happened and what meaning we ascribe to it and leads to our feelings about what happened. Feelings about feelings are whether we can accept those feelings. Our expectations are what we think should have happened and yearnings are what we want and the self is our core values (Leviton, 2014).

Family Sculpting

Sculpting is the role-play technique that uses the physical body positions to demonstrate our communication stances when disturbing or stressful events occur. Sculpting enables participants to express how they feel both physically and emotionally. During the sculpting exercise they can alter

the ‘sculpture’—the bodily position of the others to express how they would want or expect others to be.

Satir and Baldwin (1983) suggest tools such as temperature reading, meditation, family map, and family rules as vehicles of change to transform the incongruent communication into congruent communication. The concepts of the tools will be explained in Chapter 3 in more detail. The process of discovering our iceberg, drawing a family map, and sculpturing help us to look deeper into our feelings and intention instead of going towards superficial or overt reactive behaviour. The process helps rebuild self-esteem and find new healthy coping strategies when faced with disturbing events rather than choosing dysfunctional ways of coping that resulting in depression (Satir, Banmen, Jane, & Gomori, 1991).

The Satir model is based on the understanding that coping is the manifestation of self-worth, and people have internal resources to cope and survive daily challenges. People are encouraged to express their feelings, to see people as a person instead of just “roles,” and to respect every individual’s uniqueness.

Children are born with unique personalities. Satir believes that what the children get is what their parents have to offer and pass on. (Leviton, 2014). Parents are the best parents they know how to be at that moment. However, they may unintentionally recreate their early experience from their own family of origin and pass it to their new families, including unhealthy patterns and mistakes. The interaction of the triad, father-mother-child, could perpetuate a problem by leading to incongruent communication. Using the Satir approach, the triad and the family system are analyzed, changes proposed and then practiced. The process helps the participants understand the good intention of the parents and let go of the painful past. Thus healing old wounds within individuals and creating new family rules that empower all family members to express themselves,

accommodate their diverse core values and meet the needs of both the individual and the family as a whole system (Leviton, 2014).

The process of changing perceptions drives the transformation and development of a new “self” to meet their individual needs in the new cultural context. Family dynamics and individual behaviour are directly influenced by how each family member perceives others and what she or he expects from others. With new communication tools and coping strategies from the Satir model intervention, family members learn to relate and interact with each other in a new and effective way, thus creating a healthy balance in the system.

The Culturally Sensitive Satir Model

Satir spent much of her time in the 80s providing training and workshops in many countries (Cheung, 2006). Satir demonstrated her culturally transformed practices and the concept of congruence, including the three components of self, other, and context. Culture is part of the context that helps clients gain insights into their lives and makes it possible for them to change their perceptions of the world. She stresses the importance of parents supporting their children to help them maintain a healthy balance of parents, family members, and the demands of culture (Cheung & Chan, 2002).

Currently, there is not much research or literature regarding the use of experiential Western-developed family therapy model in groups or psycho-education programs among the Chinese immigrant community. However, I found a few articles showing that the Satir Model has been successfully applied in China, Taiwan, and Hong Kong in family therapy and has served their needs in a culturally sensitive way (Yang, 2000; Cheung & Chan, 2002; Li & Lou, 2013).

Cheung and Chan (2002) shared that when they use the Satir Model in work with parents in Hong Kong, they required accommodating the value of individuality to the Chinese culture. The

Satir Model, which puts the individual's challenge in the context to the family, fits in well with a collectivist society. The values of the Satir Model, which emphasizes equality, independence, uniqueness, self-direction, diversity, choice, and respect are values not often found in Chinese culture, or if present, have a different meaning or application in relationships than in the West. Cheung and Chan (2002) shared that the Satir Model provides the 'solution' to the problems of Chinese society. The Satir Model provides positive new options for them to augment their existing coping strategies. These common experiences may provide the basis on how to apply this model towards the Canadian Chinese immigrant, as many of them come from similar situations before settling in Canada.

Key Theoretical Concepts of Chinese Culture and the Satir Model

The majority of Chinese immigrants in Greater Vancouver are likely still influenced by the philosophy of Confucianism and Taoism. Confucianism stresses the importance of harmony within relationships. Taoism postulates that “yin” (陰) and “yang” (陽) represent the direction for change at specific circumstances and the time to keep the harmony in balance. When immigrants face two seemingly conflicting cultures, adaptation and modification are needed in order to maintain a healthy balance. The concept of “yin” and “yang” provide a new and dynamic way of looking at the balance of human relationships when facing the changing ways of interpersonal interaction. These two philosophies share the same basic orientations of the Satir Model and work well together in serving the Chinese community (Cheung, 2006; Cheung & Chan, 2002). Confucianism includes the belief that humans are inherently good. The main Confucianism teaching of “Do not do unto others that you would not have them do unto you” (己所不欲, 勿施於人) (Roetz, 1993, p.134) is the cornerstone of harmonious social relationships and humanism. This aligns with the basic Satir

Growth Model belief that “people are basically good, but sometimes need help to experience and manifest this aspect of themselves” (Banmen, 2008, p.3).

“Priority of loyalty” in Confucius teaching emphasizes one’s family first, then one’s spouse, the society ruler, and lastly to one’s friends. Every individual should know her or his place in the social order and should play their part well especially within the family system. According to Cheung (1997), the Satir Model emphasizes the use of one’s life energy and resources to rebuild a person’s self-esteem and restore a family’s capability to foster the healthy growth of its members. This aligns with the Confucius teaching that family is the root place of individual development. An individual within the society is like a ginger rhizome, they are interrelated through their roles, with expected duties and obligations. A child is forever a child in their parents’ eyes and needs to perform the filial piety expected by putting their parents first and themselves last (Roetz, 1993). Roetz also pointed out many Chinese are trying to conform to their parents and family rules even they are grown up adults.

A core concept of the Satir Model is whether or not individuals acquire healthy coping skills in the family system. The primary triad in the family— mother, father, and child—provides the foundation for the child’s growth into adulthood. The child learns the meaning of self and self-worth and interprets the discrepancies in communication (Satir, Banmen, Jane, & Gomori, 1991). “Self” is subordinate in the Chinese collective culture (Cheung, 2006). The concepts of self and self worth from the Satir Model emotionally touch the Chinese in Hong Kong and China whom attend the training. This could provide them a new perspective, showing them their self worth and promote self-acceptance (Banmen, 2004).

Exploring the family history, family rules, and communication patterns helps to understand the situation people are in. Many coping skills, be they functional or not, are learned from the family

of origin and are influenced by one's own culture. To understand one's inner world and self it is vital to understand the "root culture" of one's family (Satir, Banmen, Jane, & Gomori, 1991). This helps to unblock the situation one is in and makes it easier to let go and move on. This concept resonates with those Chinese who emphasize the importance of and respect for family roots and elders and grandparents. This helps to discover one's own life energy and resources, raising self-esteem and fostering a sense of well being.

Incongruence between internal and external expression leads to low self-efficacy and poor relationships (Goldenberg & Goldenberg, 2004), which could be the result of depression (Puterbaugh, 2006). The Satir approach encourages family members to be honest about their feelings and thoughts and, through its intervention, fosters an environment of acceptance and clear communication. On the other hand, many traditional Chinese do not express feelings directly but attend to the welfare of others and the context as a priority in order to maintain harmony and peace (Cheung, 2006). Culturally, it is sensitive to focus on peace and harmony with themselves, with others, and with context than express our real self with feelings when working with Chinese in therapeutic work (Cheung & Chan, 2002). When working with Chinese, it is easier to start with upholding the role of self in the collective hierarchy and keep harmony in family relationship in order to achieve personal fulfillment (Cheung, 2006). Cheung said this is the expectation in the Chinese social network in affirming others and to context first and one will affirms one's self.

Satir also challenges the incongruities between body language and verbal content. She explores with the family members the dysfunctional communication patterns they are in and challenges their pattern of communicating without being able to directly express their perceptions, expectations and feelings (Satir, Banmen, Jane, & Gomori, 1991). As Chinese are more subtle or indirect, and much less likely to talk back in front of the authority figures. Satir takes into account

and observes the body language and verbal content looking for the incongruence and deduces the causes of the communication barriers. These key concepts work well in an individual counselling or group approach when dealing with adolescents who are facing an imbalance of hierarchy in the family.

Chinese Immigrants Counselling Help-Seeking Behaviours

Studies in the USA by Jung, Lee, Taiwan, and Hsu and in Hong Kong, Ma (as cited in Ma, 2000) revealed that Chinese would expect family therapists to use a relatively authoritative approach and to play the role of expert in the therapeutic relationship. Chinese immigrants might have the same expectation towards therapists when they seek help in therapeutic group counselling. These researchers suggested that therapists take up the role as an ‘expert’ in providing information, offering advice, and suggesting alternative ways of managing problems in a respectful manner, while engaging the “head of the family” in the hierarchy, which would be the parents generally speaking. To engage the parents it is important to show respect and allow the process to go forward at their pace and acknowledge their role in the hierarchical system.

Empirical studies show that many Chinese families expect a psycho-educational approach in the intervention process, and consider the therapist as a teacher who will use a didactic approach in understanding their problems and in providing them with alternative ways of parenting or communicating (Chau, 1997; Yuen, Landreth, & Baggerly, 2000; Yoo & Miller, 2011). Chinese families benefit from the Western family therapy approach as long as its delivery is in concordance with their culture-specific expectations (Ma, 2000). An experiential psycho-educational group highlighting the adolescents’ need for adaption and psychological wellness in the host culture while linking that to academic success can help de-stigmatize help seeking. Chinese are more likely to join a parenting group rather than an individual counselling sessions (Yoo & Miller, 2011). Thus,

immigrant parent groups provide a space and network for sharing their struggles and for learning new skills in a safe environment.

The investigation of transcriptions from 18 Chinese family therapy clients revealed that the use of verbal metaphors like stories, object comparisons, Chinese sayings, and non-verbal metaphors that included gestures and spatialization are helpful in transferring meanings and help the family to experience and externalize their internal struggle without opening up the family conflicts directly (Liu, Zhao, & Miller, 2014). Satir brings changes through the use of metaphors to encourage people to take a different perspective on their inner life, thus enabling them to have more choices. The above study by Liu, Zhao, and Miller reveals that Chinese families get insights to the new coping strategies from well known Chinese or western novels and history, the biographies of well-known figures or the helpful experience of those families that the therapists had worked with. Stories can give people courage, hope, and some implicit advice to face the challenge (Liu et al., 2014). In addition, therapists could use object comparison, the concrete things in daily lives that represent psychological concepts that raise therapeutic efficiency (Liu, Zhao, & Miller, 2014). “Cheng yu,” (成語) a Chinese four-character term with profound ideological connotations, originated from Chinese historical stories, fables, and legends, is a term similar to “idiom” in English that inspires wisdom and conveys truth in the Chinese culture. “Xie hou yu”(歇後語) is a special kind of Chinese expression, and the therapist could have the family gain insight by saying the first riddle-like part, expecting that they would guess the second part of the sentence. The broad interpretations of the riddles help families explore their different perspectives and make alternative choices. The sayings provide families to gain insights without directly talking or confronting their struggles and move at their own pace for change. The use of metaphors helps to maintain family harmony and preserve their “face.” Therapists can also use non-verbal metaphors including

spatialization and gestures that are similar to the family sculpture in the Satir Model to reveal the interpersonal relationship in the family. Spatialization metaphors use of physical space and gesture metaphors such as standing, sitting, or hugging to help the family experience the invisible interpersonal maps and relationships and empower the family to make changes (Liu, Zhao, & Miller, 2014). In short, metaphors may offer indirect and less threatening ways to facilitate awareness and expressions, and discover new ways to cope.

Based on the above research findings of Chinese families and their specific culture, I designed a facilitators' guide for a Satir model-based, eight-week parent psycho-educational experiential group in the following chapter. The Satir Model is a cultural sensitive model, which is the theoretical foundation of this facilitators' guide. The goal is that the parents learn new tools and be congruent in their communication with their children, who in turn could then better handle the expectations and perceptions of their parents, the requirements of family rule and balancing their own needs within the two cultures. In Satir's view, children need to develop skills for coping with and balancing the requirements of "you, me and context" (Satir & Baldwin, 1983).

Through the parent group process, parents may begin to understand their own perceptions of the world, study their own family maps, and gain insight from their own family of origin, thus avoiding the same unhealthy family patterns that they grew up with, if there are any. The group process supports the parents to initiate the change of dysfunctional family rules and expectations in the new cultural context, which could exist in any family from any cultural group. The parents will evolve from the hierarchical model to the growth model. If the parents are willing to initiate change, it becomes easier for new relationships in the family network to emerge and parent-child interaction and their relationship to be improved within the hierarchal structure.

The hypothesis of the parent group is that when parents have a deeper understanding and better orientation of the host culture, they are be more willing to learn new communication tools from the Satir Model like temperature reading, coping stances, reframing, and change of language and others. They are flexible to adjust their family rules and create less tension in communication with their children. Their children will benefit from their parents' new outlook and changes in parenting. The parent-child interaction will improve, the adolescents' self-esteem will be enhanced, and symptoms of depression diminished.

CHAPTER 3 FACILITATORS' GUIDE: BUILDING CONNECTIONS: YOU AND YOUR ADOLESCENT

This chapter outlines the facilitators' guide I designed: *Building Connections: You and Your Adolescent*. I will discuss the purpose of the facilitators' guide, its target users, the rationale for using the Satir Model with this particular Chinese immigrant community, the basic concepts of the Satir Model, the group stages, process, and session outline of the group. Books and materials related to the parenting groups are included for reference.

Introduction

Numerous studies (Chiu, 1987; Li, 2001; Yeh & Inose, 2002) have revealed that among the Chinese community, both the parents and their kids experience the 'push and pull' between the Chinese and Western cultures. Chinese immigrant adolescents face challenges in acculturation, such as an emphasis on filial piety, parental authority, and a lifelong obligation to the family as opposed to the Canadian norms that promotes adolescent independence and assertiveness (Costigan, Koryzma, Hua, & Chance, 2010). Immigration stressors might disrupt an adolescents' emotional health and lead to poor psychological adjustment, depression, low self-esteem, anxiety, and loneliness (Yeh & Inose, 2002). Parents might feel they are disconnected from their adolescent and in need of resources. This guide is a tool for facilitators to run Satir-based parenting groups for Chinese immigrant parents.

Purpose of the Facilitators' Guide

I did a literature review and had numerous conversations with counsellors, which revealed that there are not many therapeutic Chinese immigrant parenting groups that specifically deal with adolescent issues. Instead, individual or couple therapy is often used to help a single-family member as a change agent to improve family interaction and strengthen family integration. The purpose of

this guide is to provide facilitators guidelines and group activities for running parenting groups. Facilitators who have had experience using the Satir Model, who have experienced transformative growth, and who are able to use the “Self” are preferable. The purpose of the group is to equip the foreign-born, self-identified Chinese immigrant with prevention and intervention strategies and tools to deal with their non-Canadian born adolescent, aged 13 to 17. The goal of the group is for parents to learn new, preventive, and remedial tools and techniques from the Satir Model through experiential activities to smoothen the parent and child relationship and build connections.

How to Use This Facilitators’ Guide

This facilitators’ guide includes the basic concepts of the Satir Model, the development of group stages, goals, content, and activities for each session. Facilitators should use this guide with flexibility in the therapeutic development of the group process, focusing on the experience and connection of the group members and their relationship instead of rigidly following the planned agenda. The Satir Model is experiential, systemic, positively directional, focused on change, and utilizes the therapist’s self (Gomori, 2015). It is important for facilitators to get the parents’ focus on learning about essence and utilization of the tools but not focus on solving the presenting problems. The activities are means to help the parents embark on a journey of self-discovery, starting from their understanding on how their family of origin shapes their communication patterns, passing on the family rules and expectations, to the understanding of how all these relate to their presenting issues. It is imperative that the facilitators familiarize themselves with the intended goal of the sessions and use the guide as a prompt or aid during the session. The facilitators could make the best activity choices in order to suit the particular group’s characteristics such as age range, gender, sexual orientation, cultural characteristics, and the expectations of the other participants.

Roles of the Facilitators

In the Satir Model, the facilitators need to have a high-degree of congruence, confidence, and competence, and be an attentive and a flexible person in leading the parents' group. The role of the facilitators is to encourage parents to learn actively from their past experiences, explore new options, educate new skills, empower them and enhance their self-esteem. The facilitators use "Self"—the authentic energy—as a tool connecting to the parents for their change and for building therapeutic trust. Thus, the facilitators are the "soul" and "mind" of this approach.

Due to the implicit Chinese tradition, the facilitator needs to be more direct and giving information to engage members at the beginning stage. After trust relationship established, the facilitators and the parents might take up the role of "expert" in different ways and moment and work as a team. Through the use of specific activities, facilitators help parents explore directions for change. The Satir Model is based on the belief that everyone can change, and we should respect people's choices for change. The facilitators promote congruent communication to help parents to enter the underlying process in the family system and look into their struggles, their unspoken feelings, their fears and anxieties, and their unmet expectations. This exploration process opens new possibilities for parents to accept themselves, access their resources, and feel free to share their inner feelings and feel safe enough to connect with the other group members.

The basic principle of the Satir Model is, "The problem is not the problem. Coping is the problem." The role of the facilitator is like a detective asking the appropriate questions, gathering information, and identifying the family's coping strategies and understanding that family system contributes to the presenting issues. The facilitators promote that parents would learn from the past and have respect for such an experience. Facilitators also share that the parents can live in the present and have the power to create new options for the future with hope. It is a collaborative way between facilitators and parents, so as to empower the latter through the transformation process

in the group dynamic and the group therapeutic relationship. The facilitators help the parents understand the old patterns, link the blockage of the inner emotions and the past experience to the present situation, model new behaviours and provide an opportunity to practice them in the group and at home.

