

I am Eurasian

by

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### **Abstract**

The research topic for this paper is counselling implications for working with Eurasians in Canada. The focus is on Eurasians of various age groups, of British and Chinese descent, residing in Vancouver, British Columbia. The methodology is by theoretical research. This theoretical research paper is employing mostly African-White, and some Eurasians of other parentage in other places, because the literature from these groups carries many similarities with Eurasians here in British Columbia. The discussion includes anticipation of the kinds of meanings and interpretations that could be applied to this research and visualization of how other studies might complement or follow up this contribution.

### **Introduction**

*Are you Chinese? Are you Korean? Are you Japanese? Are you Filipino? You look like you are from the Oceanic region. Your skin tone resembles that of a Chinese person... What is your ethnicity? What language do you speak? What is your mother tongue? Where were your parents born? You speak... How come your face is not that of a “typical” Chinese person’s? What is your last name? Are you Asian? Your facial features look very European...*

*(Some questions asked by numerous racial groups to the same Eurasian person.)*

### **History**

Inter-racial relationships have long been in existence, perhaps especially prominent of note in the colonial times. During this period, some of these types of matrimonial transactions are renowned for functioning as political and bureaucratic contracts. “Such unions benefited whites by enhancing trade and settlement opportunities” (Jeffreys & Zoucha, 2001, p. 4). Certainly, that is not to say all such unions are part of a business tactic and can not be formed out of romantic love.

### **Media**

On the contrary, cases such as Pocahontas are well known and shined on in a positive light (Jeffreys & Zoucha, 2001, p. 3). This real life story of Pocahontas is about the love and union between an Indigenous, many with striking physical resemblances with many Oriental people, woman and a European settler in the New World. Even though Walt Disney Studios may have recognized the opportunity and commercial value of this particular historic occurrence and created its own movie interpretation under the same name, this profitable animation title still captivates audience’s interest and fascination perhaps due to the fairy-tale attraction, overcoming

of obstacles, and of course a perfect cinematic ending between two very racially and culturally different characters.

The true historic account of Pocahontas, although not quite as romantic as its silver screen counterpart, is significant in that it has a strong influence in diverse people, both during the complex period it occurred in as well as today. This is because regardless of its form, in film and in history books, these tales reveal the values and beliefs on inter-racial relationships throughout time. However, its effects and implications certainly varied throughout the ages as inter-racial liaisons and the offspring of such racial intermixture were not as widespread nor accepted in the not so distant past.

In fact, quite recently, speculations are that the action drama movie, *The Bodyguard*, had its production delayed for about two decades and its release date pushed back to 1992 simply due to the fact that the main characters share an inter-racial romance. (Off on a side note is that the female leading actress, Whitney Houston, is said to be of Indigenous and European descent as well.) Yet upon its premiere, *The Bodyguard* was generally critically well received and eventually garnered two Oscar nominations in 1993. Thus, depending on the time period, even just years ago in the history of motion pictures, inter-racial involvement could very well be a revolutionary concept.

### **Connections**

As time progresses, cultures and people also progress and adapt. With the materialization of globalizations, Westernizations, and advancement of technologies, especially for communications and transportations, inter-racial relationships are on the rise. Relationships consisting of Latin and Asian, African and Oriental, European and Indigenous people, or any

other endless combinations of races can be seen increasingly and are in some locations becoming commonplace. The accessibility to immigrate, emigrate, and migrate globally to various corners of the world by modes of air, land, and sea is readily available to any modern society.

People are meeting, connecting, and bonding with others on the opposite side of the globe via applications such as Skype and using devices such as smartphones all networked by the Internet. These privileges would have been rare phenomena, or even unheard of, in the near past. In other words, people presently can go as far as planning to visit and formally travelling to any inhabited place on the planet or spontaneously and casually pick up a smartphone to connect with a stranger and with a little bit of effort and luck influence the global statistics of inter-racial relationships. All of this in ways and means which were not quite available just generations ago.

## **Geography**

However, some regions of the world have always had a certain advantage when it comes to inter-racial relationships. Geographical proximity to other more vastly different cultures and racial people and regions with historic colonization and mass immigration can be more accepting when it comes to inter-racial relationships and see a higher than usual population of inter-racial couples. Countries like Australia and New Zealand, predominantly of European heritage, are stimulated by their location near the Asia Pacific area. A traveling person could be Eurasian herself and lives with a man of English and Indigenous descent. That couple could know many other couples composing of one European-descent male with another partner being a Japanese, Filipino, Chinese, Vietnamese, Malaysian, or Indigenous female. This is one obvious outcome of the geographical proximities and modernization.

On the other hand, a country such as the Philippines has a strong European background through historic French occupancy and similarly, Canada has populations of Anglophones, Francophones, and Indigenous people since early in its confederation. Although not always without any conflict, a country with a culturally diverse history may also imply a more diverse gene pool. Some even claim that the majority of people in areas of the world have Mongolian blood because Genghis Khan and his Mongolian army travelled widely and conquered vast countries in his quest to unite the East and West and take over the world. This exemplifies the common dichotomy. West meets East. East meets West.

### **West and East**

As one navigates towards Asia, offspring of inter-racial unions dominate in locales such as Macau, Malaysia, Singapore, the aforementioned Philippines, the Turkic regions between Russia and China, and the list lingers. Speculations around Eurasian ancestry with some noteworthy figures are, Eddie Van Halen of Dutch and Eurasian family, Enrique Iglesias of Filipino and Spanish origins, Vladimir Lenin of Turkic group, Rahul Gandhi, Nora Jones and Ben Kingsley of Indo-European successions, and again many more examples remain. This is often clichéd as the harvests of when East meets West and West meets East.

### **Eurasian**

With such distinct and different sets of extensive history and ingrained cultures, one often hears and learns of the dramatic cultural shock resulted from such a collision between the two worlds. This is often represented, and entertainingly so, in the media. Some examples are Hollywood movies, such as Enter the Dragon (starring international notable Eurasian, Bruce Lee) or Shanghai Knights, local restaurants with the literal name of “East Meets West”, or any

recent explosion of popularity in the next magical super fruit, drug, or meditation technique secretly practiced for generations by people in the East. The aims are to contrast the “polar opposites”. Instances will be found in pairs of one Asian and one Western constituent.

Not only are Western and Eastern practices and ideologies are drastically diverse, when different races mix genetically, their descendants appear radically “unique” from their individual ancestors too. That same traveller may continue westward and be met primarily by Eurasians in places such as Peru, Guatemala, Mexico, Ecuador, Colombia, Cuba, Bolivia, and the Hawaiian Islands. The distinguished look of Eurasians, often represented by Hawaiians, was captured lately by another media, *Glow*, which is published by a local franchise store Shoppers Drug Mart. The popular beauty magazine’s editor is also a model and happens to be Hawaiian. In one of her editorials, she revealed different questions being asked of her regarding her unique look. Still other notable people of Hawaiian and Eurasian descent include celebrities Keanu Reeves and Tia Carrere.

Not only that publication, but Martin Schoeller, a world famous photographer, was hired for the October 2013 issue of the *National Geographic* to compose a collection on distinctive multi-racial portraits. The journal touched on the topic of multi-racial people and identity in the U.S. In it, writer Lise Funderburg reveals data on the rising numbers of multi-racial people have only been collected since the year 2000, by the recent 2010 United States Census Bureau and *Wall Street Journal*. Data on the Eurasian population must no doubt be much more scarce and deficient.

On television, inter-racial families are also starting to make their appearances. Local commercials for example, are finally featuring inter-racial couples with an Eurasian infant

recently. All are leading figures in that advertisement, instead of the more typical necessary non-European subordinate character present for diversity marketing.

### **Increase**

Statistically speaking, inter-racial relationships are also on the rise. Over the northern American border, data based on the 2011 National Household Survey from Statistics Canada, the national statistics agency, recorded that Vancouver of British Columbia has the most inter-racial relationships in the nation ("Vancouver," 2014). This was reported by local newspaper The Vancouver Sun on June 17<sup>th</sup>, 2014 and it further accounted that the number of mixed unions, largely "an urban phenomenon," swelled by 33 per cent between the 2001 and 2006 census counts, growing five times faster than the average for all couples ("Vancouver," 2014).

### **Need**

The multi-racial population is exploding quickly and societies are only just cataloguing or recognizing them. And with not much support or research for these people while they explore and understand their own identities, there is a need for all to explore together to ensure the imminent future will have functional social support, especially since the future generations might consist of inter-racial groups larger than ever before. In Yap's 2011 article, Eurasians are proposed to be "one of the most important minorities" (p. 485). A first and relevant step in that direction is progressing Vancouver Eurasians and counselling.

### **Study**

As interesting and important as all multiple heritage people and Eurasians are to this theoretical research, of particular interest are Eurasians of different ages and of British and



Chinese descent. The other various groups of mixed-heritage people and Eurasians residing outside of Vancouver will not be focused on in this research because literature for counselling implications exists for many groups outside of the focused population. An illustration in point is, studies have been conducted for Eurasians in Malaysia and Singapore. And because different regions will have different and direct influences on Eurasians, such literature may or may not be completely relevant to the specific and interested party.

The purpose of this study will be to review literature on counselling implications for working with all Eurasians of British and Chinese descent in the city of Vancouver, British Columbia. At this state in the research, Eurasian will be generally defined as those of “mixed European and Asian parentage and/or ancestry” (Yap, 2011, p. 485). This study will aim to explore notions pertaining to some of the ethical delivery practices when working with all Eurasians of British-Chinese descendants. The main research questions taken into consideration will be: What are some of these ethical therapeutic practices that are pertinent to this population? And, how could they be specifically delivered in the city of Vancouver?

The importance of this study is to bridge the academic gap between the undeniable changing faces in races, namely local particular combination of all Eurasians and the lack of relevant Psychology literature in this city or even in this province reflecting that rapidly increasing population. After all, “[r]acially mixed’ people have been addressed minimally in contrast to individually distinct racial or ethnic groups” (Jeffreys & Zoucha, 2001, p. 1). This research is also to atlas and guide future local, provincial, and Canadian studies.

The study will be conducted via theoretical research to point of saturation. Although this design will include the perspectives and components of all involved parties, it encounters possible limitations of being a theoretical research on restricted literature.

