

Chinese Immigrants Acculturating to Canada

by

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Abstract

This capstone will focus on Chinese immigrants acculturating into Canada. It highlights the various ways individuals acculturate into a dominant culture as well as the formation of new identities. Throughout this, there will be a discussion on the nuances of the Chinese immigrant identity through exploring the rise of biculturalism among Chinese individuals as well as second generation immigrants. Furthermore, various issues that this cultural group experiences will be covered including isolation from the heritage and dominant groups, intergenerational conflict, and weak identity formation. The capstone will then summarize these concepts into a seven-week workshop to support bicultural Chinese individuals living in Canada.

Keywords: biculturalism, Chinese immigrants, acculturation, bicultural individuals, identity

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Chapter One: Introduction**Statement of the Problem**

Forming an identity can be difficult for Chinese immigrants in Canada. The bicultural position that they are in can negatively impact how they see themselves in Canadian dominant society. The acculturation process that they experience can create symptoms of anxiety, stress, and identity confusion (Nguyen & Benet-Martínez, 2013). This is more apparent among adolescents and young adults where they can also experience conflicting values between them and the parents. Choi et al., (2020) notes the nuances of these conflicts by describing the different acculturation processes of each group. He writes that children of immigrants tend to acculturate to the western culture while their parents may choose to uphold the more traditional beliefs which may go against the child's values. They also note that the more intergenerational conflicts that these families experience, the higher their children's anxiety and depression levels were. On top of this, poor identity formation can negatively affect the wellbeing of an adolescent and their acculturation process into their heritage or dominant culture (Berry et al., 2006). The acculturation process into Canadian society can be difficult for individuals within the Chinese community. This can be seen through the increases of intergenerational conflicts and the struggle of forming an identity that upholds the two cultures.

In addition to this, bicultural Chinese individuals are more likely to experience a feeling of isolation due to the expectation of upholding two cultures. For example, Purpuri et al. (2024) notes that bicultural individuals may feel like they do not belong to the cultures that they identify with. This is due to their peers labeling them as traitors because they do not conform completely into their culture. In addition, it is common for bicultural individuals to be seen as nomadic and rootless as well because they are seen to be different from those who identify only with one culture. These labels have led them to conform to a culture or experience discrimination and

prejudice from their communities (Purpuri et al., 2024). Due to their peer's need for them to conform, many bicultural individuals experience interpersonal identity struggles and conflict. Tikhonov et al. (2019) notes that people who experience stronger connections to their cultures typically have experienced less discrimination from others. On the other hand, individuals who have a lower biculturalism integration experience cultural isolation, strained intercultural relations, and linguistic issues. Tikhonov et al., (2019) writes that biculturalism integration can shift throughout a person's life. This is due to how cultural identities are not static and can change depending on the individual and other intersectionalities. Through this we can see that the issues of isolation and rejection are common among bicultural individuals due to the discrimination and marginalization that they experience by others in both cultures.

The current studies that focus on Chinese immigrants in Canada are also sparse and fragmented. Throughout the readings there have been attempts by researchers to document the different ways Chinese immigrants can negotiate and form an ethnic identity that represents their beliefs, values, and their place in Canadian society. For example, in Nguyen and Benet-Martínez's (2013) article, they write how the different processes of acculturation lead to different ways that individuals form their ethnic identity and their positionality in society. Dizone et al., (2021) adds to this and notes that there are different factors affecting the identity negotiation among Chinese immigrants. For example, they found that first generation individuals have a different identity and belief when compared to 2nd generation individuals who have grown up in Canada. On top of this, in one study it was found that the intersectionality of an individual such as their age or gender can also impact their acculturation process and how they interact with others (Li et al., 2023). These studies highlight the nuanced and challenging position of this issue and that there are many factors that affect an individual's ethnic identity. Due to this, the

solutions that these researchers provide are very fragmented and are only proven to be effective with a specific intersectionality. As a result, there is a lack of general support to help Chinese immigrants form stronger identities in a Canadian context.

Purpose Statement

This capstone will explore the typical issues that Chinese immigrants may experience during the identity formation process. I will specifically be looking through the lens of first and second generation immigrants. In addition to this, I will be focusing on adolescents and young adults. This will allow the necessary space for a more holistic capstone that can observe the various family systems within an individual and the relationships that they have. This will then allow the capstone to observe the different factors affecting an individual's identity formation. On top of that, the capstone will also look at ways that individuals can bolster it as well. This will be done through identifying and deconstructing what makes certain strategies or factors more effective for individuals. It should be highlighted that the capstone will also identify any systemic strategies that will help as well. Doing so, will continue to help other counsellors identify any typical personal factors that can help individuals strengthen their identity while also addressing the impacts and symptoms that the dominant society has on them as well.

Another purpose for this capstone is to frame the information gathered in a way that allows others to develop a more honed understanding of this issue. By turning this information into something that is easily digestible allows other counsellors to easily understand the common barriers that affect these individuals and then apply more effective support during their therapeutic experiences. It is important to note that due to this need, this capstone will be focusing mainly on Chinese immigrants in Canada. The strategies and information developed in

this project will focus on this specific community but the techniques provided can also be used for other ethnic identity issues as well.

In summary, this capstone will focus on two research questions. The first question is: What are some typical factors that affect a Chinese individual's ability to form their identity in Canada? The second question will then focus on: How can counsellors increase the feeling of belonging and bolster a Chinese individual's ability to form their identity. The hope of this capstone is to develop a clearer understanding on this issue so that other professionals can provide more effective support with this unique population.

Contribution to the Field

There is a gap in research on the bicultural aspect of Chinese identity due to the unique intersectionality among each individual. This can be seen in the discourse on why some individuals can acculturate more effectively into Canadian society than others. Liu (2018), believes diversity plays a large role in an individual's acculturation process. For example, they found that gender can play a large role in affecting identity formation. They noticed that women may experience greater pressure to follow traditional Asian values when compared to men. This then affects their psychological functioning and how challenging it may be for them to form a strong identity for themselves that acculturates them in Canadian society. Due to the diversity of the cultural group, counsellors have found it difficult to approach these issues in overcoming the barriers of identity formation within bicultural individuals. Hwang (2011) notes the complexity of the support needed. Noting that to provide effective clinical support for Chinese immigrants is difficult due to the wide range of diversity levels in terms of acculturation, religion, and personal traits. In addition to this, she recommends that counsellors should find ways to uphold a culturally informed practice in a therapeutic setting. Through this, we can see that the identity

formation process can be impacted by the nuances of the individual. It also makes it difficult to provide counselling support as well. This capstone will work on finding solutions to address the unique intersectionality of these bicultural individuals through culturally informed practices. Doing so, will allow counsellors to gain a better understanding of this complex and nuanced issue that revolves around culture and identity formation.

There is a need for a more holistic approach towards acculturation. For example, Osman et al. (2020) notes the need for more structure in the dominant culture. They state that societies should create the space for biculturalism in their culture. Doing so allows the dominant culture to promote bicultural integration and acculturation. They suggest that societal supports should provide more opportunities for bicultural individuals to maintain both cultural identities. This can be accomplished through implementing new policies and plans that provide the opportunities to make integration easier for people. Choy et al. (2021), suggests strengthening the social networks as a way to strengthen identity formation. They highlight the potential to increase the quality of life and general mental health of individuals. Kunst et al. (2021) also note the importance of addressing the dominant culture as well. They state that to provide the necessary space for individuals to acculturate, the dominant culture should be willing to include new cultural characteristics from the minority groups. Through this, we can see that there recently has been a shift towards approaching the acculturation through a holistic lens.

Framework

The research will be framed through a family system lens. Corey (2021) describes this theory as one that focuses on the interactions between an individual and the living systems around them. He provides an example of how a person's behaviours and thoughts are shaped by others in their family. For this capstone, I believe that it is important to highlight how identity

formation of an individual does not happen in a bubble. By addressing the issue and research through the family system lens, will help highlight the importance of how the social systems around an individual affect the way their behaviours.

In addition to this, I will also be approaching the research through a multicultural lens. Jun (2018) notes the importance of incorporating this perspective especially in counselling. Throughout her book, she notes that to best support an individual there must be an explanation to how the multiple aspects of a person's identity constructs their "worldview" that can differ from how they physically present themselves in society (p.3). Jun also notes the importance of understanding the individual through a holistic lens and the emotional complexities that come with it. She points out how most theories of multicultural counselling tend to simplify the individual and address a single identity. She then adds that most therapeutic approaches have difficulty integrating cognition and emotions together. By upholding this multicultural perspective throughout my capstone, I will provide a more holistic view in the identity formation process of Chinese immigrants in Canada.

Definition of Terms

Acculturation

This is the process of "social and psychological changes" that can occur when individuals are "in intercultural contact" (Lui, 2019). Within this process, Berry and Hou (2017) has noted four acculturation strategies which consist of integration, assimilation, separation, and marginalization. These are the four ways that an individual uses to navigate their dominant and heritage culture (Nguyen & Benet-Martinez, 2013). Integration, also known as biculturalism, is when the individual wants to maintain their heritage culture while also engaging with others outside their own group. Assimilation is when the individual has no desire to uphold their

heritage culture and instead engages into the dominant society's culture. Separation is when the individual upholds the heritage culture and rejects the dominant society's culture.

Marginalization is when the individual feels no need to uphold their heritage or dominant culture.

Bicultural Individuals

Purpuri et al., (2024) describes a bicultural individual as a person who is able to integrate various elements from two different cultural backgrounds through the acculturation process. Every bicultural person has created their own identity where they navigate and adapt to both their cultures in their own unique way. Bicultural people are neither immersed or detached from the two cultures they identify with. This will include identities that have integrated dual heritages such as Chinese Canadians where the individual upholds both the Chinese immigrant and Canadian culture.

