

**Imaginary, Spirituality and Subjective Well-Being
of Second-Generation Chinese Canadians: Exploring the Lived Experience
of Well-Being in a Bicultural Environment**

By

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Acronyms and Abbreviations

ASI	Anthropological Structures of Imaginary
AT.9	Archetypal Test with Nine Elements
DUEX.....	Existential Double Universe
HE	Heroic
MY	Mystical
PDS	Pseudo-Deconstructed
REB.....	Research Ethics Board
SGCC	Second-Generation Chinese Canadians
SYN.....	Synthetic
USS	Synthetic Symbolic Universe

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Abstract

Bicultural second-generation immigrants face unique challenges including identity confusion and difficulties managing cultural values from heritage and mainstream cultures. To explore the well-being of the bicultural second-generation Chinese Canadian (SGCC) population, the current study adopted the theoretical approach of Durand's Anthropological Structures of Imaginary, which study myths, cultures and human behaviours with symbols and imaginary. The aim of this study was to understand the lived experience of subjective well-being (happiness) of SGCC, how they achieve subjective well-being in an environment with conflictual cultural values, the relationship between subjective well-being and the mythical categories (heroic, mystical and synthetic / systemic), and how the relationship with the Higher Being impact their well-being. This study was a phenomenological, qualitative study involving 34 second-generation Chinese Canadians, aged 19-45 in the Greater Toronto Area of Southern Ontario, Canada. Participants completed a socio-demographic questionnaire and the Archetypal Test with Nine Elements (AT.9) test. Twelve participants (7 male and 5 female) of the same group participated in one-on-one, in-depth, semi-structured interviews. Eighty-eight percent of participants identified themselves as bicultural Chinese Canadians. SGCC valued multiculturalism, and preferred diversity. Well-being was defined as achievement of various personal and relational goals including emotional, relational and life purpose fulfillment. Generally, well-being was high, despite negative life experiences. Cultural tension was mild to moderate, and experienced primarily at home due to parental rigidity and authoritarianism. SGCC

managed cultural dissonance in different ways, often avoiding direct confrontation and preferring situational approaches. Family relationships were highly prioritized during conflict. Regarding mythical categories, 55% of participants were synthetic / systemic, 18% were heroic, 21% were mystical, and 6% were unstructured. No relationship was found between mythical category and well-being. Those with a relationship with the Higher Being reported its positive contribution to their well-being. Heterogeneity and openness were important elements which fostered well-being, with both terms being congruent with Durand's framework on the imaginary and the notion of optimal mental health.

Chapter 1: Introduction to the Study

Background

Many families who immigrate to Canada do so for their children's education and future prospects. Chinese immigrants are no exception. Since the 1960s, Chinese Americans have been dubbed "model minorities" by the American public (Osjima, 1988). Through academic success, Chinese immigrants have ascended the socioeconomic ladder compared with other minority groups (Lee, 1996). The term "model minority" has also been used by researchers to describe the Chinese population in Canada (Costigan, Hua & Su, 2010). However, this term can be misleading since "model minority," implies that Chinese youths do not experience problems and their parents are invariably supportive, helping them to succeed academically and in life (Li, 2009; Zhou, Siu & Xin, 2009). Furthermore, there is also an assumption that first-generation immigrants would suffer lower psychological well-being as compared with their children (Driscoll, Russell & Crockett, 2008). Driscoll et al. (2008) argue that first-generation immigrants face stresses including relocating to the new country, struggling with new languages and customs, and breaking familial and social ties. They may struggle to adhere to their own culture while their children readily embrace the new culture, language, values and behaviours of the adopted country. Furthermore, second-generation immigrants often become increasingly integrated into society through higher education, professional occupations and income improvement. Thus, it is easy to assume that second-generation immigrants would have less stress and better psychological well-being compared with their parents (Driscoll, Russell & Crockett, 2008; Harker, 2001). In

reality, however, these children of immigrants often encounter stresses more than the first-generation immigrants, dealing with identity issues, discrimination, stereotypes, acculturation, language barriers, adaptation, intergroup conflicts, and in-group pressures (Chiu & Ring, 1998; Costigan, Hua, & Su, 2010; Phinney, Horenczyk, Liebkind, Vadder, 2001). These often silent stresses can have significant impact on SGCC, and warrant further investigation.

Statement of the Problem

In the summer of 2013, a young man from Timmins, Andrew Poulin, was found dead on an ISIS battlefield in Syria (MacCharles, 2015). Lorne Dawson, a professor from the University of Waterloo, explained the reason for his death. Poulin was like other bicultural youths searching for identity and significance, and so became a ‘drifter’. These drifters often have an immigrant background and struggle to manage two worlds or two identities, leading them to possibly become radical.

Difficulty managing dual identities between a heritage and a mainstream culture can lead to identity confusion and ambiguity (LaFromboise, Hardin, Coleman & Gerton, 1993). In 2015, a Toronto report by Zhang, Hung & Poon (2015) of Hong Fook Mental Health Association, surveyed Chinese, Vietnamese and Korean youths between ages 16-24 indicated that approximately one-in-five respondents reported having suicidal ideation in the past 12 months. Additionally, slightly over one-in-ten reported that they seriously considered committing suicide in the past year, as compared to 6% of Ontario youths (Zhang, Hung & Poon, 2015). Berry & Sabatier (2011) noted that many second-generation youths have found it challenging to manage and adjust to their bicultural

settings. While some may feel that the two cultures are compatible, others may experience a sense of being torn between two cultures (Benet- Martínez, Leu, Lee, & Morris, 2002). Cultural tension can have significant consequences for bicultural individuals. A correlation has previously been shown between exclusive identification with a culture of origin, and suicidal thoughts and behaviours in individuals raised in two cultures (Cho, 2003; Kennedy, Parhar, Samra & Gorzalka, 2005; Lau, Jernewall, Zane, & Mayers, 2002). At this current time, rates of suicidal ideation (Duranceaux & Cassaundra, 2009) and completed suicide (Choi, Rogers, & Werth, 2009) are higher for Asian-American youth as compared to their Caucasian counterparts.

While living in cultural tension, some second-generation immigrants may seek to resolve cultural differences and avoid conflict using a ‘situated identity strategy’. This strategy allows individuals to switch between two cultural identities based on environmental and social cues (Giguère, Lalonde & Lou, 2010). However, the situated identity strategy may not be sufficient to navigate larger bicultural issues such as cross-cultural relationships, career choices, etc. (Giguère, Lalonde & Lou, 2010).

Many Canadian-born Chinese may face challenges with their parents who were not born in Canada. On one hand, they may tend to behave according to their parents’ expectations, but on the other hand, they may choose to fully embrace the mainstream culture and behave like their non-Chinese Canadian peers and colleagues, who were born in Canada. Tension between heritage and mainstream cultures can result in conflict between SGCC’s independent and interdependent needs, such as their desire to establish an independent identity, and their collectivistic role to maintain harmony with the family (Goldston, Molok, Whitbeck, Murakami, Zayas, & Hall, 2008; Wong et al., 2011).

Failure to successfully navigate cultural conflicts may have considerable consequences. Prioritizing the heritage culture may lead to alienation and rejection by peers (Leary, Koch & Hechenbleikner, 2001) and subsequent depression, anxiety, shame, and in some cases, even suicide (Baumeister & Tice, 1990; Baumeister, Twenge, & Nuss, 2002; Wong et al., 2011). However, submission for the sake of family harmony and preservation of their interdependent identity (Ting-Toomey & Kurogi, 1998) may have long term effects on self-esteem, assertiveness, and mental and emotional development in the future. Watanabe, Hasegawa & Yoko (1995) assert that cultural values define the personal self and the social self. Failure to achieve cultural ideals will result in losing “face” for those with an eastern cultural background, which may impact to individuals’ personal self and affect their well-being (Watanabe, Hasegawa & Yoko, 1995). Furthermore, pressure from the mainstream culture to assimilate and give up one’s sense of ethnic identity may result in anger, depression or even violence (Phinney, Horenczyk, Liebkind, & Vedder, 2001).

For SGCC, intergenerational conflict may arise when the acculturation gap widens between parent and child (Tasopoulos-Chan, Smetana, & Yau, 2009). While a parent may fixate on retaining their heritage culture, a second-generation child may quickly adopt the mainstream culture, causing a divide in the acculturation gap (Giguère, Lalonde & Lou, 2010; Phinney, Kim-Jo, Osorio, & Vilhalmsdottir, 2005). The second-generation assimilate to the Canadian culture faster than their parents, which creates a cultural gap between parents-child relationships. Furthermore, high expectations from parents for academic achievement and career success may lead to fear. SGCC may fear “losing face”, not meeting parents’ expectations, or dishonoring the family, which may

increase inner conflicts and family tensions. Family tensions may be a major factor contributing to suicide among Asian American children (Costigan, Hua & Su, 2010; Wong et al., 2011; Zhou, Peverly, Xin, Huang & Wang, 2003).

Purpose and Goals of the Study

This study sought to examine various objectives: (1) understand the lived experience of SGCC, including how they perceive their experience of subjective well-being when living under cultural dissonance between mainstream and heritage cultures, (2) understand how SGCC negotiate and balance their antithetical cultures, values and conflicts to achieve and maintain subjective well-being, and (3) understand how the relationship with the Higher Being (God) relates to their subjective well-being. The relationship between the bicultural SGCC and subjective well-being is complex and may not be adequately explained by investigating a direct relationship on a single dimension (Yoon, Lee, & Goh, 2008). Durand's theory of the Anthropological Structure of Imaginary (Durand, 1960, 1999) has a heuristic potential to help us to understand the impact of culture on self (Wunenburger, 2013). In this thesis, the role of Durand's theory in understanding the relationship among the imaginary, spirituality, self-construal, and subjective well-being was presented, and research objectives were framed in the socio-cultural and historical contexts of the selected participants of this study. An attempt was made to answer the following research questions.

Research Questions

The central questions that this research study sought to answer were: What is the lived experience of subjective well-being of SGCC? How do SGCC achieve subjective well-being when living in a bicultural context (mainstream and heritage culture)? How is

the experience of subjective well-being of SGCC expressed in various identified imaginary categories: heroic, mystical and synthetic? How does the relationship with the Higher Being impact SGCC's subjective well-being?

In order to better situate the readers, a brief section on various operational constructs of key terms is listed in the following section.

Definition of Terms

Terms related to immigration.

- **Acculturation.** Acculturation refers to the cultural socialization process of adopting the language, behaviours, and attitude of the mainstream culture of the host country (Berry, 1994; Yoon, Lee, Goh, 2008; Zane & Mak, 2003). Four types of acculturation exist, as described by Berry (1997, 2001)
 - **Separation**—immigrants desire to only maintain their heritage culture. They are exclusively involved in the native ethnic community.
 - **Assimilation**—immigrants desire to integrate into the mainstream culture. They are exclusively involved in the culture of the adopted country.
 - **Deculturation or Marginalization**—immigrants reject both heritage culture and culture of the adopted country. Neither culture is important to them.
 - **Integration**—immigrants desire to maintain their heritage culture and have a positive relationship with the adopted country. They have

high levels of association in the native ethnic group and high levels of involvement in the community group of the adopted country (Noels & Clement, 1996)

- **Enculturation.** Enculturation refers to the process of retention of a heritage culture by immigrants, or the process of acquisition of the heritage culture by children of the immigrants (Berry, 1994; Yoon, Lee & Goh, 2008).
- **The First-Generation.** The first-generation refers to people in Canada who were born outside of the country (Statistics Canada, 2005; National Household Survey, 2011).
- **The Second-Generation.** The second-generation refers to people who were born in Canada and have at least one parent who was born outside of Canada (Statistics Canada, 2005; National Household Survey, 2011). Literature has defined the second-generation as North American-born children of immigrant parents, and also foreign-born children who arrived to North America with their parents before reaching adulthood (Baffoe, 2011; Zhou, 1998). These foreign-born children are described as the “one-and-a-half generation.” This term is used to characterize immigrant children who stand in the old and new worlds but are not fully part of either (Rumbaut, 1994). Since these children share linguistic, cultural and developmental experiences similar to Canadian-born individuals, they were included in the second-generation category in this study.

Terms related to culture.

- **Culture.** Culture refers to the behaviours and beliefs of a particular social or ethnic group. Culture is a multidimensional construct which consist of people, history, geography, politics, customs, languages, philosophies and religions (Wong, 2016).
- **Heritage culture.** Heritage culture refers to the culture of the country of origin. For SGCC, this is the traditional Chinese culture.
- **Mainstream culture.** Mainstream culture refers to the culture of the adopted country. For SGCC, this refers to the Western culture, and more precisely, the Euro-Canadian culture.
- **Canadian Culture.** Canada is a diverse country populated by many people from different parts of the world. As such, many immigrant cultures have become incorporated into mainstream Canadian culture. Although the heritage of the First Nations has made significant contribution to the mosaic culture of Canada, the Canadian culture referred to in this study is the mainstream culture. The mainstream culture is predominately rooted in Judeo Christian tradition, strongly influenced by British and French cultures and traditions, and incorporates the Western ideological principle of individualism from the United States of America.

Terms related to Chinese culture.

- **Chinese Culture.** Traditional Chinese culture is strongly influenced by Confucianism, Taoism and Buddhism. Most social values are derived from

Confucianism and Taoism. The teachings have laid the foundation for Chinese thinking, traditions and social structure.

- **Confucianism.** Confucianism instructs individuals to cultivate virtues to become moral and educated persons. People should practice the five virtues in order to live a happy and harmonious life. The five virtues are Ren (benevolence), Yi (Righteousness), Li (propriety/ritual), Zhi (wisdom), and Xin (integrity) (Wong, 2016). The virtue of Ren (benevolence) and Li (propriety) constitute the foundation of social relationships. Ren (benevolence) refers to the values of kindness, loyalty, forgiveness and defense (Wong, 2016). It emphasizes the concern for others in order to maintain harmonious relationships. Li (propriety) refers to an ideal standard of social conduct that guides appropriate behaviours in interpersonal relations. Relational harmony would be disrupted if people fail to follow the standard of behaviours (Cheng, Lo, & Chio, 2010).
- **Taoism.** Taoism advocates the controversial philosophy of inaction. Tao means ‘the way’ or the ‘way of nature’ – the ultimate principle that gives birth to the universe and nourishes everything in the cosmos (Wong, 2016). Individuals are encouraged to be content and to return to the simple and natural way of life.
- **Buddhism.** Buddhism is not an indigenous Chinese philosophy but has its origins in India, founded by Siddhartha Gautama (Wong, 2016). It spread to China during the Han Dynasty around AD 60. Buddhism became a Chinese

religion during the Tang Dynasty (AD 618-907), and subsequently Buddhism absorbed cultural and intellectual elements indigenous to China (Ji, Lee, Guo, 2010). Buddhism is a system of mental cultivation to achieve spiritual liberation from suffering through awakening of the mind from greed and delusion (Wong, 2016).

- **Filial Piety.** Filial piety is a system of obligations that children have to their parents in Confucianism. Children are required to provide aid, affection, economic and emotional support, honour, respect, status and prestige to their parents. They are also to bring glory to the family name (Lin & Liu, 1993). It is very important for children to respect, honour and obey their parents and engage in parental care when they become old (Wong, 2001), and most importantly, to make necessary arrangement for their parents' funeral, so that parents have a proper burial (Klass & Goss, 1998).
- **Five Cardinal Relations.** Confucius put social relationships into five orders which govern all relationships within traditional Chinese society. The Five Orders of basic social relationships are in hierarchical order: (1) ruler and minister, (2) father and son, (3) elder brother and younger brother, (4) husband and wife, and (5) friend and friend (among friends) (Cheng, Lo, & Chio, 2010; Chung, 1992; Pedersen, 1991). The first order states that subjects must obey the ruler. The second states that the father is the head of the household, the breadwinner, and the rest of the family is subject to him. The father has unquestioned authority over his children and wife from whom

absolute obedience is demanded. Children are expected to respond to their father with filial piety and engage in parental care when their parents grow old. In The third order, the relationship between brothers is likened to ‘hands and feet’ where they need each other and are inseparable for life. The fourth order is between husband and wife where their marital relationship is compared to “a set of clothing," which can be changed at will of the husband—it is dispensable. The last order pertains to friends (Wong, 2001), which states that people should treat each other with good moral character like gentlemen. This hierarchical system brings connection and care into society. Individuals are assigned certain roles, and are expected to behave in certain ways and contribute to society (Cheng, Lo, & Chio, 2010). Abiding to the principle of reciprocity, individuals with lesser social empowerment, such as a minister, son, younger brother or wife would respect and obey those with greater social empowerment, such as a ruler, father, elder brother or husband. In return, the people of lesser empowerment would receive love and support from the other party (Chen, Lo, & Chio, 2010).

Terms related to the imaginary.

- **Archetype.** Jung (1969) believed that the self of a person is an expression of a deeper layer of universal consciousness. This layer, the collective unconscious, is expressed through the “archetype.” An archetype is described as a collectively inherited unconscious pattern of images, thoughts and ideas which are universally present in the human psyche (Jung, 1969). The

archetype is believed to be innate, and has similar function to instincts in individuals' psycho-somatic life (Jung, 1969). Myths and symbols are considered collective symbols of archetypes that are essential to human cultures (Jung, 1969; Braga, 2007).

- **Heterogeneity.** Heterogeneity refers to the state or quality of being heterogeneous, the state of consisting of diverse elements (Merriam Webster Dictionary, 2017). In this research, it can refer to diversity in culture, identity, experiences, interests and values, etc.
- **Homogeneity.** Homogeneity refers to the state of being homogeneous, the state of being all the same, having the same uniform structure (Merriam Webster Dictionary, 2017). In this case, it refers to homogeneous in elements, such as cultural values and practices, identity, experiences, interests, life goals, etc.
- **Images.** Images perform a vital role in our lives; images can communicate to us in ways that words fail. "An image is worth a thousand words...A thousand words cannot capture the full meaning of an image because in the end, the kerygma of an image can only be an image." (Iranzo, 2001, p.9). Images are the result of the "imaginary activity" of our mind, and we can use them to take information in from the world in a personalized way. The world of images is available to, and operated by, the imagination (Børch, 2013, p. 578). Images help individuals interpret reality and remember the past. The ability to create an imagined world helps them find their unique position in a

world of reality (Rautenberg, 2010). Braga (2007) asserts that images and the imaginary are investigative instruments that are used to supplement reason and logic.

Gilbert Durand (1999) asserted that images are different from words. Images link words with things. Images are universal to humanity and can be found in all cultures (Børch, 2013; Durand, 1999). They can also be found in social institutions, such as family and religion, through rituals, arts and myths. The family is a significant site of production of images and emotions (Durand, 1999). Images help to accumulate memories of ancestors.