The clinical counselling profession certainly has increased its awareness in working with diversity and inclusiveness concerns. At the same time, part of the intricacies is sometimes at a glance some British-Chinese Eurasians may have appearances or linguistic knowledge which resemble more of how a stereotypical “minority” person would appear or behave respectively. They are then being counselled solely as an “ethnic” person. This could lead to re-traumatization of feelings of being racially discriminated for those individuals because they are being treated for only the Asian part of their heritages. In turn, this jeopardizes the ethical practices of diversity and inclusiveness in addition to the therapeutic process and alliance (Jeffreys & Zoucha, 2001, p. 2).

Moreover, the lack of literature impedes improvement in guiding policies or significant decision-making. Thus, it adds to the already existing social concerns. An example is, “the importance of acknowledging multiple heritage identification in genetically-linked diseases should be obvious. Since the development of appropriate illness prevention protocols, treatment interventions, and genetic counselling is usually based upon racial identification, multiple heritage identification should be actively encouraged” (Jeffreys & Zoucha, 2001, p. 4). This is only one of the many reasons for policy making.

As explicated earlier, inter-racial relationships are on the rise and so are the numbers of these offspring. History and the present day are also detailing that most of those intermarriages or mixed-couples involve Asian-White partners (Dhooper, 2004, p. 21). This highest prevalence

in ratios is in fact the least researched (Yap, 2011, p. 485). This translated into their Eurasian offspring as well. Statistics Canada has been gathering information on relationships in mixed unions in the recent past. An excerpt from information gathered in the year 1991 reports it as one of the highest immigration rates periods. Offspring of these unions continue to be sighted at increasing proportions. The rapidly growing reality, however, is not reflected in the current local or provincial, or Canadian scholarly literature, particularly for the major contributors—Eurasians—in Vancouver, British Columbia (Yap, 2011, p. 485).

This is further in contradiction to the multiculturalism in Canada because these gaps in the research studies are not localized. One may wonder if this is due to Canadians being socialized to mostly not see race. Hence, different parties of interest will be deliberated in this study to optimize the most ethical implementation for therapeutic work with British-Chinese Eurasians of all ages.

### **Definition of Terms**

The following key terms will be defined in the context of this study: biethnic, biracial, culture, ethnicity, Eurasians, identity, multiethnic, multiple heritage individual, multiracial, and race.

Biethnic is defined as “an individual with two distinct ethnic heritages” (Jeffreys & Zoucha, 2001, p. 2).

Biracial is defined as “an individual with two distinct racial heritages” (Jeffreys & Zoucha, 2001, p. 2). “In a broader sense, the term biracial has been used to describe a prior history of racial blending in past generations” (Jeffreys & Zoucha, 2001, p. 2).

Culture is defined as “the learned, shared, and transmitted values, beliefs, norms, and lifeways of a particular group that guides their thinking, decisions, and actions in patterned ways” (Jeffreys & Zoucha, 2001, p. 2).

Ethnicity is defined as “the sense of identification of a collective cultural group based on the group’s common heritage” (Jeffreys & Zoucha, 2001, p. 2). “It has been suggested that membership in a specific ethnic group can occur either through birth or through the adoption of group characteristics” (Jeffreys & Zoucha, 2001, p. 2).

Eurasians are defined as one of the most visible minorities consisted of those of “mixed European and Asian parentage and/or ancestry” (Yap, 2011, p. 485).

Hypodescent is defined as the regulation that one could only identify with one assemblage (Jeffreys & Zoucha, 2001, p. 4). This is the operational definition of the “one drop rule” (Dhooper, 2004, p. 21). Multiracial individual was assigned to the racial group with subservient social status (Jeffreys & Zoucha, 2001, p. 4) and the “most” subordinate of the multiracial person’s racial groups he or she is pushed into (Dhooper, 2004, p. 23).

Identity is defined as “the group or groups to whom an individual identifies” (Jeffreys & Zoucha, 2001, p. 3).

Miscegenation is defined as “race mixing” (Jeffreys & Zoucha, 2001, p. 4).

Multiethnic is defined as “an individual with two or more distinct ethnic heritages” since many people are “unsure of their multigenerational heritages” (Jeffreys & Zoucha, 2001, p. 2).

“Multiple heritage individual” is defined as a proposed term to “encompass the terms biracial, multiracial, biethnic, and multiethnic individual” (Jeffreys & Zoucha, 2001, p. 2).

Multiracial is defined as “an individual with two or more distinct racial heritages” (Jeffreys & Zoucha, 2001, p. 2).

Race is defined as “culturally determined” (Jeffreys & Zoucha, 2001, p. 2). It is,

a way of categorizing humans into separate and distinct groups based on physical characteristics, geographical origins of one’s ancestors, and/or social status. Essentially, the purpose of classifying humans into distinct groups was to create a hierarchical tier, main boundaries between groups, and prevent oppressed groups from gaining power.

Jeffreys & Zoucha, 2001, p. 2

## **Literature Review**

In order to better understand counselling implications given the less than adequate scholarly works for counsellors working with all British-Chinese Eurasians, a literature review will be offered in this chapter on the basis that relevant studies in other countries, Eurasians of different descent (Smith, 2011, p. 1), and a variety of different multiple heritage individuals will be included in serving as an overview of what ethical practices entail. Various traditions of qualitative research are included. These international studies have directed the need and likelihood for local, provincial, and national studies to obtain meaningful, pertinent, and significant results. Conceptual frameworks include historical background, hypodescent, “invisible” culture, hypervisibility, parentage, doubly, specialness, stress and coping, resilience, identity process, unique experiences, role models, family influences, challenges, identity and developmental conflicts, pressure, fluid, and authentic.

### **Understudied**

Most transcultural research has been dedicated to the context of a particular culture (Jeffreys & Zoucha, 2001, p. 5). Studies have been conducted on English people of British background or Oriental people of Chinese upbringing. Eurasians of both British and Chinese descent and of various ages seem to have not been reflected in the scholarly works.

Multiracial individuals, such as all British-Chinese Eurasians, present unique concerns and challenges for transcultural professionals. One reason is because of the lack of research and published studies addressing their unique needs (Jeffreys & Zoucha, 2001; Choo, Carrier, Choo, & Choo, 2004). One of the unique concerns, challenges, or needs is to feel a sense of belonging to one’s parental group. To respond to the demands of the altering demographics of people

attending counselling, clinicians will need to advance their knowledge regarding multiracial individuals, an understudied and rapidly growing population (Salahuddin & O'Brien, 2011).

### **Historical Background**

Numerous tries have been made to suppress multiple heritage identification (Jeffreys & Zoucha, 2001). These attempts were made by the European mainstream society and sought to oppress nonwhites to benefit whites (Jeffreys & Zoucha, 2001, p. 3). The dichotomous classification system of “white versus non-white” is one such example (Jeffreys & Zoucha, 2001). A person is either grouped as white or non-white but nothing in between. Non-white individuals are classified under one group as “racial others” (Wahab & Gibson, 2007, p. 416). The grouping creates the “us/them dyad” (Wahab & Gibson, 2007, p. 418). Findings say European mainstream society continues to be unwilling to accept White-other biracial persons as its own (Dhooper, 2004, p. 23). Biracial person is perceived as “hybrid” (Wahab & Gibson, 2007, p. 423) and “half a person of color” (Wahab & Gibson, 2007, p. 421).

Additionally to rejection, in some non-white societies, Eurasians—of British and Chinese descent in different age groups—were exposed to Communist persecution because of their mothers’ association and seemingly betrayal with Whites, and are hated because the offspring were an eternal reminder of the enemy that had killed millions of Asians (Dhooper, 2004, p. 24). In this view, white-other biracial people possess both the “oppressor” and “oppressed” status (Wahab & Gibson, 2007, p. 423). This dichotomy defies all social construction (Wahab & Gibson, 2007, p. 423).

Historic accounts also recount that non-white populations may at times endure significantly more suffering throughout social construction. Although biracial persons—such as

all British-Chinese Eurasians—have been part of the human population throughout history, at certain times, this was despite antimiscegenation laws (Dhooper, 2004, p. 20). In fact, interracial marriages and unions, such as between British and Chinese, were illegal in most states in America until 1967 (Jeffreys & Zoucha, 2001). Such laws existed in 41 American colonies or states at one time or another and banned marriage between whites—such as British people—and most non-whites—such as Chinese people (Jeffreys & Zoucha, 2001). Between 1850 and 1970, 227 appeals court cases concerning miscegenation (race mixing) were recorded. Ninety-five cases were enumerated as criminal cases (Jeffreys & Zoucha, 2001). Some inter-racial British-Chinese couples of that era were prohibited from interracial sex but not interracial marriage (Jeffreys & Zoucha, 2001).

A “multiracial baby boom”, including British-Chinese Eurasians, can be traced back to the abolishment of the last laws against miscegenation nonetheless (Jeffreys & Zoucha, 2001, p. 4). Miscegenation laws imposed racial restrictions and reflected the racial ideologies of the European mainstream societies at that time (Jeffreys & Zoucha, 2001, p. 4). The European mainstream culture simply could not conceive the idea of inter-racial love, such as between British and Chinese couples (Ellena, 2004).

As a consequence of those racial beliefs, multiracial individuals—such as all British-Chinese Eurasians—were labeled as “illegitimate” or “out of wedlock” and often suffered social and economic stigmas of illegitimacy related with the epoch (Jeffreys & Zoucha, 2001, p. 4). With the racial constraints and the reproduced doctrines, mainstream European societies see multiracial persons as the products of “sleazy” liaisons (Dhooper, 2004, p. 24) and of “immoral union” between immoral people and, for that reason, expected to be immoral themselves (Dhooper, 2004, p. 29).



In spite of living in an age and place in which individuals marry for love, people live in societies that have not resolved their “racial wounds” and race continues being an element in marriage (Dhooper, 2004, p. 30). Mainstream European cultures seem to not favour interracial marriages, such as between British and Chinese couples (Dhooper, 2004, p. 30). Furthermore, extended families may accept and love the biracial offspring—such as all British-Chinese Eurasians—while regarding them as part of an “inferior branch” of the family (Dhooper, 2004, p. 31) and as “afterthought” (Wahab & Gibson, 2007, p. 425).

Historically, interracial families and biracial individuals, such as all British-Chinese Eurasians, were encouraged to not confess to their blended heritage or acknowledge their substandard existence (Dhooper, 2004, p. 36). European mainstream societies had programmed most Eurasians to think that their births should have never happened and they possessed a trait making them aberrant and abnormal (Dhooper, 2004, p. 35). What developed was a shame-based perception of self (Dhooper, 2004, p. 35).