It is an experiential process group so the facilitators need to be flexible on the agenda and create a safe space for the parents to share, process, reflect on the insights and deepen the learning. The facilitators need to observe the group dynamic, keep things light and use humour, employ metaphors and imagery to facilitate change and provide support to each individual if required. Facilitators need to be sensitive to timing, and respect each parent's feelings and the pace of moving from one situation to another. It is necessary to modify the activities and agenda according to the needs and the nature of each group. The principle is to keep the same basic structure, begin with a check-in, meditation, process activities, and end with a check out agenda.

This type of parenting group could benefit from using co-facilitators to complement each other in monitoring the groups' process. Two facilitators can use each other as a sounding board and reinforce positive skills or add something that may have been left out. It is important to clarify the task and the roles in the collaboration.

This guide is a tool for facilitators who have a keen interest in using the Satir Model, who are familiar with Chinese culture and language and who have solid group leading experience.

Application of the Satir Model in Chinese Parenting Groups

The Satir Model emphasizes the importance of family life, family of origin, helping people become responsible for themselves, and have healthy relationships. There are strong similarities between the essence and values of the Satir model and the Chinese philosophy of Confucianism and

Taoism – the philosophical beliefs that the majority of Chinese immigrants in Greater Vancouver from China, Hong Kong and Taiwan are most likely still hold onto.

Satir, Banmen and Gomori spent much of their time providing training and workshops in many countries including China, Hong Kong and Taiwan (Gomori, 2014). Banmen and Gomori continue to solidify and establishing Satirs' work in China reaching millions of Chinese and professionals. Numerous studies and articles have demonstrated Satir was sensitive to demands on cultural applicability in Hong Kong, China and Taiwan in individual and family therapy (Cheung & Chan, 2002, Cheung, 2006, Li & Lou 2003 and Pei, 2001). Satir demonstrates her culturally transformed practices and the concept of congruence that include the three components of self, other, and context. Culture is part of the context that Satir uses to help parents gain insight and change their perceptions of the new world and be more supportive to their child's needs to balance parents, family members, and the demands of culture. Both of them also pointed out that with the incorporation of the value of individuality to the collectivism in Chinese culture, the Satir Model provides a 'solution' and new options that can be added to the already existing coping strategies. It is much appreciated by and more acceptable to the Chinese when they can keep their Chinese values while incorporating a new coping tool. These experiences may be transferable to the Canadian Chinese immigrants who settle in the new world to find a balance in the two cultures, as many of them came from similar backgrounds before settling in Canada.

The core values of Confucianism are that by nature humans are good, can be harmonious in relationships as the "yin" and "yang" of Taoism, able to maintain harmony in social relationships when facing challenges (Yao, 2000; Cheung, 2006; Cheung & Chan, 2002). This aligns with the belief of humanism of in the Satir Model, which postulates that everyone is basically good and sometimes just needs help to gain insights and access their inner resources (Banman, 2008).

Basic Values of Satir-based Intervention

The Satir Model is based on the belief that everyone has a unique life force, a spiritual self and is connected to the energy of the universe equally. We are in charge of our feelings and feelings are universal. Each person has her or his own inner resources to make choices, cope, and grow. Connections are built on them sharing many of the same experiences, and growth occurs by enriching each other through the sharing of their difference. Transformation and change are ongoing and hope is the motivating force. To see a person in a respectful way requires separating the intent of the behaviour from the outcome. How one copes reflects one's own level of perceived self-worth, and the survival strategies are learning how to cope reflects the perceived level from the family of origin. The human validation process is connected with self-esteem because we can only respect others if we respect ourselves first.

Goals of Satir-based Intervention

The objective of the intervention is to provide opportunity for everyone in the family to grow, to value themselves, to stand up and express what they want, and to be congruent in their communication. The ultimate goal in the therapeutic process is the raising of self-esteem, fostering responsible choice making, encouraging self-responsibility and facilitate congruence with the hope that every family member would feel loved, validated and connected and living in harmony in one's family.

The Basic Concepts of the Satir Model

The concepts and tools of the Satir Model are interwoven into every part of the practice and process. The following reviews of the basic concepts are helpful in facilitating the growth of a therapeutic group process:

Healthy Family

In a healthy family, everyone feels safe and secure enough to express their feelings and share vulnerabilities. Everyone can maintain boundaries and at the same time be interdependent with a connection based on love. Parents and children do their best to function in the family system. Everyone has their own space to form their own values and lifestyles and develop their resources and strengths.

Meditation

Meditation is a tool for grounding group members and facilitators. It can be used to start or end the session in a couple of minutes. Meditation helps to set and energize the minds of the group members for the coming activities and connect them with their inner self and resources.

Temperature Reading

Temperature reading is an exercise for checking-in or checking-out with one's current state of mind. It promotes open and congruent communication to express feelings, unshared information, and to clarify misunderstandings. It works well for changing rules, values, and patterns of communication. It can be assigned as homework for practicing open communication. Temperature Reading includes five components:

(i) **Appreciation and Excitements**—Appreciate little things, like acts of kindness as these create excitement and connection. The acknowledgement and validation helps to promote congruent communication and raise one's self-esteem.

(ii) **Complaints with Recommendations for Change**—To encourage describing how things are going in a positive statement with suggestions and not complaining in a negative way. When the intended receivers acknowledge the complaint, they are more willing to adopt healthy change.

(iii) **Worries and Concerns**—Questions are encouraged in order to address desires for clarification or new information. It is important to reframe criticism or disappointment without judgment.

(iv) **New Information**—To open and share new information, foster a better connection, mutual understanding, and increase the feeling of trust and respect for each other.

(v) **Hopes and Wishes**—Utilizes opportunities for everyone to express and verbalize freely their hopes for now and wishes for later, even though there is no guarantee that they will be met.

Self- Esteem

Self-esteem, self-worth or self-validation could be used interchangeably. Our self-worth is discovered through childhood by earning respect for one's self, a unique individual with vulnerabilities and inner resources. One's self-esteem level can be examined by checking one's security, belongingness, personhood, competence and direction. Having high self-esteem is not the same as being self-centered. Satir's poem of self-esteem, "I Am Me," suggests that everyone has equal value and deserving of respect and acknowledgment. Satir created a Self-Esteem Maintenance Kit that includes five components.

(i) **Detective's Hat**—Curiosity to explore.

(ii) **Medallion of Yes and No**—Freedom to make our own choices without any obligation to do what others expect.

(iii) **Courage Stick or Wishing Wand**—The empowerment and freedom to move forward to our chosen direction.

(iv) **Golden Key**—To open the door to explore new options.

- (v) **Wisdom Box**—The connection with the inner self and the universe.

Iceberg Metaphor

The iceberg metaphor is a visual metaphor used to represent our internal process such as our experiences, actions, feelings, thoughts, and beliefs. Behaviour is the visible top level. Coping, feelings, feelings about feelings, perceptions and interpretations, expectations, yearnings and the self, also called “life force” are below the water line.

“Self,” “I am,” or the “life force,” is the base of the iceberg. It determines how we value and accept ourselves and connect to the world and ourselves. High self-esteem or self worth is not selfishness but being congruent that is express what we feel and want. Our yearnings are universal—to be loved, valued, accepted, and included. The realization of unmet expectations and letting go of the blaming and move on to achievable goals is vital. Perceptions are based on our beliefs and values, while our yearnings and expectations are based in present and past experiences. Feelings such as love, anger, fear, contempt, compassion, and jealousy are universal yet everyone is unique and are triggered by these feelings differently. “Feelings about our feelings” are the emotional reactions attached with our judgment of whether they are acceptable or not, based on what we have learned in our past experience. People might deny and suppress their feelings. Coping is the cognitive, behavioural, or emotional response or reaction to the situation we are in to defend or protect our self-esteem and ourselves. Being congruently responsive is to take the three factors of something about me, the other person, and about the context. Context involves the environmental background in which the communication takes place, the purpose of the communication, and the roles and relationships between the communicator and the receiver. Behaviour is the expression of the coping that is seen by others and is on the tip of the iceberg.

Communication Stances

Communication can connect and create intimacy between parents and children or separate and distance them. Healthy congruent communication is to consider and include “Self,” “Other,” and “Context” to express our true feelings, thoughts in words, and actions. When parents feel emotionally secure, they can communicate in a healthy and congruent way. With emotional security and high self-esteem, parents have the courage to address and share their fears and be real in the relationship. Parents might have the best intentions but be incongruent when communication is expressed through contradictory words and non-verbal language. It could be a result of their own difficulties or past experiences to protect themselves or survive. Satir developed four communication stances to externalize the inner process and feelings by examining body gestures. They are:

- (i) **The placating stance**—This is the stance that we choose to please others by all means and discount the self and put others and the context as the priority. As though you were kneeling down with one’s pleading hands extended out.
- (ii) **The blaming stance**—This is the stance that we choose to control, blame, criticize or judge the other person. This is the stance that only cares about the self and context and discounts the other person. The person is pointing a finger at the other person.
- (iii) **The super-reasonable stance**—This is the stance that we choose to diminish the emotional aspect and only focuses on the content or principle of the issues. The context and the content will be acknowledged but not the self and other. The body is uptight and the person does not look at the other person.

(iv) **The irrelevant stance**—This is the stance that we choose to distract from an anxious topic by interrupting or joking around. In this position, self, other, and context are all discounted. The person is moving around, is not focused, and makes no eye contact.

Family Map

Family map is an organized chart of the current family extending three generations. It helps the parents discover and connect unconscious aspects of their own family and themselves leading to changes in their present life. For example, one often avoids conflict and finds it hard to say no, may be due to the constant fighting of his or her parents in childhood. The map includes the names and ages of each family member, and three descriptions, as they perceived them in childhood. The relationships and emotional connection of each person to the other members is seen through the eyes of the parents, who are learning about their own family. The family-life chronology with its significant events in the family and society helps one to have a different perspective on how the significant family and societal events have impacted them. The parents could imagine and “make up” the information they do not know. Reflecting on how the wheel of influence has a strong impact on one’s life from birth to age 18 helps them to discover who they are, what resources are, and how to make the best choices of using them.

Family Rules

Both verbalized and non-verbalized family rules are present to keep the child safe. Each rule has its wisdom and is structured around expectations and values. Rigid rules contain words like “should”, “oughts”, “always” and “never” and do not permit choice. Punishment will be enforced if not accepted. Satir proposed flexible guidelines to promote safety, which include boundaries, choices and consequences in order to have a healthy family system.

Triads/ Trio

Father, mother, and child are the primary triadic relationship in the family to gain support, love and coping strategies. In the Chinese language, triad means gang, therefore, trio will be used for the Chinese parenting group instead. These same coping strategies learned in childhood may be used in our adult world at work with social relationships unconsciously. A healthy family is a triad or called trio where father, mother and child could communicate congruently and are closely connected with each other. In the parents' group training, the concepts of trio will be applied where groups of three participants will be formed to do exercises, share, to practice new tools and support each other.

Purpose of the Parenting Group

This is an experiential parenting group of Chinese immigrant parents with adolescents showing symptoms of depression with the goal is to help them learn from the past and transform the present by learning new communication tools. The hypothesis is that when parents have a deeper understanding of themselves and a better orientation of the host culture, they will be more willing to learn new communication tools from the Satir Model like temperature reading, coping stances, reframing, and change of language and others. Parents will be more flexible in adjusting their family rules. The children will benefit from their parents' new learning and change in parenting. Self-esteem will be enhanced, parent-child interaction will be improved, and the adolescents' symptoms of depression diminished.

Parents Group Stages

Understanding the characteristics and developmental stages of the group may help in facilitating a smooth and effective group process.

Pre-group Planning

To be prepared is half the victory. Miguel De Cervantes.

Deciding on the group type, the meeting place, the group size, and the target group before recruitment is very important. It is easier to co-sponsor with the School Board to get support and funding from the school to run the parent groups. Chinese parents are motivated to join school-based programs recommended by the teacher as they put education as priority. It is effective to recruit parents by person-to person contact through schools, community centres or places of worship. When promoting the service, it is better to emphasize the group is a psycho-educational group, a safe place to meet and learn practical ideas about connecting with their children. It is important to pre-screen the members to maintain a positive and therapeutic group dynamic. Set up an initial meeting or phone call to the prospective member to get a sense of their expectations, explain the format of the group and the group norms. The concepts of practicing new behaviours, learning by sharing and participating in a group need to be introduced. Parents will be asked to fully participate in the eight-week 90-minute parents group with a goal of increasing positive communication in their family. Parents are asked to commit to practice what they will learn in the group. The group is free of charge with light refreshments. Parents would be awarded a certificate of completion with full attendance. Both, parents and teens will be asked to self-report measures in the language of their choice before and after the parenting group, and attend an independent focus group after the eight weeks. The involvement and feedback from the teens help to understand the effectiveness of the group from their perspective and measure the changes of the symptoms of depression and adjustment.

Chinese parents prefer to join the psycho-educational groups in which less in-depth discussion of personal emotion and feelings is required. It is desirable to build in 10 to 15 minutes

psycho-educational pieces into each 90-minute session as a warm up activities and provide practical information. The Satir Model is a good fit for Chinese parents as the facilitators can instruct and use different tools to help parents share ideas. A group of nine to 12 will be good for the experiential activities, role-play, or dyad or trio discussion in a psycho-educational and process group. Chinese parents might feel more comfortable sharing personal struggles and practice new behaviour in small groups.

Beginning Stage

In the beginning, it is vital for the facilitators to be direct and ask the parents to share their motivations and goals in joining the group. It might be easier to use a dyad or trio as a start to warm up the parents by engaging them to share and talk on some common topics so that they do not feel alone in parenting. They are encouraged to share their resources and work together on their presenting problems and ways to reach their goals, thus gaining a sense of success, which becomes a positive momentum and builds to working on deeper issues in future. The facilitators will not focus unduly on past stories or misbehaviour of the adolescents. Rather, emphasis will be on the context and the process in which such incidents occurred. The facilitators connect to the parents with active listening and modeling positive acknowledgement and appreciation to their parents' efforts and strengths. Each session will begin with meditation and Temperature Reading. Temperature reading is a good check in tool and allows the parents to show appreciation, listen to complaints with recommendations for change, share new information, and to be aware of the hope and wishes within the group. The therapist may need to take advantage of the "expert and /or the teacher" role and use a sense of humour to encourage the parents to try a new pattern of learning by participating in activities like meditation, the iceberg metaphor, role play of sculpture, reframing and the change of language. Homework assignments will be given at the end of each session. It provides opportunities

for parents to gain insights and practice new skills with their children and facilitate change between sessions.

Middle Stage

After building up a sense of safety and intimacy, the facilitators may sit back and allow space for the members to work on the deeper issues. Family map and iceberg are used to explore the inner self, increase self-awareness and explore the negative impact of the parents' experience. The major task at this stage will be working on the five As on the cycle of change that is awareness, which are acknowledgement, appreciation, acceptance, and action. The congruence of the communication pattern between the parent-child relationships will be explored. The basic four incongruent stress coping stances namely, placating, blaming, irrelevance, and super-rational will be introduced. A trio could be formed, with one participant as the observer and the other two acting on an incongruent stance and then switch roles and share their experience and feelings, what had happened and where they recognized the internal messages. Homework assignments for each session focusing on the awareness of internal changes like their feelings, expectations, perception, yearnings, and how these interact with each other will be given for the parents to put into action and practice in real life with their family. Practicing practical skills in showing appreciation and sharing feelings among family members are good homework assignments for Chinese parents. The focus of the internal change of the parents will give insight to connect them with their own life energy and resources to face the parenting challenge.

Ending Stage

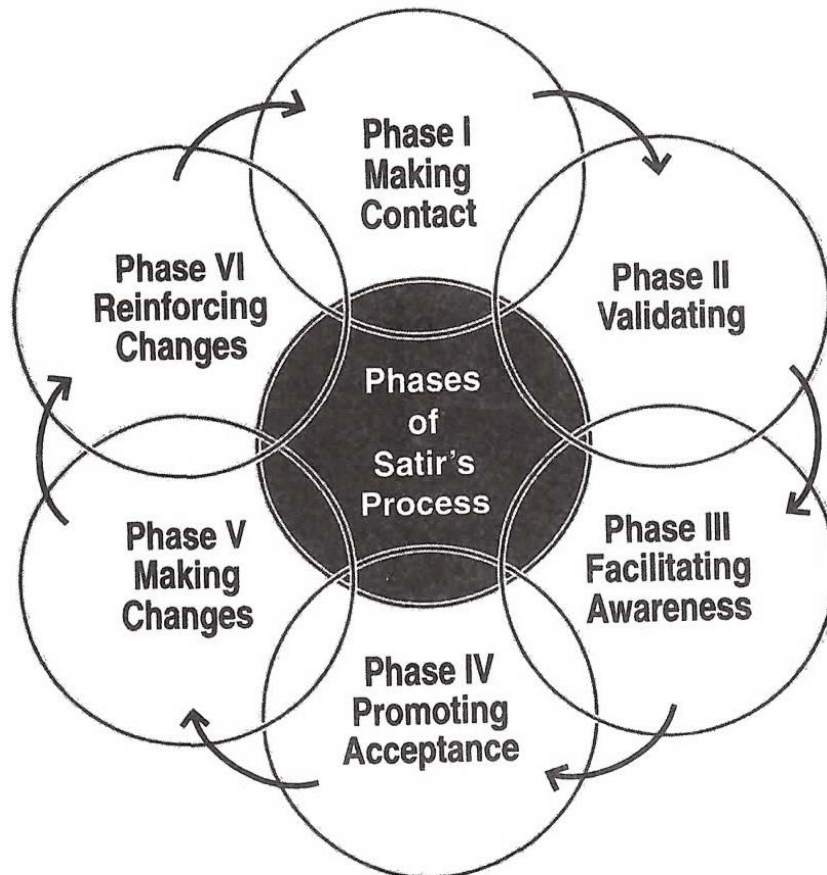
Parenting is a never-ending learning journey. Individual change and growth throughout the group process fosters participants' sense of belonging to the group. The facilitators might need to let go of the group by validating the process and the growth experience. The facilitators can prepare the

parents for the end of the sessions by encouraging them to organize a potluck party to celebrate. Leadership might emerge among the participants for the establishment of the self-help support group or developing a network for support if they are ready, so as to reinforce the changes.

