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THE EXPLORATION OF MIGRATORY GRIEF, SOCIAL FACTORS AND RESOLUTIONS

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A thesis submitted in partial fulfillment of the requirement
for the degree of

Master of Counselling (MC)

City University of Seattle
Vancouver, BC, Canada site

November 2017

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Abstract

This thesis explores the losses and grief associated with migration. My research questions revolve around three themes: migratory grief, its functions and expressions, its influencing factors, and its resolutions. I have applied autoethnography as method of inquiry, which includes reflecting on my own experiences and comparing it with the literature. In my narrative, I will share my experience as an immigrant from China in Canada and reflect on my experience with the invisible yet powerful pain of migration. The existing research and studies will guide me and the reader to understand this underrepresented experience that is shared by many immigrants. This single case study has the potential to enrich and expand current studies as well as evoke emotional reactions in readers. Through this study, I hope to increase the public's understanding of migratory grief and promoting connections in today's world where migration is a global trend. This thesis also has relevance to the counselling field, as migration grief is closely related to immigrants' well-being and I will discuss its therapeutic implications for counsellors.

Acknowledgements

To Larry Green, thank you for your timely and thorough feedback and ongoing encouragement which motivated me to go deeper in exploring this work. Thank you for showing the great flexibility to accommodate my learning needs and your heart-felt effort in guiding me to see my strengths. I greatly appreciated the opportunity to learn from you in each moment we had together.

To Maria Stella, who instilled hope and brought lightness when my anxiety was overwhelming. Thank you for trusting me and guiding me to heal.

To Gerda Wever, for offering your strength in polishing this work and making this accomplishment possible.

To Avraham Cohen, who has been a great instructor and mentor during my journey pursuing counseling. Thank you for guiding me to shift the mindset and be curious of the growth potential in each moment. I could not make this far without you.

To Pamela Auffray for being a mentor and friend. Your resilience, compassion and generosity has kept inspiring me to become my better self.

To the Full Time Cohort 7 for the unique gifts that each person brought into.

To my dear friends Chang Linda Liu, Megan Suehn, Sandy Kim, Gina Faigen, Renata Ruffell, and Christina Savage for being like my family in Canada.

To Sean Dobbryn for accepting who I am and being there for me always. I am so lucky to have you in my life.

To my dear family for your love and generous support. I miss you all so much.

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CHAPTER 1 INTRODUCTION

A Story

I would like to briefly share a story that inspired me to write about being homesick.

In workshops promoting mental health where I volunteered at in high schools across the lower mainland in BC, facilitators would often start off by asking the students to name some challenges that young people were facing. Often the answers were about issues such as sexual health, substance abuse, body image, and relationship conflicts. Rarely any challenges related to move/be into a new country were mentioned by the audience—even in classrooms with large numbers of immigrants. In these sessions, I often spoke of my struggles with leaving China to move to Canada as a young adult. However, I felt lonely about my experience as it seemed that it was just me encountering those challenges. In addition, as a facilitator who is ESL, I am easily self-conscious about my accent and grammar and wished to be like others who did not have to deal with cultural and language barriers and related worries.

I remember that a school teacher one day told me that he was very glad that I was doing the workshop as it gave a voice to the minority group (students from other countries) and increase other students' awareness of their immigrant peers' struggles. This conversation made me aware of vulnerability as well as the importance of speaking up about one's struggles — especially those not shared by others. Only by talking about it over and over in various ways, we can together form a better understanding and seek ways to work with it.

In my thesis, I aim to walk my readers into my world as an immigrant and discuss a particular pain that is experienced by many immigrants. In addition, I will also reference other academic material and research results bearing on this topic. For now, I would like to invite

readers to take a moment and think about what living in a foreign country might look like for a person and or for a family. What could be some possible struggles for them?

In this chapter, I will begin by discussing how migratory grief impacts immigrants' well-being. This grief is under-recognized by society and under-researched in the field of psychology. Following a brief overview of the literature, I will discuss my personal experience with this topic and articulate my purpose. Then I will go on to define key terms and phrases. I will conclude Chapter 1 by explaining the structure of this thesis.

Problem Statement

Immigrating is a global phenomenon (Sinacore, Mikhail, Kassan, & Lerner, 2009). Canada is a country whose population is made up of a large number of immigrants and this number continues to grow. According to a CTV News report in 2017 (Dunham, 2017, January 25), immigrants and second-generation immigrants made up 38.3 percent of the Canadian population in 2011. This number will go up to close to 50 percent in 2036 which means that nearly half of Canadians will be immigrants and immigrants' children in less than 20 years (Dunham, 2017, January 25). I am one of the individuals who left the home country—nine years ago—and I am in the process of becoming a Canadian permanent resident. Given the global trend of immigration, understanding issues that impact on immigrants' well-being has a growing significance for the individuals, families, and the nation as a whole.

Immigration is often perceived as a voluntary choice and positive progress. According to Maraj, a number of studies have indicated that “a primary motivation for immigration is to fulfill their dreams of growth and prosperity and desire to provide a better future for their families” (as cited in Khan & Watson, 2005, p. 313). In addition, Richmond (2002) concluded that the desire for political asylum, social security and economic opportunity contributes to the trend of

migration particular to the West. However, there are potentially a series of life changes and challenges for immigrants that arise from moving to a new country. Immigration brings opportunities as well as losses and related grief. Moving to a new place, many immigrants encounter a variety of losses such as family and friends, support networks, previous roles, jobs, status, cultures, values, mother tongue, a sense of belonging, and self-identity (Aroian, 1990; Casado & Leung, 2001; Henry, Stiles, & Biran, 2005; Lee, 2010).

The grief response invoked by those losses can greatly impact immigrants' well-being (Casado, Hong & Harrington, 2010; Aroian, 1990). For example, research has indicated that migratory grief is the most significant predictor of depression compared with other variables such as English proficiency, age, and attachment to home countries among elderly Chinese immigrants (Casado & Leung, 2001). Further, unresolved migratory grief could interfere with immigrants' psychological adaptation and the possibility of "feeling at home" again (Aroian, 1990, p. 8). Thus, migratory grief's impact on immigrants is a crucial issue.

In addition, Arredondo-Dowd (1981) claims that migratory grief might still recur after many years after the departure and it might never be fully resolved for some people. However, often immigrants are expected to adjust to the new host country with little grief expression over their cultural and personal losses associated with immigration (Casado et al., 2010). As a result, individuals' loss and grief associated with relocation is neglected and remain unprocessed.

Casado and Leung conclude that how immigrants integrate or cope with the losses related to immigration is largely unknown (2001). In contrast, Bruce Alexander (2010) claims that the growing addiction problem, which he calls a substitute adaptive behavior, is a result of people being uprooted as a result of globalization and capitalism. In his view, the free-market economy in contemporary Western Society requires people to compete with each other and dislocates

them from one's people, society, and culture (Alexander, 2010). Dislocation can occur to people who have been geographically displaced such as immigrants and refugees as well as people who never leave home while their cultures disintegrated around them. In order to compensate their loss of cultural and individual identities, dislocated people are prone to desperately cling to the best substitute that they can find such as substances, money, food, sex, video games, or power (Alexander, 2010). Although immigrants are not the only focus in Alexander's work, his work on Addiction has suggested the vulnerability of immigrants and the severity of the separating from one's own culture.

Scholarly Context

Migratory grief is not commonly used to as a theme to examine immigrants' psychological distress (Casado & Leung, 2001). Instead, researchers often intend to understand immigrant's distress in terms of what they have to face or adjust in the host country such as "the demand for acculturation, the change in environment, and the social isolation" (Kuo, as cited in Casado & Leung, 2001, p. 6) or "novelty in the host country, status demotion, language skills, subordinations" (Aroian, 1990). However, in order to achieve the psychological state of feeling at ease, Aroian (1990) suggests that immigrants need to complete a dual task. One task is future-oriented: to master the resettlement tasks such as adjusting career and overcoming the language barrier. Another important task is to resolve the grief over losses and disruptions from leaving the home country, which is past-oriented (Aroian, 1990). Aroian's (1990) dual task framework breaks the binary of "settlement or moving on" and "grief process or holding on" and suggests interconnectedness between these two tasks that appear opposite.

Next, I will give readers a brief background of myself and my experience as an immigrant as this has largely shaped my choice of the research questions.

Situating the Author

I am a 33-year-old, single, heterosexual, cisgender, Chinese, female. I was born in the 80s in an agricultural province in North Western China where generations of my families worked on the farm. My family moved to and settled in a small industrialized town in North Western China when I was five. I am the oldest child of three from a middle-class family, having two younger brothers who are currently married. My family and my extended families live in the same town and none of them have lived outside of China.

Instead of joining in my peers and my brothers and following the traditional path to settle down near home, I convinced my family to allow me to study overseas. I came to Canada alone in 2008 when I completed my Bachelor in Accounting at the age of 23. I have been in Canada for nine years and I visit my family in China on a yearly basis. Followed by a brief attendance at an ESL program, I spent three years and completed my second Bachelor degree in Psychology in Vancouver. After that, I worked in the social services sector in various positions. I am currently a student in Master of Counselling program in Vancouver. I am in the process of applying for permanent residency in Canada.

My experiences of living in another country have been rich and lonely. I am chronically homesick. The intensity of this experience changes from time to time. A lot of time I did not know that I was missing home but experienced emptiness. It is like something hiding in the dark impacts my thoughts about myself and my life, moods, energy, productivity, and life in Canada. However, there is not much dialogue about this loss and pain. I find this topic “migratory grief” fascinating as it has given a name to the pain I have been experiencing for years.

Going back to Aroian's (1990) dual task for immigrants mentioned in the scholarly context session, I reflect on how well I completed the second task—grief resolutions. It has

become clear to me that my habitual response to this homesick experience is to push it away and perceive it as inconvenient or distracting. I do not embrace the pain but often want to become those immigrants who seem to adjust to the host country well. What has influenced many immigrants like myself to choose to focus on the resettlement task primarily? How will unresolved grief from leaving home country impair immigrants' ability to adjust to the host country? What are effective grief resolutions for immigrants? How can counsellors help someone in dealing with loss and grief result from leaving the home country?

As I am asking those above questions, my research question emerges: exploring migrator grief, its influencing factors, and resolutions.

Purpose Statement

The purpose of this study is to increase our understanding of the losses and the resultant grief as a result of immigration, its influencing factors, and ways to help immigrants—including myself—to work with the migratory grief. I will approach this question through auto-ethnographical methodology, which involves sharing my lived experience with migratory grief and then comparing it with the literature. The reasons for choosing this particular method will be discussed in next chapter.

On the personal level, this study might have a therapeutic function for me, as it is personally relevant. In addition, I believe that the purpose of the study also has relevance to the field of psychology as it has great potential to raise general awareness among readers regarding the unique and invisible grief that many immigrants are experiencing. I hope it could validate the experience of other immigrants and deepen their understanding in their own experiences, and discover ways to adapt to their loss. In addition, I also hope this could enhance understanding among those readers who have not been through this experience and promote their connections

with immigrant populations. Furthermore, I hope that this study will help counsellors and other service providers to be aware the multiple losses and related grief among many immigrants in order to provide culturally sensitive, appropriate and non-pathologizing support to immigrants. Lastly, I hope that this study will lead to directions for future research on migration related grief.

Key Terms and Definitions

Next, I will define some key terms and phrases that I will be using in the thesis to help readers to gain a better understanding of the content.

Loss: The Oxford online dictionary (n.d.) defines *loss* as “[being] deprived of or cease to have or retain (something).” The losses referred to in this study are not permanent losses associated with death and dying, rather it is a much broader concept. It could be material losses or symbolic losses.

Grief: The Oxford online dictionary (n.d.) defines grief as “intense sorrow caused by someone’s death”. However, in the literature about bereavement, grief is viewed as more than simply the emotional response to death but entails multiple dimensional reactions to losses (Harris & Winokuer, 2016). In this study, the grief response is not related to death but to the losses associated with migration. I adopt the view of grief from the literature about bereavement which views grief as a natural and adaptive reaction to losses that are multi-layered.

Migratory grief: the grief experience associated with immigration.

Immigrants: The term immigrant will be largely used in the paper. However, the term immigrant is not necessary limited to people who have officially recognized by the government body. Instead, it refers to those who voluntarily moved from their home countries and reside in the host country and it could include those with work or study permits. Although some of the

research on migratory grief might apply to refugees, for the sake of data consistency and simplifying the research, I focus only on immigrants.

Identity: “the totality of one’s perception of self, or how we as individuals view ourselves as unique from others” (Bhugra & Becker, 2005, p. 21). According to Erikson, identity includes central questions such as “Who am I? Who am I all about? What am I going to do with my life? What is different about me? How can I make it on my own?” which first to be asked during the adolescent years (as cited in Santrock, 2010, p. 143). Its dimensions include such as vocational identity, political identity, religious identity, relationship identity, intellectual identity, sexual identity, cultural/ethnic identity, interests, personality, physical identity (Erikson, as cited in Santrock, 2010).