### **Hypodescent**

Birth certificates usually only admitted to one race (Jeffreys & Zoucha, 2001, p. 4). Until lately, multiracial newborns—such as British-Chinese Eurasians—were documented as non-white, thereby causing a forced identity while ignoring the other(s) (Jeffreys & Zoucha, 2001, p. 4). Birth records followed the hypodescent regulation that one could only identify with one racial assemblage (Jeffreys & Zoucha, 2001, p. 4). This is the operational definition of the “one drop rule” (Dhooper, 2004, p. 21). The multiracial individual was assigned to the racial group with subservient social status (Jeffreys & Zoucha, 2001, p. 4) and the “most” subordinate

of the multiracial person's racial groups he or she is pushed into (Dhooper, 2004, p. 23).

Multiple racial, such as British-Chinese Eurasian—identification is suppressed as a result.

Death records were also other indications of suppression because the registers account for only one racial heritage regulated by hypodescent enforcement (Jeffreys & Zoucha, 2001, p. 4). “Multiracial hassles factor” reflects the societal schema that racial categories are mutually exclusive (Salahuddin & O'Brien, 2011, p. 502). A single individual cannot belong to more than one racial group, such as British-Chinese Eurasian. Because racial groups are treated as separate classifications, others incline to assume that each person belongs to a single racial group and that members of one family will look racially similar (Salahuddin & O'Brien, 2011, p. 502). All British-Chinese Eurasians, thus, are lactose-intolerant, prefer yum cha, should be tested for Asian diseases, and referred to as ethnic people and that group. When this schema is contradicted, others may respond with surprise or discomfort (Salahuddin & O'Brien, 2011, p. 502). All typify social ideologies that are not designed for mixed-race people, such as all British-Chinese Eurasians.

“Institutionalized hassles,” other forms of racial suppression, are exemplified with applications that allow individuals to check only a single box (either a single racial category or an “other” category) indicate race can be experienced as invalidating the existence of multiracial individuals (Salahuddin & O'Brien, 2011, p. 495). All British-Chinese Eurasian people wishing to acknowledge their multiple heritage will have to tick off the generic box of being the other along with all other self-identified multiracial individuals, if they do not fully identify with being solely Europeans or Asians.

Possibly to some's incredulities, if and when given the option of checking more than one "Race" box, thereby affirming all sides of their racial heritage,

some minority groups have viewed this as a threat, because their reduced numbers mean weaker claim to political and economic benefits and the fear of 'racial fraud,' i.e., of White individuals falsifying their racial identity in order to benefit from affirmative action programs. (Dhooper, 2004, p. 20)

Others may see this as the beginning of a redefinition of diversity as it acknowledges and validates the actuality of multiracial people, such as all British-Chinese Eurasians (Dhooper, 2004, p. 20). Perhaps the individual-level reactions were still more striking for multiracial persons, such as all British-Chinese Eurasians, since they encompass interpersonal relations and may transpire more often than institutional hassles (Salahuddin & O'Brien, 2011, p. 502), although the adverse powers of the latter by no means can be minimized.

### **"Invisible" Culture**

The forced choice of one category brands the unique culture of the multiracial person, such as all British-Chinese Eurasians, invisible. The impact of this invisibility is twofold: one, it hides the existence of "mixing", and two, it rejects that being multiracial—such as British-Chinese Eurasian—constitutes a "cultural experience" (Jeffreys & Zoucha, 2001, p. 1). This involuntary "invisibility" has adverse psychological consequences (Salahuddin & O'Brien, 2011, p. 503), such as negative self perception, and "psychic" attachments (Wahab & Gibson, 2007, p. 424).

### **Hypervisibility**

In stark contrast to the above invisibility is the experience of hypervisibility. In many Asian groups, physical exterior plays an essential role in the level of acceptance a mixed-race person experiences (Dhooper, 2004, p. 28). Eurasians, such as of all ages and of British and Chinese descent, are perceived as innately “white-washed” and harassed for their light skin and other Caucasian features (Dhooper, 2004, p. 28). Eurasians, such as of all ages and of British and Chinese descent, are commonly considered “outsiders” and have very narrow entrée into Asian communities, excluding those who have become respected or well known for some reason (the “claim-us-if-we’re-famous” syndrome) (Dhooper, 2004, p. 28). Many have trouble being accepted in the non-White communities (Dhooper, 2004, p. 28) on top of the aforementioned mainstream European societies.

Amongst the innumerable multiracial people, Eurasians—such as of all ages and of British and Chinese descent—have even more equivocal physical appearance (Dhooper, 2004, p. 28). This “hypervisibility” has damaging psychological results (Salahuddin & O'Brien, 2011, p. 503). Body image nourishes one’s self-concept (Dhooper, 2004, p. 36). Since Eurasian persons often appear physically dissimilar from White, Asian, and other people, these dissimilarities and an absence of physical group identification may distress body image (Dhooper, 2004, p. 36). Biracial people are to survive in a society that has White standards of beauty (Dhooper, 2004, p. 36). Likelihood occurs for variances in the intensity of experiences (Dhooper, 2004, p. 28). Variances are attributed to professed acceptance of the biracial person, such as all British-Chinese Eurasians (Dhooper, 2004, p. 31). Gradation and ease of acceptance are further affected by the ownership of different attributes (Dhooper, 2004, p. 28). One such is parentage.

### **Parentage**

Many biracial people, such as various age groups of British-Chinese Eurasians, are ostracized because they look unlike in a physically homogeneous society (Dhooper, 2004, p. 24). They are also unaccepted in a culture that firmly discerns patriarchy and where a person's identity and self-definition are resultant through patriarchal lineage (Dhooper, 2004, p. 24). Dhooper (2004, p. 28) mentioned in Nakashima's study (1996) that having an Asian surname, which proposes patrilineal Asian heredity, seems to be an advantage for Eurasians—such as of all ages and of British-Chinese descent—to ease acceptance into Asian communities.

In terms of gender and parentage, whether it is the mother or father who is Asian can vary economic prospects (Dhooper, 2004, p. 30). For example, Eurasians with Asian/ Chinese mothers and European/ British fathers have more affluent higher socioeconomic status. Dhooper (2004, p. 30) cited in Chew, Eggebeen & Uhlenberg's research (1989) that regarding the immediate family, household members perform different roles in socialization, whether the mother or father is a member of racial minority will alter the family's cultural environment (Dhooper, 2004, p. 30). Again, Eurasians—such as of various age groups and of British-Chinese descent—with European mothers, and Asian fathers, locate themselves in more oppressed lower socioeconomic status. These two instances are not the only cultural and gender differences or concerns of double standards.

### **Doubly**

Most biracial persons, such as all British-Chinese Eurasians—are phenotypically abstruse; they do not fit the typical image of persons belonging to different races (Dhooper, 2004, p. 24). They may feel “doubly othered” (Dhooper, 2004, p. 24). Instances of circumstances in the fields of education, employment, health, and housing where biracial

individuals are doubly disadvantaged exist (Dhooper, 2004, p. 32). Another instance is, a British-Chinese Eurasian person was hired as Asian and fired as white (Dhooper, 2004, p. 32). That company being deemed being open to diversity of races.

Eurasians, such as of British-Chinese descent, are not only doubly othered in those settings. Biracial queer people exist in a triply marginalized space. They are “suspicious” of any kind of identity politics constructed on single-group membership, whether founded on race, gender, or sexual orientation (Dhooper, 2004, p. 34). This signals “busy intersections” of multiple social identities (i.e., race, class, gender, and sexual orientation) to prevent multiple marginalizations (Wahab & Gibson, 2007, p. 415).

Some Eurasians, such as of all ages and of British-Chinese descent—feel objectified (Dhooper, 2004, p. 24). Mainstream Europeans made them feel more Asian inside a White group and Asians made Eurasians feel more White within an Asian group (Dhooper, 2004, p. 25). Being on the margins of two groups can be an unkind involvement (Dhooper, 2004, p. 25).

Women are much more vulnerable to ill effects of these experiences, because of the extraordinary value placed on women’s physical appearance. They may feel alienated, anxious, and depressed and fall prey to such unhealthy practices as eating disorders, cosmetic dieting, and elective cosmetic surgeries. (Dhooper, 2004, p. 29)

The double disadvantages and gender dissimilarities of Eurasians, such as of all ages and of British and Chinese descent, persist in perceptions of objectifications and specialness.

### **Specialness**

“Specialness,” experienced as encouraging or harmful, secured to their experience of self is a vital subject for all biracial persons—such as of all ages and of British and Chinese descent—for the ensuing rationales (Dhooper, 2004, p. 26). Specialness is unlike the idea of uniqueness, which accentuates a sense of individuality within a context of belonging, because for biracial persons the state of belonging from which a secure sense of individuality can develop is tenuous (Dhooper, 2004, p. 26). The specialness of Eurasian individuals, such as of all ages and of British and Chinese descent, in the eyes of others is primarily linked to the ambiguity of their racial features and successively to their dual racial heritage (Dhooper, 2004, p. 29).

Some Eurasians, such as of all ages and of British and Chinese descent, felt paranoid or special because of the feeling that they were always being stared at or scrutinized (Dhooper, 2004, p. 26) for their ambiguous looks and dual racial heritage. They are often viewed as an object (e.g., exotic) or a curiosity (Dhooper, 2004, p. 29). It is common for biracial persons—such as all British-Chinese Eurasians—to grow up with experiences of being gaped at, probed inquiries around their looks, name, parentage, family experience, cultural difference and so on: experiences that make them objects of inquisitiveness, pity or fear; and experiences that set them apart from others (Dhooper, 2004, p. 29).

Ophthalmoception is repeatedly the first of the senses in human perception for the majority who are able to see. The difficulty often is for others to visually identify the racial classification of a biracial person, such as British-Chinese Eurasians of various ages. When presented with multiracial people’s ambiguous looks, observers may misrepresent or project their visual confusion about that person’s identity (Dhooper, 2004, p. 26). An instance is a light-skinned British-Chinese Eurasian female adult describing she was perceived as *a person of*

*colour* by her White peers, *not really Asian enough* by her Asian classmates, and *not a person of colour* by her Black friends (Dhooper, 2004; Ipsen, 2013).