- **Imagination.** Imagination is a term used to indicate the function of the spirit which the Greeks called phantasia and eikasia, which refer to the ability to produce mental images (Braga, 2007). Imagination can be described as the act or power of forming a mental image of something not present to the senses or never wholly perceived in reality before (Merriam-Webster Dictionary, 2014). Mental images are not the “real thing.” They are only a copy of the origin (Braga, 2007, p. 60). Gilbert Durand defines imagination as the “root of all thoughts” (Chen, 2006, p. 309). Imagination is described as the foundation of consciousness and the origin of all reasoning – the known comes from the unknown by the way of imagination (Chen, 2006). Imagination is crucial to one’s quality of life (Van de Kok, 2014). Imagination makes life interesting, and helps people to leave their daily routines to fantasize about their future. Imagination helps people to envision new hope and possibilities. Without imagination, people would be pulled

back to the past, without hope or goals, leading to mental inflexibility (Van de Kok, 2014).

- **Imaginary.** According to the Penguin Dictionary of Philosophy, “imaginary, as an adjective, refers to the imagination; fictitious. As a noun, the term is used with reference to all kinds of imagined or invented meanings. Gilbert Durand, a disciple of Bachelard, adopted an anthropological point of view in order to undertake a systematic classification of human repository of images and symbols (Patton, 1997, pp. 268-269). The term “imaginary” is used to express a wide spectrum of meanings from fairy tales to the imagination of an artist. It refers to imaging or the imagining function of the psyche (Braga, 2007, p. 62). According to Wunenburger (2003), the term “imaginary” has two meanings. The first one refers to the products of the imagination, the images that are created by individuals or as a collective fantasy. Imaginary is the world of “beliefs, ideas and myths, ideologies that pervade each individual and each civilization” (Védrine, 1990; Braga, 2007, p. 62). The second definition refers to “the dynamic human faculty of creating this complex system of images” (Braga, 2007, p.62). The imaginary is described as the visible outcome of psychic energy, which has formal structures (organization) at the level of the individual and of a group of people (Dubois, 1985). It is also described as a system, a dynamic function of connected and organized images (Thomas, 1998). The inner creative force of imagination is expressed in the imaginary (Wunenburger, 2003). Because of the imaginary, the imagination remains open (Bachelard, 1948), allowing imagination to be

expressed and understood in a systematic and organized way without confusion.

- **Symbols.** A symbol can be used to convey an idea, object or relationship and communication that which is unseen. A symbol comes in the form of a mark, sign or word, sound or gesture to signify ideas and beliefs. For example, the invisible symbol of courage can be seen through the visible sign of a lion. The archetype of ascension (the signified) can be seen through the symbol of a flying arrow or an airplane (the signifier) (Durand, 1988). Thus, ideas and beliefs can be conveyed through linking the signifier and the signified together. According to Durand (1960), there are reservoirs of images and symbols which continue to shape peoples' ways of thinking, living and dreaming since the origin of human culture. However, defining symbols can be extremely difficult. Gilbert Durand described such task as with extreme fragility (Durand, 1988, p. 37). The reason is the definition of symbols is strictly subjective. There are multiple meanings and relationships between the symbolized and the symbols (Durand, 1988), leading to ambiguity because of variability of the signified and the signifier. Thus, defining a symbol in a given mythical structure can be difficult, and must referenced to a defined context or society. Thus, Durand (1988) would claim that only a localized cultural system can give meaning to its symbols.

Terms related to subjective well-being and self-construal.

- **Subjective Well-Being.** Subjective well-being is a broad concept that has been studied over the last century. Theology, psychology, and other disciplines have all applied their understanding to this concept (Diener, 2000). There are two kinds of well-being: subjective well-being (hedonic) and psychological well-being (or eudemonic) (Ruff, 1989; Ruff & Keyes, 1995; Seligman, 2002).

Subjective well-being focuses on positive affect, such as satisfaction with life and work, pleasant emotions, taking control of life situations, assuming leadership, and achieving a certain status in the world. Other terms that are used to describe subjective well-being are happiness, life satisfaction, and positive quality of life (Durayappah, 2011).

The Hedonic Happiness theory, often referred as subjective well-being, emphasizes maximizing pleasure, immediate gratification and minimizing pain (Peterson, Park, & Seligman, 2005). The Eudaimonic theory, Psychological well-being, on the other hand, is related to personal growth, finding a purpose in life, having positive relationships, being able to work with others and self-acceptance (Dowling & Yap, 2006).

According to Diener (2000), subjective well-being is not only about hedonism, but having a life that is worth living, and living it in a positive manner with high degree of overall life satisfaction. Thus, both subjective well-being and psychological well-being theories acknowledge the importance of life satisfaction for well-being. Eudaimonic activity, such as

engaging in endeavours to better oneself and realize one's full potential as a human being, can contribute to higher life satisfaction. Having a higher life satisfaction and finding greater meaning in life can contribute to greater well-being in the longer term (Higgins, 2006; Seligman, Park, & Steen, 2005).

However, the subjective well-being theory considers the subjective evaluation individuals make regarding their emotions and overall life satisfaction (Keyes, 2005). Focusing on studying subjective well-being may contribute to the better understanding of the emotional experiences and needs of the bicultural individuals in dealing with conflicts and cultural dissonances, their happiness and intimacy with their loved ones in this current study. For participants' clarity, the term 'subjective well-being' is used interchangeably with 'happiness', as other scholars and researchers have done (Diener, 2000; Lu, 2010) and found no theoretical distinctions.

- **Self-Construct.** Self-construct refers to how individuals define and make meaning of the self. It typically defines how individuals see the self in relation to others (Cross, Hardin, & Gercek-Swing, 2011, p. 143). There are multiple representations of the self, which varies according to culture and other aspects of an individual's life.
 - **Independent Self-Construct.** Understanding the self in terms of an autonomous individual is known as independent self-construct. The self is defined as fundamentally individual and separate from others (Markus & Kitayama, 1991). Individuals seek independence, autonomy and separateness from others. The individual's uniqueness

is an important basis for self-esteem. For example, in Western European cultures, members prioritize the individual over the group.

- **Interdependent Self-Construal.** In interdependent self-construal, the self is defined in relation to significant others. A person would seek to belong to, and fit into, a group and maintain harmonious relationship within it (Cross, Hardin, & Gercek-Swing, 2011). Relationships with others and group membership are important to them. Many people from East Asian cultures identify with interdependent self-construal, where the group is prioritized over the individual (Markus & Kitayama, 1991) and many hold collectivistic values.

Assumptions

The identity of individuals is not static or deterministic (Yeh & Huang, 1966). They change under different situations and cultural influences. Symbols and images are useful in studying cultures and human beings because humans have been recognized as homo symbolicus, symbolic creatures (Wunenburger, 2013).

Due to globalization, technological advances, and worldwide immigration, cultures are undergoing constant changes, and are not static (Gjerde, 2004). There are individual variations in how people embrace, interpret, negotiate, reject or live by their cultural values and one ethnic group may contain several cultures (Gjerde, 2004).

Given these assumptions, the next chapter will present the background and literature review in order to appreciate the major theories and research necessary to set the tone of this empirical study.

Chapter 2: Background and Literature Review

Overview of Major Theories and Research

Theoretical framework.

Anthropological Structures of Imaginary (ASI).

Theory background. To understand SGCC's experience of subjective well-being, one must first solicit information on their intrapsychic experiences, emotions, identity conflicts, distress, wishes and fantasies. To do so, Durand's theory of the Anthropological Structures of the Imaginary (ASI) becomes particularly relevant. Durand's (1960, 1999) culturally sensitive theory uses images and symbols to provide a theoretical framework to reveal SGCC's abstract experience, such as well-being through the mythical categories: heroic, mystical and synthetic.

Gilbert Durand was a French anthropologist, philosopher and theorist interested in studying the imaginary. He believed that imaginary is the foundation of all consciousness, the origin of all reason (Chen, 2006). He also believed that human beings are recognized as *homo symbolicus*, symbolic creatures (Durand, 1960, 1999; Wunenburger, 2013) who can create, interpret and make meanings out of symbols. Throughout history, culture has been transmitted to subsequent generations through images and symbols.

Durand investigated the anthropological journey of the imaginary, the interaction between the biological (nature) and the sociological environment (Durand, 1988). He examined images in multiple socio-cultural contexts and classified the deep

anthropological meaning behind myths from different cultures (Xiberras, 2002). He created a universal repertory of images found in all cultures (Mazzoleni, 2014).

Durand laid the foundation of a paradigmatic system of cultural symbols (Braga, 2007, p. 64). Drawing his knowledge from multiple disciplines, such as music, philosophy, humanities, and religious mythology, he developed the theory of the imaginary, which described the anthropological route of images. He published a seminal book, *The Anthropological Structures of Human Imaginary* and constructed the theory of the imaginary, the “science of images”, and a universal map of images (Mazzoleni, 2014). Durand classified and catalogued images and symbols by gathering all images according to their similarities along the anthropological route, using analogical thinking. This anthropological journey that classifies images and imagination is a comprehensive inventory and a detailed catalogue of symbols (Chamber, 2001). Mazzoleni (2014) asserted that if one follows Durand’s anthropological route along the analogic constellation, one would arrive at a universal isotopic classification of images. This assertion implies a meta-theory of a universal map that all cultures can use to identify images within the imaginary.

Imaginary is considered as non-rational theory, yet not irrational. Durand (1999) theorized that there is an “anthropological dialectic”, “a ceaseless exchange taking place on the level of the imaginary between subjective assimilatory drives and objective pressures, emanating from the cosmic and social milieu” (Durand, 1999, p. 41). In this anthropological route, there is constant impact, exchange and influence between individuals and their cultures within the society. Cultures shape individuals’ values and

worldviews, and the attitudes, beliefs, and the ways of life of individuals form the culture. There is a ceaseless exchange between cultures and individuals.

Mythical classifications. Durand posited that the field of images and the imaginary is connected with innate human nature (Durand, 1999). He postulated that images are connected with basic human reflexes, which are to seek pleasures and to avoid pains (Børch, 2013, p. 578). The “invisible” feature of human experiences can be seen by observing how people move towards what is desired and move away from what is abhorred, which is universal among all cultures. He stated that the energy that attracts leads to unity, and the energy which repels leads to rejection (Børch, 2013).

Durand (1960, 1999) classified images into three groups by their dominant reflexes – the postural gesture, the descending or digestive gesture, and the rhythmic gesture of sexual “copulation” (Xiberras, 2002). The theory of the imaginary is rooted in these three sensorimotor reflexes (Durand, 2005) which classify the imaginary through their related actions or verbs: to “separate,” to “mix” and to “link” (Chen, 2006). Constellations of imagery have emerged based on these reflexes and are categorized according to their similarities along the anthropological route.

Durand divided all cultures’ mental images and visual narratives into two large regimes – the “diurnal” and the “nocturnal” which are in opposition to one another. The nocturnal regime is subdivided into the mystical and synthetic structures (G. Durand, 1999; Iranzo, 2001). The diurnal regime, otherwise known as the schizomorphic or heroic and purist structure, is the daytime image characterized by the dominant postural position of “getting up or standing,” the gesture to “ascend,” or the upward rising thrust

(Bellehumeur et al., 2013). It implies the notion of the capacity to assert oneself, or even the aggression and the “ritual of elevation and purification, and the technology of arms” (Durand, 1999, p. 58). This regime is symbolized by the archetypes of the scepter and the sword (Chen, 2006), and communicates ideas of exclusion, conflict and identity (Bellehumeur et al., 2013). Its structural symbols signify the heroic struggle, the fight against evil, and the resolution to gain victory. In this regime, there is constant tension whereby one strives to elevate oneself. The verbal schemas that describe this regime are “distinguishing” or “differentiating,” which carries the notion that heroes must stand, fight and overcome any challenges they face (Xiberras, 2002). As human beings, individuals must face their anxiety and struggles about the threat of aging, time passing by, or death (Bellehumeur et al., 2013, p. 13), and must stand up and fight against adversities in life. Individuals in the heroic category stand up and fight against adversities in order to gain mastery over anxiety and struggles in life (Bellehumeur et al., 2013). They must perform, take action, achieve, distinguish and separate their identity from others in order to fulfill one’s goal or success.

The nocturnal regime has two structures – a mystical (antiphrastic) structure and a synthetic (dramatic) structure, which correspond to the digestive and rhythmic dominants respectively. The mystical nocturnal regime is symbolized by the archetype of the goblet, and the action of “descent”. It can be further portrayed by the expression of swallowing, which is the movement of the schema of descent, and the notion of searching for an ultimate refuge (Durand, 1999). The verbal schema to describe this regime is “to confound” or “to mix”. Elements in the mystical regime are categorized

with the feelings of being intimate and enmeshed. Elements are blended together with peace without any disturbance (Bellehumeur et al., 2013). As food is ingested and becomes one with the body, everything can be blended together without any threat (Xiberras, 2002). Individuals that are categorized in the mystical category generally experience feelings of ease with intimacy, and may be enmeshed, peaceful, friendly, happy and gentle without any disturbance or threat in life. They feel warmth, unity and togetherness in their experience of relationships with others. Emotions and identity are enmeshed or united together without any distinctiveness and individuality in the group dynamic (Laprée, 2013).

To ensure the continual existence and balance of the regimes, a “synthetic system” is needed to allow the two opposing regimes, the heroic and the mystical, to co-exist and to maintain a balance (Durand, 1999). Although positioned in the nocturnal regime, the synthetic structure, also later called the systemic (or dramatic) structure refers to the third path, where both opposing regimes co-exist. This synthetic structure refers to a rhythmic schema with cyclic or progressive traits, which are symbolized by the archetypes of the denier, the burgeoning staff and the tree (Chen, 2006, p. 311). The synthetic structure brings the diurnal and nocturnal regimes to co-exist harmoniously, because the principle of causality exists in this system. Constant movement of rhythms and cycles allow oppositional aspects and contradictions to be harmonized. The verb for the synthetic category is “to link,” as in two opposite sides being linked together, like the Chinese philosophy of *yin-yang*. This structure embraces paradox and co-existence of the heroic and mystical regimes. Individuals that are categorized in the synthetic structure tolerate and embrace ambivalence and paradox. They allow oppositional

aspects and contradictions to co-exist. They can tolerate conflicts, discomfort and changes. To resolve problems, they can be flexible, taking control, observing, evaluating the options and situations and making changes constantly, trying to cope and harmonize differences. This regulation helps individuals to link, unite, and balance opposing dynamic forces in a harmonious, objective way without falling into extreme polarization. Individuals are able to deal with conflicts and communicate them to others in a concrete, functional way or symbolically without crumbling under stress.

Durand believed that personality disorders, social unrest, and military conflicts could result from fixation or imbalance of the heroic or mystical regimes (Bellehumeur et al., 2013; Laprée, 2000). These individuals would have difficulty managing life and conflicts, and be unable to function in a coherent way. A less elaborate imagination and lack of coherence among elements depicted in the drawings of those in the unstructured category may indicate issues related to cognitive and emotional functioning. Nguyen (2014) found a relationship between categorization into the unstructured category and higher level of stress and a negative image of God. On the other hand, a positive image of God was found to be a safeguard against distress and promoted well-being (Nguyen, 2014).

Laprée (2000) asserted that mental illness will result from fixation in one of the structures of the imaginary, whereas positive mental health comes from heterogeneousness (Laprée as cited by Durand-Sun, 2013, p.33), and integration of the structures of the imaginary (Laprée, 2000). It implies that individuals within the synthetic structure have better mental health than those who are polarized in the heroic or mystical structures or in the unstructured category.

In dealing with mortality and tensions, Xiberras (2002) suggested individuals can overcome fear and anxiety with faith and better utilization of their time. The Anthropological Structures of the Imaginary (ASI) theory has universal characteristics and was designed to be applicable to all cultures (Durand, 2005).

Relevance of Anthropological Structures of Imaginary (ASI). The Anthropological Structures of Imaginary (ASI) framework is relevant to study the well-being of SGCC because it encompasses and embraces paradoxes such as the dialectic balance of happiness and unhappiness; it also allows for the exploration of various opposite concepts such as independent and interdependent selves. Because the ASI theory is culturally sensitive (Durand-Sun, 2013; Wunenburger, 2013), it offers a valuable analytical tool, a “global approach which may help to bridge the gap between Western and Eastern cultures” (Nguyen, 2014, p. 98; Wunenburger, 2013). Eastern and Western values and antithesis can co-exist (Durand-Sun, 2013; Chambers, 2001). Børch (2013) also affirms that the ASI is able to bridge the cultural gap in cross-cultural studies because the theory focuses on basic human qualities, reflexes, and the basic need to seek pleasure and avoid pain, which is a common biological feature to all humanity. Furthermore, as previously mentioned above, it has been stated that heterogeneousness is an important condition for mental health rather than homogeneousness (Laprée, 2000). The Archetypal Test with Nine Elements (AT.9) psychological test is also a cultural sensitive instrument that can likely be used to measure subjective well-being of bicultural individuals (Bellehumeur, Lavoie, Malette, Lapree, & Guindon, 2013; Durand, 1988, 2005; Nguyen, 2014). Thus, the Anthropological Structures of Imaginary

framework has a heuristic potential to study the subjective well-being of bicultural individuals in their cultural adaptation. Imagination has an open epistemology that can receive inputs from different cultural traditions and ideas from multiple disciplines, which can be adapted to new fields. The experiences of immigration are acculturation challenges many people, most notably on their cultural identity (Berry, 1994 and 2001). Thus, it is helpful to understand the impact of culture and immigration on the self, and to understand the relationship between imagination, spirituality, subjective well-being, and self-construal as SGCC pursue well-being. It may also increase understanding of how SGCC make connections with others and regulate oneself when encountering antitheses in two cultures.

Self-construal theory. When studying subjective well-being, it is critical to understand how the self is constructed under the influences of culture, which thereby influences individual behaviours. The self has been found to be linked with culture and psychological well-being (Okazaki, 2002). Markus & Kitayama (1991) in their research with East Asians, introduced this concept of cultural differences in constructing self-views. They created the term ‘self-construal’ to describe the ways Americans and the Japanese defined and made meaning of the self. Markus & Kitayama (1991) identified two types of self-construal – independent and interdependent.

The independent self is defined as an individual, separated from others. Individuals seek independence, autonomy and separation from others. This is more often found in Western European and American cultures. The interdependent self is defined in relation to others. A person seeks to belong to a group and maintain harmonious

relationship within it. Interdependence is culturally consistent with collectivistic values and is more often found in East Asian cultures. As for bicultural individuals, the unidimensional and bidimensional models of self-construal can explain their experiences.

Unidimensional model of self-construal. The linear or unidimensional model of self-construal assumes that individuals experience loss of their heritage cultural orientation, identification, and values as they acquire the behaviours, sense of belonging, and values of the mainstream culture (Costigan & Su, 2004). For example, many Chinese parents are afraid that their children may surrender their heritage culture as they integrate into mainstream culture (Costigan & Su, 2004), and would lose their Chinese identity, roots and ancestry.