Ethnic Identity: “An enduring, basic aspect of the self that includes a sense of membership in an ethnic group and the attitudes and feelings related to that membership” (Phinney, as cited in Santrock, 2010, p. 150).

Bi-cultural identity: “Identity formation that occurs when adolescents identify in some ways with their ethnic groups and in other ways with the majority culture” (Phinney & Ong, as cited in Santrock, 2010, p.150).

Structure of the Thesis

In this chapter, I have provided the large social background for my study. Despite the concerning impact of migratory grief on immigrants’ well-being, immigration has been viewed positively and the loss and grief associated with it have been overlooked in society and the research field. In the scholarly context section, I have presented how mainstream studies on immigrants tend to focus on their challenges while adjusting to the host country and less on loss and grief result from leaving the home country. In addition, I also discussed the potential binary

connection between “resettlement task” and “grief resolution task” based on the Arian’s (1990) the dual task model. Furthermore, I described my experience with homesickness as an immigrant and presented myself as both an author and a subject. I discovered the similarity between research’s silence on migratory grief and my tendency to oppress homesickness. I have proposed my research question—explore migrator grief, its influencing factors, and treatment. In addition, I have expressed the purpose of this study for readers, service workers, and the psychology field. Lastly, I have provided definitions for the key terms that will be used in this study.

In Chapter 2, I will introduce my inquiry method autoethnography. I will elaborate how this research method fits my research questions and research purpose. In addition, the limitation of my study will be discussed.

Next, Chapter 3, I will provide an overview of loss and grief in the literature. After that, immigrant’s loss, relevant grief’s impact (particular on one’s sense of identity) and contributing factors to people’s experience and its expression that been documented in the literature are analyzed.

Following, in Chapter 4, I share my story as an immigrant including my experience with loss, migratory grief, and its changes over time. My social interaction with others will be touched on.

Finally, I will compare and contrast my experience with the literature to report the similarities and differences in Chapter 5. In this chapter, I conclude my study’s results. I discuss therapeutic applications for counsellors working with immigrant as well as possibilities for future studies.

CHAPTER 2 METHODOLOGY

Introduction

This chapter has six parts. I will begin by reviewing my method of inquiry, autoethnography, including its definition and history to help readers become familiar with this methodology. Following that, I will go on to justify this design by illustrating its relevance with my background as a researcher and my research purpose. Next, the data collection, participants, and related ethics issues will be introduced separately. Following by that, the limitation and scope, and my responses to criticism to this research method are discussed. I shall conclude this chapter with a summary.

Design and Approach

My mode of inquiry is autoethnography, which is a qualitative method. “Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno)” (Ellis, 2004; Holman Jones, 2005, as cited in Ellis, Adams, & Bochner, 2011, para. 1). In other words, the author will try to find a universal or general aspect of life through lived experience. In the autoethnography method, readers are invited to “enter the author’s world and to use what they learn there to reflect on, understand, and cope with their own lives” (Ellis, 2004, cited in Ellis et al., 2011, para. 24)

Since autoethnography, as a non-mainstream research method, may be foreign to many readers, I briefly review its background and uniqueness. Autoethnography’s value has been increasingly recognized since the 1980s for multiple reasons. For example, this approach acknowledges that researchers are self-consciously value-centered being while acknowledging the researcher’s inevitable subjective influence on research (Ellis et al., 2011). Doty (2010) also

highlighted the presence of scholars in their work by stating that “the self is really always present in academic writing it is usually only present by virtue of its absence. A power inheres in this absence, a power that enables scholars to present their work as authoritative, objective, and neutral” (p. 1048). My influence in this study is apparent as this topic was due to personal relevance. Autoethnography has gained attention for embracing the researcher's inevitable presence in their work, which is under acknowledged by mainstream methods.

In addition, in the 1980s, scholars started questioning the limitations within traditional ways of doing and thinking about research and acknowledging the diversity within people's speaking, writing, valuing and believing which are shaped by factors such as race, sexuality, age, ability, class, education, or religion (Ellis et al., 2011). Autoethnography acknowledges the complexity of life and the uniqueness of the person within their context (Farrell et al., 2015). Autoethnography is complementary and expands on other research methods because it validates a new way of knowing (Ellis et al., 2011).

I believe that autoethnography fits well with what I intend to achieve in this study. In this study, I investigate immigrants' loss and grief and my research questions explore migratory grief, its influencing factors, and resolutions. Although this question could be studied through various research methods, I have chosen autoethnography as my method of inquiry for the following three reasons.

Firstly, autoethnography breaks the rigid definitions of what qualifies a meaningful and useful research (Ellis et al., 2011). It also justifies the study of my narrative, making it potentially applicable to others. As an immigrant, I have a rich personal experience on this subject matter, which can contribute to what we know about migratory grief. My research method, Autoethnography, provides a platform that embraces the richness of my narrative as research

data. In addition, in this paper, I integrate theoretical analysis and research studies and use my own experience to examine researching findings on migratory related grief and loss. I provide an analysis in the concluding chapter to compare and contrast my narrative with the literature. Through reflecting on my experience and literature on migratory grief, I hope to expand our understanding of migratory grief and generate new tools for therapists.

Secondly, this method would benefit me personally by providing me a space to reflect, research, understand, and heal (Maguire, 2006; Dorty, 2010; Ellis et al., 2011). At the same time, I believe that this methodology will allow my narrative to benefit readers through connections and sharing. Despite it being a single case study and despite my experience being unique, my story and research can impact others—especially other immigrants. My story may also be healing for those immigrants.

Lastly, my focus is to build a connection among readers, raise awareness, and evoke responses. In particular, readers who do not have any immigration experience, will more likely to have a deeper grasp of an immigrant life might look like by reading my stories and research analysis. Thus, autoethnography can reach a wider group of audiences that traditional research usually disregards (Dorty, 2010) as well as “a move that can make personal and social change possible for more people” (Ellis et al., 2011, para. 14). Many traditionally academic journals are quite significant,

but their connections to the world of human beings is lost in sterile writing that reaches a small group of selected readers. Autoethnography has the potential to create spaces that challenge the status quo, make our work more interesting, and connect in more meaningful ways to our subject matters and the human beings that inhabit the worlds

write about. It also affords us the chance to connect with our readers in ways that may make them care. (Dorty, 2010, p.1050)

Autoethnography is selected as my method of inquiring for these three reasons: justifying personal narrative like my story as a valid research data, having healing benefits to myself and other immigrants which addresses my research purpose, as well as being able to reach a wide readership, and create human connections.

Data Collection

The data will be collected from my reflections on primarily my post-immigration experiences over the last nine years. Within the nine years, several significant time periods will be elaborated to examine my experience with loss and grief. The data will be generated from my memories, personal journals, and personal blogs. In addition, I will make use of poems and quotations. Study results from the literature will be integrated into my narrative to enhance the richness of the study. More details regarding data tracing will be discussed further in Chapter 4.

Working with auto-ethnography methodology's framework, the data so generated from my personal story will be analyzed to test and expand the existing works of literature on immigrants and migratory grief.

Participants

The participants of this study include me, my parents, and two brothers. I will be the primary participant. I am a 33 years old Chinese female who has been living in Vancouver, Canada, since 2008. I have been working on becoming a Canadian permanent resident since 2012. In this study, I will write my own story as an immigrant, I am a young, single, Chinese, female, heterosexual, cisgender, highly educated, and first-generation immigrant in Canada. This is my reflections on my experience with migratory grief.

Since I am foreseeing that I will be touching on my family members in my narrative to a certain extent, my father (56 years old), mother (56 years old) and two brothers (32 years old and 30 years old) who are living in Northern China are also considered as my participants. My parents and siblings will not be interviewed for this study. Instead, their participation may emerge during my disclosure of my immigration journey and the grief associated with it. I might involve them in describing our family relationships, history, culture, and values—particular their expectations of me—and their views and reactions of my time in Canada over the last nine years. Past conversations and memories will provide the basis for this analysis.

Ethical Issues

Autoethnography involves writing about one's self and possibly people who one interacted with (Mendez, 2013). Ethical considerations are important in this research method (Ellis et al., 2011; Mendez, 2013). Due to this thesis's public nature, I am aware that myself and my family will be exposed to the public.

The ethics related to writing about one's personal story that includes intimate others are referred as the relational ethics (Ellis, as cited in Mendez, 2013). To address relational ethics, I have obtained consents from my family as per the Institutional Review Board's (IRB) ethics guideline from City University of Seattle. My participants have been informed the title, purpose, methodology of the study, how their information will be used, potential risks and the freedom to ask questions and even withdraw by asking that all information related to them be omitting. In addition, my family members are also informed that I will only look at some overall differences between me and my family within the social context and no detailed personal information will be disclosed. They are aware that I am available to translate those sections that include information about them, and any parts they perceive as harmful to them will be removed.

Although I will also include some other people and organizations, they will be presented in a general and vague manner to make them unidentifiable. Thus, they are not considered participants in this study, which was approved by the IRB.

Limitations and Scope

This study has limitations. There are limitations in how much I am willing to disclose my inner feelings and thoughts in this platform. As a researcher, I will bear this dilemma in mind and practice to balance between writing honesty and keeping my privacy in my writing process (Mendez, 2013).

In addition, this study will only represent a single case. My grief experience is unique. However, generalizability in Autoethnography they have different meanings than traditional studies (Ellis et al., 2011).

In autoethnography, the focus of generalizability moves from respondents to readers, and is always being tested by readers as they determine if a story speaks to them about their experience or about the lives of others they know; it is determined by whether the (specific) autoethnographer is able to illuminate (general yet unfamiliar cultural process). Readers provide validation by comparing their lives to ours, by thinking about how our lives are similar and different and the reasons why, and by feelings that the stories have informed them about unfamiliar people or lives. (Ellis et al., 2011, para. 35)

Furthermore, due to the scope of this paper, only several significant time periods of my overseas experience will be selected. I will devote more space to describing my dynamics with my family and people around me and focus less on other external influences such as changes in immigration policies, my employment experiences and my personal relationship.

Another inevitable limitation in my study is the reliance on self-knowledge and self-report. Despite my aim to recall what has happened to me and my best interest in reducing distortions, there will be blind spots as relying on memory is not always trustworthy (Mendez, 2013). However, it does not influence the value of this approach as its value is to enable readers to critically reflect their subjective world of experiences through reading others' (Mendez, 2013).

Criticisms and Responses

Autoethnography is often criticized for being “egocentric” (Hufford, as cited in Maguire, 2006) and “self-indulgent” due to the empathizing on authoring oneself (Coffey, as cited in Maguire, 2006). I am troubled by this criticism as it is vulnerable to disclose one self's pain to the public and thus requires courage. Yes, the writing helps my personal understanding but in addition it is offered as a help to others—thus it is not completely “egocentric.”

Another criticism regarding autoethnography is questioning whether or not the personal narrative reflects what truly happened (Mendez, 2013). As an autoethnographer, I have acknowledged this shortcoming in the limitations and scope section. In addition, it is impossible to achieve absolute objective reality (Denzin & Lincoln, as cited in Mendez, 2013). I have accepted my subjectivity in my work: this topic is chosen for personal relevance, how I interpret my study, how I study it, and what I say about my topic. I agree with Mendez's (2013) claim that “the richness of autoethnography is in those realities that emerge from the interaction between the self and its own experiences that reflect the cultural and social context in which those events took place. It is through this representation that understanding of a particular phenomenon is accomplished” (p. 284).

Summary

This chapter provided a review of my research methodology, the autoethnography methodology, which allows me to be both researcher and study subject. Autoethnography entails reflecting on my lived experience, comparing it with existing literature in order to inspire readers to reflect on their own experience critically, and to support them with their healing process. In verifying the rationale of this method, I have discussed writing personal narrative's healing purpose for myself and readers as well as its strengthening in connect with a wide audience through accessible context.

Furthermore, the data would be collected in forms such as my memories, personal journals, personal blogs, poems, quotations, and the literature. In addition, this chapter has covered ways in which to resolve relational ethics issues from having my family members as co-participants. Furthermore, the limitations of my study, which include constraints in personal disclosure, generalizations, selected focused, and relying on memory, were discussed. In the end, I have provided my responses to criticism to this research method.

In the following chapter, I will go on to review the literature on loss and grief with the intention to specifically describe the loss and grief related to migration.

CHAPTER 3 LITERATURE REVIEW

Introduction

The structure of this literature review chapter is guided by my research question: exploring migrator grief, influencing factors, and possible resolutions. Due to limited work on literature in my research on grief related with immigrants, I tracked the origin of loss and grief in studies on bereavement and integrated those finding with this literature review chapter on migration-related grief.