Further to ambiguous looks, skin colour appears to be a crucial matter. One of the other more common stereotypes of having light skin is, those people are of a higher socioeconomic and hierarchical status because they do not have the darker skin of most of the people who perform the more laborious work which usually happens under the sun. People with lighter skin are also alleged to be less radical and more assimilated (Dhooper, 2004; Hall, 2005; Averhart & Bigler, 1997). The matter of skin whiteness has been socialized to the extent that some lighter skin people are being pseudo-racist of darker skin others of their own race or different racial groups (Hall, 2002).

On the topic of whiteness, multiracial people's—such as all British-Chinese Eurasians—ambivalence marks males and females differently (Dhooper, 2004, p. 29). An illustration is the sexualization of Eurasian females (Matthews, 2007, p. 50). They “commodify” globalization and cosmopolitanism for they are seen as people who have been whitened even genetically. Eurasian—such as of British and Chinese descent—females are still being othered for their exoticness, which arises out of their appearing different and unique (Matthews, 2007, p. 50). This then delimits a “transnational” or “transcultural” future (Matthews, 2007, p. 50) because “otherness” continues to be enforced by European mainstream and Asian communities.

These special treatments may make some Eurasians, of various ages and of British and Chinese descent, feel significant because of the extra attention received (Dhooper, 2004, p. 29). Biracial persons may develop a feeling of “specialness” with regard to their own identity for that reason (Dhooper, 2004, p. 26). Specialness is created on either actual or perceived experiences



of devaluation or overvaluation (Dhooper, 2004, p. 26). If looks or experience is no longer perceived as special, some Eurasians are expected to feel deflated and devalued (Dhooper, 2004, p. 29). The meaning of specialness can further be misinterpreted or misconstrued by others including Eurasians'—such as of all ages and of British and Chinese descent—monoracial parents, teacher, and clinicians (Dhooper, 2004, p. 26).

### **Literature Review: Frameworks**

Various current biracial—such as of all ages and of British and Chinese descent—identity development models may be helpful to counsellors, researchers, and families in identifying prominent issues and areas of focus concerning this population (Constantine, 1999, p. 69). Current studies assert that although multiracial people face unique race-related challenges, they do not unavoidably experience greater psychological distress than monoracial individuals; in fact, the life experiences communal to multiracial individuals may contribute to the development of psychological strengths (Salahuddin & O'Brien, 2011, p. 494).

Some research (Bigner, 2013, p. 44) has shown that multiracial children do not experience significant adjustment challenges compared to those of the other variations in family structure (examples: single-parent family, divorcing family/post-divorce family, blended family, grandparent-or kin-headed family /coparenting, foster care family, adoptive family, same-sex couples, unmarried couples as parents) but most must resolve issues related to ambiguous ethnicity and their need to define their identities (Dere et al, 2010; Gibbs, 2003). Although this literature review may appear to lean towards the deficit conceptualization because of the scarcity of Eurasian—such as of all ages and of British and Chinese descent—representations of strengths, the latter have relocated the deficit conceptualization of biracial individuals establish in the previous literature (Dhooper, 2004, p. 23).

In the bygone, biracial persons—such as of all ages and of British and Chinese descent—were comprehended as unvaryingly conflicted, marginalized, powerless, and tormented (Dhooper, 2004, p. 23). The experiences of multiracial individuals likely differ as an outcome of several of the factors related to identity development (social class, sexuality, gender, etc.)

(Dhooper, 2004, p. 23). Development possibly does not reflect either marginality or healthy development, but rather a struggle between both (Dhooper, 2004, p. 23). Instances are Eurasians share the collective personal experiential life themes of self-construct changes, silent struggles, colour conundrums, squeezes of oppression, and cultural negotiations (Dhooper, 2004, p. 23). The life experiences of biracial individuals, such as of all ages and of British and Chinese descent—go outside racial identity models (Dhooper, 2004, p. 23). As they have varied racial heritages, numerous dynamics influence their social world and world views (Dhooper, 2004, p. 23).

The more contemporary modalities of Critical Race Theory and Resilience Theory offer valuable frameworks for conceptualizing the experiences of multiracial individuals, such as of all ages and of British and Chinese descent (Salahuddin & O'Brien, 2011, p. 494; Parsons & Plakhotnic, 2006). Critical Race Theory asserts that race and racism are fundamental measures of society and culture (Salahuddin & O'Brien, 2011, p. 494; Bhambra, 2010). Numerous cultures perceive the necessity that one be assigned to a socio-politically demarcated racial group in order to be socially accepted as a functional member of the society (Dhooper, 2004, p. 23). Assignment is not on a logical and equitable foundation (Dhooper, 2004, p. 23).

Such racial socialization starts at a young age (Salahuddin & O'Brien, 2011). Children often intuitively comprehend what and whom society values; many multiracial people—such as of British and Chinese descent—grew up correlating their own racial group memberships with something depraved and shameful (Salahuddin & O'Brien, 2011). Several of them internalized the messages that being anything other than White was something negative and undesirable (Constantine, 1999, p. 68; Saenz, Hwang, Aguirre, & Anderson, 1995).

Some Eurasians—such as of all ages and of British and Chinese descent—have internalized the shame accompanying with a racial group, desire to distance from reproachful remarks made about the group, and have become marginalized from a racial group as a result (Constantine, 1999, p. 69). This kind of attention and marginality, if internalized, come at the very high price of the individual's sense of identity (Dhooper, 2004, p. 29). Marginality can harmfully disturb the person's self-esteem and emotional health (Dhooper, 2004, p. 25).

### **Stress and Coping**

A stress and coping framework might be beneficial in identifying healthy coping strategies that could lessen the quantity of distress connected to encounters faced by Eurasians, of all ages and of British and Chinese descent (Salahuddin & O'Brien, 2011, p. 504). Areas clinicians need to assess include coping, adjustment, and vocational functioning (Salahuddin & O'Brien, 2011, p. 503). Understanding the influences that subsidize or protect against these challenges could help therapists develop interventions to support healthier identity development amid multiracial individuals (Salahuddin & O'Brien, 2011, p. 504). This could lead to development of interventions targeted at lessening distress consequential from challenges and aggregating resilience among multiracial people for Eurasians, of all ages and of British and Chinese descent, possibly possess noteworthy amounts of strengths (Salahuddin & O'Brien, 2011, p. 504).

### **Resilience**

If, in the existence of threats, an individual achieves preferred outcomes (e.g. racial pride, self esteem) or avoids negative aftermaths (e.g. depression, social disconnection), the person is considered to display resilience (Salahuddin & O'Brien, 2011, p. 495). Various multiracial

people—such as of all ages and of British and Chinese descent—reported developing cross-cultural comfort and competence, valuing and accepting human differences, worldviews, and cultural diversity, and feeling empathy for people from diverse cultures (Salahuddin & O'Brien, 2011, p. 495). These individuals also described understanding the prominence of building relationships across racial and cultural groups (Salahuddin & O'Brien, 2011, p. 495). These multiracial individuals—such as of all ages and of British and Chinese descent—have pride in their multiracial backgrounds, appreciate all of their cultural heritages, create robust interpersonal relationships, and view their belonging to two or more racial groups as an essential asset (Salahuddin & O'Brien, 2011, p. 495).

### **Identity Process**

The identity process will be examined in more details in order to better understand the development of resilience in Eurasians, of all ages and of British and Chinese descent. “Seeing the self see the self through and as the other” (Wahab & Gibson, 2007, p. 415) and understanding the manner the world perceives themselves versus the mode they grasp themselves are part of the identity process (Wahab & Gibson, 2007, p. 422). One’s self-concept is made up of *personal identity* and *reference group orientation* (Dhooper, 2004, p. 36). Personal identity is made up of various facets of the self, discounting elements pertaining to racial group membership (Dhooper, 2004, p. 36). Reference group orientation is defined as a pattern of behaviours, interests, and values associated with a specific racial group (Dhooper, 2004, p. 36). Adoption of a reference group orientation that obliges denial or distortion of one’s self/or racial heritage puts the individual at risk for developing a negative self-concept (Dhooper, 2004, p. 36).

Another element, imperative in this study, in the construction of self-concept depends on where the family lived during the biracial person's—such as of British and Chinese descent—childhood in terms of the size, type, and dominant culture of the community (Dhooper, 2004, p. 31). Living in a predominantly Asian neighbourhood will upsurge the probability of an Asian-White biracial individual to “identify racially” as Asian (Dhooper, 2004, p. 31).

The process by which multiple heritage individuals, such as of all ages and of British and Chinese descent, develop self-concept and identities is intricate and multidimensional (Jeffreys & Zoucha, 2001, p. 3). Most of the people in this group of people have questioned the process their whole lives (Wahab & Gibson, 2007, p. 419). Some continue to process feelings about some of the “horrific experiences” associated with the self development and being racially discriminated (Constantine, 1999, p. 68). Biracial people, such as of all ages and of British and Chinese descent, are betrothed in the process of self-definition and self-validation (Dhooper, 2004, p. 22).

The self-definition of biracial individuals, such as of all ages and of British and Chinese descent, and their aspiration to alter the views and attitudes of others are experienced in a difficult world that does not seem to appreciate and accommodate them (Dhooper, 2004, p. 22). They struggle with a kind of homelessness of the soul that feels continuously restless, adapting, shifting for a space that fits seamlessly, but never seems to find it (Wahab & Gibson, 2007, p. 423; Laroui, 2009).

Some of these concerns for a space have been raised in identity-focused interest group politics (Dhooper, 2004, p. 20). Eurasians, such as of all ages and of British and Chinese descent, are seeking space and visibility (Cheeseright, 2012). Some multiracial people formed

several organizations such as the *Multiracial Americans of Southern California* in Los Angeles, the national *AMEA* (American Association of Multi-Ethnic Americans) and *Mavin Foundation* in Seattle, Washington (Dhooper, 2004, p. 22). Matt Kelley, founder of the Mavin Foundation, believes that multiracial people—such as of all ages and of British and Chinese descent—have a prospect to help broaden the delineations of multiracialism and race in a positive way (Dhooper, 2004, p. 22).

Some of the organizations function as a correspondence club for interracial people, such as of all ages and of British and Chinese descent, to develop friendships and meet for interracial courting (Dhooper, 2004, p. 22). Some Eurasians are capable to belong to both communities of their heritage (Dhooper, 2004, p. 35). They seek to affirm or assert an “integrative multiracial” or a pluralist identity that amalgams traits of both communities to endeavour for a sense of wholeness (Dhooper, 2004, p. 21). This bears today’s multiculturalism, which has invigorated interracial relationships and biracial—such as of all ages and of British and Chinese descent—identity affirmation (Dhooper, 2004, p. 20).