Bidimensional model of self-construal. This model assumes that bicultural individuals have a bidimensional model of self-construal in which levels of independence and interdependence are allowed to vary as they navigate through collectivistic and individualistic cultural contexts (Oyserman, Coon, & Kemmelmeier, 2002; Singelis, 1994). Many bicultural individuals may prefer to adopt this bidimensional model in which levels of independence and interdependence are allowed to vary orthogonally.

Family Change Model. In cross-cultural studies, Kagitcibasi's Family Change Model is helpful to understand the family dynamic and needs of bicultural individuals in regards to cultural change, the impact on their subjective well-being, and the formation of a healthy self. Kagitcibasi (1996, 2005) believes that autonomy and relatedness are

basic human needs that can co-exist. The Family Change Model can provide a third option for understanding self-construal in cultures that are undergoing changes and for bicultural individuals. Autonomy is defined as feeling competent, engaging in activities willingly and volitionally with a sense of agency. It is contrasted to feelings of being pressured or controlled to take part in particular activity (Ryan & Deci, 2004).

Relatedness is a sense of connectedness with others, being able to build secure, trusting and satisfying relationships with attachment figures. In connecting with others, individuals can turn to others for emotional support (Ryan, La Guardia, Solk-Butzel, Chirkov, & Kim, 2005), and feel supported to pursue their personal commitments and interests (Soenens & Vansteenkiste, 2005).

Due to socioeconomic and cultural changes, child rearing has evolved. As a result, the self within the family system has undergone changes. The coexistence of individualistic and collectivistic orientation can be found within the same person (Kagitcibasi, 1996). Examples of this orientation have been found among Chinese (Yu & Yang, 1994), and Turkish group (Phalet & Claeys, 1993).

Furthermore, there is a shift from financial interdependence to psychological (emotional) interdependence within the family as financial dependence decreases (Kagitcibasi, 1996). Parents no longer need to rely on their children for financial support, but desire emotional closeness with their children. Examples can be found in post-technological, postmodern society where there is a shift from a model of independence to a model of emotional interdependence (Inglehart, 1991; Young, 1992).

Kagitcibasi proposed the autonomous-related self (high in both autonomy and relatedness). It developed from the family model of psychological interdependence. Children have both control and autonomy orientations. They have parental control for guidance and support, but they are allowed to make their own decisions. This autonomous-related self is presented as a healthy self (Kagitcibasi, 2005, p.412-413). Individuals can make their own decisions and at the same time relate well with their family. This ability may impact one's sense of well-being, which will be described briefly.

Subjective well-being theory. Subjective well-being is being used as a primary theoretical definition for the current thesis. There is rapid growth in the science of subjective well-being (SWB) with 14,000 yearly publications of scholarly literature (Diener, Heintzelman, Kushlev, Tay, Wirtz, Lutes & Oishi, 2017). Given Diener's definition of SWB has been studied around the world, including in Western and Eastern countries (for instance Diener & Tay, 2015), SWB is particularly relevant in the bi-cultural context highlighted in this thesis.

SWB is a term to define how people evaluate their own lives (Diener, Heintzelman, Kushlev, Tay, Wirtz, Lutes & Oishi, 2017). The key of this theoretical framework is that a person is making the evaluation of his/her own life, not others. It is individuals' cognitive and affective evaluation of their lives (Diener, Lucas, & Oishi, 2012) and the individual is the expert. SWB is not a single unitary entity (Diener, Heintzelman, Kushlev, Tay, Wirtz, Lutes & Oishi, 2017, p. 87), but a multidimensional conceptual framework (Diener, Heintzelman, Kushlev, Tay, Wirtz, Lutes & Oishi,

2017). Diener & Lucas (2000) proposed the tripartite conceptualization of SWB, which is composed of the experience of pleasant emotions (enjoyment and happiness), relative absence of negative emotions (sadness, anxiety and anger), and global life satisfaction (meaning and purpose in life). Each component of SWB functions independently. The first two components refer to the affective, emotional aspect of the individual, and the third one relates to the cognitive judgment aspect (Diener et al., 1985). The concept of life satisfaction comes from the evaluation of one's life satisfaction from the subject himself or herself, and not from an externally imposed criteria (Diener et al., 1985). Diener and his colleagues (1985) developed a scale to measure global life satisfaction, the Satisfaction of Life Scale (SWLS). The scale is highly reliable measurement for quantitative research and can be used with different age group.

Subjective well-being and self-construal. Researchers have argued that happiness can be predicted along certain variables, including the self-construal of the individual (Schimmack, Radhakrishnan, Oishi, Dzokoto, & Ahadi, 2002; Suh, Diener, Oishi, & Triandis, 1998). They assume that happiness is elicited by certain conditions. For those who align with an independent self-construal within an individualistic culture, internal private experiences such as pleasant emotions or a positive self-esteem shape their quality of life. For those who have an interdependent self-construal stemming from a collectivistic culture, life satisfaction is correlated with compliance to social norms, maintenance of harmonious relationships and retention of a positive social evaluation of who they are (Kwan, Bond, & Singelis, 1997; Lam, 2005; Suh, Diener, & Updegraff, 2008). Individuals from Asian backgrounds typically value a collective self-schema (Lu,

2010; Yeh & Huang, 1996) and rely on others' approval and acceptance for their self-esteem. The variation of individuals' well-being can be explained through individualistic and collectivistic cultural orientations (Cheng, Jose, Sheldon, & Sims et al., 2011).

Research.

Research on subjective well-being. There are many factors that enhance individuals' well-being. Some theorize that fulfillment of Maslow's five hierarchical basic needs will result in happiness, whereas unfulfilled needs lead to unhappiness (Wilson, 1967). Other researchers have found that demographic factors also affect well-being; factors such as age, income, education, sex, race and marital status (Andrews & Withey, 1976). In addition, Dowling & Yap (2006) found three sets of variables that affect the well-being of individuals – the work environment, the leisure of life circumstances, and demographic variables. Genetic factors have also been found to affect subjective well-being. Twin studies have shown that identical twins have similar level of happiness even if they are raised separately in different environments and level of family income (Layard, 2011; Lykken, 2000).

Factors that have a negative impact on well-being include unemployment (Layard, 2005; Di Tella, MacCulloch, & Oswald, 2003) and bereavement (Leary, 1990; Baumeister & Tice, 1990). Prolonged unemployment can lead to depression and hopelessness. The loss of a job also has significant impact on one's social status and self-esteem, and it affects their family as well (Dowling & Yap, 2006). The death of friends and family members can lead to loneliness, depression and anxiety (Leary, 1990; Baumeister & Tice, 1990). To enhance well-being, Baumeister & Leary (1995) found

that having strong social bonds that provide a feeling of belonging is a key component to well-being. Positive social bonds are associated with positive emotions and higher levels of well-being (McAdams, 1985; Sternberg, 1986).

Kwan, Bond & Singelis (1997) studied predictors for life satisfaction cross-culturally. They hypothesized that relationship harmony, as a construct, would contribute to life satisfaction in a collectivistic society. Relationship harmony is not under one's control. Harmony is attained from a relationship with the most significant person in a stable and agreeable relationship (Kwan, Bond & Singelis, 1997). Harmony is a measurement of interpersonal accomplishment, and self-esteem is a construct derived from the perception of an individual's values or self-worth (Kwan, Bond & Singelis, 1997). Their study's findings confirmed that for participants who lived in a collectivistic culture such as Hong Kong, relationship harmony was a more powerful predictor for life satisfaction as compared with self-esteem. Conversely, self-esteem was a more powerful predictor of life satisfaction for participants who lived in an individualistic culture such as the United States. It confirmed that culture plays a significant influence in life satisfaction.

Research on happiness and self-construal. Research has found that an independent self-construal is associated with decreased social anxiety (Hardin, Varghese, Tran, & Carlson, 2006; Hong & Woody, 2007; Okazaki, 1997; Okazaki, 2002; Xie, Leong & Feng, 2008). It is negatively correlated with unhappiness (Kim, Kasser, & Lee, 2003), depression (Lam, 2005; Okazaki, 1997), and positively associated with greater well-being (Elliott & Coker, 2008). An independent self-construal may also

buffer against the negative effects of acculturative conflicts between parents and adolescents (Cross, Hardin, & Gercek-Swing, 2011).

Individuals with an interdependent self-construal have often been found to exhibit increased levels of negative affect (Hardin, Varghese, Tran, & Carlson, 2006; Okazaki, 1997; Sato & McCann, 1998) and maladaptive perfectionism (Cross, Hardin, & Gercek-Swing, 2011). Higher levels of interdependence and lower levels of independence were found to be common amongst Asian Americans (Okazaki, 1997). They also have higher self-reported levels of depression than European Americans (Aldwin & Greenberger, 1987; Kuo, 1984; Kuo & Roysircar, 2004).

In studying the influence of culture, identity consistency, and subjective well-being, Suh (2002) found that the degree of consistency in Korean participants' identity was less predictive of their subjective well-being as compared with American participants. Korean participants viewed themselves as more flexible with less consistent in different situations. Their self-construal was other-oriented, and their thoughts, feelings, and expectations of others showed features of an interdependent self (Markus & Kitayama, 1991). Korean participants believed that their lives ought to be approved by significant others. Thus, social appraisal, how one might be viewed by others, was a stronger predictor for Korean subjective well-being than identity consistency (Suh, 2002). This research indicated that social appraisal can be a significant predictor of subjective well-being for those who have a strong relational self-view, particularly in Eastern cultures.

Independent self-construal and interdependent self-construal are not mutually exclusive. Liu & Goto (2007) examined the roles of self-construal and family cohesion

in predicting mental distress among Asian American high school students. They examined the interactive effects between independent and interdependent self-construal on family cohesion and mental distress. They found that adolescents that scored high in both interdependence and independence had the highest levels of family cohesion, whereas those with low level of independence and high interdependence had poor family cohesion (Liu & Goto, 2007). High independence served as a protective factor for adolescents when distress occurred in the parent-child acculturation gap. Individuals who scored high on both independence and interdependence also experienced the best mental health outcomes (Liu & Goto, 2007). These results suggest that two opposite views of the self can co-exist. Next, the focus will shift to the Chinese context.

Research on Chinese concept of happiness. Happiness means “blessings from the supernatural and pleasure derived from human society” (Lu, 2010, p. 330). From Chinese folk culture, happiness was defined as “material abundance, physical health, a virtuous and peaceful life and release from anxiety about dying” (Lu, 2010, p. 330). Many Chinese may consider a peaceful death with a proper burial an indication of a blessed life and a sign of happiness with no anxiety or struggle against death.

China is historically an agricultural society which demanded high levels of cooperation and mutual support, especially from family members (Ji, Lee & Guao, 2010; Yang, 1986). To work together harmoniously and in an orderly fashion, individual needs and desires were often suppressed. The collectivistic, interdependent self-construal was encouraged. Keeping harmony within the family was of paramount importance. Two levels of harmony were particularly emphasized in Chinese culture – the harmony

among individuals and the harmony between humanity and nature (Ji, Lee, & Guo, 2010). This concept of harmonious living was influenced by Confucianism, Taoism and Buddhism.

Chinese culture is strongly influenced by Confucianism. Wu (1992) affirmed that Confucian happiness is achieved through “knowledge, benevolence, and harmony of the group” (Wu, 1992, p.31). Confucian philosophy puts emphasis on the collective welfare of the family, clan, society and eventually, the human race, rather than on individual welfare (Lu, 2010; Lu & Shih, 1997). It encourages individuals to live a virtuous life through cultivating knowledge, benevolence, and harmony with the group. To deal with social unrest, Confucianism provides the guiding principles and moral guidelines on how individuals should fulfill their roles in society and how to interpret the laws of nature (Berger, 2008; Hanson, 2000). It states that people's existence is defined by innumerable interpersonal relationships within their social environment, and that they have to fulfill their roles and responsibilities assigned to them (Ji, Lee, & Guo, 2010). It encourages people to live a good life by finding their proper place in society and dutifully perform their role (Wong, 2016). Parents must look after their children for life, and in filial piety, children have the responsibility to respect their parents and care for them when they become old.

To Lu (2010), happiness for Confucians is not a sensual experience but rather a spiritual experience with eternal meaning. He states, “In a nutshell, for Confucians, happiness is no longer a set of living conditions; it is the psychological state or spiritual world of a living individual. Happiness is not transient, shallow sensual pleasures; it is an eternal, deeply meaningful world of reason. Confucians regarded happiness as

spiritual, not material; as moral, not circumstantial; as self-identified, not other-judged” (Lu, 2010, p.330). Thus, according to Lu (2010), happiness is not a transient, sensual, pleasurable experience. Instead, it is the spiritual and meaningful experience of living a moral virtuous life through constant self-cultivation to achieve moral uprightness, fulfillment of one’s responsibility of being human and looking after the family and society.

Happiness is closer to “harmony with society” than the happiness of an individual (Lu, 2010, p. 331). Individual happiness is to live right and function optimally, which means knowing how to live a good, culturally-accepted life. It is most important in Chinese culture to look after the welfare of the family and gradually extend well-being to the clan and society. The ability to contribute to society is the “ultimate happiness”, whereas striving for personal pleasure is considered shameful and unworthy (Lu, 2010, p. 330).

Yang and Cheng (1987) explored which Confucian values would lead to happiness in Taiwan. Researchers gathered findings from participants and divided Confucian values into four major groups –family factors (family responsibility and obedience to elders); group factors (obedience to authority, acceptance of hierarchical structure, and commitment to solidarity, harmony and norms of the group); job orientation factors (education, skill learning, hard work and frugality); and disposition factors (austerity, calmness, humility and self-control). Yang and Cheng (1987) asserted that when individuals practice these Confucian values, it would lead to happiness and well-being.

Taoism also influences Chinese people's concept of well-being. Taoism is considered a religion and a philosophy. Taoism was found by Lao Tze and elaborated by Zhung Tze (Wong, 2016). Lao Tze emphasized on the duality of nature where two opposite components can exist together and complement each other. Happiness does not exist without unhappiness (Wong, 2016). It emphasizes the connection of the individual to the natural forces of life (Jung, 1998; Lee, 1995). Taoists focus on finding harmony with the natural order of things through rituals to achieve peace and harmony rather than changing the environment (Jung, 1998). To deal with hardship and uncertainty in life, people are encouraged not to worry, but to return to the natural way of life through contentment. Contentment was believed to lead people to humble and selfless devotion to the well-being of humanity (Wong, 2016). In Taoism, one is taught to accept whatever is given in life, not intervene, and to do nothing because all things in life are only relative in nature. "No things are absolutely good or bad. Opposites such as 'good' and 'bad' represent only transient assessments that operate in cyclical patterns: When the negative aspect is vanished, the positive aspect will emerge, and vice versa" (Cheng, Lo & Chio, 2010, p. 400). Thus, Taoists believe that one should not get upset about their negative experiences because in due time nature will take its own course to re-balance itself (Cheng, Lo & Chio, 2010).

Taoists oppose the idea of happiness as a product of material satisfaction. At the same time, they reject the Confucian idea that happiness is a constant self-cultivation to achieve moral uprightness (Lu, 2010). Happiness in Taoism is not an emotional feeling of joy, but rather a "cognitive insight and a spiritual triumph of self-transcendence" (Lu, 2010, p. 331). Taoists believe that happiness is achieved through liberation from all

human ideals, following natural forces by not doing anything, accepting fate calmly, and facing life with a peaceful mind. In doing so, one may reach ultimate happiness through a “merger with the universe” (Lu, 2010, p. 330-331). Taoists emphasize the harmony between heaven, earth and people (Lu, 2010), to them this union brings ultimate happiness.

Buddhism also strongly influences Chinese people’s concept of happiness. In contrast to the beliefs of Confucianism and Taoism, Buddhism holds that there is no absolute and lasting happiness in life. Lu (2010) argued that “Buddhism does not acknowledge the existence of mundane, albeit, fleeting, happiness” (p.331). The existence of day-to-day happiness was not acknowledged (Lu, 2010). Buddhists consider life poisoned by unhappiness from the very beginning, and only Nirvana can offer salvation (Chiang, 1996). Happiness can only be found in the “Paradise of the West” after Nirvana, where the everyday misery of this world will cease (Lu, 2010). While on earth, Buddhists are encouraged to accept and embrace life as a whole, with its positive and negative aspects (Cheng, Lo & Chio, 2010). Physical exercise, performing charitable deeds, and elimination of all human desires are ways to lift up the soul to Nirvana and achieve eternal happiness (Lu, 2010). However, some researchers claim that Buddhist practice of mindfulness and meditation can produce happiness in daily living.

Wong & Bowers (2018) presented a theory that integrated the knowledge from East and West and presented a theory of happiness: mature or noetic happiness. Noetic well-being includes components of harmony, contentment, and peace with self, others and the world. This kind of happiness can be maintained when one faces turbulent times

(Wong & Bowers, 2018). Noetic happiness connects with the spiritual realm; the positive state is sustainable even in the midst of suffering (Wong & Bowers, 2018). Individuals who have the experience of noetic happiness would not be affected by fleeting moods or circumstances; they have learned how to live a meaningful life and maintained inner harmony regardless of their circumstances (Wong & Bowers, 2018). The positive mental state of inner harmony, serenity, and the ability to connect to others come as the result of disciplined self-cultivation of spiritual-existential capabilities, such as mindfulness, compassion, meaningfulness and endurance (Wong & Bowers, 2018). As an example, Matthieu Ricard, a 69-year-old Tibetan Buddhist monk from France was called the “the world’s happiest man” (Shontell, 2017). He participated in cognitive research on meditation and compassion, and the study of his brain showed increased gamma waves activity for attention, learning, and memory, and excessive activity in his left prefrontal cortex compared with its right counterpart. Results showed that Ricard has an abnormally large capacity for happiness and a reduced tendency towards negativity. He stated that thinking about how to make things better for the self is exhausting and will lead to unhappiness. However, when the mind is filled with benevolence, the mind and body will be healthier. He believes that happiness is a skill that can be trained, and the preferred way to do so is through meditation and through focusing on positive emotions for a period of time. He sometimes meditates for entire days without getting bored (Shontell, 2017).

Flanagan (2006) affirmed that “happiness means different things to different people.” (p. 149). He claimed that Buddhist practice produces happiness Buddha, which is not a happy, joyful, kick-your-heels feeling state that is described in the West. Instead,

“it is caused or constituted by enlightenment, or wisdom and virtue or goodness as these are characterized within Buddhist philosophy” (Flanagan, 2006, p.150). This type of happiness Buddha requires time and practice and is not the day-to-day happiness that people in general have experienced. The brain needs to be trained and disciplined in practice in order to experience noetic happiness. As for the current research, the focus was on the day-to-day happiness that was experienced by the general public without mindfulness trainings and practices that train. Thus, the kind of happiness investigated in this study is not considered a byproduct of Buddhist-like alterations in consciousness, which individuals change their awareness in how they perceive, interpret and direct their attention to their environment and make meaning of their world (Vieten, 2011), but on subjects’ affective interpretation of the well-being in their own lives”. The brain needs to be trained and disciplined in practice in order to experience noetic happiness.