The Process For Transformation And Learning Practical Skills

Satir believes that everyone is unique with common humanness. Satir focuses on the process and encourages therapists or facilitators to use her teachings as they see fit and adjust to help the transformation process. The following diagram is created by Loeschen (2001) to show Satir's overall process for change.

Satir's overall process for change:



With the enhancement of self-esteem, self-growth will be on the way. The first step toward change is the awareness and acceptance of one's self and others in the healing process. The six phases and the skills created by Loesch (2002) are detailed in her book, *The Satir Process: Practical Skills for Therapists*. Brief notes of the phases and skills are as follows for quick reference. These skills can be used as needed in some or all phases of the group.

- **Phase I: Making Contact**

The skills include reaching out, attending, mirroring, and observing. These skills are for initiating contact by reaching out to the participants with touch, the proper use of the proximity of space, special attention given to each person, watching out and reflecting body cues through the use of facial expression, voice, touch and the belief in the value of each human being.

- **Phase II: Validating**

Appreciating, reassuring, affirming, individualizing, engendering hope, reflecting, clarifying and translating to create a base of trust through validation.

- **Phase III: Creating Awareness**

Mapping the family history, weaving back and forth between the past and the present, educating, circular questioning, shifting from content to process, identifying dysfunctional process, sculpting the body postures to represent their relationship and exploring their own iceberg.

- **Phase IV: Promoting Acceptance**

Normalizing feelings, shifting the focus from external to the internal by personalizing, contracting, bridging, and reframing in order to gain acceptance of self and others.

- **Phase V: Making Changes**

Punctuating to stop dysfunctional process, modeling, guiding, challenging, helping people to speak more specifically, breaking the dysfunctional family rules, activating dialogs, defusing blaming and connecting people with more realistic expectations by differentiating.

- **Phase VI: Reinforcing the Changes**

Reinforcing the positive changes, anchoring and using imagery to continue their changes in the future.

Brief Session Content Outline

Session One: Sharing Your Unique Journey

Participants: Parents

Duration: 90 minutes

Intended Goals:

- Establish a positive, open, and safe therapeutic group environment.
- Knowing each other and the facilitator.
- Sharing expectations and establishing group norms.
- Learn and practice meditation exercise.
- Learn the concept of temperature reading and practice giving appreciation and

accepting feedback.

• **Materials:**

- Reusable name tags.
- Markers.
- A big thermometer picture on cardboard.
- I-pod with soft music.
- Flip chart Stand with papers.
- Attendance sheets, Cartoon: 18 hours a Day (Resource 1.1), Meditation – Ready for

Learning (Resource 1.2), thermometer (Resource 1.3), Temperature Reading (Resource 1.4)

Preparation:

- Book a room that is large enough with comfortable chairs for the parents to sit in circles and for small groups sharing.

- Send confirmation about the date, time and location of the parents group.
- Refreshment: tea, coffee, and fruit, Chinese and North American snacks.
- Put on the soft background music to welcome the parents.
- Prepare PowerPoint to show the cartoon to recognizing the hard work of the mothers

as they spend 18 hours a day cooking in the kitchen. (Resource 1:1)

Suggested Activities:

1. Introductions and Welcome.

The facilitator puts on the cartoon (Resource 1.1) with soft music as background while welcoming the parents. The facilitator can restate this is an experiential group that requires active participation and parents can choose what they feel comfortable to share and make changes.

2. Getting to Know Each Other.

In a large circle, have them introduce themselves and share with the group the meaning of their name. Names are important in Chinese culture. There is a saying in Chinese that holds the message “choosing the wrong name might change one’s fate.” This exercise helps participants become aware of what expectations their own parents had on them and their perceptions and interpretations of their own names. If the group is being held at a school, some parents may even introduce themselves as the mother / father of such and such, instead of introducing themselves by their own name. This activity helps the parents to be aware of their “Selves.” They are unique individuals and not just “roles” they are expected to play.

3. Meditation.

Introduce the concept and purpose of meditation to self-regulate the mind and the emotional state and help ease any anxiety before starting. The facilitators could introduce meditation as the

Chinese Buddhist monks use it for mind training—promoting physical and emotional health. Facilitators could refer to the meditation exercise *Ready for Learning* (Satir, 1990) (Resource 1.2)

3. Group Expectations And Norms.

Have parents identify and write down the group's expectations to increase their sense of ownership. It is important to include the following: be respectful, listen actively, one person speaks at a time, confidentiality, full attendance, and punctuality. Confidentiality means that parents can share their own thoughts and struggles with others, but sharing what other parents say needs permission. This helps the parents have peace of mind that their family issues will not be shared in the community.

4. Who Am I?

Have the parents walk around and choose two other parents to form a trio. Give them 10 minutes to introduce themselves and choose three positive and negative adjectives to describe themselves and share what they would like to change by joining the parents' group. Then share with the large group one thing that impresses them in the small group discussion. Using adjectives to describe their feelings in the process as the theme of the debriefing exercise. This is an opportunity for the parents to experience who they are without describing their roles and to have a chance to validate their strengths and weaknesses. The focus of the debriefing is on their emotions and not the content. This is a good time to explain that the purpose of the experiential group is to provide a process context for the parents to work together and gain insight in parenting instead of fixing individual family issues.

5. Temperature Reading.

To introduce the concept of "Temperature Reading" (Resource 1.3), the facilitators use the metaphor of "temperature" and ask parents to use the cardboard thermometer to share with the

larger group about their levels of excitement, from 0 to 100 degrees as a warm up exercise. The facilitators model the appreciation part by giving recognition to the parents for their participation and for sharing (Resource 1.4.) For example, the facilitators could share “I appreciate Mrs. X showing up early to set up the table and chairs.” Using the pronoun “I” and direct the message to the specific person is encouraging. Since, it is the first group session using Temperature Reading, special attention on appreciation and excitements will be the central focus. After that, start focusing on learning constructive ways to complain with recommendations, expressing worries and concerns, sharing new information, hope, and wishes. The facilitator also models accepting and acknowledging feedback in a non-defensive way.

6. Homework Assignment.

Show appreciation for their children and spouses daily and observe their reaction.

7. Closure and Appreciations.

Asked the parents to end the session by completing these sentences:

- I appreciate...
- What I will practice/do differently...

Request parents to take a turn to prepare healthy refreshments, set up and clean up the room for each session in order to enhance their participation and leadership.

Discussion

This is the beginning of the group. The main task is to build an atmosphere of safety and trust among the parents and the facilitator. It is culturally appropriate for the facilitator to adapt a more directive approach at the beginning like giving direct instructions to the participants. Many Chinese parents like to wait and see and need encouragement or a push to participate in activities in

a larger group. ‘Jiao Chou bu ke wai yang’ (domestic shame should not be shared with outsiders, 家醜不出外揚) is an old Chinese saying that keeps many Chinese parents uneasy over disclosing their family struggles in a group setting so as not to lose “face” or bring disgrace to their family members. For those reason, it is helpful to designate time for ice-breaking exercises to make parents feel at ease. Satir often used a sense of humour in her sessions. The facilitator could start each session by showing a humorous and relevant cartoon. This helps the parents feel safer and is an alternative to have them shares their own stories before they are ready.

It’s important to brainstorm group norms together and encourage full participation in all group activities. This is an experiential process group—not a venue for judgment or fixing superficial, daily family problems. Everyone is unique and they can choose what they would like to change and the ways to change it. The task of the facilitator is to demonstrate respect for each parent’s right to share, remain silent, to agree, or disagree. The role of the facilitator in the initial sessions requires the demonstration of proper boundaries set by starting the session right on time, monitoring the group’s progress and keeping those parents who go off topic focus or too much on the details instead of the pattern of the problem back on the right tract. It is vital to assure the parents that they have been doing the best they can for their children.

Throughout the process, using smaller groups like a “trio” helps the parents feel more comfortable and connected, allowing them to share personal information. The facilitators could shift from storytelling and to focusing on their coping strategies and strengths. Once the parents feel comfortable, they will easily tune into the activities and share deeply. A positive atmosphere with educational elements helps to ease the stigma of joining a therapeutic group. Chinese parents love practical tips from experts. Thus, the psycho-educational part of Temperature Reading led by the facilitator is great way to pass information to the parents. Handouts about the Temperature Reading

and homework assignment on appreciation give parents some concrete tips to bring home and put into practice. Food is an important part and a language of love in Chinese culture. Providing light refreshments in the form of Chinese and North American snacks gives another opportunity for the parents to try and share different food during the break.

Resources:

1.1 18 Hours of House Chores A Day

十八小時的辛勞

愛莎



Source: Law & Chao, 1991

1.2 Meditation—Ready for Learning (Chinese Version, Appendix 1)

Be in touch with your breathing. Adjust your body so it feels comfortable. Prepare yourself. Ask the part of yourself that takes in information and new experiences to allow you to be relaxed and open. Remember, as you hear and see, to let things come in. Taste them and allow them to be swallowed when your inside says they fit.

At this moment, could you allow yourself to be aware that there is so much about a human being, and about human beings together on this planet in the universe, from which we can learn?

We can learn what we need in abundance, and to be happy, productive, respected human beings. That we may not be fully there does not mean we don't have the ability, only that we haven't found it and learned how to use it yet. Everyone has this human potential.

Give a message of love to your left-brain. Make it a strong message of love, because your left hemisphere doesn't know yet that your right hemisphere will help you in your learning.

Allow yourself now, with your eyes open, to feel your body—that gorgeous temple, that magnificent miracle. Ease into your seat in a balanced way, making sure both feet are on the floor. If there are any little tight places as you take in your breath, send the breath through your body. Stop to smile when you find a tight place and let the tension leave on an outgoing breath.

Notice that, whether you are aware of it or not, your breath is coming and going. As you sit there, give your breath an inspiring colour. This colour could then move to all parts of your body, filling it. Smiling as it goes in, this colour fills and nurtures you.

Let yourself come in touch with your breathing, and feel your self-nurturing through your breath...

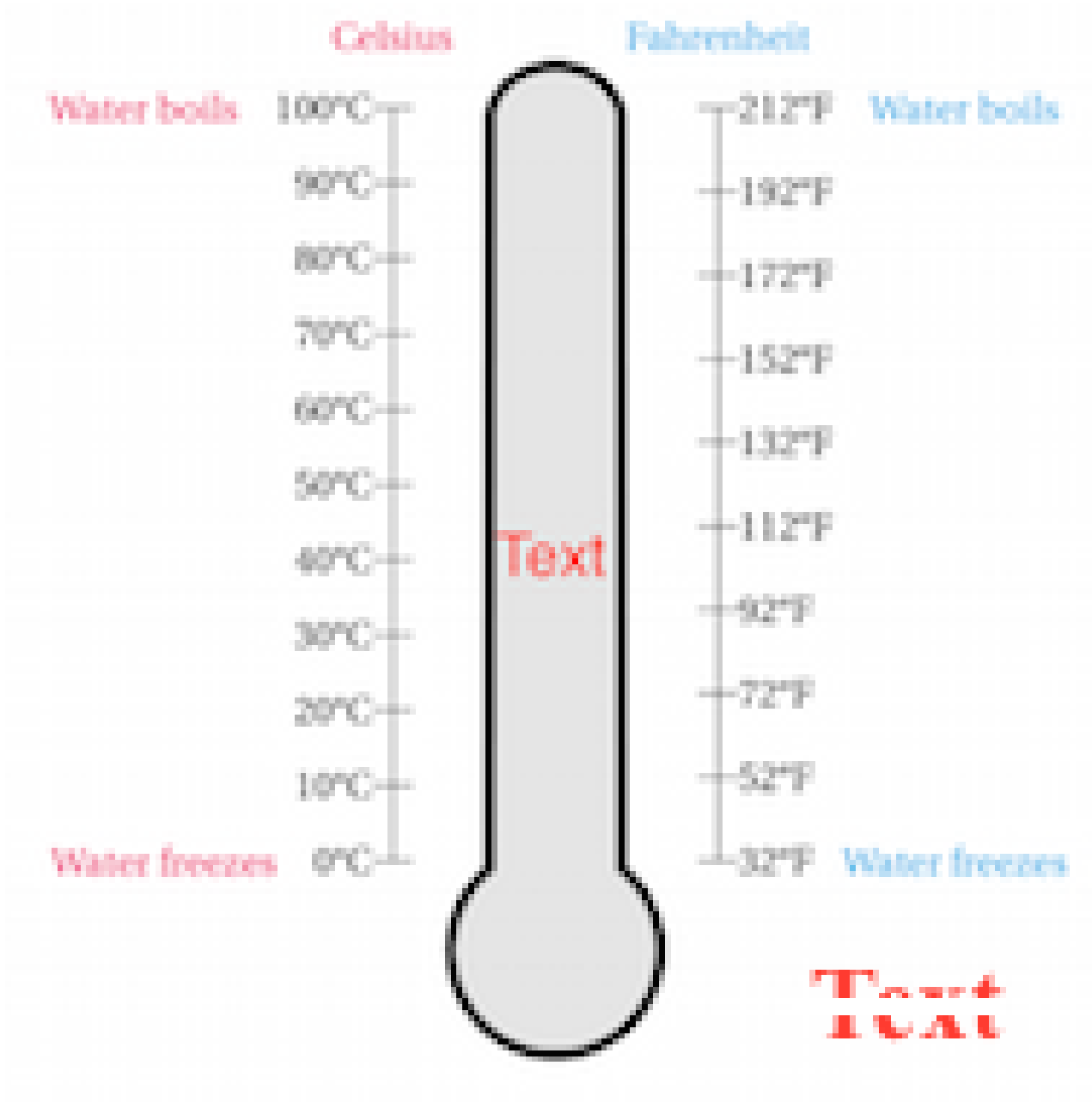
Now go to that place deep inside yourself and give yourself a message of appreciation. Maybe now you can give yourself permission to let go of all those things you have carried around

that are no longer of use. Bid them a fond farewell. Let them go, and be in touch with things you have that fit you well right now. Give yourself permission to add that which you need.

With your message of appreciation to yourself, you can now be ready for whatever you are going to learn today.

Source: (Satir V., Mediation and Inspiration – 沉思與靈感, 1990)

1.3 Thermometer



1.4 Temperature Reading Handout

“Negative things don’t have to be handled negatively... To transform a complaint is an opportunity to learn. The challenge is how to give feedback so it comes as a gift rather as criticism.”

–Virginia Satir

天氣報告

負面的事情不一定要用負面方法去解決...將投訴轉化為一個學習機會...挑戰是如何將責備轉為正面的回應。 Virginia Satir

化敗筆為創意

欣賞 (Appreciation)

投訴與建議 (Complaints & Recommendations)

憂慮和關心 (Worries and Concerns)

希望及希冀 (Wishes and Hopes)

資訊 (Information)

Session Two: You and Your Teen**Participants:** Parents**Duration:** 90 minutes**Intended Goals:**

- Review and practice meditation and Temperature Reading.
- Share and learn about Chinese and Western styles of parenting.
- Learn the concept of the Personal Iceberg to explore inner thoughts, feelings, and

expectations while relating to teens.

- Learn and practice describing and expressing our feelings and emotions.

Materials:

- Reusable name tags.
- Markers.
- Big posters of Temperature Reading and Personal Iceberg.
- Feelings chart or cards.
- Flipchart stands with paper.
- Masking tape.
- Attendance sheets.
- Cartoon- Overprotective (Resource 2.1), Feeling Chart (Resource 2.2), Personal

Iceberg guiding meditation (Resources 2.5); Handouts of Chinese and Western Parenting (Resource 2.3), the icebergs (Resource 2.4).

Preparation:

- Confirm room booking.

- Check in with the parents who are responsible for preparing refreshments.
- Prepare soft meditation music to welcome the parents.
- Prepare Power Point to show the cartoon (Resources 2.1) that mother is a protector.
- Flip-chart papers for brainstorm activities.

Suggested Activities:

1. Welcome and Temperature Reading

A warm greeting with everyone and appreciate those parents who came early to set up and prepare the refreshments. Then the facilitator could start the temperature reading with a brief review on the concept. Some of the parents might share their homework assignment in this session. The facilitator could use the format of temperature reading to keep the content short and focus on the ways how the emotion express instead of the details of the situation. The facilitator could reinforce and model validating each other and accepting positive feedback without pushing away the compliment in a humble way. The emphasis of this session is how to complain with recommendations. For example, if the parents complain the number of group sessions is too short. The facilitator could model saying “ I know there is a lot to cover in eight sessions, so I would like all of you to show up on time.”