### **Unique Experiences**

Being multiracial constitutes a unique reality and cultural experience, (Jeffreys & Zoucha, 2001, p. 2) so one of the motives for the multiracial establishments, such as of all ages of and British and Chinese descent. Multiple heritage individuals frequently acknowledge being multiracial as a distinct and unique culture (Jeffreys & Zoucha, 2001, p. 3). Multiracial individuals face unique task because the reality of multiracial individuals calls into query society’s contemporary system of racial categorization (Salahuddin & O'Brien, 2011, p. 494). Race-related experiences (i.e., social invalidation of identity, perceived existence on “middle

ground” or “cross-cultural” society, and the ensuing negative psychological outcomes) faced by multiracial people—such as of all ages and of British and Chinese descent—are understood to differ systematically from those experienced by monoracial individuals (Choo, 2007; Salahuddin & O'Brien, 2011, p. 495).

Multiracial people today are different from biracial people, such as of all ages and of British and Chinese descent, of the past (Dhooper, 2004, p. 19). Most of the present-day Eurasians do not want to disown any portion of their ancestry and are resisting the societal practice of coercing them to identify with only the racial community of one (Dhooper, 2004, p. 19). The majority would in fact express themselves as interracial if given the choice (Dhooper, 2004, p. 35). Most of the biracial populaces, such as of all ages and of British and Chinese descent, nowadays have been raised in intact families with the awareness of and access to both sides of their racial heritages (Dhooper, 2004, p. 21).

### **Role Models**

Most biracial individuals, such as of all ages and of British and Chinese descent, do not have biracial role models within their families for various reasons mentioned previously (Dhooper, 2004, p. 25). Interracial families as a result have the task of educating biracial children for which they may be ill equipped because of lack of familiarity with the knowledge (Dhooper, 2004, p. 33). An illustration is to raise Eurasian offspring in both individualistic and collectivistic household (Wink, Gao, Jones, & Chao, 1997). Some of those parents do not recognize what it is to be biracial, such as of British and Chinese descent, and many are confused about the identity of their children (Dhooper, 2004, p. 36).



Many Eurasians—such as of all ages and of British and Chinese descent—, as a consequence, communicated of dearth of role models and people who can truly understand their biracial standpoint (Dhooper, 2004, p. 26). Some sought their environments looking for connectedness (Dhooper, 2004, p. 26). Still others voiced that the intrapersonal trepidations and conflicts of interracial persons, such as of all ages and of British and Chinese descent, cannot be entirely understood by their parents or monoracial friends (Dhooper, 2004, p. 26).

Beyond the informal social world of families, most societal systems counting child care organizations and schools either disregard the existence of biracial learners—such as of all ages and of British and Chinese descent—or assume that they belong to the racial group of their minority parent (Dhooper, 2004, p. 36). When biracial youngsters open story books and texts they discover no families approximating their own (Dhooper, 2004, p. 36). Biracial children—such as of British and Chinese descent—are also not accepted by many constituents of the community: newspapers, magazines, churches, TV programs—including children’s programs like Sesame Street—movies, children’s books, and single race families in the locality (Dhooper, 2004, p. 36).

For biracial individuals, such as of all ages and of British and Chinese descent, there seems to be no group history to which they can relate and there feels still no group to which they can belong (Dhooper, 2004, p. 35). These experiences additionally reinforce the feeling of not belonging (Dhooper, 2004, p. 24).

### **Families Influences**

Some Eurasian people—such as of all ages and of British and Chinese descent—determine to fit into the mainstream society, but find stereotypes and adaptation complications

too hard to deal with there as well (Dhooper, 2004, p. 24). Being pushed into another group, however, does not equate that the person is accepted in that group (Dhooper, 2004, p. 23).

Whereas the White society forces White-other biracial persons into the other community, the other community may force them out to its periphery (Dhooper, 2004, p. 23). For countless of them, subsequently, White society is not the only source of prejudice and discrimination (Dhooper, 2004, p. 23). Minority communities also spurn them and discriminate against them (Dhooper, 2004, p. 23). These Eurasians, such as of all ages and of British and Chinese descent, are being treated as an outgroup member by both sides of the families (Salahuddin & O'Brien, 2011, p. 495).

### **Challenges**

As biracial persons—such as of all ages and of British and Chinese descent—do not belong to a “pure” race, they are beheld as belonging to neither of the races of their parents (Dhooper, 2004, p. 23).

While some biracial individuals may seem successful in either the dominant culture or the minority one, an inner feeling of not belonging may concurrently exist. This is especially likely when both the majority and the minority communities insist on rigid classification based on biases in favour of racial purity. Dhooper, 2004, p. 24

Many Eurasian people are being detained a higher standard because they are conceived as “only a part, not a whole” and “half-caste” (Wahab & Gibson, 2007, p. 423; Ellena, 2004, p. 264). An Eurasian person, such as of all ages and of British and Chinese descent, may always have to deal with not being White or Asian “enough” to belong to either group (Wahab & Gibson, 2007, p. 423).

In regards to trials with racial identity, Eurasian people—such as of all ages and of British and Chinese descent—may feel the need to have to somehow “prove” their racial identity to others (Salahuddin & O'Brien, 2011, p. 501; Wahab & Gibson, 2007, p. 423). These Eurasians are feeling like a “fraud” by virtue of having to prove themselves (Wahab & Gibson, 2007, p. 424). Some people also might contest an Eurasian’s “decision to identify” with a certain group (Salahuddin & O'Brien, 2011, p. 495). Multiracial discrimination occurs when a person outside of the family made a derogatory or hurtful statement about or neglected one of the racial group(s) with whom one identifies (Salahuddin & O'Brien, 2011, p. 501). Eurasians can thus plagued by a sense of uncertainty and feelings of being an “impostor” (Dhooper, 2004, p. 35; Wahab & Gibson, 2007, p. 422). Some Eurasians, such as of all ages and of British and Chinese descent, even did not be acquainted with anything about one side of their family until recently (Dhooper, 2004, p. 30). Certain parents feel in this society, they are not even permitted to feel good about being white or teach their juvenile that it’s tolerable that he has a share of whiteness in him as well (Dhooper, 2004, p. 30).

Throughout their lives, multiracial people—such as of all ages and of British and Chinese descent—have reported feeling “different” or not “normal” or “nonnormative”, a perception of incompatibility between one’s racial backgrounds, a sense of remoteness from family members because of their racial differences (Salahuddin & O'Brien, 2011, p. 495). These Eurasian people phrase that the “schizoid” existence is a full anomaly to self and others more often than not (Wahab & Gibson, 2007, p. 423). The “lack of family acceptance” entails being called “NOT a ‘real’” member of a racial group(s) with whom one identifies and encountering someone in the family who made a hurtful proclamation about one of the racial group(s) with whom the person identifies (Salahuddin & O'Brien, 2011, p. 501). Lack of acceptance from family is more

outstanding than invalidation from non-family members (Salahuddin & O'Brien, 2011, p. 502).

These familial experiences theoretically have the potential to psychologically or developmentally detriment an individual (Salahuddin & O'Brien, 2011, p. 494).

### **Identity and Developmental Conflicts**

Topic of identity development is likely to affect the life conditions of most biracial individuals, such as of all ages and of British and Chinese descent: in our exceedingly racialized society, people are acutely made aware of racial modifications—such as a not pure race— on a daily basis (Dhooper, 2004, p. 35). Some of those concerns are dual racial heritage, social marginality, sexuality and impulse management, separation from parents, and educational career aspirations (Dhooper, 2004, p. 33).

To cope with issues of identity can be a struggle. Some multiracial boys, such as of various ages and of British and Chinese descent, and their fathers feel they were less emotionally close and open than their monoracial counterparts (Dhooper, 2004, p. 32). Certain multiracial children and youth have been reported as having greater school-related difficulties such as poor performance, truancy, and conduct problems (Dhooper, 2004, p. 33).

Multiracial adolescents—such as of different ages and of British and Chinese descent—, as time passes, report greater substance use and episodes of violence than monoracial youth (Salahuddin & O'Brien, 2011, p. 495). When compared to White and other minority adolescents, biracial youth are a predominantly vulnerable group in terms of self-reported delinquency, school complications, internalizing symptoms, and self-regard (Dhooper, 2004, p. 33).

On a more intimate and personal realm, young people experience most hugely the fact that they are different once they enter the dating world (Dhooper, 2004, p. 33). When biracial people—such as of various ages and of British and Chinese descent—attend post-secondary institution, dating becomes even more complex than before. Abruptly they are required to “choose sides”—White or Asian—because if Eurasians decide to date a White person, they would be seen as siding with that group and vice versa (Dhooper, 2004, p. 33). In many cases, their dating life becomes the “litmus test” that determines which side they have “chosen” (Dhooper, 2004, p. 33).

### **Pressure**

Some Eurasians—such as of all ages and of British and Chinese descent—feel their lives would be easier to just be one or the other, to not have to choose, explicate, explore, rationalize, and navigate the multiple cultures (Wahab & Gibson, 2007, p. 424). “Racial identity struggles”, internal experiences that result from frequent social invalidation of one’s identity and pressures to conform to society’s conceptualization of race, are a permeating involvement for multiracial individuals (Salahuddin & O'Brien, 2011, p. 503).

Mainstream European society denied biracial people’s, such as of all ages and of British and Chinese descent, being by coercing them to disown their biracial status in manners as discussed earlier (Dhooper, 2004, p. 20). Eurasian people are continually being thrust into one of the prevailing monoracial categories, White or Asians (Dhooper, 2004, p. 23). Persons of mixed-race descent—such as of all ages and of British and Chinese—experience, in varying degrees of intensity, a fundamental tension with a social sphere that attempts to fit them into a

pre-constructed mould that they feel does not sanction them to be who they truly are (Dhooper, 2004, p. 25).

Racial identity development can be composite for multiracial people—such as of all ages and of British and Chinese descent—in part owing to societal, family, and peer pressures to identify or not to identify with certain groups (Salahuddin & O'Brien, 2011, p. 495). People who are multiracial are often pressured to make choices about “what they are”. Race is repeatedly assumed to be identical to ethnicity and culture, accordingly confounding the identity process and group belonging (Jeffreys & Zoucha, 2001, p. 3). An individual who is multiracial—such as of all ages and of British and Chinese descent—may feel the undertaking to be impossible, if forced, to select one ethnic racial identity and own it without surrendering the other (Jeffreys & Zoucha, 2001, p. 3).