In light of the three main Chinese philosophies, Lu (2010) asserted that the Chinese concept of subjective well-being involves “role obligation and dialectical balance” (Lu, 2010, p. 332). Happiness is an inner feeling, not residing in the material world, because Confucian philosophy stresses that the mind should work to suppress selfish desires and irrational demands in order to serve others collectively (Lu, 2010, p. 332). People are admonished to make contributions to society that would bring glory to one’s family name.

Traditional Chinese put emphasis on the dialectical relationship between happiness and unhappiness (Lu, 2010, p. 331). The two distinct states of happiness and unhappiness are viewed as locked in a never-ending, dynamic, interdependent, cyclical relationship. After studying undergraduate Taiwanese students on happiness, Lu (2010)

found that participants claimed that happiness can only emerge from unhappiness and that happiness is cyclical and cannot be sustained as a constant state (p. 332). They expressed that happiness and unhappiness rely on each other in order to be sustained, like the balance between *yin-yang*, a cosmological view that everything that exists, from the cosmos to human life, is never-ending, and happening in a cyclic process of change between good and bad, happiness and misery, well-being and ill-being. Happiness was conceptualized as a harmonious homeostasis within and outside a person. They felt that individuals had to find “harmony,” “balance” and a “fit” with their surroundings and with other individuals (Lu, 2010, p. 332). This concept of homeostasis was not found among the Caucasian-American students. Lu (2010) concluded that this dialectical view of happiness is a distinct feature of the Eastern conceptions of subjective well-being (Lu, 2010, p. 332).

In another research among Chinese students in Taiwan, and Euro-American students in America, Lu & Gilmour (2004) found that the concept of happiness for Euro-American students is centred on “explicit pursuit” and personal accountability (Lu, 2010, p. 334). Individuals from Western countries often consider pursuit of one’s goal as their right and personal responsibility (Markus & Kitayama, 1998). Individuals are responsible for achieving their own happiness. For Chinese students in Taiwan, happiness was attained through fulfillment of role obligations and achievement of dialectical balance; happiness and unhappiness were viewed as two sides of the same coin. Individuals seek internal homeostasis and external fusion – harmony between heaven, earth and people—instead of pursuing happiness in excess (Lu, 2010). In another research of the Taiwanese Chinese population, happiness meant gratification of

respect, harmony in interpersonal relationship, satisfaction of material needs, achievement at work, being at ease with life, a sense of self-control and self-actualization, pleasure and positive affect, and good health (Lu & Shih, 1997).

Research on the well-being of second-generation Chinese Canadians. Wong and Reker (1985) had done research on well-being in Anglo and Chinese elderly. The focus was on managing the stress of growing old, and how to promote the well-being of elderly first-generation Chinese Canadians. There are age, generational and cultural differences between first-generation and second-generation Chinese. Although SGCC are of Chinese descent, they should not be classified as a homogeneous group with first-generation Chinese immigrants. Furthermore, the focus of the current study is on describing the lived second-generation experience, not on coping strategies to deal with aging. Participants in the current study are at the prime of their lives and are motivated to be successful and find meaning in life by contributing to their families and to society.

Most of the existing studies on Chinese Canadians were on young children (Chen & Tse, 2010; Su & Costigan, 2009) and first-generation Chinese immigrants (Waters, 2010); research on second-generation young adults Chinese Canadians remains scarce. Our literature review did not generate specific studies related to the well-being of Second-Generation Chinese Canadians. In this section, we rely on some American studies to discuss well-being of Chinese immigrants.

Research into factors contributing to the general well-being of young Chinese-Americans remains inconclusive. Greenberger and Chen (1996) found that Chinese-American college students reported greater rates of depression, while Chen and

Stevenson (1995) found that Asian-American adolescents did not report greater stress or psychological distress. Additionally, Harker (2001) found that second-generation immigrants did not differ significantly from "native-born" youth in terms of their psychological well-being (p.969). Despite social and familial barriers, Jose & Huntsinger (2005) found that although Chinese-American teenagers may be under more stress than their European-American counterparts, they often achieve higher grades, meeting their parents' high expectations. This may indicate that they have received some form of family support which helps them to buffer their stresses.

The lived experience of bicultural individuals can also vary significantly. Some feel that their bicultural identities are compatible and integrated, whereas, others feel that the two cultures are in opposition (Benet- Martínez, Leu, Lee, & Morris, 2002; Giguère, Lalonde, & Lou, 2010). Furthermore, Giguère and his colleagues (2010) assert that fulfilling the expectation of one identity often comes at the expense of others. Fulfilling obligations at home may result in rejection by peers, while adopting mainstream values may cause family conflicts. Many second-generation immigrants may experience distress because they feel that they are forced to commit to only one set of culture norms over the other. With their distinctive Asian physical features, it may be difficult for SGCC to integrate into mainstream society due to the notion that a minority will always be minority (LaFromboise, Hardin, Coleman & Gerton, 1993). Thus, some may feel that they can never integrate fully into mainstream society.

Research on imagination and the imaginary. Research has found that imagination plays a role in relieving stress (Adams, 2004), dealing with unfinished

business (Greenberg & Foerster, 1996; Paivio & Nieuwenhuis, 2001), clarifying thoughts, preparing for arguments (Rosenblatt & Meyer, 1986), maintaining relationships, managing conflicts, and serving as a therapeutic tool (Honeycutt, 2010).

In Europe, the Archetypal Test with Nine Elements (AT.9) test has been validated among thousands of European adults. In Canada, Bellehumeur, Lavoie, Malette, Laprée, and Guindon (2013) validated the AT.9 in Quebec children aged 9-12 while investigating the link between Gilbert Durand's Theory of the Imaginary and competitive and collaborative styles. Bellehumeur et al. (2013) showed that the main imaginary categories (heroic, mystical, and synthetic) observed in 10,000 European adults were also observed among a sample of Quebecers as young as 9 years old. Bellehumeur and his colleagues found a link between the imaginary and interpersonal styles where the synthetic category was associated with higher levels of self-competition, collaboration, and higher family income (Bellehumeur et al., 2013). This suggests that the more symbolically elaborated the imaginary of children, the more collaborative they are, along with showing the desire for self-improvement, competition with oneself, as opposed to competition against others. They also found that the tool may be helpful for screening children potentially at risk of various social adjustment and developmental issues. Furthermore, they found that children from lower income families, compared with those from the higher income families, tended to have less elaborate imagination (unstructured category). Laprée (2013) applied the heuristic potential of Durand's ASI to the study of group dynamics. He suggested that the dynamic force of *production* coincided with the heroic structure the imaginary. Group

members under the dynamic force of *production* want to perform, to take action, to achieve, to distinguish and to separate their identity from others. To the opposite tendency, the group dynamic force of *solidarity* involves being welcomed by other group members (Saint-Arnaud, 1989). In solidarity they feel warmth, unity, and togetherness in their group experience. Laprée (2013) suggested that the dynamic force of *solidarity* is related to the mystical structure, where all elements are united together without any distinctiveness and individuality. To resolve tensions in the group dynamic, the dynamic force of *regulation* helps to balance and unite antitheses. *Regulation* mitigates group conflict, premature abortion of a project, or fusion of thinking which leads to homogeneous thought that lacks objectivity (Laprée, 2013). The process of *regulation* in the group dynamic coincides with the synthetic structure of the imaginary, which links the two opposite poles of the imaginary (heroic and mystical) together to attain an optimal level of functioning. *Regulation* of the dynamic forces is helpful in linking confrontation or fusion in a relationship among group members, without letting the group fall into extreme polarization. With regards to well-being, Laprée (2000) asserted that mental illness will result from fixation in one of the structures of the imaginary, whereas positive mental health comes from heterogeneousness (Laprée as cited by Durand-Sun, 2013, p.33), and integration of the structures of the imaginary (Laprée, 2000). Individuals within the synthetic structure have better mental health than those who are polarized in the heroic or mystical structures or in the unstructured category. Durand-Sun (2013) asserted that Asians, such as Chinese people, are interested in Durandian thoughts because they are not foreign to them. Imagination inspires openness to new fields, and accepts new inputs instead of emphasizing duality.

Sun (2000) postulated that most Chinese prefer a dialectic perspective, where contrasting views are placed side by side, such as in the synthetic structure, instead of preferring a heroic structure. The hierarchy of Chinese images does not favor conquest, competition, and confrontation, but rather harmony and equilibrium. She claims that tools are used for equipment and not for war (Sun, 2000). To Sun, the well-being of Chinese is primarily based on the third structure, the synthetic drive, that dominates Chinese culture and integrates all changes, like the seasons (Sun, 2000).

Nguyen (2014) examined the relationships between God's image, emotional distress or resilience, and the imaginary, in Vietnamese immigrants in Canada that have experienced loss. She utilized the Object Relations Theory and Durand's Anthropological Structures of the Imaginary in her research. Two research questions were explored in her study: Are images of God associated with an individual's imaginary category? Is the imaginary category associated with emotional distress and resilience among Vietnamese immigrants? Her research showed negative correlations between somatization, anxiety, and hostility, and a positive perception of God (Nguyen, 2014). A positive God image was positively associated with resilience, and a negative God image was significantly related to high levels of emotional distress. In summary, Nguyen's study suggested that positive images of God and belonging to the synthetic category of the imaginary are related to better health and psychological outcomes across cultures. Nguyen's study also demonstrated that the AT.9 is a valid psychological measurement applicable to participants from Asian backgrounds.

Recently, Bellehumeur, Bilodeau & Yeung (2017) applied Durand's framework of the imaginary to Peterson & Seligman's (2004) classification of Positive

Psychology's character strengths and virtues through a case study. They demonstrated how the anthropological framework could serve as a heuristic tool to understand Positive Psychology's concepts of strengths and virtues to well-being, and their roles in fostering a good life.

In summary, Durand's framework of the imaginary been used to examine child development, linking imaginary categories with interpersonal style of children (Bellehumeur et al., 2013), and has been used to study group dynamic (Laprée, 2013), God's Image, and resilience among Vietnamese Canadian Immigrants (Nguyen, 2014). It has also served as a framework for family studies (Bellehumeur, 2014), and understanding resilience and spirituality (Bellehumeur, 2011), and spiritual development (Bellehumeur, Deschênes, & Malette, 2012). Now Durand's theoretical framework is being employed to explore the notion of religion and spirituality and well-being in this dissertation.

Research on spirituality, religiousness and subjective well-being. In their research on spirituality and religiousness, Gall, Malette, & Guirguis-Younger (2011) found that participants define spirituality and religiousness relationally. Religiousness is defined as an affiliation with an organization or denomination (Gall, Malette, & Guirguis-Younger, 2011, p.176). Spirituality is considered a medium that connects individuals with God, community and the larger universe, including nature. It also gives a sense of interdependence (Muse-Burke, 2004) and connection (Bension, Roehlkepartain, & Rude, 2003). To spiritual individuals, this connection creates a deep sense of meaning, fulfillment, and personal well-being. Like other social groups,

belonging to a religious group or community can satisfy the need for a sense of belonging by providing both a personal and a collective social identity (Muse-Burke, 2004).

Past research has found that religious people, on average, report higher subjective well-being (Hackney & Sanders, 2003; Koenig & Larson, 2001). Religious institutions and religious beliefs can offer activities that contribute positively to individuals' general happiness and physical health (Ferriss, 2002, Luttmer, 2005). Religious institutions can also help members cultivate a healthy lifestyle and coping mechanisms to deal with life stressors, and can discourage them from engaging in unhealthy behaviours while promoting well-being (Tovar-Murray, 2011).

Diener and his colleagues (2011) assert that religion enhances subjective well-being through social support and respect. Individuals from the faith community share common beliefs and values. They develop bonding relationships and provide social support to one another. They are most likely to develop trusting relationships and respect for each other. They also foster feelings of purpose and meaning in life, which promote members' happiness, enjoyment in life and overcome hardship (Diener, Fujita, Tay, & Biswas-Diener, 2011).

Muse-Burke (2004) asserted that spirituality can enhance peace with oneself, others and the world through peace of mind. It can help people experience calmness to deal with life uncertainties and empower them to experience love, joy, happiness and fulfillment. Furthermore, spirituality can also enable individuals to contemplate

transcending and existential issues, face death, commit to something beyond the values of the material world, surrender to God, and attain wellness (Muse-Burke, 2004).

Cote (2003) affirms that imagination plays a vital role in cultivating faith during a time of vulnerability. Imagination allows a different viewpoint to maintain the connection with the Higher Being during times of need. This sense of connection can become a resource of strength for individuals to overcome adversity, be happier, have a better self-concept, and a better health outcome (Bethune & Buck, 2015; Bosacki, Moore, Talwar, Park-Saltzman, 2011).

Chapter 3: Research Methodology

The purpose of this study seeks to understand the lived experience of SGCC's well-being, how they perceive their experience of subjective well-being in the context of living in cultural dissonance, and how SGCC negotiate antithetical cultures, values and conflicts to achieve and maintain subjective well-being. The literature review identified a gap with regard to current literature on the well-being of adult second-generation Chinese Canadians. Further research was needed to understand how they perceive the meaning of subjective well-being, and how they deal with cultural dissonances to maintain and achieve well-being.

The relationship between bicultural SGCC and subjective well-being is complex and may not be adequately explained by investigating a direct relationship on a single dimension (Yoon, Lee, & Goh, 2008). The qualitative, transcendental phenomenological research method (Moustakas, 1994) was employed to understand how bicultural SGCC react in specific ways, and what they feel and think in their subjective experience of well-being. Furthermore, given the heuristic potential of Durand's theory of the Anthropological Structure of Imaginary (Durand, 1960, 1999), it was used to understand the impact of culture on SGCC (Wunenburger, 2013). To explore in-depth about the lived experience of well-being without reservation, Durand's theory of the imaginary was used. It is (1) non-rational – the imaginary is classified as non-rational material, which is socially desirable if participants want to save face, (2) culturally sensitive – it embraces both Eastern and Western worldviews (Nguyen, 2014; Wunenburger, 2013), (3) helpful in projecting participants' inner world and experiences through the use of the

Archetypal Test with Nine Elements (AT.9), and (4) relevant to the study of spirituality. Spirituality is considered as immaterial, and cannot be studied concretely. However, spirituality, something that is abstract can be studied through symbols, something that is concrete as a signifier (Durand, 1964). Thus, Durand's theory is helpful in understanding the relationship between the imaginary, spirituality, self-construal and subjective well-being.

Research Questions

The central questions that this research study sought to answer were: What is the lived experience of subjective well-being of SGCC? How do SGCC achieve subjective well-being when living in cultural dissonance between mainstream and heritage cultures? How is the experience of subjective well-being of SGCC expressed in the heroic, mystical and synthetic categories in the mythical world of imaginary? How does the relationship with the Higher Being impact SGCC's subjective well-being?

Hypotheses

The present research hypothesizes that when living in cultural dissonance, SGCC may:

- Maintain subjective well-being by exerting autonomy while simultaneously cultivating intimate relationship with their loved ones.
- Achieve subjective well-being by not having to select one culture over the other. By selecting preferred components from each culture to live out, SGCC may be able to oscillate between two cultures to live in a fluid, bicultural manner where antitheses can co-exist.

- With regards to the imaginary, this research hypothesizes that SGCC who experience subjective well-being may belong to the synthetic category, successfully navigating between co-existing cultural differences. In this synthetic category, opposing heroic and mystical regimes co-exist and are linked together so that balance is maintained. In contrast, SGCC who experience lower levels of well-being may belong to the polarized heroic or mystical categories, or even most likely the unstructured category.
- Finally, this research hypothesizes that a positive relationship with the Higher Being may lead to higher levels of well-being. In contrast, those with a negative relationship with the Higher Being may experience lower levels of well-being. This Higher Being, who is greater and more powerful than the bicultural self, may serve to guide, support and strengthen the individuals, and serve as a foundation upon which the bicultural self can build upon.

Rationale of the Research Design

This research used two kinds of qualitative approaches to study the lived experience of SGCC. The first refers to an anthropological study, and the second refers to a phenomenological inquiry. The research is divided into three phases: socio-demographic questionnaire, anthropological approach with the AT.9 test, and qualitative approach of transcendental phenomenological study through semi-structured interviews. Each phase is presented with description of participants, procedure, and measurement.

Qualitative method. Qualitative methods were employed in this research.

Qualitative methods were used to understand and describe the human experiences of

subjective well-being in the context of families, communities, cultures, spirituality and tension within the self (Gilgun, 2005; Giorgi & Giorgi, 2003). This research method is helpful in gaining a deeper understanding of SGCC's common experience of subjective well-being or the lack of it. Information of the participants was recorded and reduced to a description of universal essence, so readers can understand and study this human experience (Moustakas, 1994). The nature and the common experience of well-being of SGCC can be extracted from the composite description of what they have experience as well as how they experience it (Moustakas, 1994).

Phenomenological approach. Phenomenological research methodology is described as one of the qualitative research methods that have closest affinity with counselling practices. It stays close to the meaning of human experiences (Osborne, 1990), and helps readers understand why people react in specific ways to an experience, or how individuals feel or interact with a phenomenon.

The goal of phenomenological research is to understand a phenomenon by allowing the data to speak for itself after the researcher has put aside any preconceived ideas. This research method describes the experience, which is then interpreted by researcher and readers (Osborne, 1990) to allow a better understanding of the phenomenon without first-hand experience.

As to the phenomenological research method, there are two main approaches – the hermeneutic phenomenology (van Manen, 1990) and transcendental or psychological phenomenology (Moustakas, 1994). In hermeneutic phenomenology, the focus is on the interpretation of the meaning of the phenomenon. Not only does the researcher describe

the meaning of the lived experience, but she also engages in the interpretation process to mediate between different meanings of the lived experience to find a coherent meaning (Creswell et al., 2007).

The transcendental phenomenological method was developed by Edmund Husserl (Moustakas, 1994). It was used in this study because it was considered better suited for various reasons. Firstly, the focus of the research is on description rather than on interpretation of the phenomenon. Husserl believed that the perception of an object is dependent on the subject; how the subject perceives the experience of the phenomenon (Moustakas, 1994). Transcendental means “in which everything is perceived freshly, as if for the first time” (Moustakas, 1994, p.34). In transcendental phenomenological research, the researcher must bear the attitude of “seeing afresh,” approaching the study of the phenomenon with fresh and curious eyes (Finlay, 2014, p. 122). It is as if the researcher perceives the experience for the first time, without any bias or perceived ideas. Thus, the researcher must bracket out her views before describing others’ experiences in order to remain objective (Creswell, 2007). She must also go outside of her subjective experience, viewing the lived experience of the participants from the perspective of a detached observer (Yuksel & Yildirim, 2015).