Chinese Immigrants

Throughout the capstone, the Chinese immigrant identity will encompass individuals who have a cultural heritage from China and have immigrated to Canada. This includes individuals from the 1.5 generation where they were born in China but immigrated to Canada when they were children (Yim & Kang, 2024). It is important to note that bicultural individuals and second generational immigrants can also identify as this.

Ethnic Identity

For this capstone, the definition of ethnic identity will focus on Chinese immigrants living in Canada. Phinney & Ong (2007), describe ethnic identity as being made out of multiple components. Due to this, they explain that identity develops over time through a process that consists of actively investigating, learning, and committing to their sense of self. They highlight

the importance of not addressing ethnic identity as a singular concept but to understand that it's a complex multidimensional construct.

First Generation

First generation refers to individuals who have moved to the host country (Dizon et al., 2021). For this capstone, it will be referencing Chinese individuals who have immigrated to Canada.

Identity

In this capstone, identity is used to encompass the social and ethnic factors of the individual. Lange et al. (2012), describes identity as a person's self-concept that stems from how they understand their own membership of a group and the emotional significance that comes attached to it. Dizon et al. (2021), expands this definition stating that it is developed over time and is actively chosen by individuals. Through this, they state that identity encompasses a sense of belonging where it is formed and negotiated through interactions between others. They also emphasize the process as contextual and fluid where identity needs to be constantly "negotiated" (Dizon et al., 2021, p. 96).

Integration

This term will be used in two different ways. The first way will refer to the acculturation strategy of integration where individuals want to maintain their heritage culture as well as uphold the dominant one as well (Berry & Hou, 2017). The second way refers to identity integration. This describes the process of how individuals can integrate multiple identities within themselves (Yampolsky et al., 2016).

Intersectionality

Jun (2024) describes intersectionality as the interactions that a person has with their multiple identities and the various degrees of privilege and oppression that they experience due to it. She adds that recognizing the impacts of multiple identities and how they interact helps highlight the complexities and experiences of an individual.

Marginalization

In this capstone, I will mainly refer to marginalization as a strategy in Berry's theory of acculturation. This is where an individual rejects their heritage and dominant culture to acculturate into Canada (Berry, 1997). I will also be using marginalization to describe individuals who are excluded by others due to their societal norms and values (Fluit et al., 2024).

Multiculturalism

The Canadian government (2024) believes that every individual can uphold their identity in Canada. It also helps people develop pride in their ancestry and a sense of belonging. Through this, the government sees it as a source of strength because it allows opportunities to create new connections and build inter-cultural understanding.

Second Generation

Second generation refers to individuals who were born or raised in their host country by their first generational migrant parents (Dizon et al., 2021).

Reflectivity and Positionality Statement

It is important for myself to explore the concept of biculturalism and identity formation further due to my positionality as an individual. A large part of my identity is being ethnically Chinese. As a child, I have lived in Hong Kong where I have immersed myself into the values, beliefs and traditions of the culture. On the other hand, I have also lived in Canada for the past fifteen years. I went through the high school and university education systems in Vancouver and

am still living my life here. These experiences have put me in a position where I personally was often interacting with two very distinct cultures. Through this, I noticed that there were moments that I was struggling to understand my belonging in these cultures. For example, there were moments where my family did not identify with my experiences due to it not being the typical Chinese experience or belief. On top of that, I did also feel alienated by some of my Canadian friends when they did not understand my actions due to my Chinese values that I have developed in Hong Kong. This conflict created a disconnect with how I personally wanted to identify with the two cultures. It led to myself feeling isolated where I did not relate to any of the two cultures I originated from. This then led to me discovering the Chinese Canadian identity where I realized that what I was feeling was a common thing among this community. Stroink and Lalonde (2009) note that bicultural individuals tend to experience personal conflict as they try to fit their own understanding of norms and values into the two cultures they belong to. Discovering that this was a typical experience for bicultural individuals, inspired me to look further into this subject to explore the concepts of identity formation and bicultural individuals further.

Due to my positionality, there is potential for bias to occur throughout the capstone. There are opportunities for myself to interpret the information in a manner that strengthens my opinion on these concepts without acknowledging the nuances that it may have. For example, I may interpret the research in a way that develops solutions for more effective identity formation. This may then ignore the nuances of the situation where there may not be a possible solution developed in the first place. As a result, it is important to first explore the complex nature of bicultural individuals and acknowledge the intricacies within it. Doing so will allow the readers to develop their own perspective of how different Chinese immigrants interact with the Canadian society around them. This will then reduce the amount of bias that may impact the readers.

In addition to this, I believe the effects of poor identity formation can heavily impact Canadian society. Currently in Vancouver, there are currently 354,615 people who identify as a visible minority (Statistics Canada, 2021). Out of this, there are 168,385 individuals who identify as Chinese living in the city (Statistics Canada, 2021). Almost half of the visible minority population in Vancouver identify as Chinese. Exploring the identity formation process of Chinese immigrants will make it easier for their support system to address any negative effects or experiences that these individuals have. This in turn, will make the acculturation process more effective so that Chinese immigrants will experience less personal conflict when shaping their own personal identity.

Outline of the Capstone Project Chapters

In chapter two, I will further explore the different theories of acculturation. Doing so, will then open a discussion about bicultural conflict and the different types of identity formation processes that Chinese immigrants may experience in Canadian society. This will then transition into the different models and theories on how ethnic identity is created. The goal of this chapter is to provide counsellors a solid understanding of the different concepts that impact Chinese immigrants in Canada. Once that has been established, chapter three will then consist of creating a psychoeducation group that contains a program that addresses potential issues that people experience in identity formation. The program will focus their support through a family system lens so that it addresses the systemic parts of the individual. In addition to this, it will uphold a multicultural lens so that it upholds the intersectionality of each individual and their unique factors. Creating a program using these criteria will help individuals to create unique supports that work for their situation while allowing counsellors the ability to easily understand the unique

positionality that their clients are coming from. The goal of this chapter is to make it easier for clients and counsellors to support each other more easily.

Chapter Two: Literature Review

To support Chinese immigrants more effectively, there first must be an exploration towards how they acculturate into Canadian society. Through exploring this process, there can be an exploration of the various strategies and processes that they use as they interact with the dominant culture. Doing this will allow opportunities for discourse about it and how accurate the acculturation theory is when applied to individuals with a Chinese cultural background. This will then lead into an exploration into how identity is developed with this population. This then shows how interconnected the process of acculturation is with the way identity is developed. Doing so will highlight how unique each Chinese individual is which affects the way they perceive their experiences and identity. This will then allow us to explore the position that bicultural individuals are in and where they stand within the Chinese social identity. Through exploring all these aspects of identity and culture, we are then able to find various ways to support Chinese immigrants further that not only address their heritage culture as a whole, but also the tiny interpositionalities that they are in as well.

The Acculturation Process of Chinese Immigrant Individuals

Applying a Chinese Immigrant Lens Through Berry's Theory of Acculturation

For Chinese immigrants, Berry's Acculturation Theory highlights the ways they are able to maintain their cultural heritage and interact with the dominant culture. He theorizes that individuals have to explore their positionality through psychological, sociocultural, and economic factors to develop a culturally distinct identity of themselves (Berry, 1997). For example when describing the sociocultural aspect, Berry notes how individuals have to constantly adapt and manage their daily life in the context of the dominant culture they are living in. On the other hand, psychological acculturation refers to a person's health and well-being such

as their social skills acquisition, behavioural shifts into the new culture, and their ability to learn the nuances of the dominant culture. Berry highlights that this is where the main acculturation stress occurs due to individuals encountering events that create cultural conflict. In addition to this, economic acculturation is related to how satisfying an individual's work is in the new culture. Through this, Berry highlights the three main areas where Chinese immigrants must find their own unique way of interacting with the dominant culture.

In Berry's Acculturation Theory, the integration strategy is the most effective in helping Chinese individuals acculturate into the dominant culture. Berry (1997) describes that it can help an individual keep the characteristics of their heritage culture while still able to maintain relationships with the larger society. He highlights how this strategy can only be used when the dominant society is open and inclusive towards cultural diversity due to them needing to meet the needs of the minority group to coexist effectively. This requires immigrants to adopt some of the basic values of the dominant culture as well. Due to the supportive nature of this strategy and how it benefits both parties, researchers have found this to be the most preferred way for immigrants to acculturate (Abu-Rayya & Sam, 2017; Berry, 1997; Elhami & Roshan, 2024). Berry (1997) notes that integration also highlights the other protective factors that immigrants may have such as a willingness to accommodate to a new culture and a flexible personality. The integration strategy and its ability to support the individual through interacting with the dominant culture allows Chinese immigrants to acculturate effectively.

The other acculturation strategies are less effective in supporting Chinese immigrants due to them experiencing a dissonance between the heritage and dominant culture. For example, the acculturation strategies of assimilation and separation, require the immigrant individual to separate from one of the cultures (Berry, 1997). For assimilation, the immigrant is forced to shed

their own cultures from their heritage culture and uphold the values of the dominant society (Berry, 1997). Separation on the other hand, requires the immigrant to reject the dominant one and uphold their heritage culture (Berry, 1997). The last and most ineffective strategy Berry highlights is the strategy of marginalization due to the fact that it requires a rejection from both their heritage culture and of the dominant culture. Marginalization is found to reduce an individual's ability to form social support and increases acculturation stress they experience. It is important to note that individuals can fluctuate between the various acculturation strategies before they end up with one they are comfortable with. By observing the functions of assimilation, separation, and marginalization in Berry's Acculturation Theory, immigrants are more likely to experience acculturation stress and disconnect with their heritage and dominant culture.