This chapter has six parts. I will begin by reviewing and describing immigrants' losses in terms of their scope and nature. In particular, a comprehensive list of losses associated with migration is included in this section. Next, I go on to discuss responses to loss – grief. In this part, I will first explore grief in general terms, including what it is, how it manifests, what its function is and then review studies on migratory grief. After reviewing Parkes's stage model, which describes grief process and manifestation, I introduce two more theoretical modes, Continue Bond theory and Dual Task model to discuss the inseparable relationship between “holding on” and “moving on”. After that, I devote a separate section to discuss the research findings on the link between high level grief and depression. In this section, I will also introduce a tool, Migratory Grief and Loss Questionnaire (MGLQ), which is used to identify the migratory grief among immigrants. Lastly, I will analysis factors particular social and cultural aspects that influence grieving experiences among individuals.

Throughout the reviewing process I have added my comments or critiques.

Loss and Immigrants' Losses

Loss means “the real or perceived deprivation of something that is deemed meaningful (Harris & Winokuer, 2016, p. 38)”. However, in the literature of grief and bereavement, the loss

is mainly associated with the loss of a loved one. In addition, loss in the grief literature is often conceptualized as finite and fixed (Harris & Winokuer, 2016, p. 107).

On the contrary, loss is used in a much border spectrum in studies on immigrant losses experience. Research has acknowledged the multiple and significant losses that immigrants experience. For instance, Casado and Leung (2001) suggest that immigrants go through both material losses and symbolic losses. What is more, Marlin (1994) argues that immigrants often go through a crisis of loss, such as a break in the familiar patterns of being which impacts their ability to relate to people in the home country. Relevantly, Litjmaer (2001) claims that leaving home countries could mean a loss of sense of security, connections, and a direction that was provided by their home countries.

The specific losses related with migration include possessions, careers, place of emotional significance, the loss of social relations (Madsen, et al., 2016), cultural identity (Jaspal, 2015), identity or concept of self (Bhugra & Becker, 2005), status, language, customs, food, and religion (Lee, 2010). Particularly, regarding loss of status, Sinacore and colleagues (2009) concluded, based on their literature review, that “skill discounting” (means lack of acceptance of immigrants’ foreign credentials and/or work experience in the host country) results in tremendous stress, difficulties in adjustment, pressure to reinvest time and money back to school (Sinacore et al., 2009, p. 159). Another crucial loss experienced by many immigrants is the loss of their native language (Choi, Kushner, Mill, & Lai, 2014). Competency in the host language greatly determines immigrants’ success in social integrations and employment in their new country (Choi et al., 2014; Sinacore et al., 2009). Henry and others (2005) claim that “learning a new language involves incorporating new values and ideas that may affect the

development of one's identity" (p. 110). Thus, learning a new language, which conflicts with the mother tongue, may generate a loss of self-identity for immigrants (Mirsky, 1991).

A loss that is non-death related is different than the loss of a loved one. Despite some of the losses during the immigration being obvious and expected, Lee (2010) suggests that some losses faced by many immigrants are hidden, sudden, unanticipated, as well as accumulative. Immigrants themselves may not realize the significance and cumulative impact of their losses (Lee, 2010). As a person who left her homeland, it only becomes clear to me in retrospect that to see what I have given up and its significance. I think that Lee's work is crucial as it underlines the complicated nature of the losses related to migration and its impacts on immigrants' awareness on their loss and related grieving reaction. I am wondering: What is the likelihood for immigrants to give themselves the permission, space, and compassion to grieve without being able to recognize our own losses? Lack of this awareness will likely lead to less deliberate processing work. Being aware of the complication of these losses might contribute to the readers' understanding of those long-term and unresolved migratory grief, which I will introduce in the later part of the paper.

Grief and Migratory Grief

Grief.

In the Oxford dictionary, grief is defined as intense sorrow caused by someone's death. However, grief is viewed as a complicated and multi-faced process in the study of bereavement. It includes not only emotional response (such as anger, guilt, anxiety, sadness, and despair) but also cognitive (e.g., difficulties in concentrating, remembering or organizing), behavioral (e.g., searching and longing for the one who disappeared), somatic (e.g., sleeping problems, changes in appetite and weight, and illness), social responses to loss (e.g., changes in personal dynamics),

economically (e.g., increased financial strain), and spiritually (e.g., questioning the purpose in life) (Harris & Winokuer, 2016). According to Bowlby (1969, 1973), human beings' attachment instinct and separation distress response ensure we (particular infants) stay close to significant others to ensure that our fundamental need for safety and security is met. Separation distress—yearning, longing, preoccupation, and searching—displayed by the bereaved individuals is used as the primary feature to separate grief from other responses and states in the bereavement literature (Harris & Winokuer, 2016).

Grief reaction after a loss of a loved one is viewed as a normal and adaptive reaction to loss (Harris & Winokuer, 2016). Grief response is “part of our survival instinct to enable us to integrate the experience of loss into our lives so that we can continue to function and maneuver in a world that is not in our control” (Harris & Winokuer, 2016, p. 37). Grief should take place naturally and not be suppressed or interrupted.

Migratory grief.

Based on my research, there is no direct definition for migratory grief. The closest definition might be the Cultural Bereavement by Eisenburch (1991) from his work with Cambodia refugees:

The experience of the uprooted person – or group- resulting from loss of social structures, cultural values, and self-identity: the person – or group- continue to live in the past, is visited by supernatural force from the past while asleep or awake, suffers feelings of guilt over abandoning cultural and homeland, feels pain if memories of the past begin to fade, but finds constant images of the past (including traumatic images) intruding into daily life, yearnings to complete obligations to the dead, and feels stricken by anxieties, morbid thoughts, and anger that mar the ability to get on with daily life” (p.674)

Migratory grief is a relatively new concept in the literature and has not been widely recognized in understanding immigrants' psychological distress (Casado et al., 2010) but has recently gained increasing recognition. For example, Doka argues that "humans are attached not only to other humans but also to their surrounding environment (e.g., their homes, community), possessions, jobs, organizations, ideas, and beliefs, and loss of any of these would induce grief reactions" (as cited in Casado et al., 2010, p. 612). Consistent with Doka's view, Stroebe, Schut and Nauta (2015) propose separation from home as a "grief-like phenomenon" (p. 2), as it is similar to grieving the loss of a loved one in terms of the underlying process, manifestations (e.g., yearning and longing for the lost object or situation), and consequences (e.g., requires adaptations to the changed situations). In addition, a number of studies reported that immigrants who have lived in their host country for a number of years will still display a continuous sense of loss, including feeling of nostalgia as a result of being uprooted (Young, O'Dwyer, & Richard, 2016; Jaspal, 2015). For example, Young et al., (2016) examined 26 British immigrants who immigrated to Australia after World War Two (WWII). This study shows that many well-established and successful participants who immigrated voluntarily self-report continued high levels of distress and longing even after many decades (Young et al., 2016).

Grief Process and Models

Stage-based models are commonly used to describe immigrants' grief process (Arredondo-dowd, 1981; Casado et al., 2010). Next, I will first use Parkes' stage model as a lens to describe the grief manifestation and then offer my critiques to this model. Following, I will introduce another two theoretical frameworks, the Continue Bond theory and Dual Task model, which differ from stage-based models.

Stage-based models view grief experience as a changing process that goes through stages. In Parkes's (1965) stage model, there are four stages: (1) Numbness: the initial stage of shock that expresses denial in various degrees (2) Yearning and searching: the time when individuals attempt to recover their losses and typical emotions include anger, restlessness, and disbelief (3) Disorganization and despair: the phase where people feel a loss of identity and are longing for the past self-identity. Individuals are confused and depressed, and lack motivation to move on (4) Reorganization: the stage where individuals are detached from the loss and ready to build a new connection.

In my opinion, this model describes the specific grieving expressions such as the yearning and longing behaviour and thoughts and other pervasive emotions. This can be helpful for recognizing the grief symptoms of individuals. Using myself as a personal example, "yearning and searching"- feeling homesick, repeatedly watching Chinese shows, browsing my family's group chat daily, or missing my mum's food were some of the ways I experienced stage two. "Disorganization and despair" or "loss of identity" for me might include those moments where I asked myself "where do I belong" "What can I do with myself", "where is my home" and feeling stuck in between two countries. However, I could not identify numbness in myself and the closest experience might be those moments where I had a vaguely empty feeling. The losses experienced by immigrants do not have as a clear start line as losing someone from death. Immigrants experiencing "numbness" or initial shock is related to the difference between their expectation pre-immigration and the reality after they land (Sinacore, et al., 2009; Khan & Watson, 2005). However, a potential discrepancy might be not noticeable in the initial stage. In addition, I do not know if I ever achieved the "reorganization" phase as I find re-gaining one's identity is an ongoing process. My critique is that the stage model does not explain what

contributes to one moving from or interfering one phase to another. Particular, it is unclear how individuals in despair shift and reach reorganization stage. Similarly, there is no description on how to build the bridge between “old self” and “new self” in Parkes’s stage model. Thus, it is unclear if the grieving individual needs to do any internal work of mourning and if a support or intervention during the process is needed.

Move On or Hold On

In the above model, the last phrase, “reorganization,” involves a relinquishment of one’s previous attachment. This suggests that the absence of a previous connection enables the bereaved individual to move forward in life. However, models such as the Continue Bond theory, encourage the bereaved individual to maintain a continuing and ongoing relationship with the lost persons, objects, or circumstances. Researchers have discovered that those individuals who keep an ongoing (meaningful, even intangible) relationship with the lost internal objects are more adaptive and functional than those who do not (Klass, Silverman, & Nickman, 1996). This transformed relationship or continuing bond can become a source of comfort and solace. I will further explain the application of the Continued Bond theory in working with immigrants who experience grief and loss in the final chapter where a section will be devoted to implications for counsellors.

Consistent with the Continue Bond Theory, Aroian (1990) also highlighted the importance of resolving grief from losses resulting from separation from one’s own culture for immigrants in his dual task model. He claims that immigrants need to master two tasks in order to achieve a real feeling-at-home state: “a positive affective state of psychological comfort derived from feeling at ease, familiar, and included in a social structure” (Aroian, 1990, p. 8). One task is the resettlement task (future-oriented) such as working on improving one’s facility

with the host language and one's ability to deal with the novelty of the new environment. The other task is to resolve the grief from leaving the home country, which requires reliving the past and/or possibly revisiting the home country (Aroian, 1990, p. 8).

In Aroian's study, focusing on "moving on" solely and abandoning the connection with what is left behind does not give peace to some people even after many years (1990). In Aroian's 1990 qualitative study, 25 Poland immigrants who lived in the US between four months and 39 years were interviewed. The study result shows that there are three distinct groups among immigrant's motivations to migrate: involuntary moved during WWII or post-war; voluntary moved during the mid to late 1970s; mixed of voluntary and involuntary immigrants (e.g., being deported by the Portland government) in the 80s. Despite the difference in lengths of residency in the host country and amount of support during the resettlement process across the groups, all participants reported considerable distress related to leaving their home country. In addition, some participants who successfully mastered the resettlement tasks still reported having unresolved grief including missing an idealized homeland. Furthermore, participants described that visits helped them to resolve the nostalgic illusion of the homeland and this facilitated the acceptance of America as home. However, the small sample size and singular cultural group in this study limits the generalization of these findings. For example, another study reported homeland visiting brings more sadness. British South Asians participants report "contact with the homeland could render salient differences between past and present, which in turn aggravated the sense of loss" (Jaspal, 2015, p. 18). Compare with those studies result, my home visiting has a mixed experience which I will elaborate on in my narrative in the next chapter.

Grief and Mental Illness

Both the Continue Bond Theory and the dual task model suggest the need for acknowledging the loss and attending to the grief. Grief is a natural and healthy reaction to migration (Bhugra & Becker, 2005). However, Casado and colleagues' qualitative studies have demonstrated a link between migratory grief and immigrants' psychological distress (2010). Next, I will elaborate on this study's outcome.

After examining 150 Chinese older immigrants in America through the factor analysis approach, Casado and others (2010) suggest that there are two significant dimensions within the concept of migratory grief: "attachment to the homeland" (combined with "searching and yearning" and "idealization") and "identity discontinuity." In this study,

[s]earching and yearning refer to the feelings of being drawn to things related to the homeland. Immigrants' attempts to stay connected to the homeland either physically or symbolically are considered the manifestation of searching and yearnings for the homeland. The idealization of homeland presents the "nostalgic" feeling toward the homeland and may be manifested as remembering and thinking of only good aspects of the homeland with a sense of fondness and longing. Identity discontinuity occurs when immigrants have given up the attempt to recover the loss but continue to struggle with lost self-identity (Casado et al., 2010, pp. 613-164).

Research suggests that the Migratory Grief and Loss Questionnaire (MGLQ) can be applied by health professionals to identify the specific dimension of migratory grief (attachment to the homeland or identity discontinuity) and provide treatment accordingly. In addition, they found a significant correlation between the MGLQ and another scale, Chinese depressive symptom scale-16.