Multiracial individuals—such as of all ages and of British and Chinese descent—may encounter *risk factors* or threats such as pressure to adopt a racial identification that is fickle with their inner experience, for example, to identify with one (or more) racial groups (Salahuddin & O'Brien, 2011, p. 494). Some biracial people may choose to deal with the impossible pain by initially denying or strongly minimizing their racial group membership or by endeavouring to emulate their perceptions of what it is like to “act” White (Contantine, 1999, p. 69). Some indicate a singular identity (either solely British or exclusively Chinese) (Dhooper, 2004, p. 35). These pressures to conform could have negative psychological effect (Salahuddin & O'Brien, 2011, p. 503).

Another factor contributing to a potentially less healthy psychological effect is that biracial men and women, such as of all ages and of British and Chinese descent, occupy the fifth

and sixth tiers of the socioeconomic ladder respectively because they experience a “squeeze” of oppression *as* folks of color and *by* the people of color (Dhooper, 2004, p. 32). This leads to loud internal dialogues flanked by the oppressor and oppressed inside (Wahab & Gibson, 2007, p. 425).

### **Fluid**

Being asked to choose (explicitly and implicitly) between identities can also be considered as another face of prejudice because racial classification is imposed rather than chosen, and the end result is that biracial people—such as of all ages and of British and Chinese descent—are either regarded as White (and otherness becomes invisible) or a person of color (where privilege becomes masked) (Wahab & Gibson, 2007, p. 426).

A notion of adaptability is that multiple heritage identity—such as of all ages and of British and Chinese descent—can comprise of concurrent membership with two or more distinctive groups, membership within one select group, fusion of cultures, and/or fluid identities with diverse groups that vicissitudes with time, surroundings, and setting (Jeffreys & Zoucha, 2001, p. 3). Some Eurasians seek the adjustable alternative of choosing amongst Asian, white, or biracial identities at diverse places (Dhooper, 2004, p. 35). Some decide on a border identity (which can be either validated or not) (Dhooper, 2004, p. 35). Still others take the transcendent pathway, denying any racial identity whatsoever (Dhooper, 2004, p. 35). Some multiracial entities, such as of all ages and of British and Chinese descent, experience racial identification as malleable and fluid and may change racial identification through circumstances and over interval or choose not to identify with any racial group and instead identify as “human” (Salahuddin & O'Brien, 2011, p. 495). A fluid or absence of racial identification, however, is incongruent with

society's conceptualization of race and therefore may be subject to social invalidation (Salahuddin & O'Brien, 2011, p. 495).

Even possibly confronted by social invalidation, some Eurasians—such as of various ages and of British and Chinese descent—inspire others because they do not catalogue themselves racially anything because they feel their writings could begin to decrypt between race as a social identifier and race as a performance, specifically as it relates to Whiteness (Wahab & Gibson, 2007, p. 422). Certain biracial Eurasian people may identify as being more White in the performative, cultural sense (Wahab & Gibson, 2007, p. 424; Ibrahim, 2007). These are some examples of racial identification as one's "choice" (Salahuddin & O'Brien, 2011, p. 502).

### **Authentic**

One legacy those Eurasian inspirers, such as of various ages and of British and Chinese descent, choose to write is story of one's self. A narrative of one's coming to terms with society's dictates and tenacity to find authenticity notwithstanding the constraints (Dhooper, 2004, p. 25).

The experiences of oneself as something other than as assigned racial identity, a tension between internally perceived and externally imposed definitions of self, the desire to be authentic in one's self definition, and the will to create one's own racial identity.

Dhooper, 2004, p. 35

These biracial individuals travel from an encapsulated self—experienced as being entombed in others' designation of self, negative emotions, and the dichotomies of race—to a constructive



self—based on a profounder self-understanding, racial choice, and positive emotionality (Dhooper, 2004, p. 35).

Their racial identity authentically recognizes both mother and father and the racial lines they signify, and is polished by identification with the cultural beliefs, values, and practices of their racial groups (Dhooper, 2004, p. 35). Biracial persons—such as of all ages and of British and Chinese descent—are ideally healthier when they embrace both (or all) parts of their identity rather than to adhere to one and pretend the other does not exist, but their social environment may not tolerate this to transpire straightforwardly (Dhooper, 2004, p. 35).

### **Literature Review: Counselling Implications**

After an overview of some existing multiracial modalities in the previous chapter, to continue to better understand counselling implications given the still less than adequate scholarly works for counsellors working with Eurasians of all ages and of British and Chinese descent, a literature review will be also offered in this chapter on the basis that relevant studies in other countries, Eurasians of different descent (Smith, 2011, p. 1), and a variety of different multiple heritage individuals will be again included in serving as an overview of what ethical practices entail. Various traditions of qualitative research remain to be included. These international studies have directed the repeated need and likelihood for local, provincial, and national studies to obtain meaningful, pertinent, and significant results. Conceptual frameworks include counselling training programs, ethics, self work, micro, addressing racial concerns in counselling practice, assessment, families, parents, mezzo (local), and macro.

#### **Counsellor Training Programs**

Implications for counselling Eurasians, such as of all ages and of British and Chinese descent, often begin with counsellor training programs. Even though clinicians are to be social change agents, some counsellor/trainees were criticized for raising issues related to racial insensitivity in their master's programs and graduate schools (Constantine, 1999, p. 70). Counsellor educators, trainers, and supervisors have an ethical accountability to assist learners in becoming competent in addressing racial concerns, as well as their own attitudes and behaviours regarding this subject matter (Constantine, 1999, p. 71).

One suggestion to develop such cultural competency is to limit the amount of personal sharing. This can be accomplished by asking learners to share less experiences of their own

personhood in the classroom (Wahab & Gibson, 2007, p. 426). To further minimize possible retraumatization of some learners, education can comprise dependence on more assorted external texts, art, oral histories, documentaries, films, and pictures (Wahab & Gibson, 2007, p. 426).

Another suggestion for proper education is to give equal devotion to privilege and oppression (Wahab & Gibson, 2007, p. 426; Sanders & Mahalingam, 2012). Focusing on the privilege of the dominant culture avoids the consequence of “othering” the oppressed since conversations and emphases exist for both sides (Wahab & Gibson, 2007, p. 426; Jackson, 1999).

In brief, one possible action is to move away from centering individual familiarities and narratives in the teaching space, and moving instead toward understanding the influence of oppressive institutions, policies, practices, beliefs, and norms (Wahab & Gibson, 2007, p. 427; Walker, 2008). This invitation is the accompaniment of the personal and the collective in a fashion that reveals the social, political, and economic structures accompanying with those subjective Eurasian experiences—such as of all ages and of British and Chinese descent (Wahab & Gibson, 2007, p. 427). Counselling learners have been taught the paramount importance of ethics and social change is a part of that.

## **Ethics**

Health care professionals have an ethical duty to uncover the, up till now, “invisible” culture of the multiple heritage individual—such as of all ages and of British and Chinese descent (Jeffreys & Zoucha, 2001, p. 2). A comprehensive exploration is urgently required to disseminate knowledge, research, and the necessary skills to deliver culturally congruent care for Eurasian individuals of all age groups and of British and Chinese descent residing in Vancouver,

British Columbia, Canada since literature is absent for that population (Jeffreys & Zoucha, 2001, p. 2). In a heterogeneous society, racial identity is a significant constituent in understanding the person holistically (Jeffreys & Zoucha, 2001, p. 3).

This awareness ought to integrate the conscious choice of a neutral, non-denigrating terminology to reference “mixed” individuals—such as of all ages and of British and Chinese descent—and value their uniqueness (Jeffreys & Zoucha, 2001, p. 3). To some, the description “half-breed” was a denigrating term generated by whites to label the offspring of such unions and limit prospects merely afforded whites (Jeffreys & Zoucha, 2001, p. 4).

An ethical practice delivery further does not mean to simply “relabel” biracial people, such as of all ages and of British and Chinese descent, and then “move on” (Wahab & Gibson, 2007, p. 421). An instance is to not exclusively discontinue naming biracial Eurasians as half-breeds and then consequently assume that is the entirety of culturally congruent care.

Counsellors tolerating practices such as hypodescent marginalize the countless number of people who have multigenerational multiracial roots, such as of all ages and of British and Chinese descent (Jeffreys & Zoucha, 2001, p. 4).

Stereotyping built on physical appearance may moreover be endorsing culturally imposed care centred on erroneous assumptions (Jeffreys & Zoucha, 2001, p. 5). A case in point is for a clinician to assume an Eurasian person to be simply Chinese and proceed to have therapeutic conversation with the multiple heritage individual with the counsellor’s cultural sensitivity to Chinese people only. With increasing numbers of people who are multiracial—such as of all ages and of British and Chinese descent—, occasions are amplified for them to be targets of prejudice, discrimination, racism, and stereotyping (Jeffreys & Zoucha, 2001, p. 5).

In the spirit of transcultural care, embracing a different worldview will encourage culturally congruent care, health, and wellbeing to people of various cultures – including people who are multiracial, such as of all ages and of British and Chinese descent (Jeffreys & Zoucha, 2001, p. 6). Acknowledging the uniqueness of multiple heritage individuals, without attaching pity, stigmatization, alienation, marginalization, or lowered social status, is a vital first step in making this “culture” truly visible and wholly appreciated (Jeffreys & Zoucha, 2001, p. 6). This new vision challenges professionals to embark upon a new journey in the pursuit for culturally harmonious care for all individuals.

### **Self Work**

Portion of the aforesaid ethical practice entails therapists to introspect their own attitudes and behaviours as regards to multiracialism, such as the Eurasian race of British and Chinese descent, to cultivate a transcultural care. Some practitioners may perceive themselves to have liberal attitudes about race and may find it testing to identify conducts for congruent practice. These therapists’ practices, nevertheless, would only benefit by continually inspecting themselves and the source of their liberal attitudes so as not to unknowingly perpetuate the “othering” of people (Constantine, 1999, p. 71). Certain forms of liberal values, similar to some pedagogies and anti-racism curricula, may format and foment certain social tensions, thereby sustaining borders of difference, even as they purport to democratize (Wahab & Gibson, 2007, p. 426). A spirit of constant reflexivity is essential to this self work. To “address” one’s own feelings, or to be reflexive, is core to an ethical delivery of service (Constantine, 1999, p. 68). A professional is to be aware of one’s personal views and biases around interracial marriages, racial identity of biracial persons, one’s own personal identity, and internalized racial stereotypes (Dhooper, 2004, p. 37). An example is some illustrations practitioners have their own biases

against interracial children, such as of British and Chinese descent. Without the addressed awareness, professionals' partialities could be reflected in either their excessive accent on the child's racial background or denial that the child's racial heritage had anything to do with the child's behaviour (Dhooper, 2004, p. 37).