Secondly, to reach the *essence* of participants’ lived experience in the transcendental approach (Yuksel & Yildirim, 2015), the researcher must describe the common or shared experience of a phenomenon. She describes how subjects perceived, sense and know about the phenomenon, so that readers can understand the experience without encountering the phenomenon personally. The current research project utilized

the transcendental phenomenological approach to describe SGCC's subjective experience of well-being.

Bracketing of the principal researcher. As the principal researcher of the study, I came from both Chinese and Canadian backgrounds. Being born and raised in Hong Kong and coming to Canada as a teenager, I have knowledge of both Chinese and Canadian cultures. As a psychotherapist by profession, I have numerous contacts with bicultural clients and have knowledge about their family and acculturation issues. In the investigation of bicultural participants' understanding of their well-being, the need to be open and accept thoughts and opinions of participants in order to understand their lived experience was crucial (Creswell, Hanson, Plano & Morales, 2007). Thus, I must adopt an open attitude to allow unexpected information to emerge. I deliberately put aside my own bias, beliefs and what I had previously known about well-being throughout the investigation. To illustrate, here are some of examples of the knowledge, bias, beliefs, values and experiences I had put aside in order to accurately described participants' experience: (1) The knowledge that I had with bicultural individuals described as "marginal people" (Park, 1928 & Stonequist, 1935), which led to the belief that marginal people may experience tension that the general population may not experience, negatively affecting their well-being compared to those who face only one cultural setting. To counteract this thought, I had to accept the fact that there are individual variations. Some bicultural individuals may like to explore and learn from other cultures; they prefer diverse cultures more than a monoculture. (2) I also had the thinking that Chinese bicultural individuals prefer to identify with Canadian culture and reject their Chinese heritage and identity, distancing themselves from their Chinese culture in order

to be accepted by their peers, allowing them to integrate and blend into mainstream culture. To manage this concept, I had to let go of my own bias and judgement and respect individuals' preference. People can be whom they want to be regardless of their ethnicity. (3) Given my experience of gender bias from my own family where daughters were less valued than sons, I had a personal belief that sons had more privilege and resources than daughters, leading to higher well-being. To deal with this belief, I put my own experience aside and became aware of exceptions in different families; furthermore, sons may also experience more stress than daughters because of higher expectations from parents and more responsibility for taking care of the family, and (4) I had a positive life transforming spiritual experience when I was young, and have read about many positive outcomes from faith communities and their enhancement of members' well-being. Thus, to me, happiness would be positively correlated with healthy faith practices. However, in allowing participants to speak from their own perspective, I consciously set aside my experiences and remained open and accepted those that might have had negative religious or spiritual experiences that affected their well-being. Furthermore, some participants can be happy and well without engaging in any spiritual practices or associating with any faith community.

Procedures of transcendental phenomenological research. This transcendental (descriptive) phenomenological approach focused on how to transcend individual experience by reducing the reported experiences from individuals to patterns and themes, so others can understand the commonalities. The procedures of this approach were illustrated by Moustakas (1994) and undertaken for this study:

1. Identify a phenomenon to study.
2. Bracket out the researcher's subjectivity through *epoche*, setting aside the researcher's prejudgments and predispositions towards the phenomenon (Yuksel & Yildirim, 2015).
3. Collect data from participants who have experienced the phenomenon.
4. Analyze the data by reducing the information to significant statements through *horizontalizing*, where all statements which are considered to have equal value are listed. Reduce the experience to invariant constituents by deleting all repetitive, overlapping or irrelevant statements from the verbatim transcript. The remaining parts of the data are the textual meanings of the phenomenon.
5. Combine the statements into meaning units, and then combine meaning units into core themes.
6. Write individual textual descriptions of the experiences (what was the experience).
7. Write individual structural description of the experience (the context in which participants experienced the phenomenon).
8. Convey the essence of individuals' experience by combining individual textual and structural descriptions (Creswell, 2007, p. 254).

9. Construct participants' composite textual description by combining textual description from all participants, and create meaning units common to all participants.
10. Construct participants' composite structural description by combining structural descriptions from all participants. This is the shared common experience of the phenomenon.
11. Synthesize the textual and structural descriptions into a universal description of the essence of the experience of the phenomenon.

Anthropological Structure of Imaginary (ASI) approach. To study the lived experience of well-being in-depth and without reservation, Durand's Anthropological Structure of Imaginary was selected for this study. The reasons are as follows: 1.) Durand's theory accesses the imaginary, the non-rational material. Participants can disclose their inner feelings and thoughts without having to save face or worry about shaming their families. 2.) This theory is considered to be culturally sensitive, embracing both Eastern and Western worldviews; therefore, it is suitable for the selected bicultural participants; 3.) The study of the imaginary is linked to the relevance of the study of symbol and spirituality. Spirituality is considered immaterial, and symbols are considered as concrete. When study the symbols, the concrete, the signifier of the imaginary, it would reveal what cannot be fully perceived, the abstract, spirituality and well-being (the signified) (Durand, 1964, 2015). 4.) The utility of the Archetypal Test with Nine Elements (AT.9) to help understand emotional and psychological experiences

of participants is visible and accessible to readers. More information about the AT.9 test will follow.

Instrument.

Research in developmental psychology and projective techniques indicates that the use of drawing or visual representations in psychological assessment are valuable and effective means to work with people who do not have the verbal skills for adequate self-expression (Gardner, 1975). Drawing has been used to solicit information about various intrapsychic structures, wishes and fantasies (Brandell, 1986), emotions (Koppitz, 1968), and identity conflicts (Ellis, 1989) in a non-threatening, anxiety-reducing means to express feelings and potential distress (Burgess, Hartman, McCausland, & Powers, 1984).

The Archetypal Test with Nine Elements (AT.9) is a psychological instrument that is used to evaluate imaginary, the mythical universes of youth and adults. Yves Durand (1988) affirmed that the AT.9 is applicable to diverse cultures because the test was adapted to the ASI theory, a theory centered on the concept of the anthropological journey which is universal to all cultures (Durand, 2005). The theory is considered culturally sensitive, and well adapted to Western and Eastern cultures.

The AT.9 evaluates participants' imaginary, mythical universes. Participants are asked to draw nine elements: a fall, a devouring monster, a sword, a refuge, an object that is cyclical, a character, water, fire, and an animal/bird/fish. They are then asked to write a story to describe the drawing of those elements. Afterwards, participants complete a questionnaire to describe how their story will end. They also indicate which

character in the drawing they most identified with, and what the nine elements represented.

Population and Recruitment

Participants

The selection of participants was based on the following inclusion and exclusion criteria. Participants must be: (1) male or female SGCC between the ages of 19-45, (2) born in Canada, or had immigrated to Canada with their parents at or before age 12, and (3) been raised in a Chinese immigrant family with at least one Chinese parent. Participants were excluded if: (1) They were not second-generation immigrants, (2) They were not of Chinese descent with at least one Chinese parent, and (3) They were younger than 19 or older than 45 years old. This age range was chosen since the current study focused on young adult children of first-generation Chinese immigrants, who were working or studying at the time. The sample of SGCC adults was drawn from the Greater Toronto Area of Southern Ontario, Canada. Participants were recruited via posters outside a medical clinic, referred by gatekeepers in the Chinese immigrant community, or referred by fellow participants through a snowball sampling and networking approach. The goal was to select the most diverse group of SGCC in terms of gender, age, family status (single, married or divorced; with or without children), and employment status (unemployed, professional, clerical or trade workers, students and homemakers). Potential participants were contacted by phone or email to participate in the study. With the approval of the Ethics Committee at Saint Paul University (Appendix C and D), invitation letters were distributed (Appendix A and Appendix B).

In all, 34 participants (16 male, 18 female), aged 20 to 43 years were recruited. A sample of more than 30 participants was considered reasonable in order to appreciate a wide range of possible imaginary categories for this study.

Data Collection

The study was conducted in the researcher's office on an individual basis. After informed consent was obtained (Appendix E), participants proceeded through the phases of the research study as follows:

Phase I: Socio-demographic investigation. Each of the 34 participants completed the socio-demographic questionnaire in the researcher's office. Participants answered questions regarding their gender, age, marital status, occupation, language, country of birth, education, identity, religious affiliation, and cultural background. A subsection of the socio-demographic questionnaire used Likert scales (1 to 5) to observe participants' feelings and personal experiences, including their current emotions, experience of cultural tension, relationship with the Higher Being and its contribution to well-being. The questionnaire used items which addressed (1) quality of life, (2) relationship with others, (3) life accomplishment, (4) life satisfaction, and (5) feeling about the future. The survey took approximately 20-30 minutes to complete.

Phase II: The Anthropological Archetypal Test with Nine Elements (AT. 9).

Each of the 34 participants then completed the Anthropological Archetypal Test with Nine Elements (AT. 9) (Durand, 2005). The researcher instructed the participant to draw nine elements on a piece of letter-sized paper: a fall, a devouring monster, a sword, a refuge, an object that is cyclical, a character, water, fire, and an animal/bird/fish. The

term “a human person” was also used with the term “character” in this study. Nguyen (2014) in her research of the Image of God, Resilience, and the Imaginary used the term “human person” instead of “character,” and Yves Durand in his research found that 95% of his participants identified the element of “character” as a “human person” (Durand, 1988, p.162-163).

After completing the drawing of the AT.9, participants were asked to write a story to describe the elements in the drawing. Subsequently, participants completed a questionnaire answering the following questions: (1) What is the central idea of your composition? (2) What inspired your imagination? (3) What elements did you deem essential, and what elements did you want to omit? (4) What would you be doing if you were in this composition? (5) How would your story end? Participants also indicated which character in the drawing they most identified with, and what each of the nine elements represented. See (Appendix H).

Completion of the AT.9 took approximately one hour, or as long as the participants needed.

Phase III: One-on-one phenomenological study interviews. After completion of the AT.9, Out of 34 participants, 19 participants were invited to participate in a one-on-one interview that day in the researcher's office. The initial Research Ethics Board (REB) submission included eight subjects for in-depth interviews, and the first eight subjects who consented took part. An REB revision was subsequently submitted to expand the number of interviews to 19. After approval was received, subsequent participants were invited to take part in the interviews until 19 interviews were completed.

The interviews were semi-structured and conducted in English. A set of open-ended questions were used to guide the interview (Appendix G). Questions, such as "how," and "in what way" were used to for clarification. Participants were asked to describe or explain past experiences of subjective well-being as a child, their emotional experience with their parents and cultures, and current experience of subjective well-being in the context of cultural dissonance and spiritual and religious experiences. The researcher was free to probe interesting areas that came up from participants' interests or concerns. During the interview, participants were allowed to introduce issues of which the researcher had not previously thought of. Interviews were audio-taped, and took about approximately about thirty minutes to an hour.

Confidentiality

Research data including transcripts, CD disks, drawings, questionnaires and field notes were kept in a locked file cabinet that only the researcher could access. The letter P (indicating participant), and a number were assigned to conceal the identity of the

participants. Interviews were recorded to capture the accuracy of the data by video camera for audio taping, without identification of the participant. Efforts were made to keep participants' personal information private and confidential. The data was then transferred to CD disks. The researcher's computer was protected with an access code.

Analysis

Socio-demographic questionnaire. Descriptive statistics, including frequency, means, medians and ranges, were used to analyze the socio-demographic data. Free text results were grouped into themes. Note that the Likert scales used in the socio-demographic questionnaire had been inspired and adapted from an existing validated questionnaire from Nguyen (2014)'s study on the image of God, resilience and losses of Vietnamese immigrants in Canada and Lu (2010)'s Chinese well-being. Since these questions were not posed in the context of a quantitative design, and given the small sample size (N=34), results were analyzed and interpreted as only directional.

Anthropological Archetypal Test with Nine Elements (AT. 9). The principal researcher and two doctoral-candidate research assistants were trained in AT.9 analyses and independently analyzed each of the 34 participants' drawings. After individual analysis was complete and before full consensus, the inter-rater agreement was found to be 74%. Findings were discussed between raters and the principal advisory thesis director, and a consensus was made through discussion. An external auditor, an experienced AT.9 trainer and university professor, was consulted for difficult cases.

The AT.9 is a tool that permits participants to go deeper into the organization of their imaginary. Participants' drawings were analyzed according to the space, size, order, position, style (realism, abstractness, rigid or impulsive) of the various elements. Stories of the drawing were analyzed according to style (lively, defensive, functional, or symbolic), action (dramatic, unified, coherent, or absent), and the degree of agreement

between drawing and story. The valence of these categories, either positive or negative, was assessed.

The following questions were used in the process of analysis: (1) What is the general impression of the drawing? Is it peaceful, dangerous, or full of threats or anxiety? (2) Are all elements present in the drawing? (3) Are the elements unified or partial? (4) Are all elements identifiable? (5) Does the drawing make sense without looking at the story? (6) Is the ending of the story positive or negative?

Drawings and stories were evaluated according to the degree of victory vs defeat, security vs insecurity, and serenity vs angst. Positive endings were defined as stories where the character has complete victory in combat; the character is at peace, feeling secure and living in an environment without any element of insecurity; and the character experiences serenity, where the angst is controlled, and finds meaning to life and to death. In a negative ending, the monster may gain victory and the character is defeated and dies; the character lives in a world with hostility on every side without peace; angst is expressed; or the character faces death without any solution (Durand, 2005).

There are twenty-three major and subcategories categories in the AT.9 analysis. The AT.9 findings of this study are presented in the five major categories – heroic, mystical, synthetic (Existential Double Universe (DUEX) and Synthetic Symbolic Universe (USS)) and unstructured categories (Durand, 2005). Elements of the AT.9 are organized in a basic dramatic structure around the subject, the character and the object, the opponent, and the mortal time.

In the heroic (HE) structure, the character (hero) moves in the direction of the opponent (monster) in a stretching posture, holding the sword to fight against the

monster. The gesture of getting up, standing up, and holding a sword with an upward rising thrust implies the notion of aggressiveness or clear assertiveness. It signifies the heroic struggle, fighting against evil to gain victory. In a positive heroic theme, the character may win against a monster; in a negative theme, the character may be defeated by a monster.

In the mystical (MY) category, the character's position is bent, seated, relaxed, lying down, or moving with a cane (Durand, 2005). In the positive experience, there is an atmosphere of peace and calm, a simple world without any danger. In the negative experience, there is insecurity of life, for example depicted as a refuge on fire, the loss of a building, or a monster creating chaos. Participants' drawings are generally direct, realistic and with simple lines.

The synthetic category is divided into the Existential Double-Universe (DUEX) and Synthetic Symbolic Universe (USS) categories which correspond to levels 1 and 2 respectively. According to Bellehumeur and colleagues (2013), level 2 refers to an imaginary which is more symbolically elaborate than those in level 1. Both DUEX and USS are more complex systems than the heroic and mystical categories. DUEX is composed of heroic and mystical structures. In the DUEX category, the movement of the story is situated between the heroic and mystical sequences. For example, the character is in a stretching position, confronting the opponent; then, followed with a mystical sequence, e.g. the return of a hero to his refuge (Durand, 2005). In the Synthetic Symbolic Universe (USS) category, the mythical world is expressed in an indirect and symbolic way, such as the promotion of religion, ideology, a philosophical conception of the world, society, human existence, etc. The synthetic symbolic universe reflects

cultural/human values. The character winning the battle is not the focus of this mythical world, but the focus is rather on the ideology or discourse which needs to be communicated, rather than the character winning the battle (Durand, 1988, 2005). Both DUEX and USS have positive and negative themes. Yet, positive themes are more common.

There are many forms of unstructured categories, where some drawings have missing elements in the mythical world. Drawings that are categorized as unstructured are often not sophisticated, and the elements do not interact with each other. In the pseudo-unstructured category, elements of a drawing are not organized, but the story retains connection with some elements. For example, a gesture in the drawing may be characterized by a symbolic representation that is not immediately identifiable, but the story remains perfectly integrated into the dramatization (Durand, 2005). There is often a unifying theme with a symbolic meaning; however, one has to relate back to the story in order to understand what the image represents. The posture, movement, and rhythm in the images tend to be fixed, and the drawings are more symbolic and abstract in their expression, although some forms of unstructured categories are more concrete existential, realistic and functional in their stories (Durand, 2005). The dramatic organization is often not around an action centered on the character, but around a symbolic order external to the character. The story may contain a positive theme, about life or a negative theme about death.

One-on-one phenomenological interviews.

Selection of interviews. Given the in-depth nature of phenomenological studies and the necessary time investment for analysis, it was estimated that 12 interviews would provide adequate and reliable data for this study. Thus, 12 of the 19 interviews (7 males and 5 females) were selected for analysis. Interviews were chosen to attain the most variability according to age, gender, spiritual orientation, and the AT.9 categories. Audiotape recordings of the interviews were transcribed as soon as possible by the principal researcher to preserve the quality of the analysis. The interviews were analyzed independently by the principal researcher and one of the three research assistants: two Master's candidates, and one PhD candidate.

Overall analysis. To complete the analysis, procedures of transcendental phenomenological research outlined above were followed. The researcher bracketed out her subjective perspective thought process of epoche, and set aside her prejudgments and predisposition towards the phenomenon at the beginning of the research, while reading the transcripts, and while completing its analysis.

Participants' texts were analyzed to find significant statements, clusters, themes and essence of the phenomenon in the following way: To get the overall feeling, the transcripts were read several times, and each statement was considered through *horizontalizing*, where all statements were given equal value. Then, information was reduced to significant phases or sentences that directly described the experiences of subjective well-being. After identifying all significant statements, data was categorized into themes. Then, meanings were formulated and classified into broader themes

common to all participants' transcripts, forming the textual descriptions (defining the experience) and structural descriptions (the context of the experience) of the phenomenon. Then, all the results were integrated into its *essence*, an in-depth, exhaustive description of the phenomenon (Creswell, 2007).

Data coding. All transcripts were combined into focal points. Focal points included: meaning of well-being; childhood experiences of well-being; emotional experiences with parents; experience with cultures, cultural dissonances, and coping with dissonances; experience of spirituality/the Higher Being and life satisfaction. All significant statements were underlined and colour coded. Each focal point was assigned a line with a different shape and colour. Then, significant statements were separated into two Microsoft Word files. One file focused on the textual description of the phenomenon, the experience of happiness (well-being), and the second file focused on the structural description of the phenomenon, the context of how happiness (well-being) was experienced.

The coding and groupings were recorded in a word processing file. The data was colour coded in paper form with each colour representing a different meaning unit. Table 1 represents a select example of the composite (group) textual descriptions, and Table 2 represents a select example of the composite (group) structural descriptions.