2. Favourite Festivals.

In trio, ask the parents to share their two favourite festivals they liked most—either in their childhood or now. Festivals can be from their cultural background or the host culture. Questions like what does that festival mean to them? Do they have special memories? This process might help them reflect and connect what their own beliefs, expectations, perceptions and what they treasure about their family of origin in celebrating that particular festival. Chinese New Year might mean to

some parents that it is time for family reunion, good food, new clothes and visiting relatives. Some parents might feel there are too many family rules and expectations in celebrating the New Year. It is a financial burden to give out lucky money; too many visits or the kids are not following the traditional celebrations and that can lead to intergenerational tension and conflict. The debriefing process in a large group can use the concept of the personal iceberg to explore one's inner personal thoughts, feelings and expectations through this activity relating to their teen. The Feelings wheel may help the parents to verbalize their feelings.

3. Chinese and Western Styles of Parenting.

Ask each trio to brainstorm for five minutes about the differences between the Western and Chinese styles of parenting. Each trio writes down the main ideas on the flip chart and posts on the wall. Then each parent checks the ideas that worked for them. The process helps the parents to see their own parenting style. A brief discussion about how the parents could add the new inspiration of both styles in connecting to their own teens.

4. Iceberg Metaphor and meditation.

A brief introduction of the concept of iceberg metaphor will be introduced with example related to the challenge in relating to their teens. More case scenario and discussion will be introduced in the next session. Use iceberg mediation to wrap up the session.

5. Homework Assignment

Practice Temperature Reading with their children and spouse daily and focus on making complaints with recommendations when relating with their teens.

6. Closure and Appreciations.

Invite the parents to end the session by completing these sentences:

- The most impressive insights I gained today was...

- What worked for me today was...

Check if any parents would like to lead the Temperature Reading to provide opportunities for practicing the skills and enhancing their leadership.

Discussion

This is the second session of the group. Some parents might feel more at ease and be more willing to voice their opinion or feelings in the group. This is the time for the facilitators to identify some parents for role-playing or taking up more active and a leading role. Reinforcement involves verbal appreciation like “ Mrs. XX, I appreciate your sharing about your views on western-style of parenting” or non-verbal communication (e.g. nods, smile, eye contact). The Feelings Wheel is a good tool to help Chinese parents to verbalize their feelings, as they tend to be reserved. This is the session for self-reflection by using the iceberg metaphor. The use of the metaphor could save them face without directly talking about in detail about their personal belief, value, and family conflict.

The discussion of parenting style is a way to respect and upkeep their cultural traditions and allows space to take in the influences of the western-style of parenting. Many traditional Chinese parents involve themselves in everything in the child’s life and have a close interdependent relationship. The belief is that hard pressure motivates children to work harder and it is best to have the children know that their mothers are always there to provide support. On the contrary, Western parents are more open and tend to encourage more independence as a way to foster their children’s self-confidence and self-esteem. Is there a middle-path or “third culture” style of parenting for immigrant families in their new homeland?

Completing the Sentences in the wrap up exercise highlights what was learned and what specific skills or concepts did the parents take away from the session. This helps the facilitators

know if any follow up is necessary. Homework assignments continue to build on those acquired skills by practicing them at home.

Resources

2.1 Over-protective

堅毅的庇護

何志濂

Danger, Run



124/媽咪趣卜Book

Source: Law & Chao 1991

2.3 Discipline

中西文化对管教孩子差异

Differences Between Chinese and Western Styles of Parenting

Discipline Emphasis on parents, parents hold the authority

- 管**
- 重点在父母、权力在父母
 - 强迫性 Pressure
 - 干涉 Direct intervention



Teaching

- 教**
- 重点在孩子 Emphasis on kids
 - 诱导式 Guiding
 - 鼓励孩子自觉意识 Encouraging self-consciousness

传统中国文化

Traditional Chinese Culture

- ❖ 比较严格，父母至上
- ❖ 有家法，赏罚有明确规定
- ❖ Relatively strict, parents rank the highest
- ❖ Exercise firm family rules, clear rewarding and punishment system

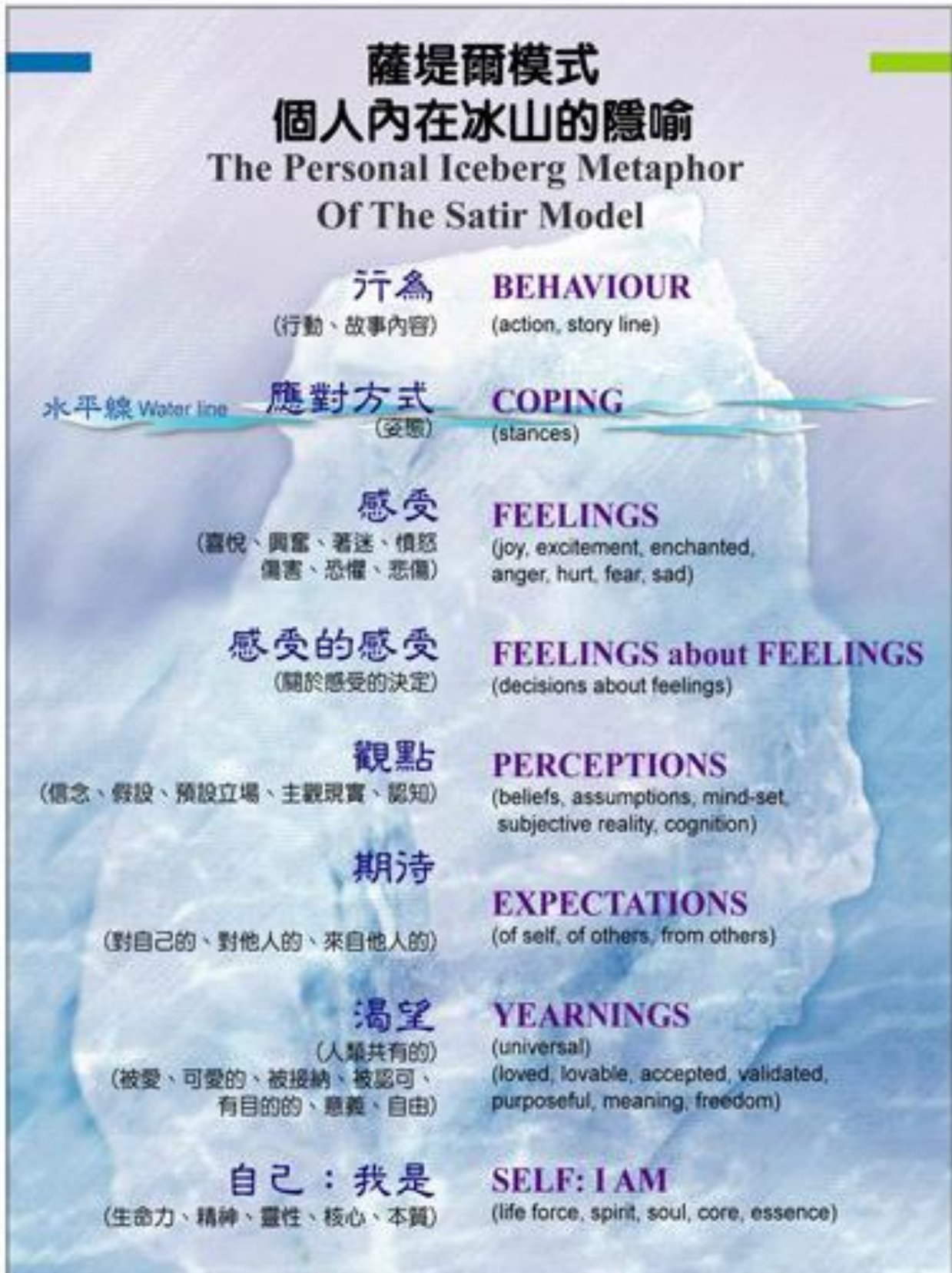


加拿大文化

Canadian Culture

- ❖ 互相尊重，讲求公道、自由及平等
- ❖ 提供自由选择空间
- ❖ 不能体罚、虐待孩子
- ❖ 以限制孩子某些自由或权利作为管教手法
- ❖ Focus on mutual respect, freedom, fairness
- ❖ Freedom to make own choice and equality
- ❖ No physical punishment or child abuse
- ❖ Discipline by taking away certain privileges from kids

2.4 Iceberg



2.5 Personal Iceberg Guiding Meditation (Sivak, 2014)

Adjust your body so it feels comfortable. Let your beautiful eyes close. Let your strong lungs take a deep breath. This is the time reserved specifically for you. There is nowhere you need to be.

There is nothing you need to do.

Soften your face muscles. With a smile let the tension leave on an outgoing breath.

Let the tension escape.

Listen to your breathing. Calm. Comfortable. Grounding.

Your breath has been with you since the moment you were born and will stay with you throughout your life. Connect with it as you would connect with an old friend.

Breath in ... Breath out... With the next exhale bring your attention to your body. Allow your body, your temple, eases into a seat in a balanced, dignified way. Feel your feet rooted to the floor.

Explore to see if there are any little tight places as you take the next breath; send the breath through your body to soften the tight, tense places.

With each exhale let the tension escape.

Breathe in ... Breath out... Feeling more and more relaxed. Feeling more and more in your body.

Grounded. Relaxed. You are here in your body. Welcome.

I would like you now to put an imaginary movie screen in front of you.

On this screen I would like you to project your life and yourself as you are now in this moment.

Take a deep breath and bring into your mind your current life situation. What are the challenges you are facing? What barriers do you encounter? What strengths do you possess? Who are you allying? Who is your support?

Who are you? Which labels do you carry? Which roles do you play? What are the descriptions of yourself that fit and feel comfortable? Which labels would you like to change?

Another deep breath and a long exhale. Now check, what are you doing in your life? What are you doing right? What behaviours create problems in your life? What patterns of your behaviour would you like to change? Which patterns are you ready to change?

What are you feeling? What are you feeling in this very moment? Is this a familiar feeling? Do you feel like this often? How do you know you feel this way? Where is it present in your body? How does this feeling feel in your body? Stay with this feeling for a while.

Take another deep breath and on an exhale check your reaction to this feeling. Is it a positive or a negative one? Stay with this feeling for a few moments.

Take another deep breath and notice: where does your mind wander? What are you thinking about? Where does your mind go? Does it wander into the future or does it go into the past? Is it judging or evaluating something or someone? Just notice where it goes.

Deep breathe. Long exhale. Bring into your attention your expectations of yourself? What do you tell yourself you should do? How are you being hard on yourself? Which expectations of yourself are you fulfilling? Which expectations for yourself you are struggling to meet? Now check what other, important people in your life are expecting from you? What are you expecting of these important people in your life?

Take a deep breath and with the next exhale get in touch with who you are. Who are you? Which labels do you carry? Which roles do you play? What are the descriptions of yourself that fit and feel comfortable? Which labels would you would like to change?

Another deep breathe. Now go deeper into yourself and quietly ask yourself: what do you want in your life? What do you dream of? What would you like to welcome to your life. What are you ready to say goodbye to? Deep breathe. Long exhale. Ask yourself: what gives you energy, joy, and sense of satisfaction, mastery, and achievement? What brings you strength, happiness, joy?

With the next exhale tune in to your body. What has been happening as you've had this experience?

With the next exhale bring your attention to your breath. When you are ready open your eyes and come back to the room. (If it's a group) Greet each other with a glance or a smile.

Welcome back.

Session Three: Challenging Moments with Your Teen**Participants:** Parents**Duration:** 90 minutes**Intended Goals:**

- Review and practice meditation and temperature reading.
- Review the concept of the personal iceberg and apply it to those real-life challenging moments with their teens amongst the group members.
- Learn and practice how to connect with the teen using reflective listening skills to detect feelings and emotions.

Materials:

- Reusable name tags.
- Markers.
- Big posters of a Temperature Reading chart and Personal Iceberg.
- Two big cardboard icebergs charts and Feelings wheel.
- Masking tape.
- Flipchart stand with paper.
- Attendance sheets, cartoon-reactive communication (Resource 3.1), meditations-creating balance (Resource 3.2), sample of process questions (Resource 3.4); Handout: scenario (Resource 3.3), reflective dialogue (Resource 3.5)
- Handout of the case scenario.

Preparation:

- Confirm room booking.

- Check in with the parents who are responsible for preparing refreshments and

Temperature Reading.

- Prepare soft background music to welcome the parents.
- Prepare PowerPoint to show the cartoon- reactive communication (Resource 3.1).
- Tape the big iceberg cardboard on the floor.
- Prepare community resources brochures for immigrant parents.

Suggested Activities:

1. Welcome.

A warm greeting for everyone and appreciate those parents who helped to setting up refreshments preparations and lead the Temperature Reading activity.

2. Meditation—Balance (Resource 3.2)

The facilitator could show the cartoon on the PowerPoint and start the meditation.

3. Role Play and Case Scenario.

Further discussion on the concept of the iceberg metaphor with a handout will be given before the activities. The facilitator will ask two parents to volunteer to do a role-play about a story between an immigrant mother and her teen daughter (Resource 3.3).

After the role-play, the facilitator will read the script of the role-play again. All parents will stand on the level of the iceberg cardboard when they hear the dialogue. For example, when the mom said, “ My daughter is no longer keeping her heritage culture. She only wears those tight tank tops and shorts, listen to Western pop music and wants to only speak English. I am disappointed and feel like I am failing as a parent.” When the teen daughter said, “ My mom always calls me Ling Ling in front of my friends and asks me to eat all the time. I feel embarrassed and I like to keep fit

and not eat greasy food.” The parents then divide into two groups to play the roles of the mother and the daughter’s icebergs respectively. The group for the mother’s iceberg could stand on the level of feelings about feelings and expectations respectively after the mother sharing, “ I feel sad when I feel disappointed with my daughter’s response,” and “ I want Ling Ling to change and respect me as a mother. This walking to different levels of the iceberg helps the parents to visualize the levels underneath the behaviour. It helps the parents to recognize the struggle beneath the feelings, feeling’s feelings, perception, expectation, and yearnings underneath the behaviour. It also helps the parents to understand their own iceberg in the acculturation process. The facilitator could use some process questions (Resource 3.4) directed at various parts of the iceberg to help the parents to gain insights and move toward the positive directional goal for change.

4. Personal Journey and Feelings Sharing.

Request the parent to use the iceberg concepts to share their own experience in a trio. Each trio will be given the Feeling Wheels (Resource 2.2) to help them share their feelings and feelings about their feelings in their personal journeys. This provides parents a space to experience to share their personal struggle with words at their own pace in a small group setting. This helps the parents to practice their expression of emotions.

5. Reflective and Listening Skills.

An explanation and illustration about reflective listening will be given first. Reflective listening is to look underneath the behaviour, the tip of iceberg, then paraphrase and summarize what one hears. This helps one to step back and calm down before reacting with intense emotion. This helps to connect with the teens underlying emotions without asking “why” that inevitably leads to arguments.

Ask the parents to create three dialogues from the script or their real life using reflective listening skills to connect with their teens (Resource 3.5). This is a practical exercise for the parents to participate in healthy communication at the most challenging moment.

5. Temperature Reading.

The facilitator could give a brief review on the format of the Temperature Reading and then let the parent leads the exercise. The facilitator could reinforce and model for the parents on “Complaint with Recommendations.” The emphasis of this session is “New Information.” For example, the facilitator could model saying “I put out some of the community resources about parenting with teens on the side table. Everyone is welcome to bring resources or books to share with other parents.” This is to model and encourage parents to share resources and support each other.

6. Homework Assignment.

Try to find a way to share and understand the mutual-expectation between the parents and their teens.

7. Closure and Appreciations

Ask the parents to end the session with two ‘feeling’ words. This is to reinforce the parents to express their emotions verbally.

Discussion

In this stage of the group, active participation like role-playing and personal sharing could be used, as the parents are getting to know each other more. The facilitators could invite those who are more introverted to share first. This encourages the quiet ones to have a voice in the group. The use of metaphor in the group process helps the parents feel safe and less threatened in exploring and expressing their concerns in role-plays and discussions. The parents might feel more comfortable if

the facilitators provide a story with something that they could identify with and relate to for role-play and discussion purposes, e.g., the Ling Ling story. The facilitators could use a humorous verbal metaphor to ease nervousness. The parents might gain awareness and learn new coping strategies from the story. For instance, the facilitators could share the story of the Mother of Mencius, a famous scholar from Chinese history, on how she had moved homes for Mencius three times in his childhood in order to raise him in a better neighbourhood to be more positively influenced by the better behaved and educated peers. This story not only recognizes the immigration experience of the parents moving to a new place for good education—it also gives the parents hope of a brighter future for their teens.

Inner feelings and the concept of ‘Self’ is not familiar to Chinese. The giant iceberg on the cardboard helps the parents visualize the complex, multi-layers of emotions. The Feelings Wheel helps them express their emotions verbally. The awareness and acceptance of feelings is the first step to enable to make choices for change. Perceptions are greatly based on beliefs and past experiences. A shift in our perceptions might melt through the layers and allow feelings to change expectations and take our sense of Self to a new directions and hopefully seeing life differently.

The power of verbal metaphors, role-plays, discussions in trio, and the walking on the icebergs helps the parents with different learning styles like auditory, visual and kinaesthetic to conceptualize the new learning tools and do the self-reflection in a group setting. The facilitators could share with the parents that knowing and using different learning styles to engage their teens may offer different results.