The key to stimulating culturally congruent care is dependent upon the ability of transcultural professionals to be self reflective around their own culture, and to be open, authentic and real in relating with multiracial individuals, such as of all ages and of British and Chinese descent (Jeffreys & Zoucha, 2001, p. 5). This will help to sustain objectivity, differentiate dysfunctional from normative behaviour, and empower people (Dhooper, 2004, p. 37).

Culturally congruent care further includes counsellors to be familiar with the concepts of "primary versus secondary", or vicarious, oppression and "unpacking privilege" (Wahab & Gibson, 2007, p. 421). In accordance with Wahab and Gibson (2007), the latter refers to *Unpacking The Invisible Knapsack* that was thought to illuminate privilege for everyone when privilege is often with mainstream European people exclusively.

The question then becomes, where do privileged and oppressed identities intersect (Wahab & Gibson, 2007, p. 427). As people become more critical of the spaces they inhabit (which also shift according to context and audience), and the way in which these spaces change, they are in healthier positions to support others to do the same (Wahab & Gibson, 2007, p. 427; Fukuyama, 1998). This self work continues on a micro level.

## **Micro**

Interpersonally, therapists are summoned to use a non-oppressive theoretical standpoint in working with biracial people, such as of all ages and of British and Chinese descent (Dhooper, 2004, p. 39). Existing prototypes of mental health, however, do not accommodate the process by which individuals who have “other” identities, such as being biracial, to attain an affirmative sense of self-identity or uphold a confident identity in the face of oppressive attitudes (Dhooper, 2004, p. 39). The practice of such representations results in attributing pathology to biracial people, such as of all ages and of British and Chinese descent, for the complications caused by society (Dhooper, 2004, p. 39). This comprises of isolating pathological from non-pathological behaviour in assessing and identifying fitting therapeutic techniques (Dhooper, 2004, p. 39).

The identification invites clinicians to familiarize themselves with the various racial identity reproductions as these relate to assessment of and intervention with biracial people, such as of all ages and of British and Chinese descent (Dhooper, 2004, p. 38). In other words, Dhooper (2004) finds that professionals are to

be sensitive to and address the likelihood that: (a) Biracial persons may have a sense of being ‘different’ and ‘special’ but not in a positive way; (b) biracial children may feel torn between selecting one parent’s racial identity over the other’s and may feel like a traitor to the parent with whom they do not choose to identify with. (p. 38)

Furthermore, biracial adolescents—such as of British and Chinese descent—may feel that their parents did not formulate them for the realities, need assistance in beginning to perceive the world in less dichotomous terms differing from the position of others around them, and possess a sense of not surely belonging anyplace and feel lonely, confused, and victimized (Dhooper, 2004, p. 38; Morrison & Bordere, 2001).

Practitioners are suggested to foster their therapeutic skills for work with biracial young people, such as of British and Chinese descent (Dhooper, 2004, p. 39; Song, 2010). Dhooper (2004) and Williams (1998) find that professionals would develop a working relationship with added sensitivity to the racial factors that may influence that relationship, permitting multiracial adolescents:

to ventilate feelings about their biracial identity and validate the normality of those feelings; (c) help them identify and refine coping skills that are independent of their racial status; (d) provide support and help them build self-esteem; (e) help them see the link between the confusion over their identity, if it exists, and confusion in developmental tasks and in other areas of behaviour (of particular importance can be conflict about sexuality, autonomy and independence, and of their heritage and form a positive sense of identification with all their roots (the use of such tools as genogram, ecomap and cultural continuum can be a helpful strategy.); and (f) teach them how to be assertive and seek out assistance and resources. (p. 39)

An approach to multicultural psychotherapy can be one that employs strategies ranging from an intensive study of the person's life history and the corresponding use of insight to cognitive behavioural approaches (Dhooper, 2004, p. 39). Some counsellors assimilated a psychodynamic and cognitive-behavioral therapy model (Dhooper, 2004, p. 39). For instance, by means of cognitive reframing to apprehend the discriminatory experiences as a deficiency of awareness in the perpetrator instead of internalizing these experiences as a personal inadequacy may be correlated with less distress (Salahuddin & O'Brien, 2011, p. 504). Some clinicians make usage of cultural genograms and questionnaires that detect basic metamorphoses in beliefs and values for couples (Dhooper, 2004, p. 39).



Professionals may encourage multiracial people and their families to participate in cultural activities or organizations, which may fortify multiracial pride—such as of all ages and of British and Chinese descent (Salahuddin & O'Brien, 2011, p. 503). Active coping strategies, such as being equipped with a thoughtful reply to discrimination, surprise/disbelief, or absence of acceptance, could decrease negative outcomes as well (Salahuddin & O'Brien, 2011, p. 504).

Therapists are encouraged to help people seek advantages of being biracial, such as of all ages and of British and Chinese descent, and develop a larger sense of their racial roots and pride in all portions of their heritage (Dhooper, 2004, p. 38). Professionals are further urged to be involved in the process of breaking the silence around discoursing race, processing trying feelings concerning race, and appreciating the convolutions of race and culture (Dhooper, 2004, p. 38). This micro level also includes the addressing of racial concerns in counselling practice.

### **Addressing Racial Concerns in Counselling Practice**

Some multiracial people—such as of various ages and of British and Chinese descent—who work with therapists who tend to avoid or minimize racial subjects may see that their counsellors are uncomfortable dealing with such themes, are not equipped or competent to address those concerns, or do not contemplate racial issues to be important (Constantine, 1999, p. 71). This perceived unwillingness to bring up and explore racial topics may critically affect central therapeutic matters such as safety, trust, and intimacy, and may eventually end in multiracial people being underserved (Constantine, 1999, p. 71). Ethical practice entails that psychotherapists discover means to facilitate explorations of racial issues as they pertain to people's therapeutic trepidations and the formation of a fruitful counselling relationship (Constantine, 1999, p. 71).

## Assessment

To begin, for those models where assessments is required, ethical psychotherapists would make the assessment comprehensive and multipurpose (Dhooper, 2004, p. 37). They would target the assessment at acquiring an understanding (Dhooper, 2004, p. 37). The professionals would also value strength-based assessments of people (Salahuddin & O'Brien, 2011, p. 504). Helpful clinicians would explore the racial identity of the person for the reason that biracialism, such as the Eurasian race of all ages and of British and Chinese descent, is not a singular phenomenon (Dhooper, 2004, p. 37). The cultural isolation of living betwixt and between categories situates Eurasians on an existential expedition of self-reflection and identity adjustment (Dhooper, 2004, p. 37). Culturally skilled practitioners would moreover explore how biracial people use their identity and feel about it (Dhooper, 2004, p. 37). Dhooper (2004) finds:

Therapists would “explore the vulnerability of biracial” people to stress e.g. working with multiracial women should “consider whether a history of sexual abuse, rape, or emotional abuse may account for her vulnerability to these relationships, as these experiences also objectify an individual and may result in acceptance of unhealthy relationships for fear of being otherwise undesirable, unacceptable, or alone. (p. 38)

Counsellors would explore the social environment of biracial people, such as of all ages and of British and Chinese descent, e.g. accessibility and sufficiency of the social support systems of these people and the helpfulness and sensitivity of the social institutions and human service organizations in their area (Dhooper, 2004, p. 38). Clinicians would make an effort to

intervene at various levels for maximum impact (Dhooper, 2004, p. 38). One such societal institution is family.

### **Families**

The challenge of transcultural care is to demonstrate a richer understanding of multiracial individuals, such as of all ages and of British and Chinese descent, and families in order to uphold culturally compatible care (Jeffreys & Zoucha, 2001, p. 5). Discriminatory actions affect not only the individual but also may have a negative impact on the families of multiracial individuals (Jeffreys & Zoucha, 2001, p. 5). Professionals are requested to study the role of the risks postured by racism from inside the family as privation of family acceptance is linked to depression (Salahuddin & O'Brien, 2011, p. 503). Family-based interventions appear potentially imperative and they often involve working with parents (Salahuddin & O'Brien, 2011, p. 503).

### **Parents**

Within the families, many inter-racial parents may find it challenging to rear their children to develop healthy and positive racial self-concepts amidst messages and images found in numerous media forms, school systems, and the greater community (Constantine, 1999, p. 69). Clinicians might educate families around the unique concerns confronted by multiracial people, such as of various ages and of British and Chinese descent, so they might be empathic and available for their children when the youths encounter challenges (Salahuddin & O'Brien, 2011, p. 504).

Counsellors can embroil the families and augment their capacity to meet the needs of biracial children, such as of British and Chinese descent, by: exploring the parents' need to feel

comfortable with their own racial heritage and the power of those in the family constellation. Communication in the family often needs improvement as well (Dhooper, 2004, p. 40).

Clinicians might inspire parents to facilitate the development of multiracial pride, such as of all ages and of British and Chinese descent, in their children and nurture a multicultural family identity (Salahuddin & O'Brien, 2011, p. 503). Counsellors can further take part in aiding parents in realizing that they cannot entirely share the experience of their children, but they can offer an environment which lets family members to have dialogues around concerns connected to their children's identity and allows children to raise queries, express anger, work through feelings, heartening them to openly deal with others' weight on children's feeling that their family is not normal. (At times living in a racially mixed neighbourhood makes a substantial difference.) Uncovering them to obtainable helpful literature such as guides that teach parents and educators of biracial children, such as of British and Chinese descent, how to ease the impression on a child's development and emotional health is also beneficial (Dhooper, 2004, p. 40).

Some parents "armed" their children at an early age with different coping mechanisms (e.g., hearing instead optimistic racial messages around oneself) to manage the countless devastating effects (Constantine, 1999, p. 69). Parents are vital to impart their children to be primed for and to handle the potentials of unreceptive environments (Constantine, 1999, p. 69). Constantine (1999) found that being exposed to such strategies as children may have been helpful to various Eurasians, of British and Chinese descent, in dealing with these incidents at a young age (p. 69).