Table 1

Select Examples of Composite Group Textual Descriptions

Themes	Sub-Themes	Sample Quotes	Colour Coding
Experience of happiness and well-being	Affective experience of happiness with parents	“I don’t get default, delightful attention. It wasn’t negative or abusive. But, it wasn’t positive either.”	Brown line
	Cultural experience of happiness	“It makes me more open. I find that helps me a lot with dealing with new things. It makes me feel I am able to adapt better to different things.”	Blue line
Experience of Cultural dissonances	Experiences of living in two cultures	“There’re certain things that in the heritage culture that they believe in whatever, they throw upon you. But, then when it comes to the culture that I grew in, the Canadian, CBC, culture. I felt there was tension. I don’t understand why I feel like this when Canadian culture isn’t like that. I felt that tension.”	Blue dotted line
Experience of life satisfaction and personal struggles	Cultural identity and well-being	“I don’t consider myself fully Canadian either. So then, I uphold a lot of Chinese culture. But that’s just how I am.”	Orange line

Experience of life satisfaction and personal struggles	Enjoyment of independence	“Now I am more in control. And I can create my happiness based on what I can do, ‘cause I can do it.”	Red line
	Family as the core of happiness	“Knowing that I’ll always be supported by my siblings and my parents, so, that makes me happy. And I am not alone.”	
	The desire to sacrifice and care for parents	“... in return, if knowing how much they [parents] sacrifice for me, it makes me want to sacrifice. I don’t want them to sacrifice anymore for me. I mean that I am willing to sacrifice for them.”	
	Preference for openness and multiple perspectives	“For me personally, I would rather have a mental model, or just understanding of other people, the way the world works by having a wider view in embracing all the different beliefs that other people have. For me, personally, that adds value versus confusing me.”	Blue line
	Experience of personal struggles	“I have a tough time [in] loving relationship. I’m not very open to people.”	Red wavy line

Table 2

Select Examples of Composite Group Structural Descriptions

Themes	Sub-Themes	Sample Quotes	Colour Coding
Context of happiness	Parental influences on happiness: Parental expectations	"I [am] always the child, and they are the parents, and you have to listen to the parents."	Red wavy line
	Chinese cultural influence on happiness: Authority	"My Dad is a figurehead. You can't talk back to him. Even things that my sister and I don't really agree with, but my Mom would tell us, 'Don't talk back to your Dad! You know he is right!' "	Green line
	Canadian cultural values: Lightheartedness	"I learn that deep joy, which you might mean by happiness, comes from not taking yourself too seriously. And I learn how not to take myself seriously from the white people."	Blue circles
The context of cultural dissonances	Types of cultural Dissonances: Implicit expectation vs explicit verbalization of needs	"The Chinese culture, it is like everybody tries to keep to themselves. They don't like to share. They are not that vocal about their needs, maybe they are trying to save face, or try to be humble. I don't know what it is. It is not like the Western culture. The Western culture is more vocal in what they need and want."	Blue dotted line

Ways to manage dissonance to maintain well-being	Multiple ways of coping: Submission to parents	“I think it depends on how it is coming about, because typically, it depends on what it [the dissonance] is, and I would resolve it with the least amount of resistance. So, if it is with my parents, generally, I would submit and let them win, and then, figure it out.”	Three blue lines
Contributions of Higher Being/spirituality to well-being	Helpful contribution to wellness: Higher Being as happiness	“It contributes to my happiness. When I pray to God, definitely helps me because guess, like, it reassures me when God listens to me, and that someone out there I can talk to; it brings me a sense of happiness, knowing that I’m loved and I’m not alone.”	Purple line
Meaning of happiness and well-being	Happiness in a deeper sense: Relational joy	“I feel deep satisfactory happiness, which I call joy. It is inherently relational. You cannot just be deeply happy if you are alone for years. So I feel that it has to be relational.”	Red line

Data validation. After each of the 12 interviews was analyzed, both independent reviewers discussed the findings and determined a consensus. The combined findings were then discussed and presented to participants for peer validation. Two questions were posed to the 12 participants during peer validation: (1) How close did my description results come to your experience? (2) What aspects of your experience have I failed to mention? (Colaizzi, 1978). Most participants validated the findings with no additional comments. Some validated the findings with the provision of slight revisions to the researcher's analysis, which added another plausible description to their experience. Participants' remarks were included in the final description of the finding, following Creswell's (2007) methodology. All participants showed their satisfaction toward the final results, affirming that it entirely reflected their feelings and experiences. The final findings were again presented to the research assistants for validation, and final consensual validation was achieved among researchers. Analysis of the interviews was reviewed and approved by the principal thesis advisor.

Chapter 4: Data Results and Analysis

Chapter 4 presents the findings from the socio-demographic questionnaires, AT.9 test and the phenomenological study. The participants' demographics are presented in each phase. In the phenomenological study, a detailed description of each participant is presented, followed by the group description and a summary. The data is presented by developing a textual description of *what* participants have experienced, and a structural description of *how* the participants have experienced the phenomenon. This is followed by the combination of the textual and the structural description to form the *essence*, the description of the participants' experience of well-being (Creswell, 2007).

Phase I: Socio-Demographic Findings

Participant demographics. Thirty-four second-generation Chinese Canadians (range 20-43 years, median 32 years) completed the socio-demographic questionnaire. There were 16 males (47%) and 18 females (53%). Ten were single (29%), 21 were married (62%), two were in common law relationships (6%) and one was single but in a relationship (3%).

Parental and participant immigration, country of birth and residence.

Participants' parents immigrated to Canada between the years of 1960-2004 (median 1985). Eighteen participants were born in Canadian (53%), while 12 were born in Hong Kong (35%), two in China (6%), one in Taiwan (3%), and one in Panama (3%) (*Figure 1*). Participants born outside of Canada immigrated to Canada between the ages of 4-11 (median 7 years). For all participants, the duration spent in Canada ranged from 11-40 years (median 29 years). Twenty-one participants spent time living outside of Canada (range 2-11 years, median 5 years).

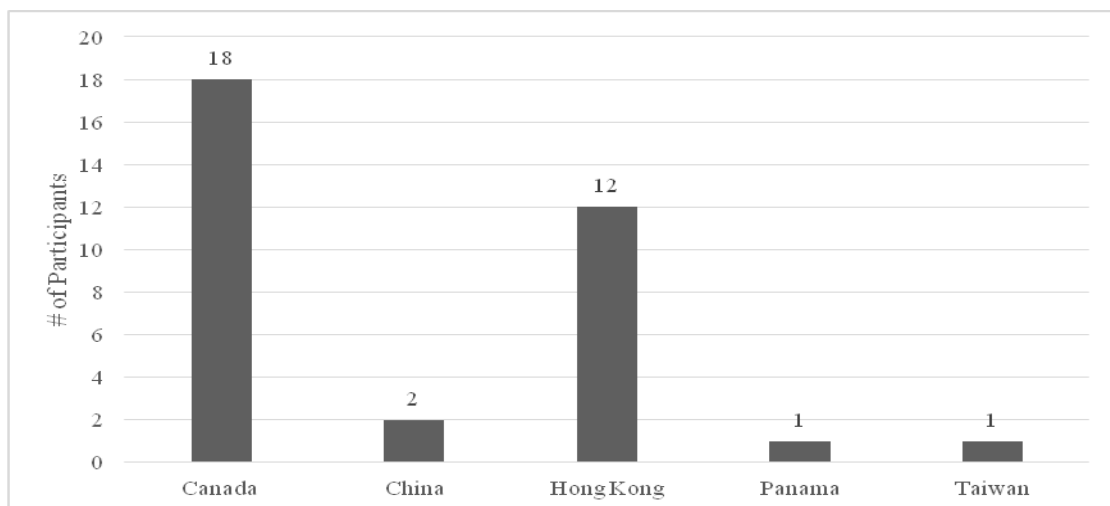


Figure 1. Participants' country of birth.

Language of communication. Seventeen participants (50%) had Cantonese as their mother tongue (a language that a participant had grown up speaking from early childhood), while eleven (32%) had English, and one (3%) had Mandarin. One individual (3%) had English, Mandarin and Shanghainese as their mother tongue, while three had both English and Cantonese (9%). One participant (3%) had Cantonese and Mandarin as their mother tongue. *Figure 2* and *Figure 3* compare participants' and parents' most frequently used languages. Twenty participants (59%) communicated in a different primary language than their parents. Twenty-six participants' parents (76%) did not speak English.

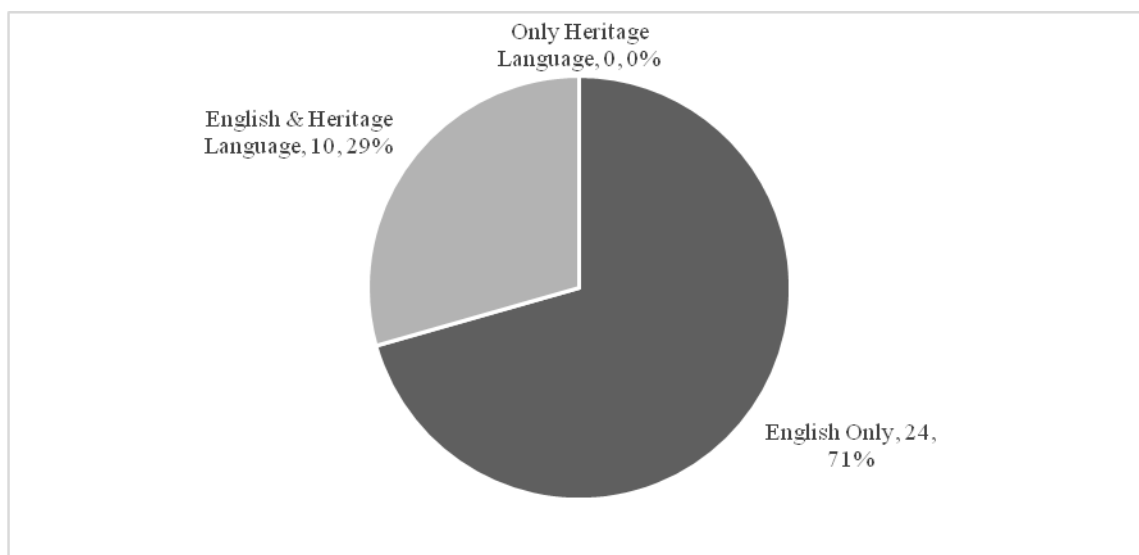


Figure 2. Participants' most frequently used languages, by number of participants.

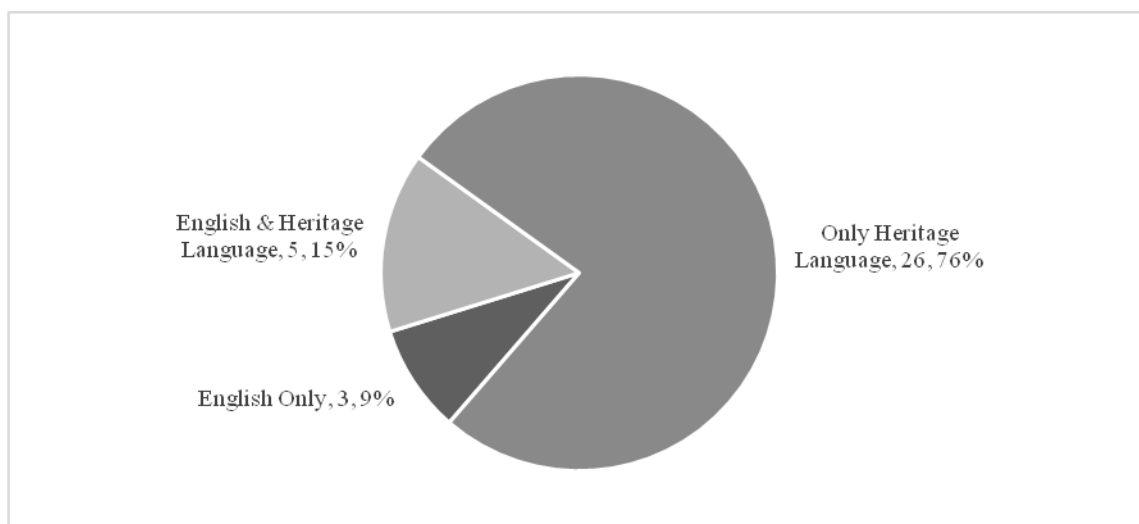


Figure 3. Parents' most frequently used languages, by number of participants.

Education. *Figure 4* describes participants' education level. Thirty-one participants (91%) had university degrees. Fifteen participants (44%) had attained a different level of education than their parents: Nine (26%) more advanced, and six (18%) less advanced than their parents.

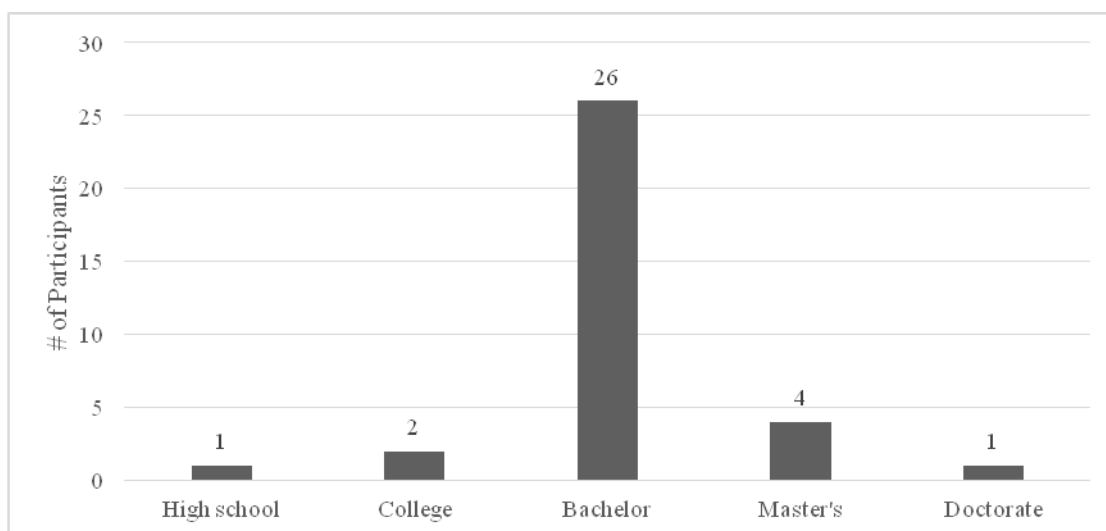


Figure 4. Participants' highest achieved level of education.

Occupation. Participants reported their occupations (*Figure 5*). Twenty-eight participants were professional, non-manual workers working in sectors such as healthcare, finance, or education (82%). The remaining participants were students (12%) and other professions (6%), including a land use planner, sales associate, communication coordinator, and creative services coordinator.

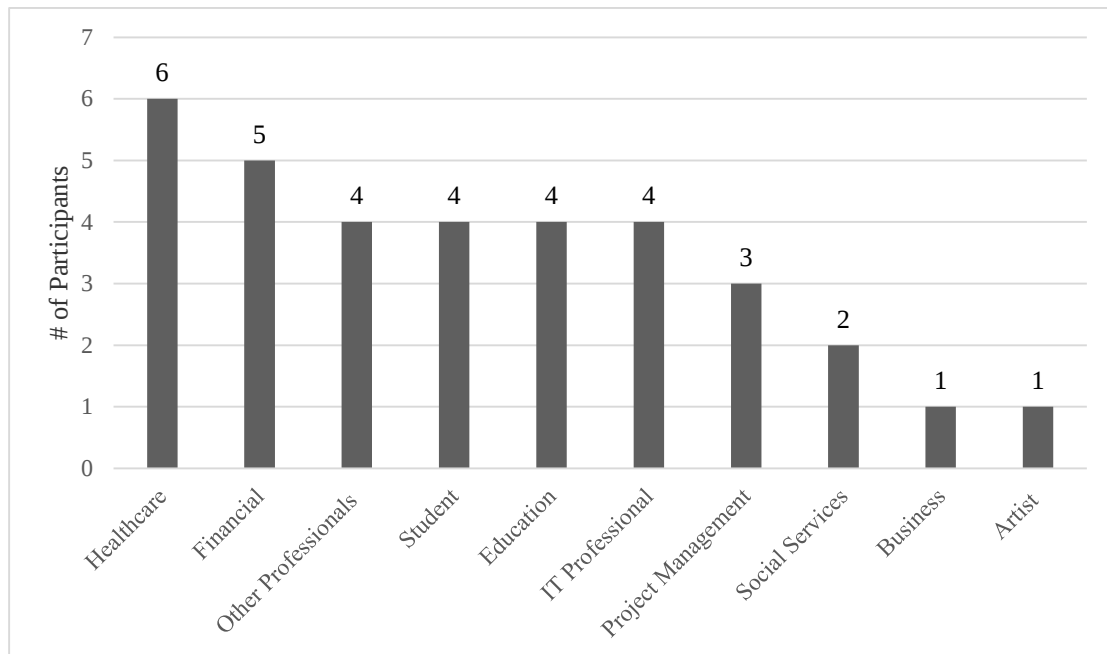


Figure 5. Participants' field of occupation.

Parental contact. Eleven participants (32%) had daily contact with their parents, 15 participants (44%) were in contact 1-5 times per week, six (18%) had contact 1-5 times per month and two (6%) had contact with their parents 1-5 times annually.

Cultural identity. Thirty participants (88%) identified themselves as bicultural Chinese Canadians. Only one participant (3%) identified themselves as solely Chinese, and three (9%) identified themselves as solely Canadian (*Figure 6*).

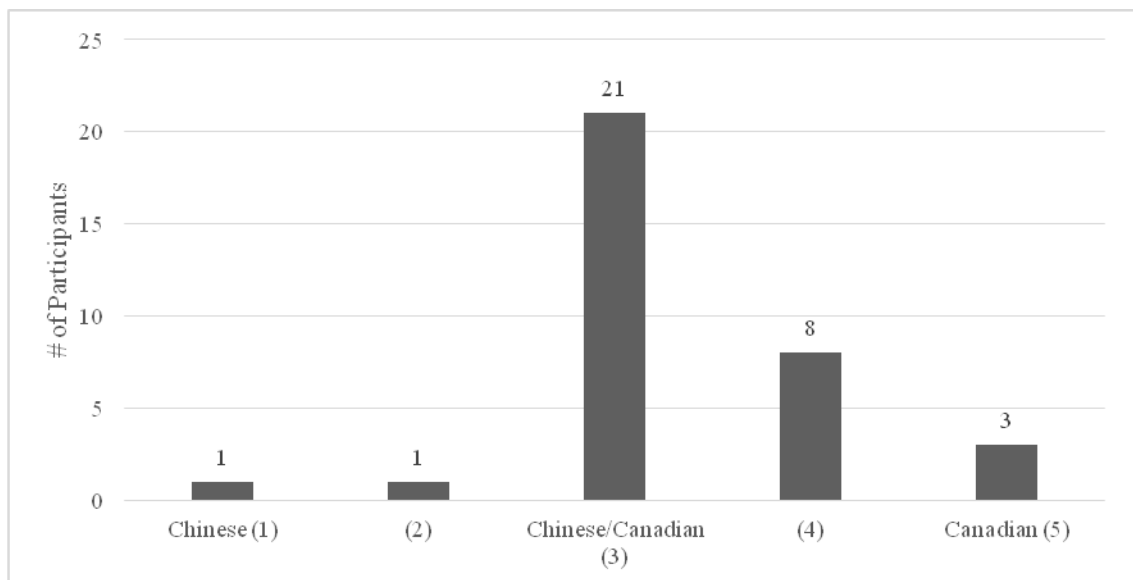


Figure 6. Participants' self-rated Chinese-Canadian identification.