The two dimensions of this tool have some overlaps with Parkes's (1965) stage model. The attachment to the homeland (searching and idealization) dimension in MGLQ goes beyond Parkes's "yearning and searching" and includes "idealization." I remember myself often only thinking about the wonderful things in my hometown while in Canada. The loss of self-identity is similar to the "disorganization and despair" phase in Parkes's model. Despite highlighting interruptions in self-identity, the research by both Parkes and the authors of MGLQ do not elaborate fully the impact of migration on self-identity. Figuring out an identity has been an ongoing theme for me, especially because my migration occurred during my early adulthood years. Thus, I will more fully unpack the concept of "self-identity". In the next chapter, I will use myself as an example to discuss self-identity changes that occur following migration.

Casado and colleagues' qualitative studies demonstrated a link between migratory grief and immigrants' depressive symptoms (2010), which shows the impact of grief and also helps us to understand socio-cultural factors that influence depression. Learning about the depressive symptoms among people who displayed a high level of grief, I find myself wondering what contributes to a high level of migratory grief for some individuals. This question leads to my next part – discussing the factors that influence grief.

Grief Influencing Factors

In a study of bereavement, researchers concluded that individuals' grieving process, its intensity, and duration can be complicated and hindered by many variables. These include internal factors such as age, beliefs, personality, attachment style and external factors entailing social rules and expectations, relationship with the loss, and type of loss (Harris & Winokuer, 2016). The accumulation of those factors might result in prolonged grief symptoms that severely impact one's ability to function and that require professional help.

When it comes to understanding the impact of various factors that shape the immigrants' grief experience, it is more complicated than the above list would suggest. For example, in terms of internal factors, immigrants' expectations (Sinacore et al., 2009) impact their grief experience of immigration. In addition, whether or not it is the first generation of immigrants, or later offspring also changes the immigrants' sense of identification with the host country (Madsen et al., 2016). Furthermore, the immigrants' motivation to move and their involvement in the decision to move (Lee, 2010) also contributes to what they perceive as a loss. In addition, external factors, such as the support immigrants received in the host country (Stroebe et al., 2015) and accessibility to their ethnic groups (Stroebe et al., 2015; Sinacore, et al., 2009) can also shape their sense of belonging and therefore their grieving process. As discussed earlier, the loss related with migration is comprehensive, intangible and ongoing, which makes it difficult to identify. Thus, the full impact and how people interpret and approach their grieving experiences is very individual. In my narrative, some of those factors will be touched on. However, I will primarily focus on the social and cultural influence that occurred in my interaction with my family and peers. Next, I will elaborate on the impact of social factors as described in the literature on grief.

Society's values influence what forms of grief are acceptable. Some examples of belief of systems could include: What are social expectations surrounding grief's response (such as how and how long)? What kind of grief expression is appropriate for what gender? What is valued and worthy grieving and what is not? (Harris & Winokuer, 2016). For example, a society that highly values productivity and efficiency may discourage (minimize or suppress) emotional expression as it is inconvenient (Harris & Winokuer, 2016). In this case future-oriented tasks will be favoured over past-oriented tasks in Arion's dual task model.

The losses and grief associated with migration are under-recognized by society (Casado et al., 2010). The majority of immigrants move into a foreign country for a new and better life for themselves and their families—thus immigration is often perceived as a positive and necessary change (Lee, 2010; Jaspal, 2015). Lee (2010) suggests that immigration is like other developmental transitions that occur in the first half of life of the human lifespan, which is presented as positive and often “there is often more excitement about the future than grief over the past” despite its hidden loss (p. 160). Thus, the elements of loss and sorrow are neglected. In addition, the pain can be reduced by modern communications and the ease of global travel can ease some of the impacts of these losses (Lee, 2010). In my narrative, I will further elaborate on the social-cultural factors that impacted my grief experience. The messages that I received from family and friends, which often reflected their social values, greatly influenced what I saw as a loss and what I considered to be an acceptable response to those losses. This type of experience is also reflected in the literature (Harries & Winokuer, 2016). Therefore, my analysis helps explain the grief tasks that have been previously overlooked or neglected in research.

Summary

In summary, this chapter provided a review of the literature on loss and grief. Through a comprehensive list of immigrants’ losses, this chapter first reviewed the significance and scope of the losses associated with migration to a new country: loss of familiarity, a sense of connection and safety, one’s native language, and importantly, a sense of self-identity. Different from death-related loss, the ambiguous, hidden, and accumulative nature of these losses make it difficult for immigrants to identify and thereby acknowledge their grief. This could potentially impact their interpretation and responses to their need to legitimize their grieving experience. In addition, I went on to discuss the results of loss (grief) with the aim to understand its

definition, expressions, and function. In the literature on bereavement, grief was defined as a natural response to a loss, which manifests in multiple dimensions, particular with a sense of longing. Grief's adaptive function in integrating or reconciling the loss and allowing a space for the new was highlighted. In reviewing studies regarding migratory grief, I have discussed the various research findings on grief reactions amongst immigrants. I also reviewed and critiqued Parkes's four-stage model. I have compared the need to let go of one's previous attachment in Parker's model with two different grieving models that proposed the importance of maintaining the connection with the lost object, person, or circumstance. In addition, I underscored the insufficient exploration in the concept of self-identity in both Parkes's (1965) model and that of Casado and colleagues' (2010) study that created the MGLQ, an assessment tool for migratory grief. Finally, I questioned the factors that complicate (prohibited or interrupted) the grieving process based on studies on grief in general, unresolved grief and mental illness among immigrants. In particular, I examined the impact of social and cultural values on an individual's grief experience and interpretation.

In the next chapter, I will walk readers through my world as an immigrant in Canada from China. Through the story of my lived experience, I aim to further elaborate on immigrants' losses and grief within the Canadian social-cultural context.

CHAPTER 4 MY STORY

Introduction

Initially, I intended to write about my experience with migratory grief in a way that matches the layout in the literature review so that the comparison between the literature review and my personal narrative would be straightforward. This would have meant organizing this chapter as follows: First, listing my losses related to migration, then discuss my grief experience, then explore the social and cultural factors related to my grief, and then discuss my coping skills. However, migratory grief is a multi-layered and ongoing change process. It is not stored as a chronological series of events in my memory. Instead, it is embedded in my life experiences. I am still in the process of making meaning and not able to recognize my grief experience all the time. Talking about my grief without the context felt dry and abstract. Instead, I decided to write about the nine years after I left my home, allow memories and emotions to surface, and then reflect on my experience with grief and loss. More specifically, I will present several crucial moments or turning points to situate the reader within the story and help her or him what my migratory grief looked like and how it shifted over time. My data sources include memories, journals, blogs, poems, and quotes. In addition, I will integrate some new research as well as studies from the literature review chapter throughout my narrative. In particular, to investigate migration grief expression, identity discontinuation/loss, as well as start to fill the gap in changes in immigrants' identity in the grief literature, I will introduce and use a number of identity theories to exam my identity development over time.

Structure

This chapter contains seven sections. I will begin by describing the process of deciding to leave my home country. Following by that, I will reflect on the loss and grief experience

associated with migration in three periods of time: leaving home, first landing, and entering post-secondary education in Canada. Next, I will discuss peer and family influences on my grief experience. This is followed by a section about two life stages that demonstrate a pattern—increased commitment in personal pursuits and a conflict with my family when I was in my mid and late 20s. This also reflects a clash between me moving towards individualism (congruent with Canadian culture) and my family's maintenance of Chinese cultural traditions. I will devote one section on identity negotiation between the two cultures. Finally, a home visit experience and its impact on my grief will be examined.

Next, I will start talking about my loss and grief experiences by going back to the very beginning of my journey. Especially, I will discuss influences including from my culture, family, schooling (traditional and western), and peers as I describe my decision making process.

Making the Decision to Leave Home

“If adventures will not befall a young lady in her own village, she must seek them abroad”

—Jane Austin, 1803 (Nattress, 2008)

My family is originally from a village in Shanxi province, in North Western China. In 1983, my dad, who was then still a newlywed, joined his brother and others who migrated each year to work in a small industrialized town in Inner Mongolia. They only returned home in winter. After seven years, my family and my uncle's family migrated together to Inner Mongolia. I was five years old. Over time, the majority of my extended relatives also moved to the same town in Inner Mongolia. This move was the only significant migration in my family history, and none of my family members traveled much for personal interest or leisure.

I have two younger brothers—one is one year younger than me and another is three years younger. We are very close—we went to school together and graduated from university with

only a few years apart.

“Why did you come to Canada?” people often ask me. The answer is complicated. I find this following quote beautifully reflects the complexity of my state:

For migrants, the emotional polarities focus on adventure on the one hand—the challenge and hope of a place where one can discover more about the world and one’s own self—or on the other hand the fantasy of escape to a better place, a way out of hardship, present difficulty and pain. (Wright, 2009, p. 476)

For me, maybe the fantasy to escape started in high school.

High school.

Conformity and academic achievement are highly valued in China (Chen & Lan, 2006; Costigan, Hua & Su, 2010; Crystal et al., 1994; Yuwen & Chen, 2013), and as long as I can remember, my life has been defined by, and revolved around, school. I learned early on that grades were highly valued. For a better education quality than my hometown could offer, I was the first child of the family sent to boarding schools in cities far from my hometown after Grade 7. As the oldest child, I was taught to be a “good student” and “good daughter.” I focused on being a dedicated student and had little interest in politics or social issues. I remember a moment in Grade 12 vividly: sitting in the classroom all day long and studying for the university entrance exam, the most crucial exam that will determine students’ destiny and families’ and schools’ pride—or loss of face. I was not a top student and I felt stressed. In class, I often looked out classroom’s window, wondering what my future would look like when the seemingly endless studying was over. I never imagined I would eventually immigrate to another country and begin a new academic journey.

I studied English since Grade 7. I was interested in English initially but my English grade

deteriorated in high school. English was no longer enjoyable for me but merely technical. I had never thought about that I would have to use it daily one day.

Illusion.

In the Chinese social cultural view, which highly values academic achievement, the student role is the dominant role in adolescence. This was true for me. Thus, there was little room for me to think about what I might want for the future in terms of career, relationships, and families. Erikson (1956, 1968) and Marcia's (1966) research frames this type of identity conflict. Their work is useful to explain my development experience.

According to Erikson, exploring one's identity, figuring out questions such as "who am I? who am I all about? what am I going to do with my life? what is different about me? how can I make it on my own?" is the most important task for adolescent (as cited in Santrock, 2010, p. 143). However, when I was 19, I did not know what I wanted to do with my future. I also did not know which major to pick after completing the university entrance exam. I picked accounting, which was recommended by my family who believed that it would ensure a decent future job for a girl. Marcia (1966) expanded on Erikson's (1956, 1968) work and suggested four types of identity status based on the degree to which one has explored and committed to a set of underlying principles (not just limited in adolescence years): Identity Diffusion (no commitment, no exploration), Foreclosure (committed to an identity without exploration or experience of an identity crisis), Moratorium (exploring, no commitment yet), Identity achievement (committed to an individual identity based on active exploration).

A crisis, or exploration, refers to a time when previous goals, values, choices, ideas are being re-evaluated and alternatives might be sought (Marcia, 1966). My career identity status at that stage would fit in the Identity Foreclosure mostly and also Moratorium to some extent

(Marcia, 1966). I was committed in terms of being ready to spending five years in school to become an accountant. However, I was never fully satisfied with blindly committing to a career or life determined by my parents and often felt that something was missing.

My university had a partnership with a university in Australia and we had a few courses that were taught by teachers from overseas. After having been exposed to these foreign teachers' teaching style, I was impressed by the ways in which they interacted with the students (playful and collaborative) and the diversity in their teaching formats (e.g., presentations or debate). I looked forward to those classes more than the accounting classes. I was not shy to speak English and eager to absorb all the novelties.

There was an option to complete the last two years of school in Australia, and students in my grade showed various mobility intentions. Regarding understanding individuals' migration intention and migration behaviour, some studies show that families' norms and attitudes about immigration is a major predictor for such behaviour (Carins & Smyth, 2009). Some classmates really wanted to go abroad and this decision was either made by or supported by their families. My family did not show much interest in sending me abroad. Instead, they had a vision of me simply be an accountant and maybe help with family's business later. Although I was curious about the overseas experiences and wanted to be part of it, I was hesitant to ask my family to pay for the great expenses for my personal interest.

In addition, one's mobility intention is also related to peers' and siblings' migration experience (Carins & Smyth, 2009). Consistently with this study result, my classmates' mobility influenced my own migration decision in a crucial way. As the third year approached, many of my classmates left. Their departure accelerated my dissatisfied with my perceived future life: be an accountant, get married, have kids, and grow old. My longing for adventure and a growing

curiosity about Western education became stronger. In addition, a close friend traveled to Canada, and I listened to her stories about meeting people from all over the world, making her own food, studying and working at the same time, eating exotic food and traveling, all of which influenced me greatly. She asked me to join in her and told me how apply for a visa and a study permit. I was attracted by the thought and fantasized it would be a dreamland that would offer me an exciting, optimistic and different experiences. Going abroad was such an exciting idea to me, and I saw it as a means to broaden a person's mind and expand one's thinking. As a result of my friend's overseas experience, going aboard seemed even more reachable to me.