Resources:

3.1 Reactive Communication

炮仗劈劈啪

曹綺麗

Firecrackers Go Off



3.2 Meditation: Creating Balance

Find a comfortable place to sit where your body is completely supported. And let your beautiful eyes gently close, taking a few deep breaths. At this moment, give yourself special permission to become aware of your breathing. Take it in, allow the breath in, and allow the oxygen in that our body needs. Now, allow your thoughts to gently come in and out of your mind.

Once your mind has settled down a bit, ask yourself, how I can be more balanced?

Take note each time you ask this question and what thoughts come into your mind first.

Then observe these thoughts without judgment and then allow them to drift away, relax your mind and body by noticing your breath coming in and flowing out.

Once you are satisfied with the information you have received on how your life could be more balanced, quiet your mind again.

Bring your attention to the need for more balance. You are going to bring the energy of balance into your spirit. This will help your subconscious mind to awaken when you are acting in an unbalanced way.

Image yourself balancing on a tree branch high up in the air, see yourself balancing there with your arms outstretched, feel a slight breeze, hear the leaves of the tree flutter and dance around you. Smell the fresh air.

Feel your feet firmly grounded to the tree branch, once you feel this grounding imagine you are lifting one of your legs up into the air behind you, you are balancing on one leg and your arms are still stretched out on the sides of your body as if you are flying. Feel how centred, grounded, and strong that leg is.

Feel how balanced you are.

You can still feel the winds slightly blowing all around you and you feel completely connected to this tree branch like you are a part of this tree and your balance to completely still.

Once you are done bring your leg back down to the tree branch allow your arms to come back down to your sides.

Imagine bringing your hands to heart centre and feeling the energy of balance running through your whole body from your firmly grounded feet on the tree branch to the top of your head.

Now imagine climbing down from the tree and once you are on the ground thank the universal oneness or your higher self for this experience.

Then gently come back into your mind and body by taking note of your breath—feel your breath coming in and out again. When you are ready, move back to this room, notice the chair, your body, your beautiful Self, your body relaxed, and once you feel like it, slowly open your beautiful eyes, move your arms and legs, say hi to your peers.

Namaste

Source: <http://meditatetoday.org/2012/11/guided-meditation-script-letting-go-of-struggle/>

3.3 Scenario:

When Wai Chen emigrated from China to Vancouver three years ago, she gave up her career and hoped to provide a good, Western education for her 14-year-old daughter, Donna Ling Chen.

One day, Donna came home with her boyfriend; they throw themselves onto the sofa and start playing video games. Donna ignores her mom's demands. Wai started to nag Ling Ling to put her backpack in her room, get her shoes off the sofa, greet grandma, and eat her noodles. According to Wai, Ling Ling had become "really Canadian, " wearing tight tank tops and shorts, listening to Western pop music, speaking English, and calling herself Donna. She does not respect her elders, as shown by her not greeting her grandparents and parents when she comes home. Ling Ling is no longer interested in Chinese food and many other Chinese traditions she used to like celebrating the Chinese New Year. Wai is disappointed and feels overwhelmed. She feels she has lost her parental authority and she feels like she is failing as a parent.

On the contrary, Donna feels ashamed and embarrassed that her mother called her Ling Ling in front of her friends. She prefers to have a sandwich for lunch instead of hot soup and rice. It is awkward to abandon her friends and attend the traditional celebrations with her parents. She said it is common among her peers to wear tank tops and shorts and hang out with boys. It is not fair for her to have to come home immediately after school to eat and do homework as there is not much homework to do anyway. Her peers always hang out without their parents and their parents are more relaxed on academic standards.

3.4 Sample of Process Questions

- How do you deal with the cost of the conflict?
- I just wonder how your nagging helps, what is underneath it?
- How did your dad react to it?
- I wonder how you deal with hurt- when you get hurt?
- When you feel angry, what happens inside of you?
- What were the tears for??
- Are you going to love yourself regardless of what happens? Will you stop abandoning yourself?
- Can you tell me how you can be happier?
- Now that you have decided to take care of you, how are you going to have fun?
- We know about your commitment to yourself. Are you accepting and appreciating your commitments? What do you need to do differently?
- What have you done with the expectations they used to have?
- How much of that real you are in that pattern?
- What are the alternatives?
- What kind of parent are you?
- What part of you is holding you back?
- What strength did you use to manage?
- When mom was cold, what was that like for you?
- What would that be like, to have hope?

Source: DR. John Banmen, 2005

3.5 Reflective Dialogue:

- I am not hungry, can you leave us alone?" Donna said.
- "What's wrong with wearing a tank top and shorts? All the girls at my school wear these clothes." Donna was furious.
- "I hate it when people called me Ling Ling." Donna said.

Session Four: You and your Family Roots**Participants:** Parents**Duration:** 90 minutes**Intended Goals:**

- Trace the family map, family rules and connection of the family origin.
- Self-reflection and reconnection with your teens through the transformation of family

rules to guidelines.

Materials:

- Reusable name tags.
- Markers.
- Blank flip-chart papers.
- Attendance sheets.
- Masking Tape.
- Handout: Sample of family map (Resource 4.2); cartoon-all moms react the same (Resource 4.1), meditation-you have made it (Resource 4.3), say one thing but do another (Resource 4.4)

Preparation:

- Confirm room booking.
- Check in with the parents who are responsible for preparing refreshments and temperature reading.

- Prepare soft background music to welcome the parents.
- Prepare PowerPoint to show the cartoon—All mothers are the same (resource 4.1).

- Tape the sample of the Family Map on the wall.

Suggested Activities:

1. Welcome.

A warm greeting for everyone and appreciate those parents who help to set up, prepare the refreshments, lead the temperature reading activity and bring community resources related to parenting.

2. Meditation: You Have Made It (Resource 4.3)

3. Temperature Reading

The facilitator could sit back and let the parents lead the exercise. In this stage, the parents have gotten to know each other and the exercise. Sharing might be more in-depth and take a longer time. The focus could be on worries and concerns. This is one way to know where the parents are at and check out if they have anything that needed to be clarified and have action taken.

4. Say One Thing But Do Another (Resources 4.4)

The facilitator asks three parents to stand up and listen to the instructions carefully. At the beginning, the facilitator will say go one direction and the parents move the same direction. Later, the facilitator will change to say the other direction and the parents need to move to opposite direction. For instance, the facilitator says move to left, the parents need to move to the right. If the facilitator say move forward, the parents need to move backwards. After a few tries, the facilitator will give instructions faster and in different directions. The parents can share their experience, feelings, and insights from this activity.

5. Family Rules

Ask the parents to remember family rules from their childhood, write them down on the flip chart, and post it on a wall. Then, ask the parents to share in trio what rules they are still using with their teens. What are their thoughts about these family rules in the new homeland? Are the rules still applicable or do they inhibit growth of their teens? Are there any existing family rules that are different from their childhood? Any family rules they would like to preserve or change? This process helps the parents to be more aware of and recognize the dysfunctional family rules and increase their motivation to transform them to new guidelines instead of strict and rigid rules.

The parents could share in the whole group with some illustrations on how they can transform the rules that they would like to transform as guidelines. They could discuss and rewrite the rules and replace the words “not allowed” or “must” or “always” to “sometimes” with the word “choose” (Tougas, Kurek, & Labossiere, 2012). For example, the rule that “no one is allowed to talk back to their parents” could be change to “you can sometimes tell your parents about your thoughts.” Or “you can choose to tell your thoughts when your parents are relaxed and calm.”

6. Family Roots and Family Map

Show a picture with a big tree roots and introduce the concept of the family map. Ask if any parents would like to volunteer to be the “Star” and do their own two-generational family maps in front of the group. This short version includes the name of their parents and their siblings with names, ages of and three descriptions of each family member. Then use the different types of lines to show the relationship and connection with each person to the other members. The connection nature is distant, conflicting, or closely related. The star might be aware how family events and their family of origin impacts their personality and coping stances. This process helps the parents gain insight on how the family values, thoughts, emotions; attitudes pass on to the next generation and

how the family-of-origin is connected like a rhizome. The influence of collectivism in Chinese families is quite different from the influence of individualism in the western families.

7. Homework:

Let the parents choose to do their three-generations family map in trio or by themselves as homework assignment. If they do it in trio, the Star in the trio will share the information, while other member draws family map and the other asks further questions to help the star to connect the information.

8. Closures and Appreciations

Ask the parents to end the session by completing the sentences:

1. I appreciate my parents for giving me...
2. What I re-learned is.....

Discussion

In this middle stage of the group, the parents might feel safer about sharing personal information and be less anxious or defensive when challenged by the group to make changes. The main message of this session is “Parenting is not about the kids, it’s about Parents” (Runkel, 2007, p.9). The facilitator needs to be tactful and deliver the message in a way that allows the parents to save “face” by not putting the blame on them.

Many Chinese parents put their children first, and feel responsible for making their life happier. Parents do their best by doing what they have learnt as positive from their family-of-origin and replicate that to their next generation. Parents feel overstretched and underappreciated when they realize that their children have a mind of their own and want to make their own life choices. Western education emphasizes individualism and self-actualization rather than collectivism. Parents may feel that they have a hard time controlling their children and begin to feel frustrated of their

own in the new homeland. Children receiving education here learn the concept of individualization and self-actualization. Parents have a hard time controlling their youth, which may result in frustration. Parents' anxiety, as a result of their frustration, may negatively impact their children.

However, the parents actually could choose not to react to their children's behaviour. When the parents take a step back tracing their family root and making their family map, they might realize the powerful influence of their own parents on them. Parents then have the options to make different choices and take responsibility for their own emotions and actions. In turn, it will retain a position of influence with their children. The facilitators could use Satir's way to weave back and forth between the family history and current interactions to create a safe atmosphere that helps the parents become aware of the linkage and what could be learnt from the past and the present. For example, the parents could examine how their parents and grandparents views on education as compared to their own view on education.

The activities help the parents to focus on themselves, and their own experience, what they have learnt and as a result, what they are passing on to their present families from their families of origin. It is easier for their children to be respectful to their parents, if the latter do model what they expect of their children, who would see their parents' congruence. The transformation of the family rules to guidance from the top in the hierarchical collective culture, will give the children a greater sense of being, respect and the freedom to make choices, resulting in the improvement of parent-child communication and relationship.

The demonstration of the family map in front of whole group provides opportunities for the parents to learn by observation. The facilitators model how to ask questions to help the Star link the impact of the family history to the present throughout the process. This helps parents to stay grounded and gain insight. The book *Scream Free Parenting* requires parents to model self-

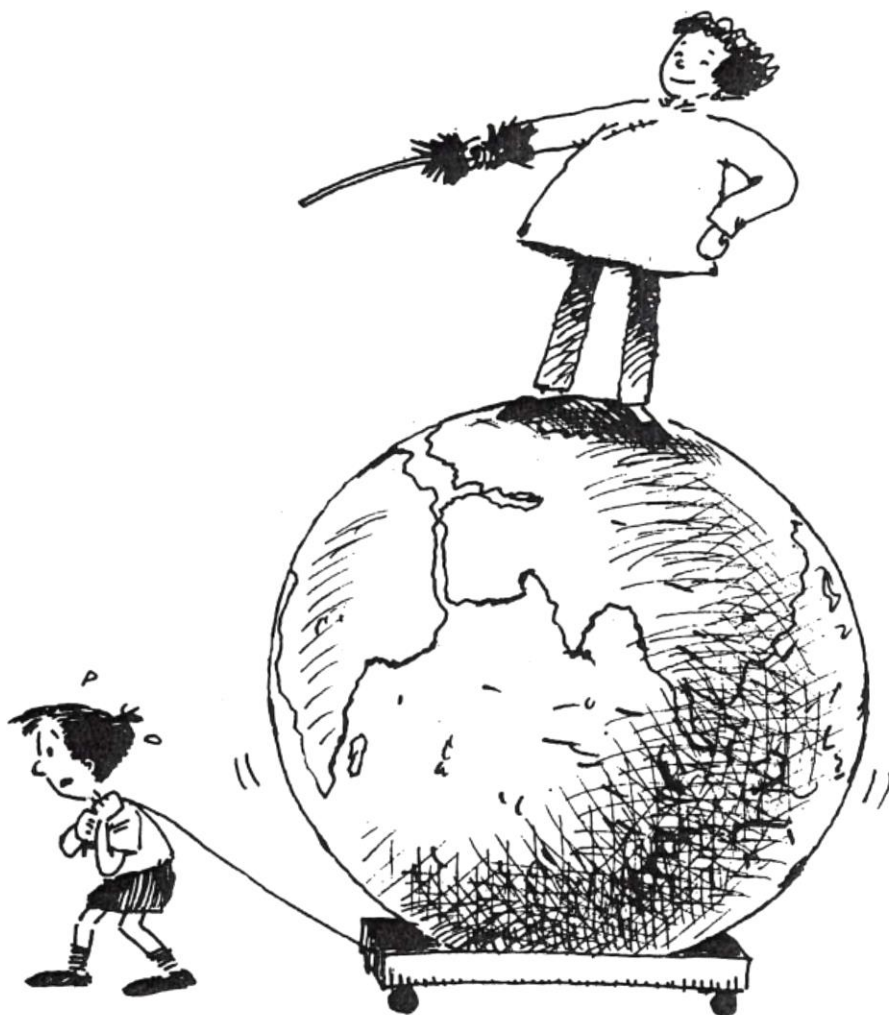
awareness, self-direction and taking personal responsibility for their actions to their children (Runkel, 2007). In the process, the parents have to be calm, in charge and be responsible to their children and create a space for the children to experiment with their way of handling things with guidance. This helps to reduce the hierarchic distance, creating a connection and a better relationship between the parents and the children.

Resources

4.1 All Moms React the Same

天下阿媽一樣黑

非比

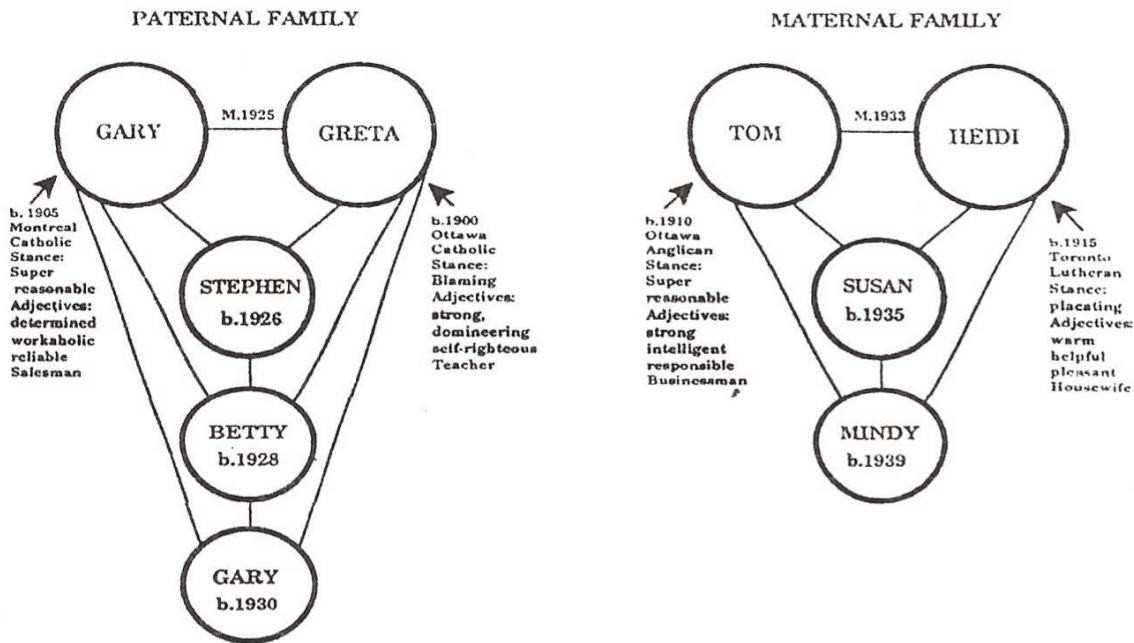


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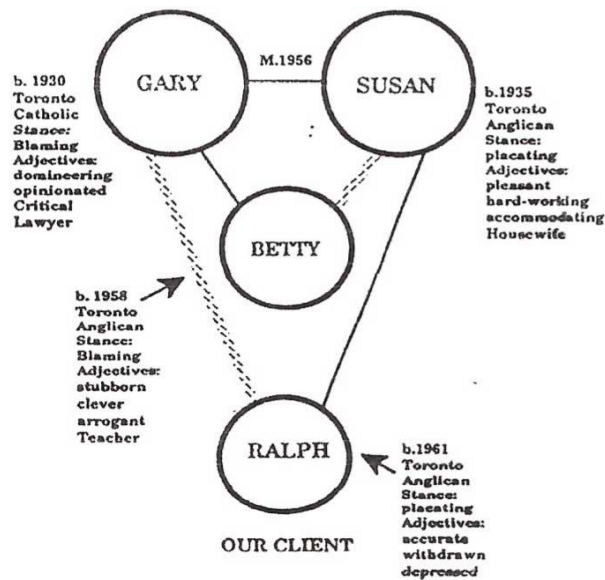
Source: Law & Chao 1991

4.2 Sample of Family Map

SATIR'S THREE GENERATIONAL FAMILY MAP



RALPH'S FAMILY OF ORIGIN



Source: (Banmen, Banmen Satir China Management Center, 2004)

4.3 Meditation: You have made it (Chinese version: Appendix II)

Let yourself become relaxed. Still feeling alert, become aware that, whatever your journey has been since you popped out of the womb, *you have made it*. When you are fully aware of that, you can begin to see evidence of it.