Cultural contacts. All but one participant had moderate to frequent contact with Chinese culture, and all had moderate to frequent contact with Canadian culture. The vast majority (88%) had contact with one to five other cultures. These included Japanese, Filipino, Korean, Asian, Indian, Southeast Asian, African, Middle Eastern, Italian, Jewish, Latin American, Brazilian, Columbian, Guyanese, Jamaican, and Persian cultures.

Cultural tension.

Frequency of tension. Most participants (85%) experienced cultural tension. Some experienced it on a daily basis, while others only 1-5 times biannually (*Figure 7*). The most frequent settings for cultural tension were in the workplace (29%), at church (26%), school (11%), and other settings, such as in public (17%), with family (15%), and with friends (2%). Only school, work place, church setting and other were listed as options in the survey. Tension severity ranged from absent to moderate, with no participant citing tension in the upper moderate to severe range (*Figure 8*).

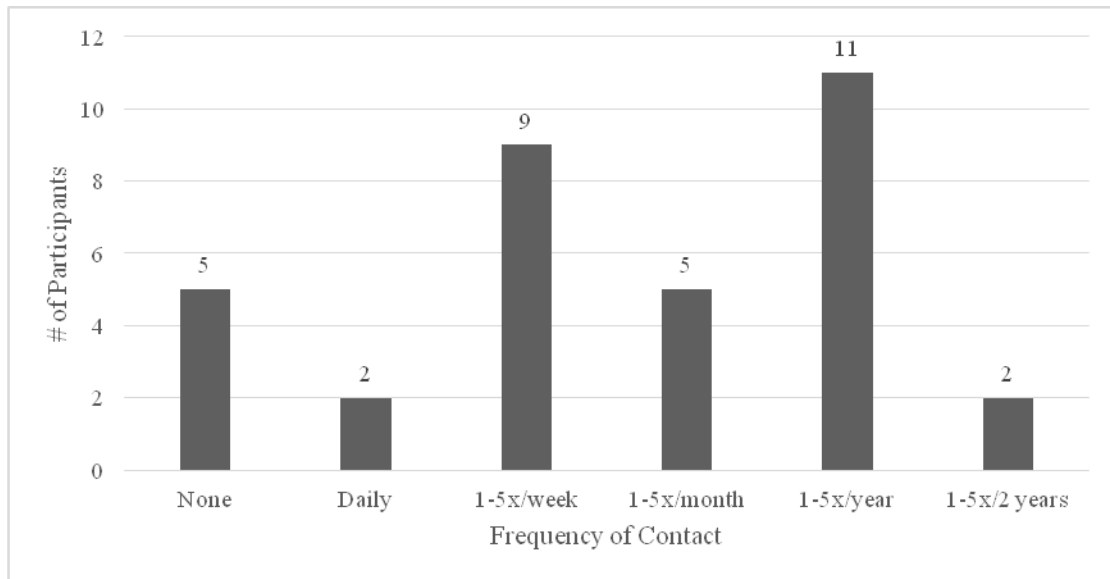


Figure 7. Frequency of participants' experience of cultural tension.

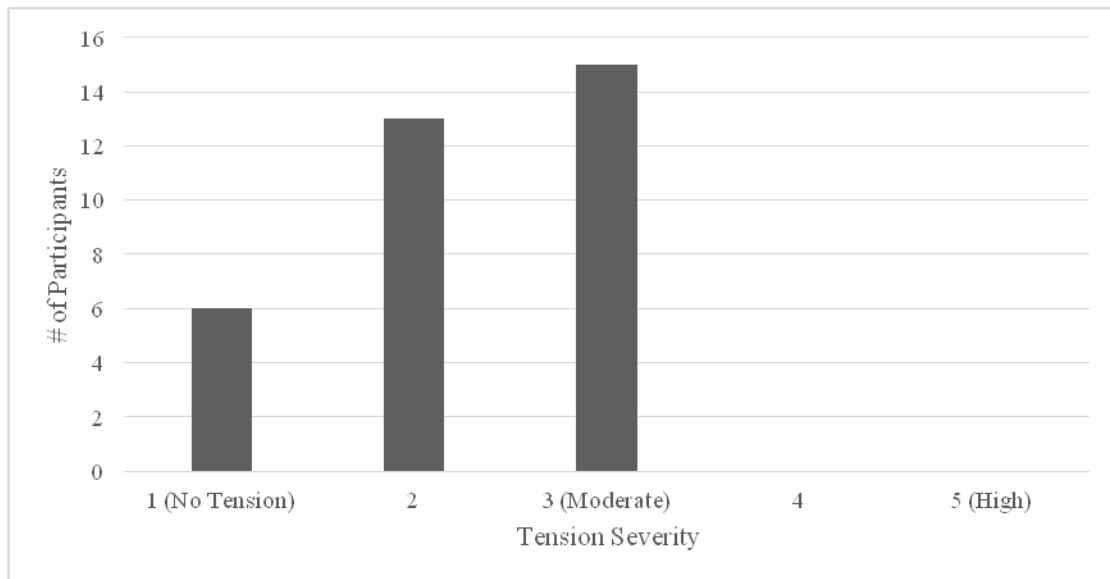


Figure 8. Severity of participants' experience of cultural tension.

Coping strategies. Thirty-one participants cited strategies to manage cultural tension, which were grouped by theme (*Figure 9*). Note, of those that cited discussion as their coping strategy, this was often with a spouse or with friends, not necessarily with the individual with whom they were in conflict. When the coping strategies were categorized, 14 participants (45%) used a problem solving strategy, attempting to change the reality of the person-environment using a planful problem solving coping method. Fourteen participants (45%) used an emotion-focused coping strategy, refocusing their attention on themselves and changing their attitudes using avoidance or reinterpretation of the environment. Three participants (10%) used both planful problem solving and emotion-focused coping strategies to resolve cultural dissonances.

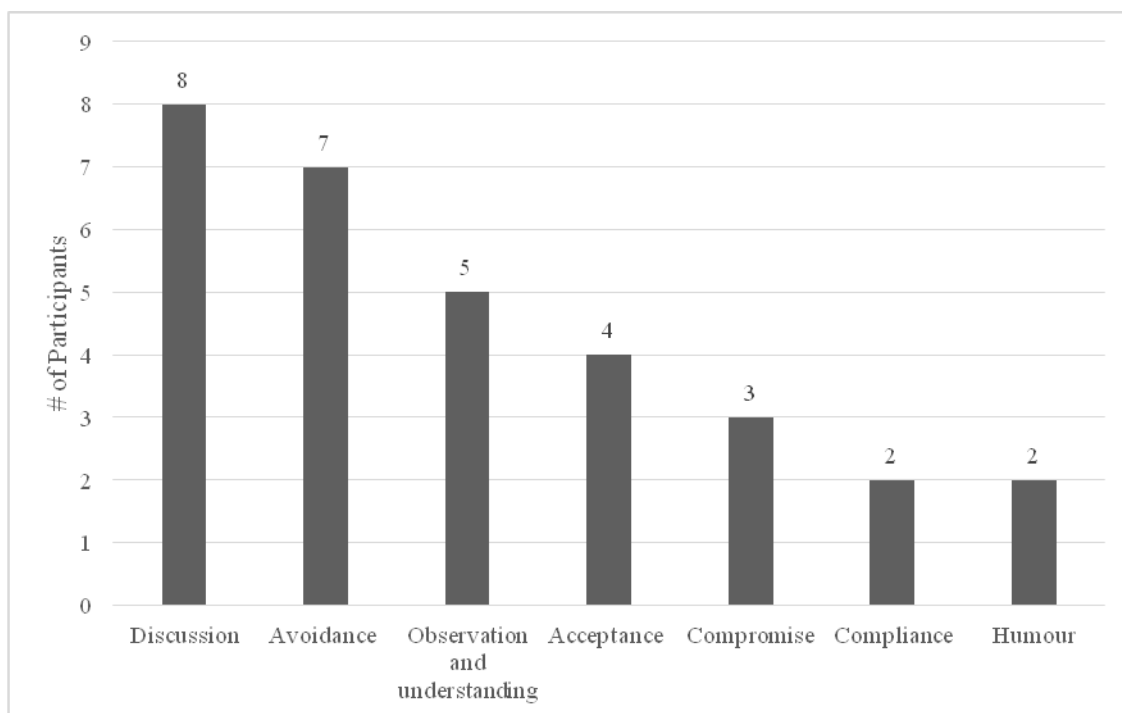


Figure 9. Participants' coping mechanisms for management of cultural tension.

Religious affiliation & practices. Most participants identified themselves as Protestant (70%), while the remainder were Catholic (6%), Buddhist (3%), atheist (6%), or had no religious affiliations (15%) (*Figure 10*).

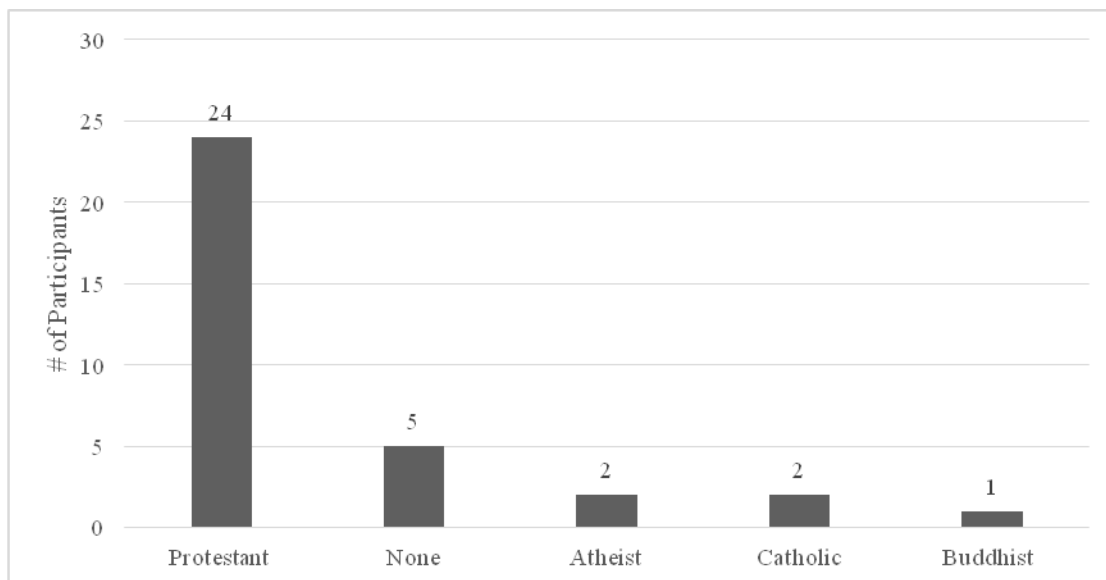


Figure 10. Participants' self-reported religious affiliation.

Most participants engaged in spiritual/religious practices. Seventeen participants (50%) practiced spiritual/religious activities daily, six participants (17%) practiced 1-5 times per week, two participants (6%) practiced 1-5 times per month, 4 participants (12%) practiced 1-5 times per year, and five participants (15%) never engaged in any spiritual/religious activities.

Religious activities that participants engaged in included prayers, daily devotions, contemplation, Bible reading, attending small groups, attending fellowships, attending Sunday worship, discussions with children, evangelism, mindfulness and gratefulness.

In terms of the impact of spiritual/religious activities on fostering well-being, 28 participants (82%) rated religious practices to be moderately to very helpful. These participants found that spiritual/religious activities provided them comfort, compassion, purpose, identity, personal growth, guidance, problem solving strategies, focus on God, and relational connection with the Higher Being and the religious community.

Five participants reported that they had no relationship with the Higher Being. Of the remaining twenty-nine participants that reported a relationship with the Higher Being, six participants (21%) claimed to have an intimate relationship with the Higher Being. Twenty-eight participants (97%) rated their relationship with the Higher Being as satisfactory to exceptional.

Of participants who reported a relationship with the Higher Being, 25 participants (86%) stated that this relationship moderately to significantly impact their well-being. Participants with a relationship with the Higher Being stated that it contributed to their well-being by providing a secure identity, loving attention, happiness, joy, peace, reconciliation, strength, confidence, guidance or security. They felt more motivated, had a more positive outlook in life, mentally healthier and better able to deal with stress. They felt that the relationship with the Higher Being contributed to all aspect of emotional, psychological, physical, mental and spiritual needs. It taught morality and provided a wider perspective of life instead of a self-absorbed worldview.

Well-Being.

Quality of life. All 34 participants rated their quality of life using three 5-point Likert scales: sad vs happy; shame vs confident; distressed vs calm. 1 represented the negative descriptors, 5 represented the positive descriptors. When the three scales were averaged to produce a total quality of life score, participants' scores ranged from 2 to 5 with an average of 3.9 (*Figure 11*).

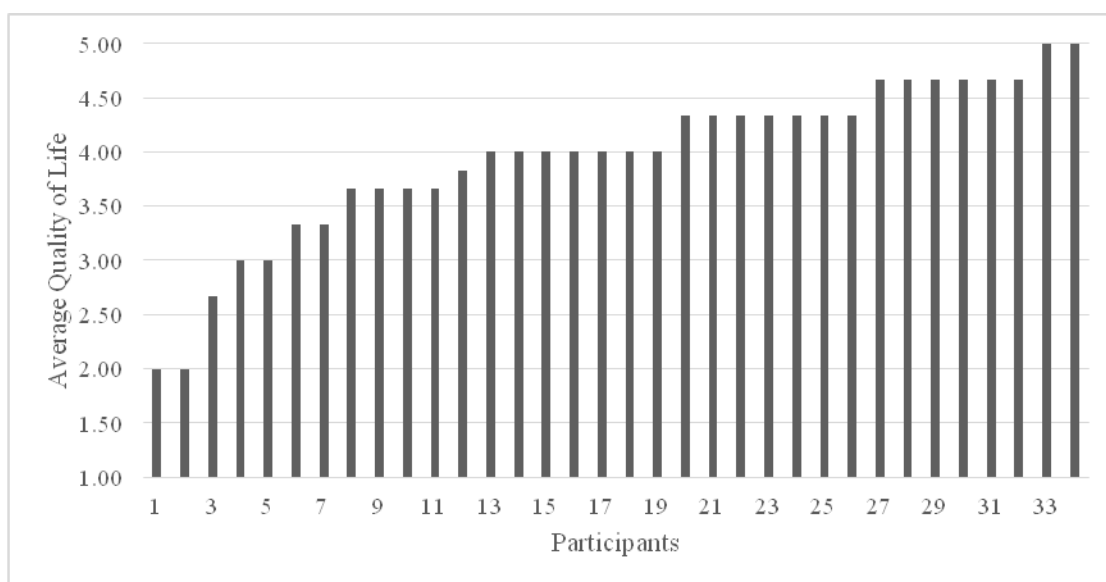


Figure 11. Average self-rated quality of life by participant.

Quality of life vs relationship with the Higher Being. Participants' quality of life was compared to their self-rated intimacy with the Higher Being (*Figure 12*). Both participants with an intimate relationship with the Higher Being and no relationship with the Higher Being had the highest average quality of life of 4.4 (range 4-5) and 4.3 (range 3.7-4.7) respectively. The remainder of the graph followed a U-shaped curve with the lowest quality of life scores belonging to those with a moderate relationship with the Higher Being.

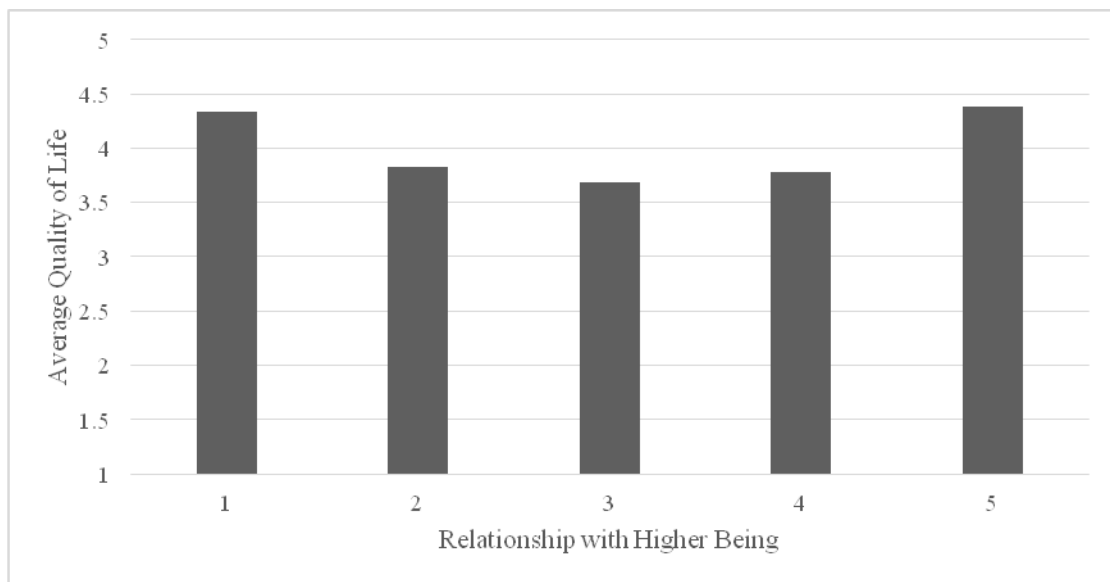


Figure 12. Participants' average self-rated quality of life vs self-rated relationship with the Higher Being.

Note. $N=34$; 1 = No Relationship; 5 = Intimate Relationship

Quality of life vs satisfaction of relationship with the Higher Being. In terms of satisfaction of their relationship with the Higher Being (*Figure 13*), the average quality of life score ranged from 3.6 to 4.4 for all groups, with no clear relationship between quality of life and satisfaction with one's relationship with Higher Being.