The many years of living in boarding schools led me to believe that I could be on my own and this strengthened my intention to leave (Carins & Smyth, 2009). I have never felt very homesick at boarding school. I got along with others and adjusted well. Furthermore, living in the dorm meant a break from my family's ongoing conflict.

The combination of my positive exposure to, albeit brief, Western education, my longing for a different life, my peers' decision and practical support, and my previous experience of being away from home, made me feel ready to go on an adventure to enrich and broaden my life in a foreign land.

Opposed to my excitement, my family showed concern about me being alone in another country. They worried about me being around unknown, dangerous, and unreliable white people. My parents believe that getting married and settling down was the main task for a graduate like me. They worried that I would miss the best opportunity to meet a good mate. However, my dad became the first to eventually support my longing for the overseas experience, and the rest of my family eventually agreed to let me study abroad for two years. Their initial worries turned into pride and the narrative became that I was the first person from the family to go overseas. My

relatives hosted multiple goodbye parties for me and celebrated my courageous and exciting journey.

Recalling this period of my life, I can still feel the excitement and longing for the unknown. At the same time, being in touch with this phrase of my life stirred up strong emotions within me today. It became apparent to me that conflict or tension between me and my family developed at this stage, where I was at a development stage seeking individuality and autonomy whereas my family came from Chinese values of family unity and cohesion (Chen & Lan, 2006; Costigan et al., 2010). Giving me permission to explore my dreams and providing financial support was not easy to for them. At the same time, meeting my parents' expectation and valuing interdependence is a deeply rooted ethnic identity within me (Costigan et al., 2010). The tension is ongoing as I am approaching adulthood while living in a country that values individualism. My parents and I negotiate continuously regarding how much we are willing to compromise to resolve those tensions.

At that time my primary attention was on the positivity in going overseas and I was not fully aware what I was leaving behind. When feelings of grief came, I was unprepared.

Loss and Grief

A couple weeks after I had completed my Bachelor's degree, the day of my departure to Canada arrived. My whole family came with me to the airport. Separation became heavy. Migration impacts both the individuals who leave and the family members (Silver, 2014; Jackson, Forsythe-Brown & O. Govia, 2007) especially close family members who are left behind (Silver, 2014). This is consistent with what occurred and still is occurring in my family. My family was going through loss and grief because of my departure, and it is impossible to separate their grief from mine. As the reality of my decision set in, my sorrow became apparent.

However, I held my tears, feeling the need to prove and reassure to them I could handle the separation with ease. However, reflecting back, grieving privately in order to avoid worrying my family became an ongoing theme throughout my overseas life.

Honeymoon and identity.

Contrary to my assumption I might feel discomfort or homesickness in the beginning and that this would fade, my initial period in Vancouver turned out to be a honeymoon. My expectations about overseas life were fully met. Through two months' ESL program, I met new people from diverse cultures and had welcoming teachers and I had a sense of belonging. It was a safe environment where we could put down our fear of making mistakes, exchange new learning in the Canada, and share life stories through various activities. Life outside of school was also rich and interesting—I explored the city, discovered new food, and was exposed to various new customs and traditions.

Different from Marcia (1966) who categorizes identity status, Bhugra (2004) suggests that identity is a fluid process that changes not only at one's developmental level but also "at a social level along with migration and acculturation" (as cited in Bhugra & Becker, 2005, p.21). Relatedly, Jaspal and Breakwell note that changes in one's social context such as migration can either enhance or threat identity by impacting a few related principles (as cited in Jaspal, 2015). According to Jaspal and Breakwell's Identity Process Theory, six principals underlie identity construction:

continuity across time (continuity), uniqueness or distinctiveness from others (distinctiveness), feeling confident and in control of one's self (self-efficacy), feelings of personal worthy (self-esteem); the need to maintain feelings of closeness to and acceptance by others (belongings), and the motivation to establish feelings of compatibility between

identity elements (psychological coherence). (Jaspal & Breakwell, 2014, as cited in Jaspal, 2015, p. 80)

In my opinion, the Identity Process Theory complements Marcia's identity status theory by naming what factors might be impacted specifically during a time when previously held beliefs and values are interrupted. In this chapter, I will refer to both theories.

Next, I will apply the Identity Process Theory and principles to analyze migration's impact on my identity. In retrospect, I think that my sense of self was enhanced when those impacting principles were positively reinforced. For example, my only connection in Canada, that friend who had arrived a couple years prior to me welcomed me and helped me navigate basic settle tasks such as housing and transit, which resulted in a better transition and a sense of continuity. In addition, I was in the highest level of English class and I was frequently praised for being active and engaging, which promoted my self-efficacy and self-esteem. In addition, I was a member of a cohort with a collective identity: newcomers in Canada, which gave me a sense of belonging and continuity. Moreover, being able to share novelties with my friends in China through social media filled me with a sense of pride, and these friends' (many of whom are dissatisfied with their routine lifestyle) admiration reinforced my self-esteem. Through all this, I did not experience identity confusion or grief at this stage.

Silver (2011) reports that women in the home of origin are more prone to be adversely emotional affected by family members' migration than men, which is also true for my family. During web-cams with my family, my mum frequently became emotional, her eyes welling with tears. She was convinced that I was hiding my pain. My mum's sadness did not match my experience, and I often thought that she worried too much. I did not fully understand how much my move impacted her wellbeing and how it in return later impacted my own grief process.

In addition, I did not share my new dating experience with my family as they had stated they would disapprove of me dating a non-Chinese person. This part of me was not welcomed by them in our communication. Yet, this personal relationship is a big piece in my developmental stage and migration experience. However, due to the limited scope of this study and due to privacy concerns, this thread will not be my main focus.

Disillusionment and identity crisis.

My reality stops matching my envisioned happy life since I entered the public university. Looking back, I realize that I experienced a sudden identity threat as I encountered multiple losses. Again, I will apply both Marcia's identity status and the principles in Identity Process Theory to reflect how my sense of self was impacted.

I entered into the Moratorium stage (Marcia, 1966) as my application for a business major as my second degree was rejected, and I did not know what to alternative major to select or which career to commit to next.

From the lens of Identity Process Theory (Jaspal & Breakwell, as cited in Jaspal, 2015), giving up the business major involuntarily suggests a discontinuation of a path that I had invested for five years. I felt devastated but had to advocate for myself to sort out the administrative system in school and talk to faculty to figure out alternatives quickly. This was the first time that I realized how inadequate my English was (self-efficacy principle was challenged). I felt pressure to pick a new field quickly. My parents' knowledge about the Canadian school system was worse than mine and relying on them to help me to make a major life decision was no longer an option (the continuity principle was threatened). I had no choice but to rely on myself. I ended up choosing communication as a new major without really knowing what I was getting into (psychological coherence was threatened)

Collectivistic cultures such as China that empathize “cohesiveness, strong ties between individuals, group solidarity, emotional, inter-dependence, traditionalisms and a collective identity” which is different from Canada, an individualistic society which values “independence, loose ties between individuals, emotional independence, liberalism, self-sufficiency, individual initiative, and autonomy” (Bhugra & Becker, 2005, p. 22). Due to the cultural differences, my old knowledge about learning and community was no longer relevant (continuity principle was threatened). I was disoriented and lost my way of being in a foreign system. The unfamiliarity including finding the right classroom each time, selecting courses each term, accessing the library, writing a paper, and interacting in the classroom. Coming from a collectivistic society, I was used to a cohort learning model. I was surprised that Canadian students changed classrooms and classmates throughout the day. I had anticipated that I would easily make friends who were locals. However, there was not much interaction among students in the class. Canadian students were operating on a highly independent level, rushing off to different places after class. Outside of the classroom, communication among students and instructors was largely through emails, which made the human interaction even more distant for me (sense of belonging was threatened). My feeling of loneliness is consistent with Bhugra’s hypothesis that a person from a collectivistic society (especially those who are strongly socio-centric) tends to struggle to obtain a sense of belonging in an individualistic society (as cited in Bhugra & Becker, 2005).

The language barrier also added to my difficulty to adjust to the new environment. I had passed the language test to enter university in Canada, but this did not mean I was ready to keep up with school. Operating in another language on an advanced level, my comprehension, memory and organization function was completely different. I experienced difficulties in understanding class, reading textbooks, completing assignments, and articulating my thoughts

efficiently. I felt disabled in many ways: unable to take notes while listening, unable to making a phone call, asking a question without feeling anxious, and being unable to respond when I wanted to have a voice, for example when hearing someone bluntly claim, “China is big and dirty.” In addition, listening to English and trying to comprehend complicated and foreign ideas all day long was mentally exhausting. A loss in ease in communication leads to more losses such as a loss in a sense of competence, loss of voice, and loss in ability to know and to be known, which I did not anticipate before I left home.

Before arriving in Canada, I thought I would have many native speakers around me and that this would improve my English easily. However, there were not many chances for me to speak English in the first year of university at all. To cope, I would record school lectures and then listened repeatedly and take notes. I was attempting to learn both the syntax and context of the English language. As well, I attended English conversation groups. Yet, all those attempts were still not enough. Thus, I tried other ways such as talking to strangers while waiting for a bus or grocery shopping. Despite the anxiety and awkwardness that I felt while I tried to do so, the conversation remained very superficial and did not increase my English speaking abilities. Lacking effective adjustment strategies, I relied on memorization to make my way in community and not fail my courses.

Further, things related to my existing knowledge were rarely referred to or asked about. I did not know enough about the host country to join in the discussion or offer critical input. Contrary to my lonely struggle, both instructors and many students appeared confident and passionate, which made me feel even more invisible and alienated (self-esteem, self-efficacy, and belonging are threatened). In addition, a previously important part of my identity—my role in the family as a daughter and a sister—became less important in the new context. All those

difficulties were escalated by the high cost of living.

Those multiple, pressing, significant changes and challenges forced me to rethink my purpose of coming to Canada as well as question my identity. I questioned what I am capable of (self-efficacy and self-esteem are threatened), what I want to do with my future (coherence was threatened) and where I belonged. That happy and active person was disappearing while my core beliefs about myself were questioned constantly. In addition, being Asian is so common in Canada that nothing really separated me from others (distinctiveness was threatened). Many people looked Asian but they were from here.

Important principles that construct my identity based on the Identity Process theory (Breakwell, 1986) were challenged while encountering the differences in the Canadian cultural-social context. My old sense of self was no longer working.

Grief.

The tangible and intangible losses associated with leaving home came to the forefront but I was not able to name them. Nevertheless, grief was taking place. I often felt very depressed and isolated myself more from others. I cried often, feeling sad, losing interests (e.g., taking photos or blogging) and questioning of the purpose of my life. Many of the symptoms would fit what DSM5's (2013) description of depression very well. I thought I was weak. In addition, I sometimes watched Chinese shows or browsed Chinese social media. Looking back, these were my unconscious ways of soothing my pain as a result of being uprooted from my culture (Alexandra, 2010).

Reviewing grief expression in the previous chapter, I realized that I have experienced all those states described by both Parkes's (1965) "yearning and searching" "numbing and shock" "disorganization and despair" as well as Casado and colleagues' (2010) "attachment to

homeland” and “identity discontinuity.” In particular, so far, I elaborated on how migrating to a new culture caused a confused sense of self. However, I thought that being homesick or feelings of grief meant “yearning and searching” such as having dreams about home or wanting to go home. I did not realize that crying and browsing my Chinese blogs were also responses to being uprooted. Instead, I interpreted my struggles as a reflection of my poor capacity to adjust and I disliked myself for being weak or having poor willpower. I would be frustrated with myself for not being able to perform. Reviewing my journals back then, I was writing my struggles as well as telling myself to be strong. I think it showed my desire to be resilient as well as my tendency to resist my grieving process.

Next, I will recall messages that I received from my Chinese peers in China, my peers in Canada, and my family to further elaborate on social-cultural factors’ impact on my grief experience.

Social-cultural Influences

Peers’ influence.

Reflecting back, I realize that when immigration is freely chosen then people are expected to not be impacted by loss and grief. I used to call my close Chinese friends often in my first year in Canada. My friends, many of whom trying to sort out their careers, often complained about their difficulties. In comparison, my life in Canada was seen as lucky and adventurous. Most of them were optimistic that one day I would have mastered two cultures and two languages. Those social messages reinforced my focus on the settlement tasks and neglecting the grief tasks.

Similarly, grief and loss associated with migration is not often acknowledged or validated by my peers in Canada. In Canada, I met some other Chinese international students and many of

them were in business or science programs. We would get together occasionally. When talking about life in the host country, we usually focused on finding solutions such as sharing learning resources that would help with settling. Those who arrived earlier often advised me that we had to deal with our struggles alone as we chose this lifestyle. They told me that “It’s the same for all of us in the beginning and you just need to be strong,” or “you worry too much.” In those social messages, again, discussing settlement task was prioritized more than talking about the grief since the emotional expressions were considered as not helpful with moving on.