Begin now to notice some of the things you learned that might be very helpful to you, some of the things that may be in your way, and some of the things you need but haven't yet learned.

Let your hands come together. Recognize that we all come from the same life-force, equipped with the potential for helping ourselves and becoming fully evolved. We can all make connections with other people who enrich our lives and enrich theirs, while at the same time honouring our own realities. Using our resources, we deal with whatever comes our way.

Feel the life force that floats...

Let yourself become aware that you are a decision-maker. *You are the one who acts* on the resources you have—your experiences, your hopes, your wishes, your bugs, your worries, your warm fuzzies... and no one, but no one else, can be responsible for what you choose to use.

Take a moment to commune with yourself and with the life force as it floats through your body. Allow yourself a new space to let things unfold. See that you can make decisions about opening and closing at your own request.

Then, very slowly, let your eyes open.

Source: (Satir V. , Mediation and Inspiration: 沉思與靈感, 1990)

4.4 Say One Thing But Do Another



Session Five: Communication Patterns with Your Teen

Participants: Parents

Duration: 90 minutes

Intended Goals:

- Use the family sculpture to examine the four survival stances and discover the natural interaction between you and your teen.
- To experience how coping stances can influence and what changes they could bring on the behaviour of the teen and the parent-child relationship

Materials:

- Reusable name tags.
- Big blank name tags with strings.
- Markers.
- 24-inch long bamboo sticks for each parent.
- Background music.
- Attendance sheets, cartoon – take it, sweet or bitter (Resource 5.1), meditation: new possibilities (Resource 5.3); Handout: communication stance (Resource 5.2)

Preparation:

- Confirm room booking.
- Check in with the parents who are responsible for preparing refreshments and temperature reading.
- Prepare soft background music to welcome the parents.

- Prepare PowerPoint to show the cartoon—Take it no matter sweet or bitter (Resource 5.1)
- Tape the four communication stances on the wall (Resource 5.2).

Suggested Activities:***1. Welcome.***

A warm greeting for everyone and appreciation for those parents who helped setting up, prepared the refreshment, led the Temperature Reading, and those who did their own family map.

2. Meditation: New Possibilities 5.3***3. Temperature Reading***

The facilitators could sit back and let the parents lead the exercise. By this stage, the parents could have gotten to know each other and the exercise. Sharing might be more in-depth and taking a longer time. The focus could be on their hopes and wishes. This is one way to know where the parents are at and check out if they have gained any insights from the group activities. The facilitator will reinforce the parents' effort by giving validation and showing appreciation among themselves for the changes and transformation.

4. Family Map and Family Connections

Debrief parents on the process and insights they gained while doing the family map. Link the insights to the present and nurture any wounds that may have been rooted in the past. Ask the parents if they will do anything differently after this exercise. Are there any new connections that they are aware of or have they discovered any similarities between themselves and their own parents?

5. Follow or Not

In the old days, many Chinese parents or teachers used a bamboo stick to punish children if they were disobedient. It will draw the attention of the parents when the facilitator gives each parent a bamboo stick. The facilitator could use a sense of humour and say that anyone who breaks the rules of the game will be punished. The parents will be in trios and act as a family—father, mother and child. They are asked to stand in a circle with their eyes closed and use only one finger of each hand to hold the bamboo stick. One person will be picked by the facilitator to be the leader to move the stick up and down or right or left and the others have to follow in order to keep the sticks from falling. The facilitator will pick one, then two or three of them in the trio at the same time to be the leader. After a few rounds, another challenge begins; all parents stand in a big circle with one finger of each hand holding the bamboo with their eyes open but no talking. There will be no instructions given by the facilitators. The group has to coordinate by themselves to move the sticks and keep the sticks from falling.

Debriefing process of how did the parents feel in trio and in a big group. The facilitator could name the communication stance as they react and give more information about the communication pattern. The four-communication stances such as the blamer, placator, computer, and distractor will be introduced.

6. To Say or Not

Prepare the group that these activities maybe unconventional but they can be fun and helpful in handling the family stress. Invite any parent who would like to volunteer as a star to sculpt the communication pattern of their family members under a stressful situation. The parent could pick the family members from the group and give them a name tag. The parent also picks one member to represent him or her. The parent will tell the family members his or her communication stance and ask him or her to demonstrate using their physical body position. For instance if the mother is a

‘placator’ she may kneel down with her hands up pleading to the father. The father is ‘super reasonable’ might look away with both arms up to the chest without facial expression. The child who is a distractor might walk around to distract everyone. The parent can move the family members to show the distance between each member. When this is done, ask each family member to share his or her physical and emotional feelings. They can also share their thoughts and feelings about the other family members. After that, invite the child to alter the sculpture to reflect how he or she would want it to be and ask each person how he or she is feeling. If time permits, invite each family member to take a turn to do it. This exercise gives the star an opportunity to visualize and hear what’s happening in the family under stressful situation without verbalizing the details. After the role-play, ask each actor to give back the name tag and using their real name, remind them this is just role play.

7. Homework:

Invite the parents to observe the communication stances of the family members. Practice different communication stance to see if the other family members have different reactions.

8. Closures and Appreciations

Ask the parents at the end of the session to complete the sentences:

1. I realize...
2. I made a decision today to change...

Discussion

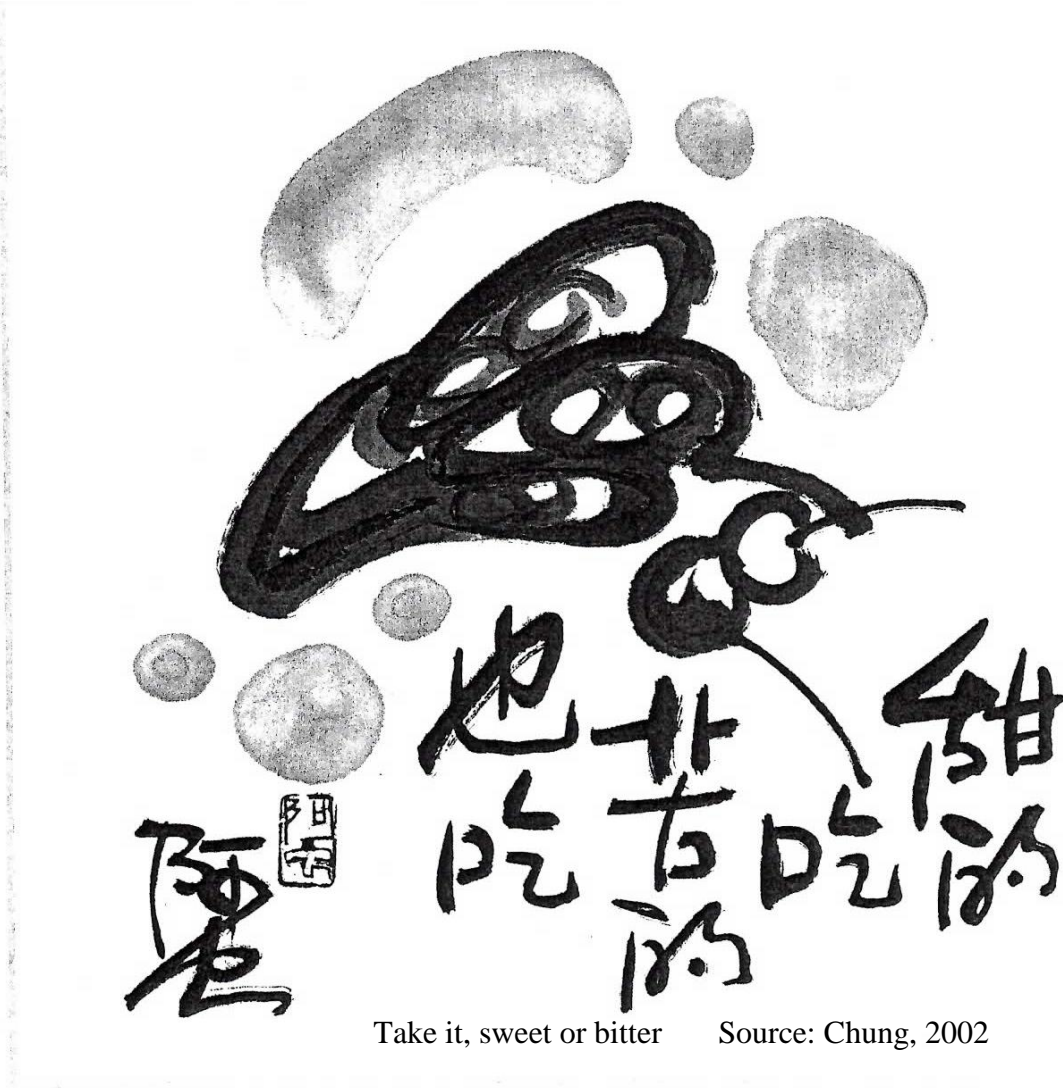
The main message of the debriefing session about the experience of drawing their own family map is to help the group members to connect with their own parents as people who did their best for them. Members might realize they no longer need to continue to live up to their parents’ expectations and pass the same expectations to their children. They can let go of unmet expectations

and become responsible to set their own expectations and allow their children to be themselves. In turn, the members will appreciate themselves more for trying to be the best parent they could be and learn new ways of supporting their children in their new homeland.

The activity with the bamboo stick helps the members to experience their communication pattern in action and movement. The experience provided them to lead and be lead. If there is no coordination, too many people or no one take the lead it can create chaos. The sculpting helps the members to visualize internal process and struggles of each family member. This is an experiential process; the process impacts members who observe as audience also learns. It is a powerful process and less threatening than sharing their stories verbally in detail. This way, the members can process their own stories in their own pace and not require sharing the details in the group. Metaphor and sense of humour in these activities also give the members a relaxing atmosphere and the freedom to share when they are ready without being judged.

Resources:

5.1 Take It, Sweet or Bitter



5.2 Communication Stance

Sources: Schwab, 1990



COUNTS
SELF
OUT

AGREE
PLACATE



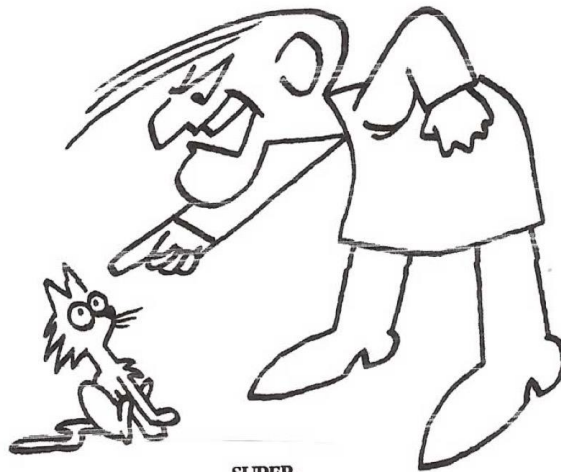
WORDS
THAT
DESCRIBE
PERSON
WHEN HE
USES THE
FOLLOWING
RESPONSE

WEAK
CLUTCHING
"GOOD ONE"
INFANTILE
DEPENDENT

DISAGREE
BLAME

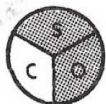


COUNTS
OTHER
OUT

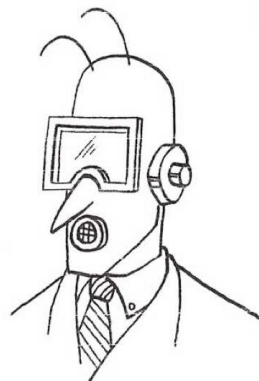


WORDS
THAT
DESCRIBE
VIOLENT
HOSTILE
TYRANNICAL
NAGGING

SUPER-
REASONABLE
COMPUTER



COUNTS OUT
BOTH
SELF & OTHER



WORDS
THAT
DESCRIBE
CORRECT
RIGID
PRINCIPLED
OBJECTIVE
OBSESSIVE
COMPULSIVE

NO. 4 RESPONSE

IRRELEVANT
DISTRACTOR
(CONTINUAL MOVING)



COUNTS OUT
SELF, OTHER,
AND CONTEXT



WORDS
THAT
DESCRIBE
ERRATIC
INAPPROPRIATE
HYPERACTIVE
PURPOSELESS

REAL
FLOW
CONGRUENT



COUNTS
ALL IN ...
SELF
OTHER
CONTEXT



WORDS
THAT
DESCRIBE
ALIVE
CREATIVE
INTERGRATED
BEAUTIFUL
HEALTHY
UNIQUE
COMPETENT

5.3 Meditation: New Possibilities (Chinese version: Appendix III)

Give your body a message of love and value.

We have many, many parts to ourselves that are

present, but not manifest...

present, but unknown to us...

present, but covered up.

So our journey onward,

regardless of where we are,

can always be

a delicious surprise

Sometimes with pain,

Sometimes with excitement,

But always with new possibilities for ourselves.

Source: (Satir, Mediation and Inspiration-沉思與靈感, 1990)

Session Six: Healthy Emotions- Push and Pull

Participants: Parents

Duration: 90 minutes

Intended Goals:

- Review the four communication stances.
- Learn healthy and congruent communication skills.
- To explore a healthy way to express disappointments, frustration, and anger and how

to move to a close relationship with your teen.

Material

- Reusable name tags.
- Markers.
- Background music.
- Attendance sheets, cartoon- crow (Resource 6.1)

Preparation:

- Confirm room booking.
- Check in with the parents who are responsible for preparing refreshments and

temperature reading.

Activities:

1. Temperature Reading

The facilitator could sit back and let the parents lead the exercise. In this stage, the parents are quite familiar with the temperature reading. This is a good way to observe their participation and involvement.

2. Sing Along

The facilitators could review the concept of communication stances by playing some popular songs and asking the group to guess which communication stances that the lyrics describe (Tougas, Kurek, & Labossiere, 2012). Blaming songs could include *You Made Me Love You and Your Cheating Heart* or the Chinese song *Killing Her*. Placating songs could include *As Long As He Needs Me* and *Forgive Me* or the Chinese song such as *I Do*. Super-reasonable songs might include like *The Alphabet Song* and the *Gambler's Song* (You gotta know when to hold them, know when to fold them, know when to walk away, know when to run). The Chinese song like *One Bamboo Stick* (one bamboo stick is easier to break) is another one that represents the super-reasonable category. Irrelevant song can include *Row Your Boat* and *My Little Run Away* or the Chinese one like *Make Two More Big Buns*. The facilitator also could ask the group members to share some Chinese songs to illustrate the four communication stances.

3. Guess What?

A similar activity that can help to start the discussion of the message from the communication stances impact the interaction from the movie, or a famous hero in classic stories or using "Cheng Yu." Cheng Yu is a parable that comes with profound ideological connotations, and that originated in Chinese historical stories, fables, and legends that inspires wisdom and conveys truth. For example, a mother told her teen not to say or do anything after being bullied in order not to create more trouble (息事寧人). What will be the impact of this placating stance? What are other choices?

The *Journey to the West* is the Chinese classic story about the Monkey. Monkey is a blamer and troublemaker. The Chief Monk is a computer, the Pig is distractor, and the Sand Monk is a

placator. The facilitators could ask the parents to brainstorm what they would do if they were the Chief Monk in order to help the Monkey in self-discipline. At the end of the story, the Monkey turns into a Saint. This may offer hope to the parents.

4. Push and Pull

Ask half of the group members to sit in a big circle on the floor. The others stand behind each member. Those members who are standing push the members in front of them without warning. Ask them to do it three times and share their experience. They might find it harder to push them down the second and third time. This activity helps the parents to experience that doing things in same way may build stronger resistance. At the same time, if one is more grounded and has open communication in sharing feelings and learning from experience, one is not so easily pushed or pulled by their teen.

5. Context, Others and Self

A mini lecture about congruent communication such as to consider the context, self, and other to express what your thoughts, values, and feelings through words and actions. A discussion script will be used to help the members practice congruent communication (Tougas, Kurek, & Labossiere, 2012). For example, a teen yelled at his mother for putting away his video games after three warnings during dinner. The mother can say, “ I understand you felt frustrated when you yelled at me; it hurt my feelings; in the future, please gently tell me what you would like me to do differently so you will not be playing video games during meal time.” Members could share their own stories using the discussion script in the large group.