Different factors from the heritage and dominant culture can heavily influence the acculturation experiences of Chinese immigrants. Berry (2005) defines this as acculturation contexts stating that every society has general orientations about immigration and having individuals who come from different cultural backgrounds. The society's belief on these topics will determine how well an individual will acculturate into the dominant culture. For example, if the host country has policies that make it difficult for diverse populations to live in, it makes it more likely that immigrants would use the separation or marginalization strategy due to them experiencing more hostility, rejection, and discrimination in the host country. On the other hand, if there are policies that promote a multicultural society individuals would be more likely to use integration and assimilation strategies in their acculturation process. The heritage culture of an individual can also affect how individuals acculturate. For example, Berry (1997) highlights that the motivation of immigration can affect the acculturation process. If an individual moved to the

host country willingly it is most likely that they develop more positive factors that support effective acculturation than someone who was forced to move. This shows that acculturation occurs not only within the individual but at a cultural group level as well. Through this, it highlights how diverse the acculturation process is within Chinese immigrants and how dependent it is on the individual but also the different societal experiences that they have.

The dominant culture in Canada has played a large role in how Chinese individuals acculturate. This can be observed through the impact that the Canadian government has had over Chinese immigrants. Early immigrants were heavily discriminated against by the Canadian government. For example, they passed policies such as the Chinese Head Tax and passed acts such as the Chinese Exclusion Act of 1923 that banned Chinese immigration into Canada completely (Sakamoto et al., 2023). More recently, the government has been more inclusive towards Chinese immigrants through upholding their value of multiculturalism and supporting it through policies like the Charter of Rights and Freedom and the Canadian Multiculturalism Act (Government of Canada, 2024). The Canadian government states that the value of multiculturalism is ingrained into their culture where everyone can uphold their identity and develop a sense of belonging to their ancestry (Government of Canada, 2024). In addition to this, they have also issued an apology to the Chinese immigrants in 2009 for the atrocities and exploitative practices that they implemented towards them (Government of Canada, 2009). The Canadian government has shifted from instilling barriers against Chinese individuals to embracing the culture and integrating it into the dominant one. Although this change is occurring, it is important to note that the members of the dominant culture still discriminate against Chinese immigrants. During the Coronavirus epidemic in 2019, Chinese immigrants in Canada experienced a higher number of anti-Asian racism (Sakamoto et al., 2023). These

researchers encourage the government to increase the funding for communities so that they can develop culturally sensitive human services, increase representation in senior management, and continue support for the equity, diversity, and inclusion (EDI) initiatives. By observing the actions of the Canadian government, there has been a purposeful transition to uphold the value of multiculturalism to facilitate and support the acculturation process of Chinese immigrants. As a result, this encourages Chinese immigrants to use the strategy of integration when interacting with the dominant culture.

Critiques. Recent technological advances have impacted how Chinese immigrants behave when acculturating into Canadian society. One critique of Berry's Theory of Acculturation is that the strategies in his theory do not cover the nuances of today's modern society. Van Der Zee and Van Oudenhoven (2022) note that with technological advancements such as video chatting and text messaging, it makes it easier to maintain communication over long distances. As a result, it has shifted how the dominant and heritage cultures interact with each other. They note that Berry's Acculturation Theory is unable to cover the complex nature of the subject at hand effectively. They write how these technological improvements have reduced geographical barriers that immigrants typically would have experienced in the past. Due to this new ability for transnational contact, where people can connect with others across nation states, it has made it easier for individuals to maintain their heritage culture. As a result, Van Der Zee and Van Oudenhoven (2022) highlight the importance in understanding the concrete social interactions and impact such as exploring the societal concerns of individuals in the heritage culture and the perspectives of people in the dominant one. The acculturation process has changed due to technology. Chinese immigrants are now able to keep their heritage culture more

intact which impacts the relationship that they have with the dominant culture. As a result, I believe that this can heavily impact the acculturation strategies that they use as well.

Although Berry's acculturation strategies provide a good overview of how Chinese immigrants acculturate, it can be seen as too rigid. In a study created by Colleen Ward (2013) she highlights that Berry's theory relies on identifying an individual's ability to acculturate through a binary yes or no format. The answers that the individual provides, determines what strategy the individual is using in their acculturation process. For example, Berry (1997) states that integration is when the individual does consider the heritage culture as valuable to their identity and sees value to maintain relationships with the dominant culture. While separation occurs when there is value in the heritage culture and not in the dominant one. Ward pushes back against the static thinking and argues that strategies are more dynamic. In their study they looked at immigrant women who identified as Muslim in New Zealand. Here they noted that participants described the integration strategy as having a balance of two cultures. This was achieved by alternating ethno-cultural orientations. They describe alternating as different aspects of the self are highlighted depending on the context involved to achieve balance. In addition, they found that individuals were able to blend ethno-cultural orientations as well. This looks like "picking and choosing" the different "elements of [the] traditional" culture and the "mainstream" parts of the dominant culture. By observing these behaviours, Ward explores the nuances of the integration strategy and highlights that Berry's Theory of Acculturation needs to be more complex where it can cover the behavioural shifts of bicultural individuals. Although Ward's study uses a different cultural group, it can translate well for Chinese individuals living in Canada. Their description of alternating different aspects of the self has been defined by other researchers as frame switching which is a behaviour found in bicultural Chinese individuals

living in Canada (West et al., 2018). The binary aspect in Berry's Theory of Acculturation heavily restricts the necessary space for individuals who may oscillate between their acculturation strategies during certain circumstances or situations.

In addition to this, the individual's personal factors heavily affect the acculturation strategy that they adopt as well. Van Der Zee and Van Oudenhoven (2022), highlight the importance in focusing on improving an individual's intercultural competence to promote effective acculturation. They believe that exploring the factors of cultural empathy, open mindedness, emotional stability, flexibility, and social initiative can impact how people interact with the dominant culture and the acculturation strategies that they use. If there is poor intercultural competence, it can impact the way they interact with the dominant culture. The acculturation process is not only affected by the ability to maintain relationships with the dominant culture but also an individual's personal competence in handling the intercultural dynamic as well.

Berry's Acculturation Theory highlights the impact of the individual, the members of the dominant culture play a large role in how minority groups acculturate. Kunst et al. (2021) describes this process as majority-group acculturation where the members of the dominant culture undergo "cultural and psychological changes" similar to the minority-group acculturation. The greater the frequency and quality of contact that the dominant culture has with other immigrant cultures, the more opportunities for the dominant culture to shift (Kunst et al., 2021). They also state that this shift can occur at the individual level such as a change in a person's values, identity, and behaviours. Changes on a societal level can occur as well where there are changes in group norms such as celebrating holidays from different cultures to teaching different languages in school. Kunst et al. (2021) believes that the dominant culture only

typically uses the acculturation strategies of integration or separation. This is because the dominant culture already has more power than the minority group and can choose to either adopt or separate itself from the cultures they view as different. This can be applied to Chinese immigrants in Canada. As previously mentioned, even when Chinese immigrants played a large role in developing Canadian infrastructure, the Canadian government had a larger impact on their acculturation process (Chui et al., 2005). Through this, we can see how Berry's Theory of Acculturation ignores the impact the dominant culture has in determining how the minority group acculturates into their society.

Berry's theory does not explore the nuances of family acculturation where various generations of immigrants interact with each other. For example, there is no exploration into the behaviours, patterns, or relationships as different members of a family interact with each other. Berry (2005) does touch on family acculturation briefly stating that there are "different views about parent-adolescent relationships" where the parents tend to score higher in family obligations than their children (p. 710). In addition to this, he notes that immigrant youth have scored higher in adolescent rights depending on which acculturation profile they were in. But Berry does not further explore the factors to the reasons why this is. This space where different views between parent and the adolescent is labelled as the acculturation gap-distress theory. This theory states that individuals experience stress due to balancing the expectations from the dominant culture to align with their culture as well as the pressure from their "family micro-system" to keep the characteristics of their heritage culture (Lui, 2018, p. 2). They also note that this acculturation gap can occur in any relationship but tends to affect the parent-child one the most. When this occurs, both parties can experience an acculturation mismatch (Lui, 2018). Within the parent-child relationship, it can lead to the child experiencing psychological distress

and depression (Lui, 2018). Through this, we can see the impact of how the acculturation process affects Chinese individuals. This also emphasizes that Berry's Acculturation Theory does not fully explore the nuances of how multigenerational families interact with one another.

Melding the Model of Coping Within the Acculturation Process

The acculturation process of Chinese immigrants can impact the way they cope with daily stressors. Heppner et al. (2014) introduces the cultural and contextual model of coping (CCMC) as a way to highlight the various factors affecting the coping process. They describe coping as "an act within a cultural context" (p.84) and encourage readers to continue to view it through a societal perspective. How an individual interacts with their environment around them, determines the coping behaviour that they use. They write that the intimate relationships, working and living environments, and the macro sociocultural context can impact the coping process of an individual. In addition to this, the factors of an individual play a large role in determining how they cope (Heppner et al., 2014). The social identities such as the acculturation process of the individual impacts how they manage the various stressors in their life. Heppner et al. (2014) adds that individuals who have a "weaker identification" to "their heritage culture" and experience high acculturation stress, tend to rely on the forbearance coping strategy and experience more psychological distress (p. 94). A forbearance coping strategy is described as a way where an individual minimizes or conceals problems to not burden others with the stress (Zhuang et al., 2024). This shows that individuals who use the marginalization strategy and experience high acculturation stress tend to develop poor coping skills for the situation which then causes distress. Through this, we can see a connection between the acculturation process and how individuals cope.