Next, I discuss three factors that might contribute to the different grief experience/expression among me and my peers in Canada.

Firstly, my friends and I negotiated our identity in a new culture differently. Base on immigrants’ different responses to ethnic culture versus the mainstream culture, Berry suggests there are four acculturation attitudes:

- (a) integration (maintenance of culture of origin and acquisition of new culture); (b) assimilation (acquisition of new culture and rejection of culture of origin); separation (maintenance of culture of origin and rejection of new culture); and (d) marginalization (rejection of both cultures). (as cited in Yoon et al., 2013, p. 16-17)

Those attitudes can change, depending on situational factors (Berry & Sam, 2010). I encountered people who showed the “separation” acculturation attitude, hanging out only with Chinese friends and developing no friendships with people from other ethnic groups and judging Canada for being boring. In addition, I also met Chinese students who displayed an “assimilation” strategy, constantly criticizing China such as environment, food safety, policies on social media and talking highly about Canada. Neither of their attitudes fit my belief about the true meaning of coming to Canada and how I feel about China. I distanced myself from them. In terms of

myself, I think that I was orientated toward the “integration” status, being interested in engaging with both cultures but I had not found an effective way to engage with Canadian culture and make it part of mine. I was having a highly disorganized identity.

Secondly, the majority of my friends had a clear idea of whether they would like to permanently stay in Canada or move back to their home countries later. They focused on either settling down (job, relationship, buying houses and cars) or finishing to school to join their families. Thus, their identity formation was relatively stable and consistent. They were committed to a lifestyle either due to personal choice or family’s expectation. They were at either the “Achievement phase” or “Foreclosure” in Marcia’s (1966) model. Differently, I was still in the Moratorium stage, resolving crisis and not being committed to any career plan and settlement destination.

Thirdly, many of my peers and their families agree about their future settlement plans and receive support from their family to live in Canada. In contrast, I encountered ongoing disagreement from my family which I will elaborate later. Haymes and others (2011) reported that family support especially family cohesion is a protective factor in dealing with acculturation hardships among immigrants (Haymes, Martone, Munoz, & Grossman, 2011). In their study with Mexican migrants in America, they discovered that individuals with a greater level of family engagement, as well as individuals who have greater levels of family satisfaction, have lower levels of acculturative stress (Haymes et al., 2011). Consistently, in a Canadian study, Rashid and Gregory (2014) found that maintaining a regular connection with families back home can enhance immigrants’ resilience in coping immigration challenges. Thus, gaining support from the family can result in different acculturation experiences.

So, factors such as cultural attitude, future plan, family support impact one’s formation of

identity as well as one's experience with grief and loss along migration. Some peers might experience fewer identity disorganizations in the new culture than me thus less grief and less need to respond to their grief. Their strategies to focus on the settlement task primarily do not apply to other immigrants like myself.

Family's dynamic.

Going to my family for emotional support was complicated for me. My parents and I have different views about how much to engage in Canadian culture and how much to maintain Chinese traditions. My parents expect me to preserve the Chinese cultural heritage and expectations (e.g., obeying parents, valuing kinship) and keep a distance from Western beliefs. For example, they were worried about me becoming too old to find a life partner and wanted me to come back to China as soon as possible. They were shocked upon learning that I had to stop studying accounting and questioned the worthiness of going abroad. They finally approved my stay because my planned return date roughly remained the same. Thus, their attitude about the two cultures was similar to the description of the separation status (Berry, 1974, 1980). However, my standpoint was to engage with Canadian culture. The conflicted stances limited my access to my family's emotional support and thus less coping resources for my grief and distress.

In addition, my parents believed that my struggles would disappear if I simply returned home. Yet, I insisted that I had to endure the suffering for a path that I had chosen. I would withdraw more when they said things like, "give up your study and we will have everything lined up for you." I did not want to appear incapable and add to their worries. I, as a mainland born Chinese, found it very difficult to fail to meet my parents' expectations. Other literature also highlight this central finding (Found, & Sam, 2013). Thus, I started calling my family less and either suppressed my grief or kept it private. My family had adjusted and had less need to

talk to me as frequently as before. Our communication decreased.

This section reveals the discrepancies between myself as I became more autonomous as I and adjusted to a new culture that values individuality and my parents who place importance on Chinese traditions such as hierarchy, interdependence, and traditional gender roles. Next, I will discuss two circumstances, investing four years on a psychology major and staying in Canada upon graduation, to elaborate their dynamics.

Increased Commitment and Raised Conflict

Changing academic major.

My pain associated with migration motivated me to keep exploring my options and understanding my experience. I was not satisfied with continuing to rely on memorizing to pass classes, a strategy that was, I felt, incongruent with Western education. I decided to take a risk and took some psychology courses, a field I was always interested in. Reassured by a positive experience in the trial class, I developed an interest in changing my major to psychology. However, making this big decision was stressful as it would mean more investments in time, money, and effort (unknown future). I experienced internal conflict. I was unsure if I could complete a psychology degree in English. I was also worried about being too old to start in a new field and I ended up consulting an instructor. He asked me “Do you want to waste four years to possibly find a job you love or waste your whole life to work in a job that you dislike?” His point of view reflects a Western mindset on individuality and validated my longing for following my own interest. Another crucial influential factor was my first counselling experience. I was amazed how well this young female Caucasian counsellor understood me, especially given my limited English skill. I was lifted by her undivided attention. It was new to me that not telling others what to do was an effective way to help. This counselling experience not only enabled me

to reflect on my internal conflicts and facilitate my sense of agency but also allowed me to learn about counselling as a profession. Due to the influences from those Western mindsets, I was more committed to exploring counselling. Referring back to Marcia's identity status, I was moving from the Moratorium (high crisis, low commitment) to Achievement (high exploration, high commitment) at this stage. This development helped my identity re-organization and resolved my grief.

However, my commitment to my new plan intensified my conflict with my family. My family were mostly worried about my age and marital status. They showed more direct criticism: "Stop wasting your time in school," "You need to come back early to settle down otherwise you are missing out all opportunities," "How can you counsel someone in English," "It is useless to study Psychology," "I am heartbroken." My departing from the traditional pathway was further enlarged as my younger brothers and peers in China started getting married, having babies and jobs. Their identities and life purpose were relatively consistent with the social-cultural context they were in and became increasingly stable. I, on the other hand, lost a sense of shared experience and normalcy and experienced more incoherence. I was pulled between the Western mindset for being in Canada and Chinese mindset, which was deeply rooted in my family. This generated ongoing confusions and obstacles in my process of re-organizing new identity and complicated my grieving process.

Age concerns and the future.

My family's wish for me to preserve Chinese traditions and my desire to develop individuality continued. This tension intensified once again upon my graduation. In 2012, I completed my study in psychology at the age of 27. Whether to stay in or leave Canada was another tough decision to make for me. On the one hand, far away from my support network in

China, resolving settlement tasks such as finding a job, sorting out immigration application process, establishing a family in Canada and experiencing continued acculturation stress alone remained challenging. In addition, I was longing to be close to my family. I missed my life in China. On the other hand, pursuing counselling became a meaningful life purpose for me over time, it also motivated me to understand myself and integrate different aspects of my identity. I might have to stop pursuing this career path if returned back to China. I valued the opportunity to further develop this career path in Canada. Eventually, I decided to continue to stay in Canada to work and then pursue a Master's study later.

Expanding my stay in Canada after school once again escalated the conflict between my family and I. In particular, 27 years old was perceived as a devastating age for a single girl in my hometown. My dad and brothers eventually agreed to let me make my own decision after several tough conversations. However, my mum could not accept my decision and she refused to answer my calls for about one year. Even today, talking about my life in Canada remains a sensitive topic between us. Influenced by Chinese culture that values obeying and serving parents (Teon, 2014), a part of me feels guilty for failing to meet her expectations. Lack of acceptance and validation from my family has made my identity reformation even harder as my senses of belonging, coherence, and continuity were further challenged. This has led to a long grief process. The conflict with my family further amplified when I returned back home, which will be elaborated on in an individual section in this chapter.

The loss coming along with living in another country is significant, intangible, intertwined, and invisible. Many of the losses are beyond my ability to describe. The tension and conflict with my family and differences between myself and my peers' identity development stages and experience with loss and support might have led to a more complicated grief process

for me. I often thought that I should have adjusted better after all this time and I continued to be hard on myself.

Negotiating Identity

So far, I have described how my sense of self was threatened, as well as how this challenge was intensified by my family's attitudes. According to the Identity Process theory, individuals will engage in strategies to remove threats to identity (Jaspal & Breakwell, as cited in Jaspal, 2015). My interaction with my environment during the process of reorganizing my identity was complex. I actively participated in activities such as volunteering to develop my English and engage with others, which improves my self-efficacy, self-esteem, and my sense of belonging. In addition, the interactions with friends and mentors from various cultural backgrounds over time provided me a sense of belonging and helped me to strengthen my ability to deal with setbacks. Moreover, working on increasing my involvement with my family such as expressing my love helped reconcile the disagreement between us.

Over time, I have developed more experiences in integrating Canadian culture and Chinese culture and building a bi-cultural identity. For example, Canadian experience has taught me to rethink the meaning of concepts such as being vulnerable, being "old," being a girl, and being single. In addition, knowing what is like to be marginalized helps me to relate to other isolated populations. I am adopting Canadians' direct expressions of affection, especially when it comes to my family. Interestingly enough, I am also becoming more interested in Chinese culture such as "Taichi," "Taoism," and Chinese social structures after being in Canada. I am proud of my collectivism background, which taught me to value family, be humble, and be sensitive to others' views and needs. At the same time, I am rethinking issues such as power in interpersonal interaction and the pressure to conform. I am learning to acknowledge that my

deep-rooted belief about hierarchy in relationship may continue to shape my interaction with others. As I am appreciating some aspects of both cultures and learning to balance individuality and connectedness, I realize that I finally start gaining a clear sense of what broadening one's mind looks like, which was my reason for going abroad.

I agree with theories like Identity Process theory that one's identity does not remain static. Instead, it will be an ongoing negotiation between cultural differences and resolving ongoing threats that challenge identity principles. For example, obstacles such as being sick, relationship breakups, job loss, Permanent Residency application setbacks, and discrimination experience have added to my identity confusion, loss, and grief. In addition, watching a Chinese New Year gala on Chinese New Year alone, special days where families are expected to be together, or someone from home being sick may activate my pain of leaving home. What is more, there will be new task that need to be reconciled in a different stage of life. For example, my parents were more accepting that I was still single in my 30s compared than how they were before. However, my parents are getting old and looking after aging parents is a cultural expectation in Chinese culture, which values filial piety (Teon, 2016).

Furthermore, some losses experienced by immigrants like myself will be permanent as this following quote well described:

Once you've been a stranger, a foreigner, you always carry this somewhere inside. It never goes away. One is irreversibly a stranger. One never returns to the nest, to one's home, one's homeland. Nor to the illusion of completeness. This is lost forever. What remains is a rupture between the individual and his links, and there is always, forever, something lacking. (Hollander, 1998, p. 201)

Those losses can never be restored by doing things such as improving English. For example, the

poem, jokes or forms of comedy and references in Chinese will continue to remain a sub-culture. It is never the same to translate a Chinese poem to others to my non-Mandarin speaking friends. Those losses will keep challenging the continuous principle that impacts a sense of self. I think those significant losses and pain of grief experienced by an immigrant need to be recognized and validated.

For myself, today, I still browse Chinese social media daily and watch Chinese TV sometimes but there is less shame attached to it. I learn to acknowledge that dealing with challenges in life alone—especially in a new culture—is not congruent with my culture of origin and I learn to honour my need for connecting to things I am familiar. When I am compassionate with myself, there seems more space to breathe and just to be.

Home Visit

In the previous chapter, I reviewed the research on a home visit to immigrants' experience with migration grief. One study concluded that home visits reduce the grief experience and another research reported that it would worsen the grief. My experience with home visiting was complicated. Next, I will elaborate on it before closing this chapter.

There is a well-known Chinese ancient poetry, which I learned in my childhood like many Chinese children.

A Note on Homecoming - He, Zhizhang

“I left home a youngster and returned a senior,

Though greyed my temple hair has, changed my accent has not.

Village children came to greet me but knew me not,

They cheerfully took me for a visitor and enquired where I'd come from”.

(Tseng, 2010. n.p.)

My family is in my dreams often. Due to the complicated nature of the Canadian visa application and the high cost to travel here from China, my family (except my mum and my aunt came once for my convocation) never visited me in Canada. Over the past nine years, I have visited China almost once a year.

On the one hand, going home brought a sense of familiarity and comfort ranging from the food to the language, from the people to table manners. It was natural for me to shift my social role by accompanying my parents, playing with nephews and nieces, and joking with my brothers. Being able to fulfill those culturally expected obligations reduced my feelings of guilt for being away and made me happy. Being in an individualized society for most of the time, I especially enjoyed the interdependency in people's interaction and felt less lonely. For example, I did not need to make an appointment to meet someone as it was normal to simply show up.