6. Homework

Try to observe the communication stance their teens and themselves using in daily interaction

7. Closures and Appreciations

Ask the parents to end the session to complete the sentences:

1. What I will do for myself as a result of today's session is
2. The most important learning for me today was.....

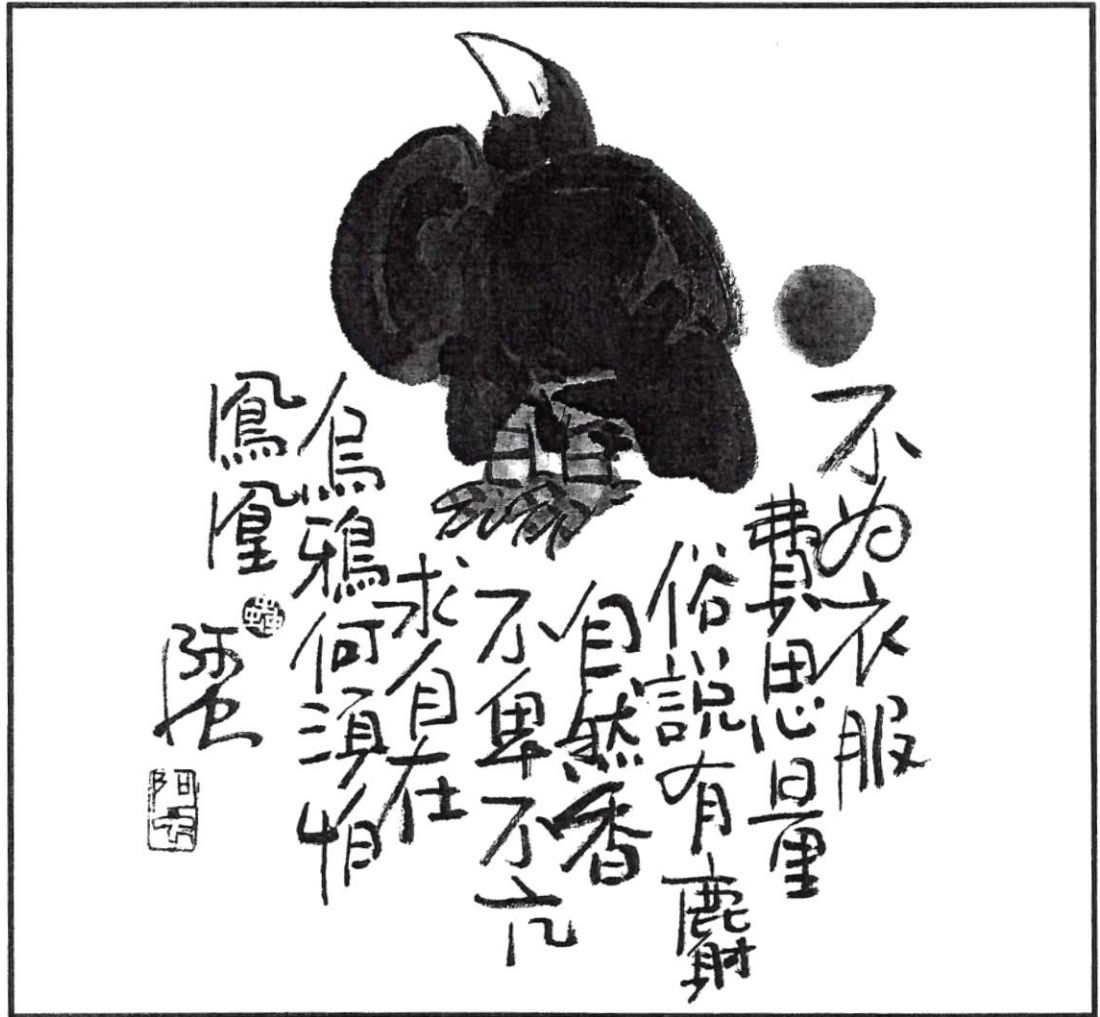
Discussion

This is the later stage of the group. Group members might have stronger connections and feel comfortable sharing their personal struggles in the large group. More exercises based on their stories could be used as illustrations to brainstorm in the group with different alternatives and choices. Communication is a way for building connections and intimacy. Parents become aware of their own form of communication stances and learn more about themselves and their teens. This awareness helps them to find a better choice of expressing their feelings, thoughts, and words that create better interactions and relationships.

Resources

6.1 Crow

不為衣服費思量 俗說有麝自然香
不卑不亢求自在 烏鴉何須怕鳳凰



The crow has courage to stand in front of the colourful phoenix because of its musk and strength.

Source: Chung, 2002

Session Seven: Love Language and Choices Making**Participants:** Parents**Duration:** 90 minutes**Intended Goals:**

- Learn and know the five love languages.
- The power of using languages and choices making.
- Self care for parents and have their own hobbies and not focus on the kids.

Material:

- Reusable name tags.
- Pens and flip chart papers.
- Markers.
- Background music.
- Attendance sheets, Cartoon—food and filial piety are the priorities (Resource 7.1):

lazy in gossiping is not lazy; stealing time to rest is not stealing. (Resource 7.2)

Preparation:

- Confirm room booking.
- Check in with the parents who are responsible for preparing refreshments and

temperature reading.

Activities:**1. Temperature Reading**

The facilitator could sit back and let the parent lead the exercise. In this stage, they know each other and might have more interaction of appreciation and affirmation. Reinforcement of positive changes will be the focus.

2. Meditation—Once Upon A Time

Ask the members to close their eyes and listen to the light music. Then ask the parents the following three questions:

- When you were teens, the most profound play with games, toys, conversation, or time to get along with your parents was...
- Your feelings were...
- What was the impact of this profound game, toy, conversation, or time on your growth?

Ask the members to share in a large group after the meditation. Introduce the concept of five love languages—gifts, quality time, affirmations, acts of services, and physical touch. Common Chinese love language is the offering of gifts and services like cooking and chores. It is a good opportunity for the members to share in trio what their love languages are and what their teens' love language is. What can they do differently to express their love for their teens?

3. Choices of words

Ask the trio to prepare a role-play of one-minute conflict conversations with their teens and their habitual reaction. The trio will be providing with tips and a list of word choices to ease the tension of the conflict situation. Think about the choice of words such as “I” message, replacing “should” with “can,” “but” to “and,” and expand the choice by changing “never” to “sometimes.” to expand the “I can” with three or more options. Using Ling Ling’s example, the mother can respond

like “ I feel disappointed that sometimes you play video games right after school without greeting grandma and having some food first. You might like to play after a long day. I can prepare the food half an hour after you come home to keep the food fresh and warm and I would like you to greet grandma before playing video games. And I am open to find ways that work for both of us.

4. Magic Ward

The facilitator acts as a fairy and holding a magic wand telling the group to write down three wishes in a concise and specific way and how they will benefit if there were granted. For example, if they wish to have more personal time for self-care. They need to be as specific as 30 minutes a day or a week and how they will spend that time. All the wishes will put in a magic box. The group members take turn to pick and read out the wishes. The process helps them to become aware that some wishes may be as small as routine self-care and some are as big as a life dream. The process may help them realize that they are the one in charge and can start with more realistic and achievable one. Self-care helps them to handle stress more effectively and helps them to have healthy communication and connection.

5. Home work

Try to do a self-care activity for this week.

6. Closures and Appreciations

Ask the parents to end the session to complete the sentences:

1. What I can accomplish this week...
2. I believe I can...

Discussion

This is the second to last session of the group. The facilitator could sit back and let the group members share their ideas. The group members might have a feeling that the group is ending too

soon. It is good time for the facilitator to acknowledge that parenting is a life-long learning process and validate their growth experience. The facilitators might need to let go of the group by exploring the ideas of the self-help support group or develop a network for support reinforcing the changes if they are ready. The potluck celebration is to enhance their leadership skills and serves as a closure ritual.

Resources

7.1 Foods And Filial Piety Are the Priorities

難擋慈母心

李淑潔



7.2 Lazy in Gossiping is Not Lazy; Stealing Time to Rest is Not Stealing



Source: Chung, 2002

Session Eight: New information New Possibilities

Participants: Parents

Duration: 90 minutes

Intended Goals

- Review, reaffirm, honour the therapeutic gains and celebrate the new awareness and the new coping strategies with the teen.
- To identify the leaders and build a support network to continue the positive changes in healthy family relationships.
- Provide a positive closure and termination ceremony for the group relationship.
- Cartoon: Harmony Family (Resource 8.1).

Material

- Giant red envelope for each participant including the facilitators.
- Supplies such as markers, glitter, stickers and so on.
- A stack of colourful star shape blank cards.
- Cutlery and supplies for the potluck party.
- Attendance sheets, cartoon: harmony family (Resource 1.1), meditation: my farewell

(Resource 8.2)

- Attendance certificates for the participants.

Preparation:

Encourage group members to organize a potluck party to enhance their leadership.

Encourage parents to invite their teens to join the celebration. Check for food allergies. Obtain consent from the participants to circulate contact information.

Suggested Activities:**1. Meditation:** —My Farewell (Resources 8.2)

Start the session with meditation to ground the parents and the facilitators for review and affirmation of the achievement.

2. Star Activities.

Each parent is asked to decorate their own lucky red envelope with their name on. Once decorated, each parent is then asked to write an appreciation or acknowledgement of the change they have seen since the group began. They may also share a wish or hope for other parents on the star shape cards and put it in the red envelope. They can write as many cards as they like. The facilitator also writes to each parent about his or her accomplishment. When completed, parents could share their emotions about the process. It is a process for validation, affirmation, showing appreciation, and accepting feedback from others. The sharing will be the focus on the process and not the content of the star cards.

3. Temperature Reading.

This is the last Temperature Reading of the group. It is preferred to keep sufficient time for everyone to share appreciation and excitement. It is important to model the acceptance of the feedback. It is the termination session and the parents might complain and suggest more sessions. Facilitators might share the hope and wishes that the parents have the resources to organize a self-help support group themselves. New information like booking a venue, circulate contact lists, and resources could be shared.

4. Potluck and Closure

Parents are encouraged to invite their family members—especially the teens—to join the potluck celebration and the certificate award ceremony. It's a symbolic closure and the beginning of the journey for the family.

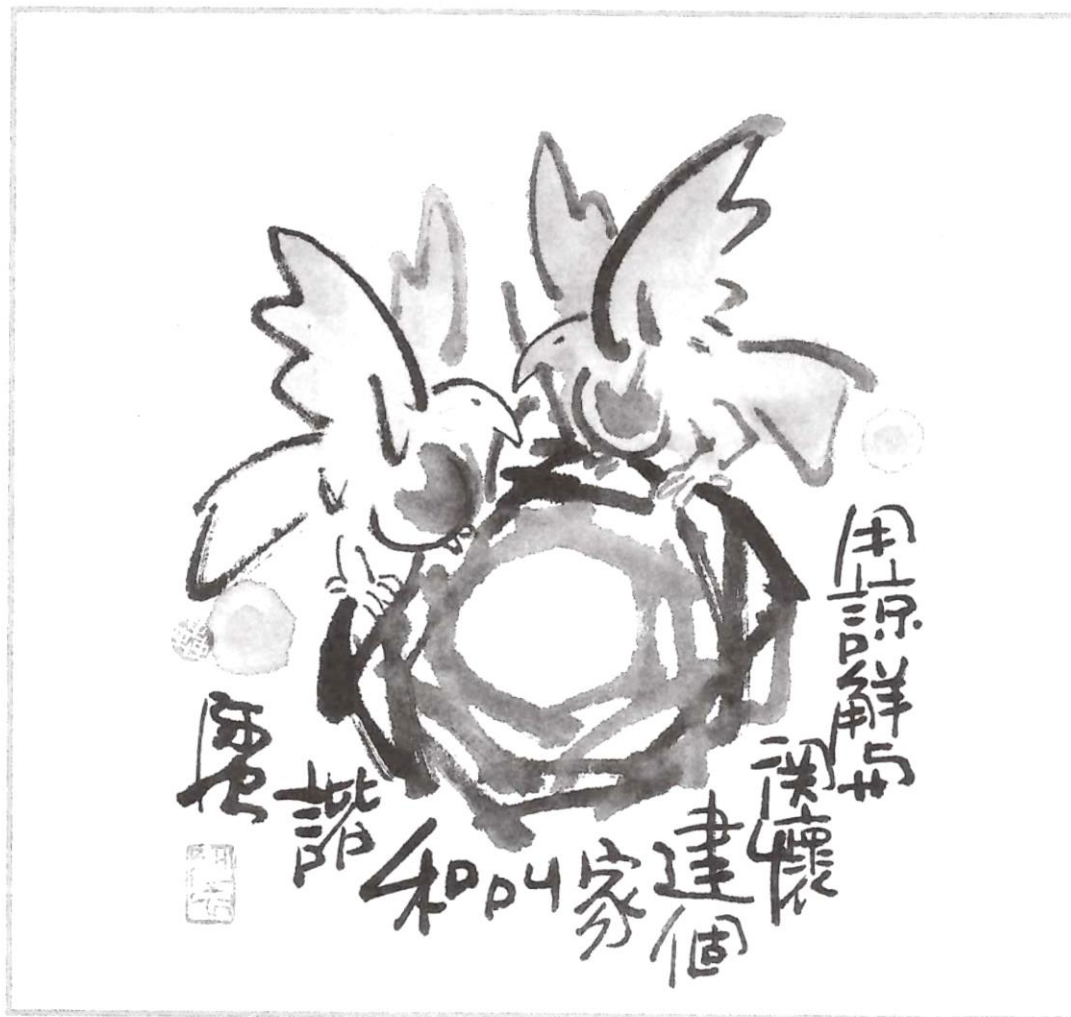
Discussion

Termination is an important closure for the experiential parenting group. The red envelope is positive symbol for luck and new beginnings in Chinese culture. The activity facilitates reflection and expression of appreciation. Parents could experience being loved and cared for. To show and accept the appreciation from the temperature reading in a group setting creates a sense of trust and enhances self-esteem.

Resources

8.1 Harmony Family

用諒解與關懷
建個家和諧



Understanding and care is the key to building a harmony family.

Source: Chung, 2002

8.2 My Farewell (Chinese version: Appendix IV)

Let yourself become fully aware of your breathing. Let yourself be aware of the nurturing elements of your breathing. Invent the pace, the amount, and the direction your breath takes. This is a big gift for you. *You are in charge*. The air and your mechanism for handling it is there. You only have to put it together.

In this same metaphor, love is all around. You have the capacity and the machinery for utilizing and experiencing love. You only have to put it together.

Energy is all around. You have the equipment to process the energy. You only need to bring the energy and the different uses for it to yourself.

Your self-worth is everywhere. Everyone has their own. You have the machinery, the equipment, to live it. All you have to do is bring the source of it together with your direction and handling.

It is the same with everything else. You are the one who brings together the source with your beautiful body, mind and heart, and finds the uses. Wouldn't it be an immense jump for you to have to invent all the energy as well as to invent the means by which to use it? But you only have to use it, not invent it. You have to keep your eyes on the uses. That may not be very much, but for some of us it's a whole lifetime's work.

Once again, let yourself be in touch with your breathing. Remind yourself that, by the very fact that you are present on this planet, you are privy to the energy coming to you from the centre of the Earth. All you have to do is be aware of it; it's always there. It is the energy of groundedness that comes from that center upward through your feet and legs. It's like the energy of the heavens, which is always there and comes to you down through your head, face, neck, and arms to join with the energy of groundedness. That energy from the heavens is the energy of inspiration, of sensing,

and of feeling one with all life. Accept that beautiful energy of inspiration and groundedness; let them come together and create still a third energy. This is the energy of connectedness with fellow human beings.

Let yourself go to that beautiful place deep inside yourself where you find the resources that allow you to use this energy of inspiration, connectedness, and groundedness. This is your ability to see, not only with your physical eyes, but also behind your physical eyes. This is your ability to hear the sounds of words and of music, the music of laughing, and the agony of crying. Also the ability to hear, behind the physical ear, to what is intended. This is your ability to touch, taste and smell and to touch behind the touch, to smell behind the smell. This is also your ability to speak, to put thought into words—to use that grand evolver of words, your left brain. It has these beautiful codes and definitions, the ability to do mathematics, to analyze and to rationalize. And to use the other use, your right brain, which gives you your juices, your awareness, and your joy or pain in living.

You are a veritable storehouse, running 24 hours a day, creating thoughts—some of them useful, some of them foolish. And you have a choice out of all of that material that you are creating to choose what you want to use now. Marvellous, isn't it?

You also have the ability to move. What a beautiful resource. You can move those 206 bones connected with many, many fibres of muscle. And then there are more beautiful systems. The blood system, your air system, your cooling and warming system, your central nervous system.

You are filled with treasures that help you to move and to move into awareness. Movement is life, and you have movement and life.

You have the ability to sort out of yesterday what fits for today. You know that you can keep and evolve that which is left over from yesterday but which no longer fits today. You can bless it because it was a big part of getting you to where you are today. Accept that the price has become

too high to continue using the old ways. Look again at what you have now and then look ahead, knowing that you have the resources to meet the future.

Remind yourself that you have a golden key that admits you to a sanctuary all of your own. It is decorated in your favourite colours, designed in your favourite style, and contains your favourite books and music. Remember your wishing stick, the golden wand that gives you the power to translate your wishes and the courage to state them. Without wishes being stated nothing can happen. When they are stated, things can happen. And when you invite others to be part of your wish fulfillment, even more can happen. Remember the wishing stick that gives you courage in the face of fear that allows you to come in touch with what you are feeling and thinking.

Introduce yourself to your medallions. Imagine them hanging on a beautifully crafted pendant, which has “no” on one side and “yes” on the other. They give you the ability to say, “Yes, it does fit” or “No, it doesn’t fit right now.” This yes and no allows you to keep in touch with where you are in the present moment. Remember, it’s based on fit. “It doesn’t fit right now, but if it may fit later.” But the important thing is, does it fit now?

Now you are armed with your golden key, your wishing wand and your yes/no medallions.

You are armed with your ability to be aware of and direct your breathing in order to be in touch with your physical self.

You are armed with your caring and loving, your emotional self, your intellectual self.

You are armed with your interactional self, that I/Thou part.

You are armed with your sensual self, where all the holes become *wholes*, and with your nutritional self, which controls everything you put into yourself.

You are armed with your contextual self, which is your relationship to light and sound, to air and temperature, to time, space and colour.

You are armed with your spiritual self, which connects you with the whole universe where the real plan for how we can become exists.

You do not have a limited destiny. Rather, you have the energy and abilities to fulfill the beautiful human map, the beautiful human self.

As I leave you now, I leave you with tears—tears of joy that I've had this time with you. I see on the horizon more love, more relevance, more real cooperation, and I thank you for having joined me in this way. Now, when you are ready, say goodbye to what we've had and hello to what can happen.

Farewell.