The CCMC and Berry's Theory of Acculturation both highlight the importance of addressing the social and cultural contexts of an individual. The CCMC accomplishes this by highlighting the bidirectionality of the factors (Heppner et al., 2014). For example, a Chinese immigrant family in a lower socioeconomic background (SES), living with an unsupportive community, and experiencing racism will have worse quality of life and psychological adjustment. Each factor such as the low SES can affect the others such as the psychological adjustment into the dominant culture. Through this, we can observe how coping is bidirectional in nature. In addition to this, it also highlights how the individual and environmental factors can impact each other as well. This characteristic can be seen in Berry's Acculturation Theory as well. This is due to how it is centered in understanding how cultural change occurs at a group level which can impact the individual (Berry, 2005). For example, Schmitz and Schmitz (2022) note that the strategy of integration is related to lower levels of stress. On the other hand, they write how marginalization is connected to higher levels of stress while assimilation and separation are in between the two. Both theories highlight the importance of upholding the intersectionality of each individual. Additionally, it shows how connected these social and cultural factors are when providing effective support. Understanding the importance of the intersectionality of individuals can support Chinese immigrants further in their ability to cope and acculturate effectively into Canadian society.

Developing a Unique Identity as a Chinese Immigrant In Canada

Social Identity and Self-Categorization Theory

As Chinese immigrants experience the acculturation process, it is important to understand how their identity forms as well. Social identities are important due to its ability to provide individuals a perspective on how they see themselves and what social group they may belong to

(Lange et al., 2012). There are two major theories that play a large role in how these social identities are formed. The first theory is the social identity theory (SIT) which revolves around the belief that social identity is created from the categorization in the social group (Lange et al., 2012) Once a social identity has been created, individuals who identify and are accepted by that social group are motivated to continue to maintain it (Lange et al., 2012). The second theory is the self-categorization theory (SCT). Lange et al. (2012) describes this theory as an exploration into the cognitive processes of an individual that leads them to identifying with a social identity. They add that for an individual to choose a social identity they need to identify greatly with the group while understanding the differences that they have with other social identities. From a Chinese immigrant lens, for the individual to identify as Chinese, they need to understand that they have lots of similarities with the Chinese social identity. In addition to this, they must acknowledge that they do not feel as connected to other social identities such as the Canadian social identity. Following SCT, the individual sees their social identity as Chinese. Through this, we understand the basic processes of identity formation among Chinese immigrants.

Cognitive-Development Model of Identity

An issue with SIT and SCT is that these theories only focus on one social identity of a person. Amiot et al., (2007) expands on this issue stating that research has only focused on short term changes in identity through observing the environment factors around the person. As a result, they encourage researchers to look at how individuals can integrate and develop multiple social identities for themselves over time. In response to this need, they created a Cognitive-Development model that describes how individuals can develop social identities over a long period of time. They break down this process into four stages.

The first stage is anticipatory categorization where the identity integration begins. It occurs when individuals begin to connect parts of their characteristic or personality to certain new social groups (Amiot et al., 2007). Doing so allows individuals to feel like they belong to the new group and gives meaning to it. It is important to note that Amiot et al. (2007) states that this stage always happens before any changes occur in the person's life. On top of this, they still have no contact with the other social group. For example, in the context of Chinese immigrants, the anticipatory categorization stage occurs when the individual, before they move to Canada, believes that Canadians are kind and respectful just like them. During this stage, immigrants tend to have a picture already created about the social group that they belong to and how they fit into it as well.

The second stage is described as categorization where the individual begins to differentiate and isolate the multiple social identities that they have. At this stage, Amiot et al. (2007) states that individuals are able to rank the importance of these various social identities and pick one that is most significant to them in the social context that they are in. For example, Chinese immigrants in the categorization stage might have two social identities which are their Chinese and Canadian social identities. In this case, they may see the Chinese social identity speaking more closely to them which causes them to differentiate further from the Canadian social identity. Amiot et al. (2007) describes this as having the "all-or-none nature of social identity" where there is no overlap with the multiple social identities (p. 365). This stage of identity formation does not revolve around a singular identity but divides it in a way where the individual feels like they have to pick a social group that has more meaning and value to them.

The third stage is compartmentalization where individuals are able to identify with multiple social identities. This is accomplished through an increased amount of interactions with

the different social groups they are in. This is where individuals can use the strategy of frameswitching to make it easier for them to fit into the social groups that they identify with (West et al., 2018). Amiot et al. (2007) adds that when frameswitching occurs, it is done in certain contexts that can be related to the behaviours, thoughts, and attitudes of the individual's social identity. He also highlights that at this stage individuals do not experience any conflict between their social identities due to the fact that how they identify with it is highly dependent on the context that they are in. Through this, the compartmentalization stage shows us how complex social identities can be and how it is possible to hold multiple social identities at once.

The last stage is integration where individuals are able to recognize that the various social identities that they relate to are all significant to themselves. To accomplish this, the individual must recognize the conflicts that occur between the various social identities as they form their self-identity (Amiot et al., 2007). An example of this conflict from a Chinese immigrant perspective is that they develop a bicultural identity where they consider themselves Chinese Canadian. Through this, a conflict that can occur is noticing the differences between the individualistic culture of the Canadian identity and the collectivist culture of the Chinese identity. Amiot et al. (2007) notes that one way to solve these internal conflicts is to find opportunities to develop cognitive links between the identities, called emergent attributes, to promote similarities between them and reduce the conflicts that they have experienced in the previous stage. Referring to the previous example, the individual may note the dislike of the self-sacrificing part of the collectivist identity but acknowledges the potential of a strong community. Through developing new links between the identities, there can be a reduction feeling conflicted with opposing social values. They compare this with the compartmentalization stage and highlight how internal recognition is developed where the individual no longer has to view their

social identities in a contextual manner. Instead, these identities highlight and strengthen their self-identity. Amiot et al. (2007) also note that at this stage, these individuals use cognitive strategies that result in adopting the integration strategy in Berry's Theory of Acculturation where the person sees themselves as culturally competent and is able to manage two cultures without losing the identity of each one. Amiot et al., 2007 adds on to this and proposes two types of integration called restrictive and additive integration. They describe restrictive integration as having overlap between multiple social identities but are restricted through only parts of the identities that have a commonality. They note that this type of integration can lead to segregation and an increase in ingroup bias for people who do not fall exactly into the social identities they are in. On the other hand, they describe additive integration as more inclusive where the person encompasses both parts of their identity which leads to less bias. Through this, Amiot et al., dives deeper into the nuances of the integration strategy of acculturation and further reinforce the dynamic nature that occurs as research develops further. The integration stage is where individuals manage to develop a strong sense of self where they are able to amalgamate the different cultural identities that they have and resolve any internal cultural conflicts.

A Holistic Perspective: The Importance of Addressing Acculturation and Integration

The multicultural identity integration scale (MULTIIS) helps connect the various identity theories with Berry's Theory of Acculturation. It accomplishes this by tying together cultural identity and the self. Instead of focusing on the degrees of integration of an individual, this model looks at three distinct multicultural identity configurations for individuals and its connection to a person's well being (Yampolsky et al., 2016). Similarly to the cognitive model of identity development, it is able to account for multiple cultural identities (Yampolsky et al., 2016). On top of this, it can also track how each identity is reconciled and organized by the

individual. The goal of this scale is to capture patterns and cognitive configurations used by multicultural individuals. The first cognitive configuration is categorization where the person identifies with one cultural group over the other and excludes other identities from the self. The next one is compartmentalization where the individual has multiple cultures but is kept separate from the self. This concept is similar to frame switching where it highly depends on the context as well. The last one is integration where they note that it is when they connect multiple cultural identities to the self. They do add that these individuals may identify with a higher order, inclusive identity that covers multiple cultural groups such as religion. It is important to note that these configurations are similar to the cognitive-development model for identity. They found that each cognitive configuration was correlated to the well-being of the individual. For example, the integration configuration predicted greater measure of well being while compartmentalization showed a negative correlation. They note that compartmentalization has had some mixed results especially from previous research but highlight that they tend to miss out with the benefits of the integration configuration such as personal growth. Through this, they highlight that having multiple cultural identities is not the key to creating belonging but integrating it instead and negotiating with the different aspects of each cultural identity is the key to improving the well being of the individual. They encourage other researchers to look at one's social environment to identify what experiences they go through that could alter the configurations. Through the MULTIIS, Yampolsky et al., (2016) shows to the readers how interconnected identity theory is with Berry's Acculturation Theory. The cognitive configurations that they mentioned both highlight how individuals handle multiple cultural identities at once as well as the importance of understanding various acculturation factors such as the social environment impact them.

There have been some techniques that have helped immigrants navigate the complexity of identity formation. In the qualitative study by Thacker et al. (2021), some individuals found it helpful in questioning adverse experiences due to its ability in deconstructing identity narratives. For example if an individual experiences a microaggression from others, they can ask themselves if it occurred due to their race or is it other intersectionalities. Accomplishing this, allows them to determine if their identity or cultural heritage played a role in the conflict that they experienced. Another technique that was encouraged was finding unique processes that foster inclusivity. Thacker et al. (2021) describe this as being aware of what parts of the self need more “specific nurturance” so that they can continue living authentically and seek support if needed. They also note that it is important for individuals to understand which part of their social identity needs more support. Due to this, it requires them to reflect on the different identities. The last technique they recommend is described as relational influence. They describe it as being able to understand the unique relationships that an individual has with others to determine how to express one’s self. The example that they provide is when interacting with a person that is perceived to have more power than the individual, there would be more suppression of one’s self. Through this, Thacker et al., highlights the various techniques and beliefs that help people navigate their own various cultural identities.