On the other hand, the home visit made me realize the changes that occurred within the family, my hometown, and me. For example, family members' physical changes, life focus, the family structure, and my hometown's development. As much as my family missed out on changes on my side, I was also not a witness to their lives. In particular, seeing my parents' increasing health issues, being overworked and family conflict activated sadness that I could not do more for them.

Regarding which country to settle down and when to return for me remained as a sensitive topic. We either barely discussed it to maintain the harmony during my day or I was pressured to return by family members. In addition, disagreement within our family was amplified by a larger context. Although some researchers have identified that vocational identity is increasingly important for female's sense of identity compared to identical components in the 60 and 70s (Hyde, 2007; Sharp, Coatsworth, Darling, Cumsille, & Ranieri, 2007), marriage and

childbearing for women are heavily valued in my small hometown. I was judged for still being single in my late 20s. Helping me to find a partner was the priority in my family. My family arranged many blind dates for me especially when I was in my 20s and became upset if I refused. The elder in my family has repeatedly asked about my marriage. While I was on the street with my mum, some typical questions from a neighbour are “How old is your daughter?” “Is she married?” “What does she do?” In a highly collective cultural norm, individuality would generate harsh comments from others. I was criticized for being cold heart and selfish to abandon my parents and my country. Those opinions from others would reinforce my family’s involvement in my life and also would generate a feeling of embarrassment and even shame.

While in China, my life in Canada becomes irrelevant. At the same time, I feel like a guest sometimes in my hometown. My days there are occupied by eating with my relatives. I often struggle to describe my experience in Canada to them. Trying to converse with people who I had not seen or spoken to for so long, the conversation was often brief and basic. “When will you be leaving again?” “What kind of food do you eat there?” Some people also would express jealous regarding my family could afford me to go to a richer and nicer country and commented on how well I must have adjusted in Canada. Some people would express how much they had missed me and asked me when I would return. When people question my reason for staying abroad, I never feel that I can offer a convincing answer.

Saying goodbye to my family becomes more difficult each time. Tears increase with each departure. My parents expressed that they had become used to my absence and thought I was fine. But my visit would refresh their sadness each time. Similarly, returning back to Canada from China, I feel depressed, isolated, invisible, and foreign for a couple of weeks. When people in Canada ask about my trip, I do not know where to start. For me, going home is a complicated

experience that does not simply resolve or worsen the grief process.

Summary

In summary, I left my country to explore myself and my life options. I went through many losses, such as my familiar ways of being, social networks, language, and most importantly, my self-identity. I also illustrated how those losses were not visible in the beginning and started accumulating while I encountered challenges that accompany transitions in the Canadian university. Under the assumption that I would arrive in a dreamland and that discomfort (if any) would only be brief in the very beginning, I was shocked when those losses emerged in Canada.

In terms of the result of those losses—migratory grief—I applied the Identity Process Theory to examine how my identity was challenged and how it changed (Marcia, 1966) to illustrate the disorganization of my identity. In addition, I mentioned the difficulty in recognizing migratory grief's manifestation on multiple-levels. I reflected on the depressive symptoms in the early stage, including my obsessively watching Chinese shows over time.

The social cultural influences had a significant influence overall. Thus, my peers' and family's attitudes and responses to my struggles in a new environment were analyzed. I found there was a tendency to neglect or invalidate migration-related loss and grief. My Canadian peers' focused on settlement tasks and my peers in China simply believed that immigration is great and positive. This led to me resisting my migration pain and to perceive myself as weak. However, as I gained more understanding on the significance of being uprooted, I adopted a more compassionate attitude toward the way I interpreted and handled my pain.

In this section, I also reflected on factors such as acculturation attitudes, settlement destination plans, and family cohesiveness, which all might contribute to individual differences with migration grief. My family's belief on loss and grief was optional and could have been

resolved by returning home, conflicted with my plans and strengthened my resolve to suppress my feelings of grief. I also touched on the grief from my family in China also intertwined with my grief process.

In addition, I discussed the formation of new identity that integrates both Canadian culture and Chinese culture. This process was complicated by my family, who expected me to obey the traditional role of Chinese daughter. In sorting out the crisis and figuring out my life with increased commitment, I transited from “Foreclosure” stage, to “Moratorium” and then “Achievement” identify status (Marcia, 1966). However, I believe that the achievement stage is not fixed. I concluded that it negotiating my identity between cultures and resolving challenges that threat sense of self is an ongoing process. This means that the intensity and duration of migratory grief fluctuates. I described also the permanent losses, especially loss of language and family connection. I believe it is important to acknowledge pain and give one’s self the permission to attend to it. Finally, I provided a description of my home visiting experience to further illustrate its complicated impact on grieving experience.

In my final chapter, I will review my research purpose, summarize the themes and suggest therapeutic applications for counsellors.

Chapter 5 Discussion

Introduction

This concluding chapter is comprised of four parts. I begin by reiterating this study's purpose and research question. After that, I compare and contrast my experience described in Chapter 4 with the literature reviewed in Chapter 3. Findings are organized by my research themes: migrator grief, influencing factors, and resolutions. Next, I draw implications for counselors and offer recommendations for future research.

The Purpose of Study and Research Questions

To respond to the increasing number of immigrants in Canada and the increasing need to understand their well-being, I came to realize in this thesis process the research gap regarding loss and grief associated with migration. The purpose of this study was to raise awareness about and understanding of the losses and grief as a result of immigration. Guided by this purpose, I established three research questions: migratory grief, including its definition, functions and expressions of migratory grief, its influencing factors, and resolutions. Autoethnography was used as method of inquiry, a method that entails reflecting on one's own experiences and comparing it with the literature. Next, I will address my research questions by comparing and contrasting my experience with that of the literature.

Summary of the Themes

Migratory grief: Its functions and expressions.

In Chapter 3, migratory grief's definition, functions, and expressions in the literature were reviewed. Grief is typically viewed as normal and adaptive responses to migration-related losses (Bhugra & Becker, 2005) that manifest in multiple layers, and that has a particular sense of longing. The normalization of grief reaction after leaving one's home is further supported by

Doka's work on attachment (as cited in Casado et al., 2010). Various other studies also found grief reactions (Stroebe et al., 2015) and nostalgia in immigrants (Young et al., 2016; Jaspal, 2015). The literature highlights numerous and significant losses experienced by immigrants such as the loss of familiarity, native language, a sense of identity, a sense of safety, and the orientation provided by clear social roles and customs (Lee, 2010; Madsen, et al., 2016; Bhugra & Backer, 2005). Furthermore, these losses are often ambiguous, unacknowledged, and cumulative (Lee, 2010).

In Chapter 4, I recalled that I, as someone considering immigration, I primarily focused on the excitement of going abroad and I did not anticipate the pain and grief I would feel after leaving my home country. As a result, I neither prepared for nor understood my grief when it occurred. Only in looking backward, did I come to realize that I have experienced all those major losses listed in the literature. I also illustrated the intertwined nature of those losses through my lived experience. In particular, I described the multiple, sudden, and overwhelming losses that I experienced in the early stages of attending a public university in Canada. I also recalled associated grief symptoms such as being depressed, crying, feeling incapable. I attributed my grief and sadness to an inability to adjust instead of seeing it as a natural and healthy response to being uprooted. This attribution demonstrates that I prioritized the settlement task over the grief task and that I resisted the grieving response instead of accepting or processing it. In Chapter 1, I described my invisible, nameless, and vague pain associated with the loss of home as "something hidden in the dark." However, the literature on migratory related loss and grief provided a name and normalization to my long-term nameless and vague homesick experience.

Secondly, to understand migratory grief processes and manifestation, I reviewed both the Parkes's stage model (as cited in Casado et al., 2010) and Migratory Grief and Loss Questionnaire (MGLQ) (Casado et al., 2010) in Chapter 3. Each model suggests specific aspects of grief manifestation, which could help individuals to recognize migratory grief symptoms or signs. I reflected on my experiences with the "numbing and shocking," "yearning and searching," and "disorganization and despair" described in Parkes's model and with the "attachment to the homeland" and "identity discontinuity" described in the MGLQ. In reflecting on my previous narrow understanding of migratory grief I came to realize that the only expression of my grief occurred both with dreaming about home and wanting to return home. All other grief expressions were disowned. Reviewing Parkes's stage model and MGLQ expanded my understanding of the migratory grief in myself and others.

I identified a lack in research dedicated to effective ways to help persons with migratory grief move from an identity disorganized stage to reorganization stage (as described in Parkes's model). My narrative shows that identity re-organization process is complicated and impacted by many factors. For example, my family wants me to maintain my culture of origin, obey traditional expectations, and reject the host culture—all of which conflicts with my stance. This conflict hindered my identity development process. In addition, lacking effective adjustment strategies and support in engaging with the host culture interfered with my integration into the Canadian culture. My determination to find meaning in my struggles and my active intention (agency) in figuring out my identity in a new environment was a recurring theme. However, the paradox is that my increased commitment also evoked more conflict with my family, which in turn led to fewer resources to cope the acculturation distress and more grief.

I questioned the stability of maintaining the “reorganization” phrase in Parkes’s model as my own process was characterized more by continuous change with many transient equilibriums. In Chapter 4, despite my intention to adopt a bi-cultural identity, I discovered challenges to my sense of self that required ongoing cultural negotiation. Difficulties in seeking employment or setbacks in immigration application in Canada would make me question my self-identity. Another example is that the need to fulfill the Chinese cultural value in looking after aging parents is now more pressing as my parents’ health is declining. Thus, choosing between my own life and my cultural role will be a new dilemma for me. I claimed that identity formation is an ongoing process instead of a final achievement with a fixed status. In addition, I claimed that some losses, such as the loss of one’s native tongue, are permanent.

Thirdly, identify discontinuity was reported as a crucial sign of migratory grief in both Parkes’s model and the MGLQ in Chapter 3. However, there was no elaboration on how one’s self-identity may be impacted by being in a new culture in both theories. In Chapter 4, I filled this research gap in the grief literature and applied Erikson’s identity theories (1956, 1968), Marcia’s identity status (1966), and Identity Process Theory (Jaspal & Breakwell, as cited in Jaspal, 2015) to illustrate the changes in my identity. In particular, through the lens of Identity Process theory, I elaborated how six principles that impacted my identity were initially enhanced and then threatened by being in Canada, putting flesh on the bare bones of the theory.

Social-cultural influencing factors.

I mainly reviewed social-cultural factors in the literature in Chapter 3. The literature indicates that social rules and expectations can impact the intensity and duration of the grieving process (Harris & Winokuer, 2016). In a society that values productivity and efficiency, a task that is oriented toward functioning is favoured over a task that deals with grief (Harris &

Winokuer, 2016). Indeed, cultural values shape individuals' interpretation and responses to many things in life, including grief (Harris & Winokuer, 2016). In addition, immigration to the West is commonly viewed as a positive and voluntary change for a better life (Lee, 2010) and immigrants are not expected to grieve (Casado et al., 2010). In Chapter 4, I reflected on the social-cultural messages from my peers and family and examined their connections with my grief experience. For example, my Chinese peers in Canada focused on the settlement task and viewed suffering as a necessary evil. My peers in China believed that being able to immigrate is a privilege for only the wealthy few and they believed that I should not feel loss and grief. My family felt that my pain was a sign of me having made the wrong decision and that this pain would simply disappear if I returned. My migration-related loss and grief were thus invalidated in all social messages, and this is consistent with the literature.

I also briefly discussed individual differences in acculturation attitudes, settlement destination plans and family support that might generate differences in individual's migration grief experience. In addition, I discussed my family's grief over my move and how it affected my grief.

Resolutions.

The grief literature suggests that grief is a natural and adaptive response to losses and that it needs to be processed (Harris & Winokuer, 2016). Similarly, Aroian claims that it is necessary for immigrants to attend to their grief and loss besides mastering the settlement task to achieve a sense of belonging (1990). In addition, the Continue Bond theory suggests that the relationship with the past does not have to end (Klass et al., as cited in Harris & Winokuer, 2015). According to the Continued Bond theory, maintaining the relationship with what has been lost can turn into a source of relief and strength. My personal story confirms these findings and also emphasizes

that the need to attend to the pain is important and that neglecting it is destructive. In my own narrative, the settlement task used to be my priority. I spent lots of energy to avoid, deny, and fight my grief. It turned out that strategies like these did not make my grief disappear but stronger. However, when I could acknowledge the significance of me being away from home, recognize my ongoing pain, and be compassionate with my suffering, clarity appeared for me to claim different parts of myself. In addition, accepting that I need comfort from my first language and exploring ways to re-connect with my family all brought some ease to my pain. That work is about building a connection with the Chinese side of me and attending to the pain of being separated from my home country.