Source: (Satir, Mediation and Inspiration-沉思與靈感, 1990)

Resources List for Facilitators

Chung, 阿虫. (2002). *Take it, sweet or bitter, I know I am lucky 甜的苦的也吃,身在福中我知福*.

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USA: Science & Behaviour Books, INC.

Loeschen, S. (2002). *The Satir process, practical skills for therapists*. Fountain Valley, California,

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Runkel, H.E. (2007). *Scream free parenting*. New York, USA: Broadway Books.

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沈月明, Trans.) Hong Kong, China: Hong Kong Satir Human Development Centre.

Schwab, J. (1990). *A resource handbook for Satir concepts*. Palo Alto, California: Science and

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100+活動. (容曾莘薇博士, Trans.) Hong Kong: Green Pastures Whole Person

Development Centre Limited.

CHAPTER 4 DISCUSSION AND CONCLUSION

Feelings of worth can flourish only in an atmosphere where individual differences are appreciated, mistakes are tolerated, communication is open, and rules are flexible - the kind of atmosphere that is found in a nurturing family. Virginia Satir

The different pace of acculturation among family members changes the family dynamics and impacts on the connection between them. Chinese immigrant parents have been willing to take workshops and psycho-education groups because they want to learn more about parenting in a new culture. Workshops can offer valuable information and new ideas about coping strategies that can soothe the parent-child relationship. The integration of my personal and working experience, along with the literature review and Satir Model has helped me to create a facilitators' guide as a resource for the Chinese Community. The assumption of this study is when the parents gain self-awareness through experiential activities, make the choice to change, be congruent and appreciate the uniqueness of the individual; then they will improve the interaction with and the self-esteem of the adolescent. This will lead to a healthier atmosphere and a nurturing family, resulting in a better adjustment through the process of psychosocial transitions.

Implications for Immigrant Parents

In general, Chinese parents have high expectations of their children's education and career aspirations. This parental expectation is deeply rooted in Confucian and Taoist tradition and drives them to find the resources to help develop effective parenting strategies while dealing with the stress of acculturation. The direct experiential approach of the Satir Model provides an option to parents to choose what they would like to change and add new coping strategies. The process of acculturation provides an opportunity for the parents to take the best of their own culture and the host culture and create a 'third culture' that suits their family. *Building Connections—You and Your Adolescent* is a

psycho-educational group that takes the parents on an explorative journey of their own ‘self’ and helps them to create their own parenting strategies. Acculturation requires the parents and children to go through a series of adjustments in almost every aspect of their lives, and this requires open congruent communication in order to reconcile the cultural differences and build their own identity (Li, 2009). Acculturation is a process and it is helpful for the parents to maintain the connections they make, utilize what they have learned, and support each other. Family or individual counselling can be other choices that parents can consider to assist their adolescent. Immigration is a life-changing journey that gives families the hope to grow and evolve, to have a harmonious and fuller life in this multicultural society of Canada.

Implications for Counsellors

The Satir Model is a transformational systemic therapy for clients. Her therapeutic intervention has no concrete manual to follow but rather her intuitive artistic style seems to be more like a magic show as she captivates her audience. It is a genuine human-to-human interaction between clients and counsellors. It is not a brief therapy with a quick fix approach. It is not focused on the content of the story but one that provides a safe space for the clients to process their life-story and be responsible for the choices they made and for the direction of their life. Satir stresses the use of ‘self’ is the key in the therapeutic process. Counsellors must commit to life-long learning and be willing to experience the challenge of personal growth in order to foster the development of congruence and competence within the profession. Counsellors must continually work on their own self-esteem, self-awareness, self-acceptance, and self-care for their mind, body, and spirit. It is important for the counsellors to connect with a learning community to share, reflect and support each other. All counsellors are unique and have their own magic to search for their meaning of life.

As the counselling field is directed more towards individual, couple, and family counselling, group work seems to draw less attention. It would be worthwhile for counsellors to advocate for more funding to run group work as a prevention and intervention strategies.

Limitations and Implications for Further Research

The Satir Model heavily relies on the use of the “Self” in the therapeutic process; the facilitators’ guide only provides guidelines to run the group. The recruitment and the training of the group facilitators who are the soul and mind of the group are key. The experience and training of the facilitators might affect the group dynamic and the quality of the groups.

Chinese immigrants coming from different countries have their own subculture and the parental styles and the psychological adjustment of the adolescent may be different. Psychological adjustment and family dynamic in queers’ community is another area need to explore. Not much has been written about the effectiveness of the Satir Model in immigrant parent groups. Evaluation tools such as the Alabama Parenting Questionnaire - APQ, (Yeh & Inose, 2002), Rosenberg Self-Esteem (Rosenberg R. , 1989), the 20-item Centre for Epidemiological Studies-Depression Scale (Radloff, 1997) after participation in the group may be used to assess the changes of the parents and the adolescent. The Alabama Parenting Questionnaire, which is a widely used measure of parenting styles, could be adopted in the group work. APQ is available in English and Chinese and measures the aspects of positive parenting, inconsistent discipline, and poor supervision.

Both feelings of self-esteem and symptoms of depression will be assessed for psychological adjustment by two measures in their choice of language before and after the parents group. Rosenberg Self-Esteem (Rosenberg R. , 1989) is a ten-item Likert scale with items answered on a four-point scale – from strongly agrees to strongly disagree. Question like “At times, I think I am no good at all”. The symptoms of depression will be assessed with the 20-item Centre for

Epidemiological Studies-Depression Scale (Radloff, The CES-D Scale: a self report depression scale for research in the general population, 1997). Participants were asked how often in the past week they felt various symptoms (e.g., I wasn't able to feel happy, even when my family or friends tried to help me feel better). Items are rated from 0, rarely or none of the time, to 3, most or all of the time. The researches by Fung, Tsang, & Corrigan; Gong; Greenberger & Chen; Juang, Lerner, McKinney, & von Eye; Jung, Syed & Takagi; Sheck; Yen; Robins, & Lin (as cited Costigan, Koryzma, Hua, & Chance, 2010) chose these two measures of psychological adjustment in Chinese populations with good reliability.

A few semi-structural open-ended questions for a focus group needs to be developed to ask the parents and the adolescents to share their personal thoughts and feelings about the overall family relationship; how well they have gotten along with the parents-child for the past eight weeks; and the factors that caused those changes to happen. The phenomenon of Chinese immigrants adjustment could be obtained from the focus group and used to analyze the data from the above three measures side by side of the effectiveness of Satir Models in group counselling.

The use of this facilitators' guide could be used in different schools and neighbourhoods to help gather feedback and confirm the group activities and the process meet the demands of the culture. Further research on a large-scale quantitative design to study the success of the Satir model in a group setting for Chinese and ethnic groups is needed.

It would help to advocate government to provide funding for this cost-effective parents group as a prevention strategy. In short, the therapist being culturally sensitive with some modifications to the techniques during implementation, the Satir model works well with Chinese immigrant parents in a group setting. It would be a good prevention and intervention strategy to help

immigrant parents use their own inner resources to cope with the challenges in the acculturation process and establish a nurturing family.

Satir believes that everyone has their inner resources and the strength to work towards their life challenges and heal those wounds. The therapist is the one there to tap and activate that power to make it flow through the healing process. Using a psycho education group approach is a cost-effective first step to connect the Chinese community to come together, full of energy and gifts to share and support each other who all struggled with similar issues. The Satir Model is able to stimulate the power of a culture so that it can be re-connected to its own resources and add in the new information to strengthen their coping strategies to evolve and grow continuously through the process of acculturation and identity formation.

APPENDIX

Appendix I: Meditation: Preparation Before Learning (Chinese Version):

學習前的準備

現在請開始接觸你的呼吸。調整一下你的姿勢，令身體感覺到更舒適。妥善地預備好自己，邀請你的身體吸入新的經驗和新的啓示。請允許你自己開放、鬆弛。別忘了讓自己不論看到和聽到什麼，都先嚐試它們，要是你在內的聲音說適合你，那你就把它們吸收。

此刻，你可否允許自己，回想在過往生活裡的成就？你知道，你的前程在等着你去加添色彩。你能否讓你自己醒覺，每個人都那麼的多姿多彩，共處在這宇宙間的同行星上，相互學習？

雖然我們的要求很多，我們仍然可以學着做一個快樂，充實以及自我尊重的人。或許，這些不一定能完全做到，但這並不說明我們沒有這種能力，只是還沒有發現，或沒有明白怎樣運用而已。每一個人都具有這種潛力。

給你左腦一個愛的訊息，一個有力的愛的訊息。因為你的左腦還不知道，在你學習中，你的右腦將會幫助你。

現在請睜開你心靈的眼睛，醒覺到你的身體——這座華麗的聖殿，不凡的奇蹟。輕鬆平穩地坐在

座位上，清楚地感覺到兩脚踏着地板。此刻，你若覺得身上稍有緊張的地方，就做深深的呼吸，並要呼吸到達全身的每一個部份。若你覺得身上仍然有點緊張的時候，對那部分微笑，讓那部分的緊張拉力跟着呼氣逸去。

請注意，不管你有沒有覺察到，你的呼吸是自然運行的。此刻當你坐在這裡，預備學習新的東西，你可否為你的呼吸添加一個鼓勵的色彩？它會傳遍全身，充滿身體的每一個部分。請歡迎這個鼓勵你的色彩，它充實了你，它滋養了你。

試着接觸，感受你的呼吸，通過呼吸感覺自我滋養。

好，走進你的心底深處，給自己一個自我欣賞的訊息。允許自己把以往曾擁有的而如今已不再適用東西放下。柔和地向它們道別，讓它們離去。接觸你現在擁有且最適合你的東西。允許自己增添你需要的。

帶着自我欣賞的情懷，你現在已準備好接受今天的學習。

Appendix II: Meditation: Achievement (Chinese Version):

成就

盡量放鬆自己，但保持着警覺。試着領悟，你自離開母體後，經過了不少路程。它們有的寬闊平坦，也有的窄狹崎嶇。你經歷過的就是你的成就。若你充份的領悟到這些，你會漸漸地見到証據。

現在開始留心你會學到的東西，有的對你非常有益，有的呢，對你可能是一種阻碍，還有你需要的但仍然沒有學到的。

把兩手放在一起。認識我們所有的人類，都出於同一個生命力，具有潛能，協助我們開展完整的自己。我們都能與他人連結，使我們的生命豐富了，也豐富了他們的。此時，向我們的真實表示敬意。善用我們的資源，處理在生命旅程上我們遇到的各樣問題。

感受游移中的生命力……

瞭解你可以自己決定自己的事。你是自己行爲的資源；你的(經驗)，你的(信心)，你的(希望)，你的(熱誠)，你的(猶疑)，你的(顧慮)以及你那(激昂如醉)的真情……除了(你)，沒有其他能爲你的選擇負責。

與你自己和在身體內游移的生命力交談片刻。容許 許你自己 在一個新的空間裡展開。明白你能爲自己需要什麼和不需要什麼做好決定。

然後，慢慢地睜開眼睛。

Appendix III: Meditation: New Possibilities Meditation (Chinese version):

新的可能性

請給你的身體一個充滿愛意及讚賞的訊息。

對我們自己來說：我們有很多部分

雖然存在，却沒有表現出來；

雖然存在，却沒有被我們發現；

雖然存在，却被遮蓋。

所以不管我們的心境與環境如何，

我們向前走的道路，

常常可以是一個值得回味的驚喜。

有時痛苦，

有時興奮，

但對我們而言

必定有許多新的可能性。



Appendix IV: Meditation: See You Again (Chinese version):

再會

請把注意力完全集中在你的呼吸上。意識你從呼吸中吸取的養份。也許今天，比過去任何一段時間，你更意識到你並沒有發明呼吸，也沒有發明吸入空氣的系統，你所做到的，只是控制呼吸的速度，呼吸的份量，和指示呼吸的動向。對你來說，這是一份很大的禮物。你是司令。空氣跟處理呼吸的系統都已存在，你只需要把它們放在一起。

跟上面一樣的隱喻，愛，也是在我們周圍。你有愛的力量，有使用及經歷愛的系統，你只需要把它們放在一起。

力量，也存在我們周圍。你有很多方式去使用你的力量，你只需要把你的力量，跟怎樣使用在你身上的各種方法放在一起。

你的自我價值也是到處存在。每個人都有自己的自我價值。你有你的系統，你有你的方式，使你的自我價值存在。你所需要做的，只是把它的來源跟你的指示、你的處理方式放在一起。

其他事情也是一樣的。是你把你的生命力，跟你美麗的身體，心靈，頭腦與使用的方法都放在一起。你會不會覺得，假如要你同時發明所有的力量和怎樣使用它的方式，超乎你的能力範圍之外？可幸你只需要用它，而不需要發明它。你只要繼續注意到怎樣使用它。也許這並不是什麼了不起的事，但對我們其中的一些人來說，可能要花一辈子的時間來學習。

請你再一次接觸你的呼吸，提醒一下自己，你存在這個地球上，是千真萬確的事實。你是地心傳來力量的中樞，所有你需要做的只是注意到這股力量，它永遠都在那裡。這地心傳來的力量經過你的腳、你的腿傳進你的身體，使你有能力靠自己站起來。另有一股力量從天上來自你的神，或者大自然，它是一直都在那裡的，經過你的頭，你的臉，你的脖子，你的手臂，傳進你的身體，跟來自地心的力量互相滙合，互相支持。這從天上傳來的力量，使你有靈感，使你有知覺，使你因跟所有的生命合一而有感受。請接受這兩股美麗的力量，使你有靈感，使你腳踏實地，也讓它們一起創造出第三股力量。這第三股力量使你有能力可以跟其他的人類有接觸。

請讓你自己到你心裡最美麗、最深入的地方，在那裡你發現你有很多資源可以利用。讓你知道怎樣使用你靈感的力量，與人接觸的力量，以及站穩的力量。這使你有能力看到，不只是用你肉體上的眼睛，而且用你心靈的眼睛。這使你有能力聽到聲音、聽到字句、可以聽到音樂、聽到笑的樂聲以及哭的痛苦。除了用肉體上的耳朵，也有能力用心靈上的耳朵聆聽。也讓你能力可以有觸覺，可以有味覺，有嗅覺；也有心靈上的觸覺，心靈上的嗅覺，有心靈上的味覺。你有能力說話——把許多字句連在一起講出來——你的左腦，也就是產生語文的發源地，它有美妙的概念和定義，有能力去運算、分析和推理。你也可以使用另一半的腦袋，就是你的右腦，它給你各種情感，你的醒覺，你的歡樂或感受苦楚及歡樂。

你是一個實實在在的藏寶庫，每天二十四小時，不停孕育出創造性的意念。有些是有用的，有些也許是不智的。但你可以選擇，從你所創造出的材料中，選出你現在想用的。這不是很奇怪嗎？

你也有活動的能力，那是多美妙的資源。你的身體有二百零六根骨頭，連着許多的肌肉組織，你可以使它們活動起來。你的身體裡有更多美妙的系統：血液循環系統、呼吸系統、體溫調節系統，還有你的中央神經系統，和自律神經系統。

你滿載各種無價珍寶，它們幫助你活動，也幫助你進入醒覺之中。活動就是生命，而你有活動，也有生命。

你有能力從昨天的經歷中去挑選適合今天的。你知道你可以保留和改造，從昨天所承受但已不適合今天的。你可以感謝它，因為今天的你大部份是由它造成的。但請你也接受，若繼續走過去的舊路，代價已變得太高。請再看看你現在所已經有的，然後往前看，知道你已有所需要的資源去面對將來。

請提醒你自己，你有一條金鑰匙，可開啓通往你最神聖之處。那裡的色調是你最喜愛的，設計是你最欣賞的，那裡也有你最喜歡的書和音樂。

別忘了你的願望棒，就是那根閃閃生光的金棒，它給你能力去實現你的願望，給你勇氣去表達出來。願望若沒有表達出來，什麼也不會成就。當它被表達出來，事情才可能實現。若你邀請別人參與完成你的願望，實現的就可能更多。別忘了你的願望棒給你勇氣去面對恐懼，讓你接觸你的感受和思想。

請認識你的護身鏡。請想像在一塊手工精巧的鍊錘上，一面刻着“好”，另一面刻着“不好”。它們給你能力去說“好！這正適合。”或說“不好，現在這正不適合。”這“好”或“不好”你與自己所在的一刻保持接觸。請記住，一切讓視乎適合與否。“現在不適合的，將來也許適合。”但重要的是，在這刻適合嗎？

現在你配備了你的金鑰匙，你的願望棒，你的護身鏡。

你配備了你的能力，去察覺和指揮你的呼吸，使你可接觸形體的你。

你配備了你的關懷和愛心，就是情感的你，還有智能的你。

你配備了與人溝通的你，就是使你通往別人的那部分。

你配備了官感的你，使一切不完整的成爲完整。

你也配備了滋養的你，它掌管你所吸收的一切。

你配備了與環境接觸的你，就是你與外界聲、光、空氣、溫度、時間、和顏色的關係。

你配備了靈性的你，它把你與全宇宙聯繫，就是蘊藏着你可以變得怎樣的真正計劃所在的地方。

你的命運並非有限的。剛好相反，你有活力和能力去成就一幅人的圖畫，一個美麗的自我。

當我現在與你告別時，我是帶着眼淚離去——那是喜樂的淚水，爲我曾與你有這段共處的時間而流的。我從地平綫上看到更多愛，更多彼此關懷，更多真誠的合作，而我要感謝你曾如此與我一起。現在，當你已經預備好了，請向我們曾經有過的說聲“再見”，並對將會出現的說“歡迎”。

再見，請你珍重！

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