It’s important to note that the acculturation and identity formation process is a common factor within Chinese immigrants but the label itself does not represent everyone. In their study about Chinese immigrants Yim and Kang (2024) note the importance of self-labelling. They state that it allows individuals to personally claim and assert their social group membership which is a conscious choice about how they present themselves in different contexts. For example, some people might identify themselves as Chinese within their family but Chinese Canadian in a

community setting. This happens because they may not feel comfortable in expressing their authentic self to others (Yim and Kang, 2024). Due to this, they touch on how dynamic and nuanced self-labelling is. In their study, they note that individuals did not just label themselves as Chinese. There was more variance where they included a specific region of China such as Hong Kong. This notes that this identity plays a large role in the individual's self categorization and that there are differences. These differences can be seen quite commonly among second generation immigrants as well. Verhaeghe et al. (2020) connects the self-labelling to Berry's acculturation strategy of assimilation. He describes second generation immigrants' acculturation process as having stronger identification with the dominant culture while their connections to the heritage culture are weaker. Through this, he implies that although they identify with their heritage culture such as the Chinese social identity, the strong connection that they have with the dominant culture can shift their self categorization into another identity that is more authentic to them. Yim and Kang (2024) also note that this experience is typical for individuals in the 1.5 generation, which are people who were born elsewhere but immigrated as children as well. In addition to this, they note the importance of language and its connection to self labelling. They state that self-labeling is affected by the "language, shared values, attitudes, and... cultural activities" of the social identity group (p.3). Through this, they show that the more you connect with your cultural group through this, the more you identify with them and communicate it to others. Connecting the two studies, we can see that future generations of Chinese immigrants may participate less in these activities. This is partly from the increased multicultural contact which encourages bicultural identities to form (Ng Tseung-Wong et al., 2024). In addition to this, the experiences of second generation individuals differ from the typical Chinese immigrant. Sarli and Phillimore (2022) note that they can act as mediators between their family and the

dominant culture. They also note that the relationships they develop are different as well where they form more diverse connections from the dominant and heritage culture. These various factors affect how 1.5 and second generation immigrants may identify with the Chinese social identity. Through this, we can see how unique identity formation is and the nuances individuals have when they self-label themselves to a cultural group.

Bicultural Individuals and Their Unique Position

Through the MULTIIS and the cognitive-development model, we can gain a greater understanding of the Chinese Canadian bicultural identity and how it is created from the Chinese social identity. The Cognitive-Development stages of integration accurately cover the experiences of bicultural individuals. For example, the integration stage is described as different parts of the individual's social identity creating conflict and tension preventing them from being their authentic self (Amiot et al., 2007). This is a common feeling that bicultural people experience. Ward and Szabó (2023) note that this stems from outside pressures where the heritage culture pressures them to maintain it. In addition, the MULTIIS describes the possibility of individuals being able to self-expand. Yampolsky et al. (2016) states that individuals tend to include close others and relevant in-groups into our multicultural identity when using the integration subscale. They see it as an individual's personal growth and consider it as a way for individuals to expand their identity. This is how the Chinese Canadian bicultural identity is formed. This new identity is so different from the original that researchers consider it to be a complete separate cultural identity from the typical Chinese immigrant identity (Yim and Kang, 2024). Through this, the MULTIIS and cognitive-development model are able to provide space for bicultural identities in their theories and identify areas to where it was created.

Challenges Within the Bicultural Identity

There are multiple unique challenges that bicultural individuals experience when forming their identity. For example, Ng Stroink and Lalonde (2009) state that bicultural individuals have an increased potential for conflict. They theorize that it is due to them having to choose between the values that were taught in the heritage culture with the ones that were taught in the dominant community. They note that some of the values that typically were high in conflict were determining the appropriate levels of aggression, sexuality and the importance of education and sports. Comparing these challenges to MULTIIS, the experiences of bicultural experience tend to match with the compartmentalization cognitive configuration (Yampolsky et al., 2016). In addition to this, when relating it to the cognitive-development model, these challenges match with categorization and compartmentalization stages of identity formation (Amiot et al., 2007). Using the different theories of social identity formation, we can further understand the development of the Chinese Canadian bicultural identity. In addition to this, when forming an identity, it is very easy for bicultural individuals to feel stuck during the process which impacts their ability to handle the acculturation stressors and their multiple cultural identities.

Bicultural individuals are vulnerable to more intergenerational trauma which exacerbates the acculturation stress that they experience. In a study by Chou and Huang (2023) they explored how the impact of trauma is typically hidden. They discuss the social stigma with trauma and how parents tend to not share the stories of trauma between the generations. They note the difficulty in expressing traumatic narratives, the physical symptoms and behaviours that trauma causes, and the hesitancy in not wanting to share the story for the fear of impacting their children. In addition to this, they found that over disclosure of the traumatic experiences negatively impacted the well being of their children as well. Through this, Chou and Huang's

study tries to find a way to address intergenerational trauma effectively between Chinese parents and their adult children. In the study, they found an autoethnographic narrative approach as an effective way to uncover the hidden effects of trauma and provide clarity between the individuals. It is an effective way to address multiple realities and truths in the parent-child relationship and hold space for multiple perspectives. Through this study, there is a clear impact on how intergenerational trauma impacts bicultural and the dynamics in the family.

The bicultural children of Chinese immigrants have a lower self-concept of themselves when compared to others in the dominant culture. For example in a study by Dyson (2013) she found that the children from Chinese immigrants believed they were less competent in being socially accepted, their physical looks, their behavioural conduct, as well as their scholastic competence when compared to Caucasian non-immigrants. Kho et al. (2019) adds that parents and their style of parenting play a large role in this as well. They write how intrusive parenting can impact the child's development. They state that it can lead the child to internalizing problems, lower self-esteem, and academic achievement. In their study about parenting styles, they found that family conflict related to the parent-child cultural gap, typically led to negative adjustment in adolescents. In addition to this, they found that children from Chinese immigrants typically rated them to have more intrusive parenting styles. Kho et al. (2019) noted that parents may use more intrusive techniques in response to their child's non-compliance. It is important to note that more research needs to be done to determine the bidirectional relationship. This shows that bicultural children tend to struggle more with their self-identity and typically view themselves more negatively than other children.

The parents also experience more parental stress in the child-parent relationship as well. Mitchell et al. (2019) completed a study that looked at the parental stress among parents in

Canada. They found that Chinese parents experience more parental stress when compared to other cultural identities. Noting that factors such as a lower socioeconomic status, lower education, age of parents, and intergenerational conflict affect the likelihood of them experiencing more stress. They note a pattern where cultures that place a higher emphasis on the collectivist view of family tend to experience more stress and that the strongest predictor of it was intergenerational conflict. Similarly to second generation immigrants, the common conflicts between Chinese parents and children are related to work and educational trajectories (Mitchell et al., 2019). In addition to this, the effects of intergenerational conflict and stress affect the parents and their ability to form their social identity as well (Sarli and Phillimore, 2022). Through this, parental stress for Chinese immigrants is correlated to the family's interpositionality in the Canadian community.

Ways To Support the Bicultural Identity

Developing a stronger intercultural competence can help bicultural individuals navigate these nuanced social situations. It has been associated with improving communication between diverse communities (Sarli and Phillimore, 2022). It accomplishes this by emphasizing increased perspective by realizing how problematic “static conceptualizations of culture” are and instead encourages individuals to approach culture as constantly changing and unique for each individual (Schwartzenthal, 2022, p. 312). This also looks like understanding the social hierarchies in a culture and finding ways to redress it. Doing so allows bicultural individuals to navigate their inner conflicts that they might experience and find more effective ways to manage it (Sarli and Phillimore, 2022). This promotes more cognitive flexibility through the ability of the individual being able to understand other different perspectives from the same social identity (Sari and Phillimore, 2022). Building a stronger intercultural competence within a bicultural individual

will help them manage their internal struggles in managing their social identities as well as developing more understanding of how everyone has a unique perspective on cultural identity due to their intersectionality.

The online environment can provide the necessary means to support bicultural individuals. Online tools such as social media have been found to be a buffer for stress (Politte-Corn et al., 2023). In addition, online social support has been found to reduce depressive symptoms (Politte-Corn et al., 2023). In Zhu and Li's (2024) study they found that older adults formed a strong social connection with others on an online health platform. They determined that it was due to the strong emotional support that they received on the site. For example, the researchers found that there was a formation of a patient community where some members took charge and led some activities for others to participate in. There was a strong sense of support among the participants on the site. It was common for them to share health information and knowledge with one another and share their own emotional experiences. Jin et al. (2024) reinforces this belief in their study where they add that online resources, such as social media, were able to help individuals manage and reduce the feelings of loneliness. By looking at the benefits that online tools have on individuals, there is a possibility that researchers can reduce the feelings of isolation that bicultural individuals experience. By building a strong online community through an online media source, we can provide the opportunity for bicultural individuals to create feelings of recognition and acceptance of their cultural identities.