One study I reviewed reports that visiting the home country can help immigrants to confront the past and relieve their nostalgic illusions, thus reducing migratory grief (Aroian, 1990). Another study suggests instead that home visiting could inspire more sense of losses (Jaspal, 2015). My own home visit experience was a mix of these two responses. Going home allowed me to fulfill my traditional social roles, and feeling connected and welcomed was rewarding. At the same time, my conflict with my family was fuelled by other people in my hometown. As a result, I would long for autonomy and felt strengthened in my decision to stay in Canada. I also recalled feeling like the outsider and disconnected as a result of being absent to the changes that had occurred in my family and my hometown. In addition, when time came to leave, our collective wound was reopened.

As stated in my purpose statement, I hope that this study will contribute to counsellors' understanding of migratory grief so that they may better serve their immigrant clients. Next, I will suggest recommendations for counsellors to consider.

Recommendations for Counsellors

Firstly, I hope this study on migratory grief better enables counsellors to recognize the unique and invisible pain that many immigrants feel.

In this study, I have discussed how social values on productivity discourage grief expression—immigration tends to be perceived as positive. Our society tends to help immigrants in terms of the settlement task and may not always help with migration grief.

I would like to underscore that a sole focus on future-oriented settlement tasks while neglecting the grief task is insufficient for immigrants to reconcile with the past (Aroian, 1990; Jaspal, 2015). It is important for counsellors to assess how well clients are doing in each task and provide support accordingly.

Secondly, in this study, I adopted the perspective that grief is a natural and healthy response to loss and that it has an adaptive function for grieving individuals who need to find ways to integrate the loss and reach an acceptance of the new reality (Harris & Winokuer, 2016). My stance is that loss and grief need to be channelled and processed. Many immigrants tend to underestimate the consequence of moving away from their homelands and fail to see the connection between their pain and their grieving response to their losses due to the ambiguous nature of migratory grief and society's positive portray on migration. Thus, I believe that counsellors need to facilitate a process of mourning for immigrants. This might involve validating clients' losses, teaching clients to recognize grief signs and give themselves permission to feel, honour, and own their grieving experience. In addition, I think it might be also helpful for counsellors to encourage clients to reflect on the views and values of people around them regarding their immigration to help clients to understand the social-cultural impact. I invite counsellors to reflect on their own understanding of migration-related grief.

Thirdly, Continuous Bond theory suggests that the continuing bond with the lost culture can turn into a source of solace and help individuals adjust their new countries (Henry et al., 2005). Thus, counsellors can encourage clients to integrate elements of the lost cultures such as “families, friends, identity, language, values and traditions” into their new life and continue to maintain emotional bonds (Henry et al., 2005, p. 109). For example, I used to think in absolutes, believing that I had to lose the connection with my family if I chose to stay in Canada. However, I have realized that there are still a great room for me to explore alternative ways to connect with myself despite the geographical separation. My new way of connecting includes regular communication with my family more often and expressing my love to them more explicitly. Counsellors can encourage clients to come up practical and creative ways to engage with elements of their cultural of origin.

Fourthly, I discussed a major migration related loss as well as a grief expression—the identity discontinuity. Both biological development (Erikson, 1956, 1968) and changing the social-cultural context can bring changes to ones’ identity (Bhugra, as cited in Bhugra & Becker, 2005). However, identity is an abstract concept. Some counsellors might find it helpful to understand how clients’ sense of self was impacted in the new environment by paying attention to the six principles suggested by the Identity Processed Theory (Jaspal & Breakwell, as cited in Jaspal, 2015). Furthermore, for those clients who think that they have to let go of their attachment to their culture of origin in order to fully adjust to the host culture, counsellors might need to help them understand both cultures’ impact on them and facilitate integration. In addition, I would like to empathize that it is crucial for counsellors to look at identity development as a fluid process. Immigrants have to deal with ongoing threats to their identity

and consistently negotiate between cultures and possibly within families—migration grief is not a time-limited event but a part of life.

Nevertheless, counsellors need to be aware the individual difference. Some people might experience less identity disorganization, less grief, or less need to respond to the grief due to factors such as accessibility to support and life stressors

Implications for Further Research and Final Words

Searching for meaning in crisis is a repeated theme in this study. Future studies can explore the relationship between meaning-making and grief work among immigrants. In addition, this study mainly looked at social factors that influence immigrants' grief experience. Future research on migration-related grief could explore individual differences, for example in attachment styles or relationship with the homeland. Furthermore, this study treated immigrant populations as a homogenous group. The future study could focus on a specific group, such as people of a specific gender, age, ethnicity, religion, or social status.

I hope other immigrants find this study helpful and I hope it resonates or generates new insight to their grief and loss. I also hope this study has provided useful knowledge and an emotional evoking story to enrich the public's understanding of migratory grief. A better understanding will foster a better connection and more support.

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Appendix A: Approval Notification from the IRB

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206.239.4800 [Main]
800.426.5596 [Toll-Free]
City University of Seattle
521 Wall Street, Suite 100
Seattle, WA 98121

**Institutional Review Board
Certificate of Approval****IRB ID# Kang_Green022217**

Principal Investigator (if faculty research):

Student Researcher: Huamei Kang

Faculty Advisor: Larry Green

Department: DASC MC

Title: Exploration of migratory grief, social factors and resolutions

Approved on: February 22, 2017

Renewal Date: February 22, 2018

- ☐ Full Board Meeting Date of IRB meeting: _____
- ☐ Expedited Review (US)
- ☒ Delegated Review (Can)
- ☐ Exempt (US)

CERTIFICATION

City University of Seattle has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The Faculty Advisor Larry Green and the student researcher Huamei Kang have the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original Ethical Review Protocol submitted for ethics review. This **Certificate of Approval** is valid for the above time period provided there is no change in experimental protocol, consent process, or documents.

Any significant changes to your proposed method, or your consent and recruitment procedures should be reported to the Chair of the Institutional Review Board in advance of its implementation.

ONGOING REVIEW REQUIREMENTS

In order to receive annual renewal, a status report must be submitted to the IRB Chair for Board consideration within one month of the current expiry date each year the study remains open, and upon study completion.

Brian Guthrie Ph D, RSW, Member of Clinical Registry
Chair, IRB City University of Seattle

Appendix B: Participants' Informed Consent

校区：温哥华

School/Division of: Vancouver

西雅图城市大学研究参与者知情同意书**CITY U RESEARCH PARTICIPANT INFORMED CONSENT**

本人（1 Kang, Wei Lin 2 Yang, Liang Ying 3 Kang, Lei 4 Kang, Rui）同意参与心理咨询专业研究生康花梅的如下研究课题。本人知情该研究课题已获得西雅图城市大学的机构审查委员会的批准。

I, (Name), agree to participate in the following research project to be conducted by Huamei Kang, student, in the Program. I understand this research study has been approved by the City University of Seattle Institutional Review Board.

我声明本人已获得该同意书含有所有参与者的签名的复件。此外，我声明我获得此项研究的概观以及关于知情同意过程的详细介绍

I acknowledge that I have received a copy of this consent form, signed by all persons involved. I further acknowledge that I have been provided an overview of the research protocol as well as a detailed explanation of the informed consent process.

研究课题：探索迁徙悲伤及其社会影响因素和解决方法

Title of Project: Exploration of migratory grief, social factors and resolutions

研究员：康花梅

Name and Title of Researcher(s): Huamei Kang

专业：心理学系

Department: Master of Counselling

电话 (telephone)：(01)-778-960-0881

邮箱 (E-mail)：hmkang@cityuniversity.edu

导师：Larry Green 博士

Faculty Supervisor：Dr. Larry Green

项目协调员：Avraham Cohen 博士

Program Coordinator：Dr. Avraham Cohen

研究目的：提高对迁徙悲伤意识和理解

Purpose of Study: raise awareness on migratory grief, contribute to the understanding of the complexities of migratory grief.

研究参与

Research Participation

本人知情我会被邀请通过以下一项或者多项方式参与研究（打勾为准）：

I understand I am being asked to participate in this study in one or more of the following ways (the checked options below apply):

☐ 面对面采访和 / 或者电话采访；

Respond to in-person and/or telephone Interview questions;

☐ 回答书面调卷问答；

Answer written questionnaire(s);

☐ 参与其它数据采集方式，具体如：_____

Participate in other data gathering activities, specifically;

☒ 其它，具体如：允许研究者在论文中叙述有关我的内容以及使用我的名字。

Other, specifically: give permission to include me as a part of the researcher's narrative as well as use my name in the research

本人知情参与研究是自愿行为，并且本人有权力随时拒绝参与甚至退出研究且无需承担任何结果。此外，本人已知情我有权要求一份最终研究论文但可能需自付复印和邮件费用。

I further understand that my involvement is voluntary and I may refuse to participate or withdraw my participation at any time without negative consequences. I have been advised that I may request a copy of the final research study report. Should I request a copy, I understand I may be asked to pay the costs of photocopying and mailing.

保密性

Confidentiality

本人知情该项参与受到隐私法范围内的保密保护。只有研究者，其导师以及项目协调员（或者项目指导员）将允许查看任何内容和数据（包括问卷，采访或其它）。如，研究生的任课老师需给予权限查看原始数据，该框 ☐ 将打勾。所有的数据（问卷，语音 / 录像磁带，采访打印笔记，采访手稿，知情同意书，光盘，电脑备件，和其它储存设备）都会被研究生加锁加密保护。研究数据存档期为5年。之后，所有的数据都会被永久删除。基于该项研究任何出版物将除去任何可以识别个人的信息。

I understand that participation is confidential to the limits of applicable privacy laws. No one except the faculty researcher or student researcher, his/her supervisor and Program Coordinator (or Program Director) will be allowed to view any information or data collected whether by questionnaire, interview and/or other means. If the student researcher's cooperating classroom teacher will also have access to raw data, the following box will be checked. ☐ All data (the questionnaires, audio/video tapes, typed records of the interview, interview notes, informed consent forms, computer discs, any backup of computer discs and any other storage devices) are kept locked and password protected by the researcher. The research data will be stored for 5 years. At the end of that time all data of whatever nature will be permanently destroyed. The published results of the study will contain data from which no individual participant can be identified.

签名 1 _____ 2 _____ 3 _____ 4 _____
Signatures

本人已仔细阅读和了解该同意书。我了解研究员将给我介绍研究的协议及受权同意的过程。本人在该书的签名代表本人对所提供的参与研究的信息了解且满意。此外，本人的签

名代表本人已被通报参与该研究的可能风险。最后，本人签名代表本人同意参加该研究。

I have carefully reviewed and understand this consent form. I understand the description of the research protocol and consent process provided to me by the researcher. My signature on this form indicates that I understand to my satisfaction the information provided to me about my participation in this research project. My signature also indicates that I have been apprised of the potential risks involved in my participation. Lastly, my signature indicates that I agree to participate as a research subject.

本人同意参加研究并不代表放弃本人的法律权利或者放弃要求研究员，投资方，以及 / 或者西雅图城市大学承担其法律和专业的责任及对于该研究的尊重。本人知情可以在任何时间放弃参与此研究。此外，本人在该研究期间的任何时间有权要求解答和更新信息。

My consent to participate does not waive my legal rights nor release the researchers, sponsors, and/or City University of Seattle from their legal and professional responsibilities with respect to this research. I understand I am free to withdraw from this research project at any time. I further understand that I may ask for clarification or new information throughout my participation at any time during this research.

研究参与者1 姓名 Kang, Wei Lin 研究参与者1 签名 _____ 日期: 2017/04/15
Participant's Name (Please Print) Participant's Signature Date

研究参与者2 姓名 Yang, Liang Ying 研究参与者2 签名 _____ 日期: 2017/04/15
Participant's Name (Please Print) Participant's Signature Date

研究参与者3 姓名 Kang, Lei 研究参与者3 签名 _____ 日期: 2017/04/15
Participant's Name (Please Print) Participant's Signature Date

研究参与者4 姓名 Kang, Rui 研究参与者4 签名 _____ 日期: 2017/04/15
Participant's Name (Please Print) Participant's Signature Date

研究者 姓名 Huamei Kang 研究者 签名 _____ 日期: 2017/04/15
Researcher's Name (Please Print) Researcher's Signature Date

如果有任何关于此项研究的问题，本人已被建议与研究者以及 / 或者其导师联系。

If I have any questions about this research, I have been advised to contact the researcher and/or his/her supervisor, as listed on page one of this consent form.

研究员:康花梅

Researcher(s): Huamei Kang

电话 (telephone): (01)-778-960-0881

邮箱 (E-mail): hmkang@cityuniversity.edu

导师 (Faculty Supervisor): Dr. Larry Green

电话 (telephone): (01)-778-233-0377

邮箱 (E-mail): larrygreen@cityu.edu

在参与研究中，本人如果有任何关于被对待的顾虑及抱怨，可以和如下人员联系。

Should I have any concerns about the way I have been treated as a research participant, I may contact the following individual(s):

项目协调员(Program Coordinator): Dr. Avraham Cohen

地址(Address): #310 - 789 W. Pender Street, Vancouver BC, Canada V6C 1H2

电话(Telephone): (01) 604-689-2489

邮箱(Email): ACOHEN@cityu.edu