Therapists can also assist in providing parents with notions and reassurance to assert themselves in dealing with educational and other service systems for accommodating their children's needs, helping them to enhance their informal social network by starting support groups, and attending to the conceivable challenges of interracial matrimony—such as of British and Chinese descent—and being further sensitive to the positions and needs of single parent families (Dhooper, 2004, p. 40).

A youth's identity depends on a secure sense of who he/she is and that sense has to be promoted and supported by the family, child care programs, schools, and the community (Dhooper, 2004, p. 35). Frequently, the good labour done at home is not reinforced outside the family (Dhooper, 2004, p. 35). Group therapy then can be a format to probe the efficacy of interpersonal process therapy groups for multiracial people, such as of all ages and of British and Chinese descent, in facilitating connectedness and snowballing self-esteem (Salahuddin & O'Brien, 2011, p. 503). Between families and societal changes, mezzo level work with local groups are essential.

### **Mezzo**

Health care professionals are urged to consider directing their intervention activities on the local institutions and organizations to which biracial children, such as of British and Chinese descent, must belong (Dhooper, 2004, p. 40). These contain child care agencies and school (Dhooper, 2004, p. 40).

The drive of this work ought to be education and sensitization of agency/school personnel around the needs of biracial children—such as of British and Chinese descent—, and changes in the organizational policies and procedures for improved response to those needs (Dhooper, 2004,

p. 40). Therapists can share with parents of biracial children information around suitable school and classroom activities (Dhooper, 2004, p. 40).

Counsellors are to empower parents of biracial children, such as of various ages and of British and Chinese descent, to communicate and negotiate effectively with local institutions and organizations: this may implicate not only disseminating information, but also coaching the parents in self-advocacy skills and/or organizing to advocate (Dhooper, 2004, p. 40).

Therapists help school systems to deal with school-related concerns of biracial children, such as of various ages and of British and Chinese descent. Examples of such concerns include usage of professional counseling, grade retention, school suspension or expulsion, girl's delinquency rates, and boys' depression findings (Dhooper, 2004, p. 40). Furthermore, clinicians help in changing the school environment in the interest of biracial youngsters (Dhooper, 2004, p. 41).

Parents might inform their families about all races and cultures represented within the family and could be invigorated to generate relationships with multiracial individuals, such as of all ages and of British and Chinese descent, to construct supportive communities for their multiracial children (Salahuddin & O'Brien, 2011, p. 504).

With most communities, the acceptance of biracial persons—such as of all ages and of British and Chinese descent—rests as a micro issue (Dhooper, 2004, p. 29). This calls for to include communities of colour for bringing about noteworthy vicissitudes (Dhooper, 2004, p. 41). Propose to youths standards of beauty, emotional expressiveness, interpersonal space, degree of extraversion, and comfort with physical intimacy that is frequently rather diverse from

the white norm is another call for mezzo level partaking. These are standards by which the person might discover affirmation (Dhooper, 2004, p. 41).

### **Macro**

Counsellors are invited to be aware of the significance of the macro, in addition to the micro and mezzo, dimensions of the lives of biracial people—such as of all ages and of British and Chinese descent (Dhooper, 2004, p. 41). Racism divides and deprives the economy of untouched human capital since in the social packing order, biracial individuals repeatedly notice themselves at the bottom of the ladder (Dhooper, 2004, p. 41).

The *principle of hypodescent* still dictates the societal method to treating biracial persons, such as of all ages and of British and Chinese descent, which forces them to deny and disown one half of their heritage and may play mayhem with their identity and seats them on the periphery of even the racial group to which they are expected to belong (Dhooper, 2004, p. 41). The biracial individual's steadfastness to identify with both sides of their heritage defies the monoracial system (Dhooper, 2004, p. 41). The demographic modifications upset race relations (Dhooper, 2004, p. 41).

The invisibility of racially mixed persons—such as of all ages and of British and Chinese descent—is good for no one, neither the person nor the society at large. They desire their beings to be acknowledged and yearn to be treated with dignity, equality, and fairness (Dhooper, 2004, p. 42). Civilization, conversely, inclines to regress in epochs of stress (Dhooper, 2004, p. 42; Rodeheffer, Hill, & Lord, 2012). In regards to the biracial people—such as of all ages and of British and Chinese descent—and Affirmative Action, Affirmative action was invented when biracial people did not exist officially. The question is, just what portion of black, Hispanic,

Native American, etc. ancestry must a person have to benefit from affirmative action (Dhooper, 2004, p. 42)?

Therapists are to partake in the policy level conversations, search for solutions and join the emerging multiracialist movement (Dhooper, 2004, p. 42). Counselors can employ their intimate familiarity of the realities of their biracial people—such as of all ages and of British and Chinese descent—in enriching the empathy of the pertinent interest assemblies, coalitions, and policy makers (Dhooper, 2004, p. 42). An example is the centering of institutional practices, policies, and structures in the *Unlearning Racism* project (Wahab & Gibson, 2007, p. 427).

Clinicians can integrate into their professional inventory innovative methodologies and tactics (Dhooper, 2004, p. 42). Therapists are also to practise their community organizational and advocacy abilities (Dhooper, 2004, p. 42). Counselors have ethical standards to upkeep as social change agents—to emphasize initiatives at broader community and societal levels (Constantine, 1999, p. 70).



## Conclusions

One may wonder at my effort in this thesis, that it is propelled by the possibility or bias of Eurocentrism and/or ethnogenesis behind this writer's assertion of the Eurasian—such as of all ages and of British and Chinese descent—culture, because those two ideas are some of the notions experienced in others. The reader may ponder on if the writer is trying to (re-)claim European roots because of the glamourization of Europeans, and power and privileges associated with being White. Or quite simply or further, at the same time, the writer is insisting on inventing a new category of race. Race matters, however, often have to do with identity, acceptance, and sense of belonging (Horne, 1993, p. 441).

Another motive could be cultural adaptability, which is experienced as greater advantages of fitting into a group or greater disadvantages of being associated with another group, something akin to the early studies in psychology on positive reinforcement and/or avoidance of punishment (Jeffreys & Zoucha, 2001, p. 3). An instance is, perhaps the adult Eurasian writer, of British and Chinese descent, sees the benefits of her European heritage in one setting and her Asian roots with another group. She feels her racial identity is fluid and values cultural pluralism.

In retrospect, perhaps a different motivation for the adult Eurasian writer—of British and Chinese descent—is to attempt to understand and heal from the brutal and race driven verbal, mental, emotional, and psychological abuses from her childhood and adolescent years. She was bullied, ridiculed, and insulted without respite by almost every Chinese person around her in almost every setting because she lacks the stereotypical small frame of most of the Chinese people.

Still another drive is that mixed heritage, such as of all ages and of British and Chinese descent, is also part of the legacy. The individuals are not merely Asians or Europeans. The acknowledgement embodies the honouring of the struggles, hardships, and racial discriminations experienced by the inter-racial couples, ancestors, or parents (Jeffreys & Zoucha, 2001, p. 4). This is in particular to those unions formed out of love because one may imagine that those couples usually did not mean for their children or descendants to only identify with one race, except the human race. After all, Dhooper (2004) feels that attention that is removed from intrinsic qualities of the individual and is grounded on projected qualities, superficial characteristics, or mere unusualness is at best fickle and at worst demeaning and alienating (p. 29), because the subsequent racial pain created is deprived of any sound motivation or rhyme. Off on a tangent, just one human race may not be an implausible idea according to anthropogeny.

In brief, some counselling implications for working in a culturally sensitively manner with Eurasian—of British and Chinese descent—youths, adults, families, females, males, and other demographics seem to commence with counsellor training programs. Part of ethical practice includes the aforementioned self-work. On a micro level, such delivery invites clinicians to address racial concerns in practice and to assess comprehensively. The work also extends to families and parents on mezzo and macro levels. Similar to working with different populations, this quest requests social change. It is an ongoing process of education, therapists' self reflections, and interpersonal and societal exchanges.

This theoretical research paper employed mostly African-White, and some Eurasians of other parentage in other places, because the literature from these groups carries many similarities with Eurasians—such as of all ages and of British and Chinese descent—here in British Columbia. Both groups address the issue of “unique” looks. One exception for Eurasians, when

compared to African-White people, is the practice of “passing” as a European mainstream person since rarely could a first-generation Eurasian look similar enough to a White person as seen by the other Europeans. Another chief reason, however, is the absence of local studies of Eurasians—such as of all ages and of British and Chinese descent—residing in Vancouver, Canada.

Counsellors have greatly improved in providing culturally sensitive practices. They are invited to not become disheartened by this investigation of the academic gap for the above-mentioned Eurasians, such as of all ages and of British and Chinese descent (Constantine, 1999, p. 71). Some individuals dread making errors concerning possible racial concerns and confrontations, and their qualms may make it difficult for them to engage entirely with others who are racially diverse from them (Constantine, 1999, p. 71). I, and Constantine (1999), am hoping that professionals will become comfortable with acknowledging and affirming racial variances, for it will benefit all of us as we learn to appreciate that our strengths reside in our very diversities (Constantine, 1999, p. 71).

This calls for a novel, evolutionary cultural awareness in thinking (Jeffreys & Zoucha, 2001, p. 3). Understanding multiracial individuals, such as of all ages and of British and Chinese descent, can be considered the innovative phase of unearthing transcultural care (Jeffreys & Zoucha, 2001, p. 5). In addition to acknowledging the occurrence of cultural evolution, the imperative to transcultural care is to understand the imminent cultural revolution of thinking (Jeffreys & Zoucha, 2001, p. 5). The cultural evolution and revolution arising have the potential to convey a different worldview concerning cultural care and caring (Jeffreys & Zoucha, 2001, p. 5). In this millennium, all professionals are requested to become active

participants in the new cultural revolution that pursues to embrace the evolution of a different, broader worldview (Jeffreys & Zoucha, 2001, p. 6).

Constantine (1999) illuminates the importance of each of us (including the general public) to make a lifetime pledge to addressing individual, institutional, and societal mechanisms by which we may intentionally or unintentionally discriminate against others because of their racial group membership or other leading demographic variable (Constantine, 1999, p. 71). He behove counsellors to detect means on wider planes (e.g., institutional, societal) to expand the mental health of communities at large (Constantine, 1999, p. 70). The process is lifelong (Constantine, 1999, p. 71). Such a commitment is predestined to produce a lifetime of personal and professional growth as counsellors (Constantine, 1999, p. 71).

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