On the other hand, it is important to note that online tools, such as social media, can be abused and must be used carefully. Meshi and Ellithorpe (2021) warn that social media may not be effective for many and can even harm people further. For example, they note that previous studies have shown social media worsening depressive symptoms on individuals. So much so

that a positive correlation with problematic social media use and levels of depression and anxiety among all age groups has been found. On top of that, Longest and Kang (2022) warn us that young adults have been found to feel overwhelmed and psychological distress after they used social media as a way to access health information about COVID 19 during the pandemic. There must be awareness of these risks before using online communication tools. Social media is still a developing research subject. As a result, there are many gaps in this research area.

Some studies use social media too narrowly. For example, in Longest and Kang (2022) and Jin et al.'s (2024) studies, the participants used social media as a way to gain more information on their health or world events. This is not the only way to use social media. There have been previous studies where social media has been found to be beneficial for people through forming connections and community (Berger et al., 2022; Charmaraman et al., 2024). Due to how new this research area is, it must be highlighted that more research should be done on observing the ways individuals use online tools as support.

It is important to note that strengthening the self-esteem of bicultural individuals plays a large role in developing support. Purpuri et al. (2024) notes that there have been studies that show social support and recognition of bicultural individuals enhances their self-esteem. So much so, that they develop into new cultural groups that integrated dual heritages such as identifying as Chinese Canadian. Due to this, they propose the Identity Negotiation Theory which states that bicultural individuals tend to seek "recognition and acceptance of their identities" (p. 1). They assume that individuals need to feel respected, understood, and valued. To achieve this, bicultural people focus on ingroup acceptance to gain trust and predictability. In Purpuri et al.'s (2024) study they discovered that individuals who were able to explore their cultural sides and find commonalities among them had less anxiety. By approaching support

more holistically and building stronger community ties for bicultural individuals, a space can be provided where they feel accepted for their authentic selves.

Conclusion

In this chapter an exploration was done on how Chinese individuals acculturate into Canadian society through Berry's Theory of Acculturation. Through this, an overview was given to the acculturation process and the effectiveness of the various strategies involved. This highlighted the importance of addressing not only the impact of the individual but the dominant cultural community as well. On top of this, it showed why acculturation needed to be addressed holistically. Using this observation, we then looked at how the process has shifted drastically due to technology and the possible gaps that it has when addressing Chinese individuals. This led to the models of coping and identity as ways to explore how people interact with the dominant culture. Doing so allowed an individual level perspective where we were able to look at the diverse ways individuals integrate into Canadian society. Unique identities such as second generation immigrants and bicultural individuals were highlighted in order to emphasize the importance of creating supports that addressed the individual and multiple interpositionality that affect their experiences as a Chinese immigrant living in Canada. By understanding how identity is formed within an individual, more effective support can be created that not only caters to the individual in need, but addresses the balancing act between the heritage and dominant culture. In chapter three, I will be using this information to develop a workshop that helps Chinese immigrants explore how they interact with the various cultures and social identities that they belong to. Through this, I hopefully will be able to create a greater awareness of the common experiences that people go through as they acculturate into Canadian society and create their own identity. Using validation and encouraging introspection through activities, the

workshop's goal is to reduce the amount of acculturation stress that either is created internally or from the community around them.

Chapter Three: Discussion and Applied Practices

Discussion

Throughout this capstone, there has been an emphasis on how unique the identity and acculturation process is for Chinese immigrants living in Canada. There are many ways these individuals interact with the dominant Canadian culture. For example, we discussed how the different interpersonal factors of an individual impacts the amount of intercultural stress that they experience (Mitchell et al., 2019). This variance that occurs heavily affects what issues individuals experience and the type of support they need to strengthen their identity. On top of this, we looked at the multiple types of identity formations that occur and the factors that affect a person's acculturation process. All of these aspects help reinforce the belief that to reduce the acculturation stress among Chinese immigrants, it requires their support network to address the individual's interpositionality and personal experiences as they interact with Canadian culture.

This holistic approach to support is important and should acknowledge the different sub-identities within the main Chinese identity. Doing so, helps experts address the multiple identities that each individual has. An example of this would be acknowledging that the experiences of first-generation immigrants differ from those of the second and third generations, or that the formation and experiences of bicultural individuals also differ from the broader Chinese immigrant identity. By looking at how new identities are formed, it shows how important it is for counsellors to find an effective approach. There needs to be a therapeutic space for individuals to explore these multiple identities and the unique challenges that come with it as well. By upholding a holistic perspective in counselling, experts are able to support Chinese individuals more effectively and reduce the stress they experience as they integrate into Canadian culture.

The requirement for a holistic approach can be a barrier itself to providing support. Developing a unique approach to various acculturational stressors of an individual is complex and challenging. For example, Jun (2018), discusses that some individuals may only have two dominant identities that represent them while on the other hand there may be others who have three or more. As a result, she states that the counsellor can easily struggle with knowing how to apply knowledge to these ethnic groups without alienating or minimizing the personal struggles and "idiosyncrasies" of the individual (p.2). In addition to this, she notes that if the counsellor does not recognize their own values, beliefs, and biases they can easily harm their clients further through unintentional marginalization or stereotyping. Developing effective support for Chinese individuals requires counsellors to not only address the complex needs of their client but also their own personal biases. As a result, this makes it more difficult to provide effective support to this cultural group.

Another limitation to providing effective support is how the acculturation and identity processes of Chinese immigrants are reliant on the actions, beliefs, and interactions of the dominant culture. For example in the capstone, we highlighted how the dominant culture acculturates with minority groups through daily interactions and the policies and laws that they pass (Kunst et al., 2021). If the dominant culture is more exclusionary, the minority group is less likely to acculturate through integration (Kunst et al., 2021). On top of this, the dominant culture has a large impact in how Chinese individuals shape their identities as well. If an individual experiences more disconnecting behaviours from the dominant culture, they are more likely to separate from it and remain at the compartmentalization stage of MULTIIS (Yampolsky et al., 2016). The uniqueness of each dominant culture makes it difficult for the development of reliable effective support. Even within Canada, the political ideology and beliefs can be

dependent if the immigrant is living in a rural or urban area which heavily impacts the policies that are implemented (Armstrong et al., 2022; Aytac et al., 2024). Being able to produce a support system that addresses a large number of minority individuals is very challenging due to how varied the dominant culture is and the power it has over minority groups.

By understanding the acculturation and identity processes, it highlights the need for counsellors to promote integration. Throughout the capstone, we looked at how integration leads to experiencing less acculturation stress (Berry, 1997). In the context of identity, integration of multiple identities increases the feeling of belonging (Amiot et al., 2007). This shows how important it is to promote an integration strategy with Chinese immigrants. Research presents a few ways to accomplish this. Creating an online community can be an effective way to reduce the feelings of isolation and promote belonging instead (Jin et al., 2024; Longest & Kang, 2022). In addition to this, sharing stories has been found to validate a person's experiences and create more opportunities for perspective taking (Chou & Huang, 2023). Through this, counsellors can encourage Chinese immigrants to cultivate and strengthen their cultural identities. This reduces the stress that they experience as they interact with the dominant culture.

Application

The workshop that I created consists of a seven week group session for bicultural Chinese individuals. It will first start as a psychoeducational group and transition into a therapeutic processing group. Doing so will hopefully allow the group to first share their personal stories through the tools that will be taught. To facilitate this group effectively, there will first be a discussion on the different preparations needed for counsellors to run it. I recommend counsellors to approach the group through a multicultural lens. Next, I will be breaking down the seven weeks and the purpose behind how it is structured. The goal of this workshop is to provide

the space for bicultural individuals to process their challenges and to build stronger relationships. Doing so, will hopefully reduce the feelings of isolation that they experience. In addition to this, it will provide a channel to validate their personal experiences while also learning new ways to manage their identity or acculturation process.

The content within the workshop will support the group through a family system lens. For example in the psychoeducational portions of the workshop, the activities are focused on their family systems. The group will be working on developing a genogram and exploring the relationships within it. These activities will highlight the uniqueness of each individual and help them identify possible ways to approach their own support. Through this workshop, the clients will learn about their intersectionality and how their actions and beliefs affect the systems around them. The goal is to introduce different family system concepts and allow them to start developing their own support.

Preparation

Before the workshop begins, counsellors must learn how to integrate a multicultural perspective into their groups. This will allow a greater awareness to develop on how their biases show up during therapeutic sessions. Jun (2024) describes the importance of this. She states that, by being aware of your own intrapersonal communication such as how you come across to others and how you perceive messages allows counsellors to uphold a more holistic way of thinking. Through this holistic lens, counsellors can easily identify any types of dichotomous thinking that shows up in the therapeutic process. Jun (2024) describes dichotomous thinking as a type of thought that is promoted through different cultures. It emphasizes the need of an individual winning and that it is better than being wrong or losing. She notes that this type of thinking

promotes discrimination and can marginalize others by not allowing the space to understand other perspectives and their lived experiences.

To prevent this from occurring, she encourages counsellors to find ways to create greater awareness within one's holistic self. This looks like understanding how you personally reflect and feel your inner experiences. Jun (2024) recommends to first begin by frequently reflecting on your thoughts, statements, and feelings. Doing so, creates an understanding on what thoughts are dichotomous and how it shows up as counsellors interact with their clients. In addition to this, she recommends counsellors to begin to self-reflect through uncensored writing. This develops a greater awareness of how these inner experiences show up in the body and reveal any ingrained values, beliefs, and biases. Strengthening these connections in the counsellor's inner experiences creates the space to handle clients who appear and act indifferently. Jun (2024) argues that it creates more tolerance and empathy due to the counsellor not projecting feelings onto them or judgement. Through developing this greater understanding of self, counsellors are able to notice the subtle differences that they have when supporting their clients. This allows opportunities to build a more holistic perspective. Counsellors can then understand the nuances and variances that occur within a person, as well as how they interact with the environment around them. I believe that this multicultural approach is especially relevant when supporting groups with Chinese bicultural immigrants. It addresses the high variance of their experiences and allows the necessary space for therapeutic processing.

To further reduce the chance of bias and dichotomous thinking, I recommend that the group should be hosted by two clinical counsellors. Yalom and Leszcz (2020) notes that doing so will reduce the chance of interpersonal distortion. They add that having two clinical counsellors accomplishes this due to each individual being exposed to the same clinical situation. This makes

it easier to identify and separate personal reactions and objective assessments through discussions between the two counsellors. In addition to this, it also opens up opportunities to debrief with one another so that they can process any counter-transference that they may have experienced during the group. Having two counsellors in a group greatly reduces the chances of one counselor's unconscious biases or beliefs affecting the group members. This provides group members more opportunities to process their challenges.

To ensure effective group function, we must look at the group membership. Creating universality is important to developing an effective therapeutic group. It helps validate and normalize experiences, which is central for healing (Yalom & Leszcz, 2020). I believe that Chinese bicultural young adults experiencing non-physical familial conflict would benefit the most out of this workshop. For example, individuals who are experiencing challenges communicating with the community around them. In addition to this, the workshop will be a closed group with around ten members. This is to ensure that each member feels like they are in the center of the group which increases cohesion and participation (Yalom & Leszcz, 2020). By managing the size and the universality of the group, counsellors are able to provide each group member a better environment for learning and therapeutic processing.

Secondly to maintain group cohesiveness, individuals who are not ready for group therapy should be referred to individual therapy instead. Yalom and Leszcz (2020), note that being able to feel accepted by others is of paramount importance in group therapy. They add that groups must have a sense of belonging and acceptance where everyone feels that they have an opportunity to create durable relationships. As a result, clients who display antisocial and exploitative traits should be rereferred due to them disrupting and confusing the group dynamic. In addition, clients going through a current crisis should also be directed to more appropriate

supports that offer immediate intervention. Yalom and Leszcz (2020) emphasize the need for the group to have members who are able to reflect on their behaviours and engage with others. To ensure a strong cohesiveness, I encourage counsellors running this group to refer any clients who are not suitable to more effective resources that they can benefit from.

Group Sessions

For my seven week workshop (see Appendix A), I will be breaking down the sessions into weekly segments. Doing so will open up the space where I will be able to explain my thought process and objectives of the week. Through this, I will demonstrate the way that I teach the psychoeducational part of the workshop as well as hold the space for therapeutic processing. It is important to note that this workshop can be implemented in different ways. Depending on the intersectionality and other factors, counsellors may have to find a different way of executing this workshop and teaching the concepts.

Session One. This session covers setting the groundwork needed for a successful therapeutic group. It will begin with an introduction of the experiences of the counsellors leading the group. This will then transition into discussing the confidentiality, the goals, and expectations of the group. During this segment, it is important for counsellors to highlight the group transition from psychoeducation to therapeutic processing so that the members can prepare themselves for the future sessions. In addition to this, this will be the first time that the group will collaborate together to form a social contract. Counsellors can begin to model how participation looks like by collaborating with other group members to form the rules of the contract. This can be accomplished through asking the group what they expect from others when discussing their personal stories. Through these questions, counsellors will be able to set up the expectations of the group while modelling what future sessions will look like.

The content of this week will explore the importance of finding a support that works for the individual. This is accomplished through exploring the typical challenges that bicultural individuals experience. For example, looking at the identity challenges that they experience which cause more anxiety, stress, and identity confusion. There can also be an exploration to the increased feelings of isolation and parental conflict as well. Exploring these challenges allow the space to understand the various ways to provide further support such as building stronger communities and learning how to build stronger intercultural competence. Through these themes, counsellors are able to highlight how there is no one perfect solution for an individual and that support looks different depending on the person. The need to explore the unique intersectionality of the individual is then reinforced using the activity where each member has to draw how they think people see them as. The goal of this activity is to bring further awareness to how each person is different and unique.

Session Two. The second session revolves around exploring the different acculturation strategies. Each member of the group will be exploring their personal experiences as a bicultural individual and determine what acculturation strategies are applicable to them. This is accomplished through exploring their personal experiences through the icebreaker and then learning about the different acculturation strategies. Through this, group members will be able to apply their personal experiences and determine what strategy that they use the most. To reinforce this further, we introduce the genogram as an activity. Doing this will create opportunities for the group to explore their past and identify common patterns of acculturation or stress that stem from previous generations.

Session Three. The third session will focus on strengthening and exploring the multiple identities that the group members have. The main goal of this session is to develop stronger

intercultural competence through understanding how the various identities of the individual interact with one another. This can be seen in the first activity where the group will be working on developing their own identity wheel (see Appendix B). Exploring the nuances of their identity provides a great transition to the content portion of the session.

For the lecture portion, the counsellors will introduce the stages in the cognitive-development model of identity. Doing so will allow them to highlight the importance of integrating multiple identities and the benefits that it provides. During this portion, the counsellor should highlight the importance of deconstructing identity narratives and embracing ways to live authentically where all identities are held up in the spotlight.

To reinforce the ideas from the lecture, the next activity will consist of questions that help the individual explore the values. It accomplishes this by understanding the values of their family members first and then exploring what values they personally want to uphold. The goal of this activity is to help the group members determine what values are important for them and connect them to parts of their identities.

Session Four. The fourth session focuses on slowly transitioning the group into a therapeutic processing group. It accomplishes this by having the members of the group introduce their challenges and stressors that they experience as a bicultural individual. The rose, bud, and thorn activity will provide a check in for counsellors to understand the challenges and accomplishments of the group members. By bringing these issues forward, the counsellors can then transition into the lecture on how to shift the ineffective family system that they are in. Through this, the group members will learn how their behaviours are impacting the system and the importance of finding ways to develop new and different actions.

For the carousel activity to function effectively, it is important for counsellors to record the stressors or challenges that the members share on different poster papers. The goal of this activity is for the group members to work together and find new ways to address the challenges that the various members are experiencing. In addition, this is a great way to normalize the issues bicultural individuals experience and explore the emotions that they have. Through the activity, it will hopefully encourage each group member to try a new behaviour and change the system that they are in.

Session Five. The fifth session will focus on regulating the inner self. It will accomplish this by introducing grounding techniques. The dropping anchor technique stems from acceptance and commitment therapy. Harris (2021) describes it as various interventions that help prevent emotional dysregulation, dissociation, and ruminating. For this lecture, we will be looking at box breathing and the 5-4-3-2-1 grounding intervention. Through this, the group members will learn what dysregulation looks like in their body and begin to practice ways to manage it. The goal of the content is to have them develop their own plan to create space so purposeful choices can occur. After the content, we can then bring it back to any challenges that the members had in changing their behaviours from the previous week. Through this, we can explore how they still are able to remain calm and how these stressors show up in their body.

Session Six. The sixth session will focus on summarizing the progress of the group members. This will be done through the first discussion using peaks and valleys. The goal of describing the highlights and the low points of each individual in the group will allow them to reflect on the amount of progress they have achieved so far. Through this, the counsellor can then transition to the lecture and highlight the systemic aspects that can negatively impact the individual. Through this, the counsellor can then explore the impact that the dominant culture has

over the individual. The goal of teaching this content is to validate the systemic barriers that are in place that can prevent group members from reducing their acculturation stress. Through this, the counsellors can then discuss the systems that cause them the most stress and ways to continue to uphold their values to hone the strengths that they do have. This discussion is then reinforced through the exit slip activity where the group members will be writing a letter to themselves one year in the future. Doing so, will open up the space for them to explore their goals, current challenges and hopes further.

Session Seven. The final session will continue to focus on the group member's personal progress and to directly build stronger connections with each other. This is accomplished through discussing what they would give to their younger self knowing all that they know now. This will allow the discussion open up towards the most helpful thing that they received in this group and any positive changes that they have seen. The activity will then allow each member to identify one thing that they were thankful for. The goal of this is to have them begin building a community outside of the group and develop stronger relationships with each other.

Conclusion

Identity formation is a common issue that Chinese immigrants struggle with in Canada. This can be seen within families where various members can identify with different parts of the Chinese identity. Many individuals experience isolation, increase familial conflict, and discrimination as they interact with the heritage and dominant cultures. Supporting these individuals requires a complex approach due to nuanced experiences and identities that exist within the overall Chinese cultural experience in Canada. The Chinese immigrant identity can encompass the experiences of first and second generational immigrants as well as bicultural individuals. With this large variance in experiences and identities, it can be difficult for

professionals to support these individuals effectively. The goal of this capstone was to create a greater awareness of the different ways Chinese immigrants acculturate into Canadian culture. Through understanding the ways people acculturate and form their identities, experts will be able to support people from this culture more effectively.

The seven week workshop is an accumulation of all the knowledge in this capstone put into an applicable state. It highlights the importance of first understanding the intersectionality of each individual to understand their perspective on Chinese identity. It also introduces ways for group members to connect their personal experiences to multiple concepts such as the acculturation process, identity integration, and the CCMC. Through this, it creates opportunities for them to reduce feelings of isolation through building new relationships with individuals within the group. By developing this workshop, experts will have an example of a way they can build a stronger intercultural competence within Chinese immigrants. This will hopefully inspire others to develop their own unique way in supporting Chinese individuals who are interacting with other dominant cultures as well.

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Appendix A

Unit Plan: Therapeutic Group for Bicultural Chinese Individuals

Objective	Lesson Plan	Materials
<p>Members of the group will be able to understand and set the rules/goals of the group</p> <p>Members of the group will be able to explore that their unique identities require a unique approach</p> <p>Members of the group will begin to establish a relationship with others through sharing.</p>	<p>Session 1</p> <p>Self-Introductions (2 minutes): Your counselling history/experiences</p> <p>Goal of the group (5 minutes): To provide a community/support group for Chinese bicultural individuals. This is accomplished through providing psychoeducation and then a slow transition into a therapeutic processing group</p> <p>Rules of Group Counselling Therapy (5 minutes):</p> <ul style="list-style-type: none"> - Rules of Confidentiality - Confidentiality in a group <p>Icebreaker Activity (15 minutes): What is your name? What are your hopes for the group? What is your favourite food to eat?</p> <p>Social Contract and Rules For the Group (10 minutes): Present a blank document to write on. Explain what a running document is and how it can be altered whenever something new comes up. Provide some examples of some rules. (Example: Treating everyone with respect) Offer space for other members to add rules to the document.</p> <p>Break (10 minutes)</p> <p>Lecture (10 minutes): Explore how confusing it can be to have multiple identities in conflict. Explore the challenges bicultural individuals have? Look at what the experts know about it so far and the solutions that they provide. Highlight the importance of there being no one right answer and the need to explore emotions and intersectionality of the individual further.</p>	<p>Drawing materials (Pencils, Color pencils, markers, crayons)</p> <p>Paper</p>

	<p>Activity (10 minutes): Write or draw about how people see you and then share it</p> <p>Discussion (10 minutes): What did everyone draw and why?</p> <p>Exit Slips (10 minutes):</p> <ul style="list-style-type: none"> - What has helped you so far in managing all these different identities? - What part of the content connects with you and your experiences? 	
<p>Group members will understand the common behaviours and patterns that they have and connect it to the type of acculturation strategy.</p> <p>Group members will begin to understand where their stressor originate from</p>	<p>Session 2</p> <p>Icebreaker (20 minutes): Pick a picture that best represents your experiences as a bicultural person</p> <ul style="list-style-type: none"> - Why does this picture represent your experiences? - What part spoke to you the most in this picture? - What's the first emotion that came up in this picture? <p>Lecture (10 minutes): Explore the acculturation strategies and how it is used to interact with others: Separation, Marginalization, Assimilation, Integration</p> <p>Benefits of upholding the integration strategy for acculturation</p> <p>Explore the impact of family history in affecting the acculturation strategies. Introduce the impact of intergenerational trauma and the parent-child dynamics.</p> <p>Break (10 Minutes)</p> <p>Activity (20 minutes): Genogram (Part One) Create a Genogram of your family</p> <ul style="list-style-type: none"> - Counsellor will first present the symbols of the genogram and ways to show different connections and relationships with other family members. It would be helpful to provide a finished genogram as an example first. Try to figure out which acculturation strategy that they used. <p>Discussion (10 mins)</p>	<p>Drawing materials (Pencils, Color pencils, markers, crayons)</p> <p>Paper</p> <p>Genogram Model</p>

	<ul style="list-style-type: none"> - What was something that stood out to you as you completed this activity? - Any similarities or differences in how your family behaves? - What was considered normal in your family? - What was your role in the family? <p>Exit Slip (10 mins)</p> <ul style="list-style-type: none"> - What was something new that you discovered from this? What was not surprising? 	
<p>Group members will be able to express their identities and how they see themselves</p> <p>Group members will understand how important identity formation is</p>	<p>Session 3</p> <p>Activity (15 minutes): Identity Wheel</p> <ul style="list-style-type: none"> - Provide an example of an identity wheel - Group members will be placing their different identities in the wheel and scale the importance of each part <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - What were your stronger identities? Why wasn't it higher? Why wasn't it lower? - What questions or comments came up during this activity? <p>Lecture (10 minutes):</p> <p>Looking at the different identity formation stages</p> <p>Why is a strong identity important? Highlight the importance of identity integration.</p> <p>How do we understand our values and strengthen them?</p> <p>Break (10 minutes)</p> <p>Activity (30 minutes): Genogram (Part Two)</p> <p>Using the genogram from last session as reference</p> <p>Free draw or write the values that you uphold in your life.</p> <p>Then expand on what you have written or drawn through answering these questions:</p> <ul style="list-style-type: none"> - Draw or write what values your father figure have? How about your mother? - Draw or write the communication style that your parents used to communicate to you? - What values did your parents uphold? 	<p>Activity: Identity Wheel (See Appendix B)</p> <p>Drawing materials (Pencils, Color pencils, markers, crayons)</p> <p>Paper</p> <p>Identity Wheel Activity</p>

	<ul style="list-style-type: none"> - What values do you still practice and are important to your identities? - How do these impact your current relationships with people? - Write and draw a picture of what you learned from this activity <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - What discoveries did you make in this activity? - What values did your parents have when you were a kid? - What similarities or differences does it have with yours now? <p>Exit Slip (Extension): What are some ways that you uphold your personal values?</p>	
<p>Group members will explore each other’s stressors and find unique ways to approach their personal situations</p>	<p>Session 4</p> <p>Activity (10 minutes): Rose, Bud, and Thorn</p> <ul style="list-style-type: none"> - Group members will be giving their thoughts about what they have learned so far - Describe a rose: Something that went well from the techniques that you have learned so far - Describe a bud: Something that you could improve on and grow - Describe a thorn: Something that was challenging from the techniques that you learned so far <p>Lecture (10 minutes):</p> <ul style="list-style-type: none"> - How to change your behaviours and actions. - Emphasize on how we cannot control what others do but we are in control of how we interact with the systems we are in. - Introduce the basics of family systems and how changing one behaviour will shift the system. <p>Discussion (10 minutes): What causes the most stress from your family? (Write each stress on poster paper)</p> <p>Break (10 minutes)</p> <p>Activity (30 minutes): Carousel</p>	<p>Large Poster Paper</p> <p>Markers</p>

	<ul style="list-style-type: none"> - Using the papers with the incidents that cause the most stress. - What behaviours can we try changing ourselves? What does this behaviour hope to accomplish? - What emotions might you feel in this situation? - Group members will be divided into groups to answer these questions. Rotate every 5-10 mins to a new stress. <p>Discussion (10 minutes): What is something that stood out in this activity? What do you think will work? What do you think might not?</p> <p>Exit Slip (10 minutes): After hearing from others in the discussion, what is something you could do to change the stress you experience from your family?</p>	
<p>Group members will be able to share their inner body experiences with others and discuss any challenges/successes that may have occurred</p>	<p>Session 5</p> <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - From our discussions last week, what behaviours did you use to change your family systems? - What kept it from working? What changes did you see? <p>Lecture (10 minutes):</p> <ul style="list-style-type: none"> - Teaching Grounding techniques. - How to drop anchor (Acceptance and commitment grounding technique)/box breathing/5-4-3-2-1 grounding technique. Doing this will allow you to ground yourself so that you are able to make better choices. <p>Activity (10 minutes): Let's try this together. Box Breathing/5-4-3-2-1 grounding technique</p> <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - What are your initial thoughts on this? - Rate your ability to be aware of your intrapersonal emotional state from 1 (Lack of awareness) to 10 (Highly aware). <ul style="list-style-type: none"> - What factors contributed to your number? <p>Break (10 minutes)</p>	

	<p>Discussion (30 minutes):</p> <ul style="list-style-type: none"> - What keeps you from remaining emotionally calm? - How does that show up in your body? - How often do you respond to your body's needs? <p>Exit Slip (10 minutes): How does your body feel now? Continue to make this observation throughout the week</p>	
<p>Group members will be able to discuss the stressors and strengths of their family systems</p> <p>Group members will explore the next steps in addressing the challenges they are experiencing.</p>	<p>Session 6</p> <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - Peaks and Valleys <ul style="list-style-type: none"> - What have been the highlights of this group and the techniques that you have learned - What have been the lowlights of this group and the techniques that you have learned <p>Lecture (10 minutes):</p> <ul style="list-style-type: none"> - What are the different systems around an individual and the possible impacts that they have - Explore the dominant culture and the impact it has on acculturation and identity formation <p>Discussion (20 minutes):</p> <ul style="list-style-type: none"> - What areas do you think that causes the most stress for you? - What is the thing that is keeping you from upholding your values? - What changes do you need? - What strengths do you get out of your systems? <p>Break (10 minutes)</p> <p>Exit Slip/Activity (40 minutes):</p> <ul style="list-style-type: none"> - Write a letter to yourself in a year? <ul style="list-style-type: none"> - Discuss your personal challenges, strengths, and hopes - Discuss about the letter with each other 	<p>Pencil</p> <p>Paper</p>
<p>Group members will reflect on their personal progress</p> <p>Group members will build stronger</p>	<p>Session 7</p> <p>Discussion (10 minutes):</p> <ul style="list-style-type: none"> - What advice would you give to your younger self growing up? <p>Discussion (40 minutes):</p>	<p>Wooden Hearts</p> <p>Markers</p> <p>Color Pencils</p>

<p>connections with the group</p>	<ul style="list-style-type: none">- What was the most helpful or insightful aspect of being in this group?- What did you learn about yourself or how others see you during the group sessions?- What changes have you seen in your relationships? <p>Break (10 minutes)</p> <p>Activity (30 minutes):</p> <ul style="list-style-type: none">- Pick a person and share gratitude with them. If you could give one gift to a participant what would it be?- Participants will be grabbing a wooden heart and write down or draw something to give to another person- After that they all will be taking turns to share what they want to give to that person	
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Appendix B

Identity Wheel