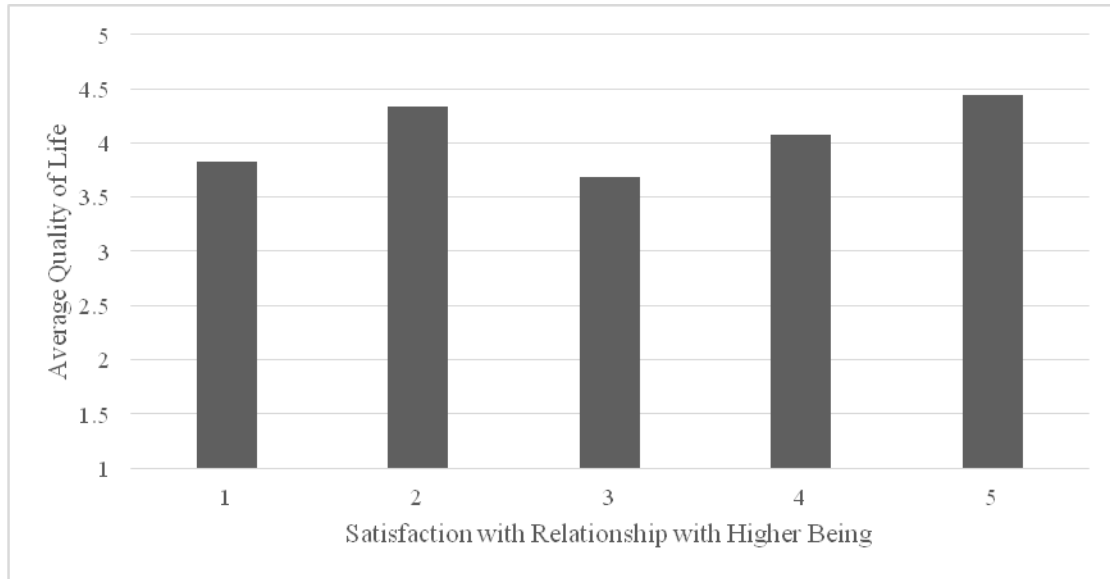


Figure 13. Quality of life by satisfaction with relationship with the Higher Being.

Note: $N=34$; 1 = Unsatisfactory; 3 = Satisfactory; 5 = Exceptional

Other Findings Related to Well-Being. In the socio-demographic survey, the 34 participants rated their relationships with their families, their ability to fulfill familial duties and expectations, their relationships with those outside their families, their sense of accomplishment in life, and their sense of life satisfaction, to be generally satisfactory (Table 3). Their feelings about the future were between satisfactory and optimistic with the total average score of 4 (range 3-5).

Table 3

Other Self-Reported Ratings

Measure	Average Score	Range of Scores
Relationship with Family	3.8	2-5
Ability to Fulfill Familial Duties/Expectations	3.5	1-5
Relationship with Those Outside Family	3.7	3-5
Sense of Accomplishment in Life	3.3	1-5
Life Satisfaction	3.6	2-5

Note. 1 = Unsatisfactory; 3 = Satisfactory; 5 = Exceptional

Phase II: Anthropological Findings

Participant Demographics. The same participants who completed the socio-demographic questionnaire completed the AT.9 test. This included 34 second-generation Chinese Canadians (range 20-43 years, median 32 years). There were 16 males (47%) and 18 females (53%).

Frequency Distribution of the Category of Imaginary. Table 4 shows the frequency distribution of participants' main mythical categories of the world of the imaginary.

Table 4

Frequency Distribution of Participants' Main Categories of the Imaginary

Mythical category	Number (%) of sociodemographic participants	Number (%) of interview participants
Heroic	6 (18%)	4 (33%)
Synthetic (DUEX)	9 (26%)	3 (25%)
(USS)	10 (29%)	2 (17%)
Mystical	7 (21%)	2 (17%)
Pseudo-Unstructured	2 (6%)	1 (8%)
Total	34 (100%)	12 (100%)

Note. DUEX = Existential Double Universe; USS = Synthetic Symbolic Universe

Sample AT.9 Results According to Mythical Category. Some selected examples with explanations are provided below to illustrate each category of the imaginary.

Heroic

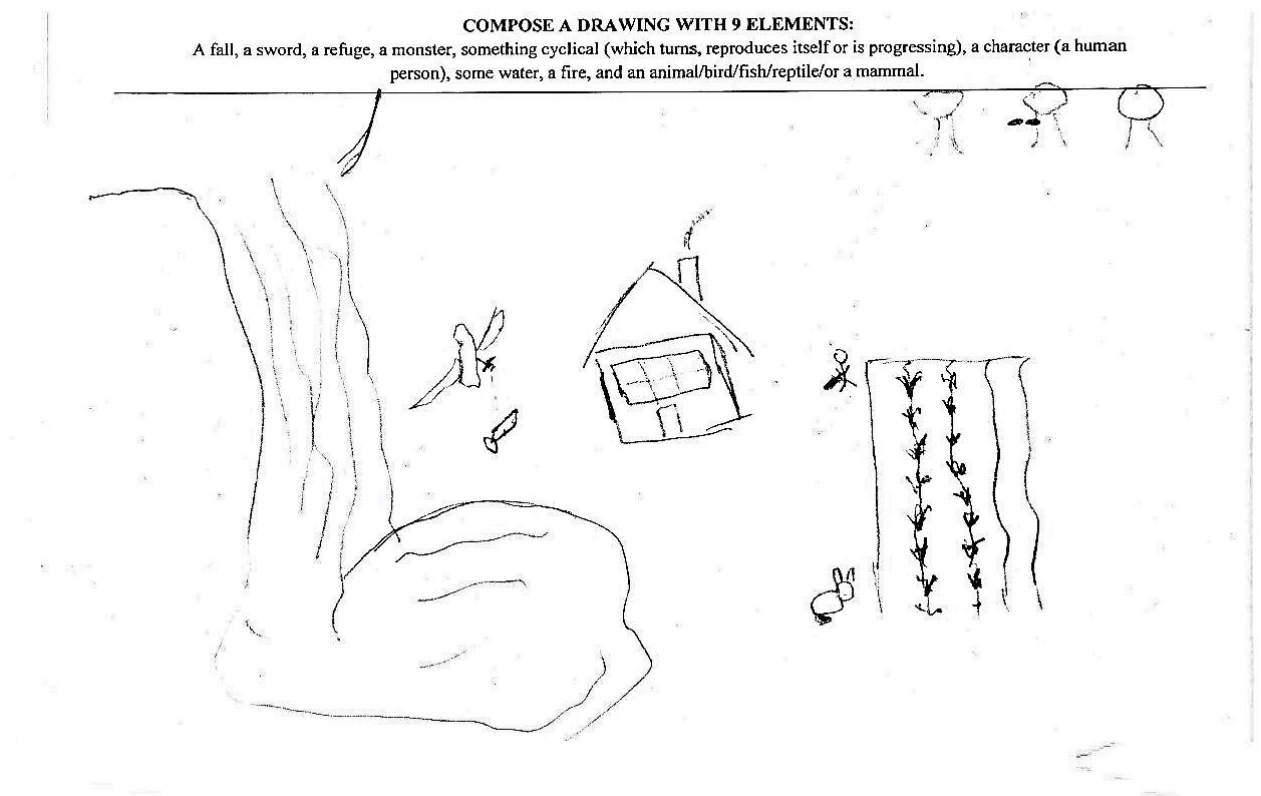


Figure 14. Heroic drawing composed by a 41-year-old male.

Explaining the drawing: The house is situated something like the movie "Up" by a waterfall, and is protected by a canyon. The house is where the human lives. He carries a sword for protection as he works on the farm. There is something dark and unknown in the forest at the edge of his property. It feels like it's always watching him. There is a bird that is flying and wasn't careful and dropped the fish he just caught. There is a rabbit hopping around eating some of the food. There is a fire on in the house.

DUEX

COMPOSE A DRAWING WITH 9 ELEMENTS:
 A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

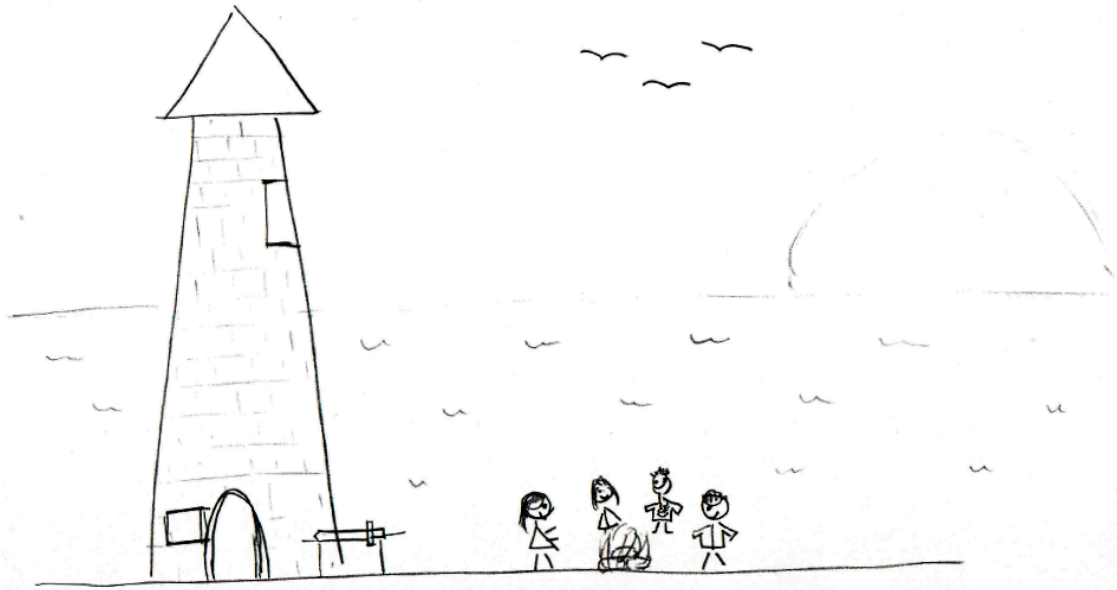


Figure 15. Synthetic Existential Double Universe (DUEX) drawing composed by a 26-year-old female.

Explaining the drawing: "My parents and I are by the ocean watching the sunset around a pit fire. There is a light house right next to us, a historic landmark in the area. Beside it is a sword on display, a historical artifact from old that tells of an old tale/myth that a princess was to live in the lighthouse and her prince charming came to rescue her. Whether it is true, no one knows. My friends and I enjoyed the story. The sunset was beautiful that night."

USS

COMPOSE A DRAWING WITH 9 ELEMENTS:

A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

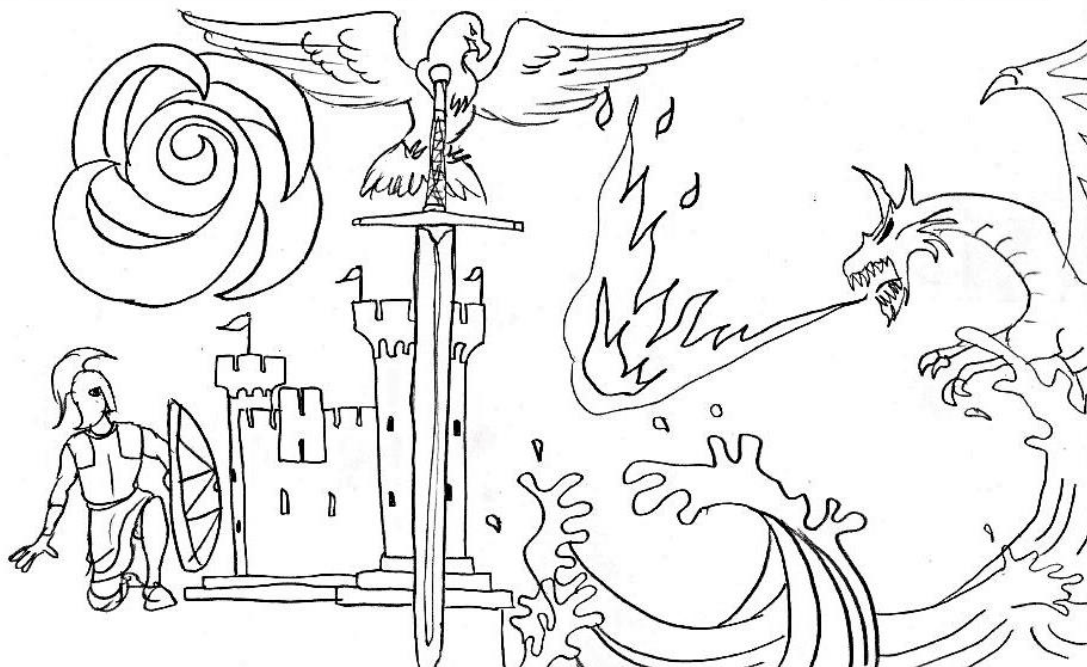


Figure 146. Synthetic Symbolic Universe (USS) drawing composed by a 32-year-old male.

Explaining the drawing: "My depiction of the nine elements is basically a story of struggle. The left side of the page represents good while the right side represents evil. Evil is personified by the flying dragon who is breathing out flames to hurt anyone in its path. Accompanying the dragon are waves which represent chaos and fear. Good is presented by the sword which represents truth and is built beside the refuge. As well, the eagle is a symbol of hope in the face of adversity. The cyclical pattern is a sign of rebirth and is accompanied by the human character taking shelter behind the castle. As a whole, I guess I see these nine elements in conflict of two separate sides as a representation of struggle in life."

Mystical

COMPOSE A DRAWING WITH 9 ELEMENTS:

A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

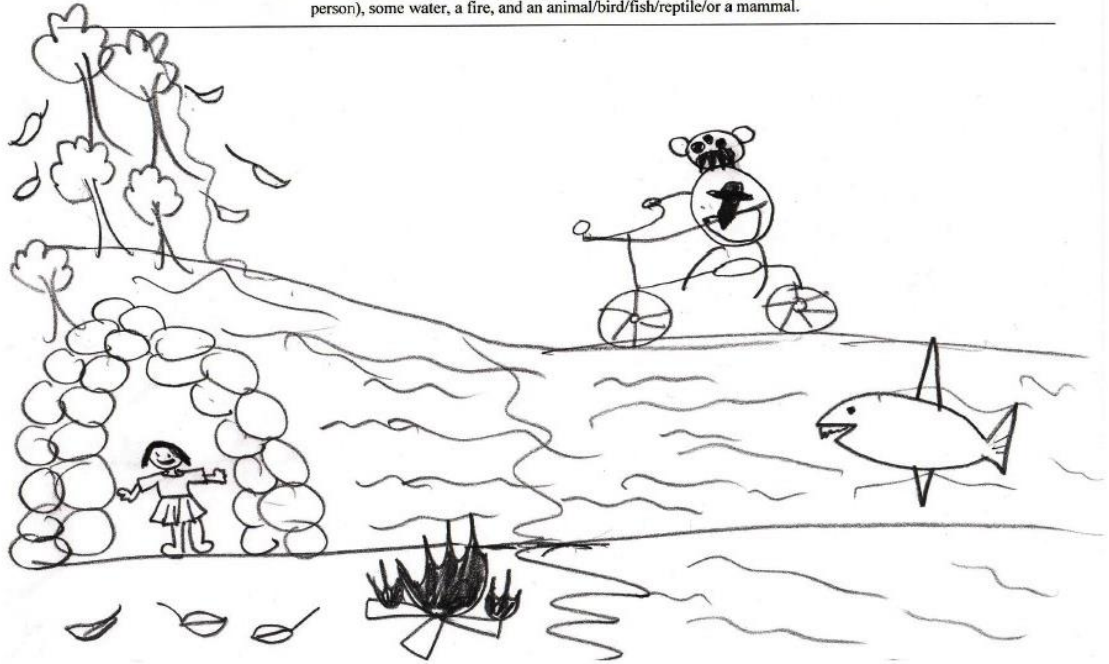


Figure 17. Mystical drawing composed by a 30-year-old female.

Explaining the drawing: "It's fall and the leaves are falling to the ground. A girl is happy camping by the lake. She is safe inside the stone cave. She looks across the lake and sees a monster with a sword riding by. She is glad that she has a good hiding place."

Unstructured

COMPOSE A DRAWING WITH 9 ELEMENTS:

A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

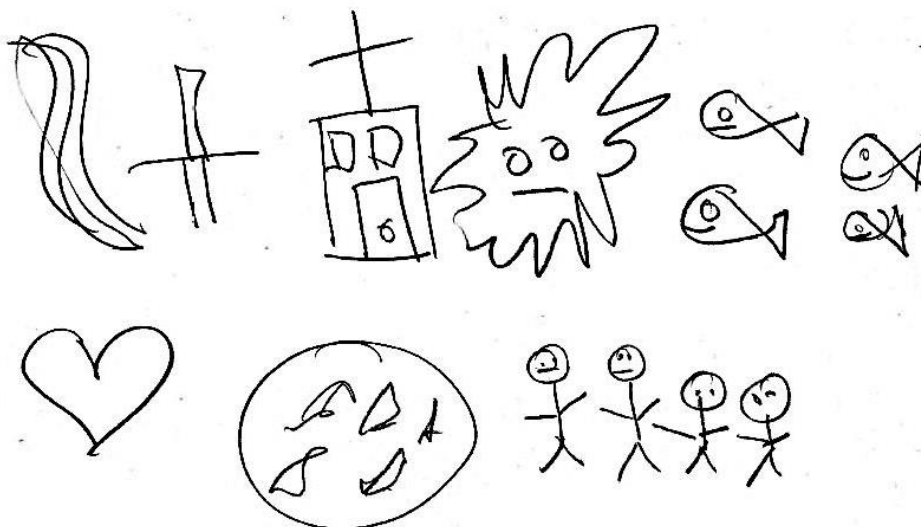


Figure 18. Pseudo-Unstructured drawing composed by a 40-year-old female.

Explaining the drawing: "The story begins with my love for my family and how I see us together and loving God. We are going to church and discovering how we can be closer to him. God will bring us strength and love for other people. The monster represents evil in the world and the sword is our battle against that evil. My family will learn to do that by praying and depending on God. That is my hope."

AT.9 category and coping strategies for cultural tension. Six participants were classified into the heroic category, 19 into the synthetic category (9 DUEX, 10 USS), seven into the mystical category, and two into the unstructured category. Participants' coping methods are categorized in Table 5. Of note, three participants in the synthetic category (1 DUEX, 2 USS) stated that they had no cultural tension and thus did not have an associated coping method. Only three participants in the synthetic USS category used both problem solving and emotion-focused strategies.

Table 5

Coping Strategies by Mythical Category

Mythical category	Problem solving coping strategy	Emotion-focused coping strategy	Problem solving & emotion-focused coping strategies
Heroic	3	3	0
Synthetic (DUEX)	5	3	0
Synthetic (USS)	2	3	3
Mystical	4	3	0
Pseudo-Unstructured	0	2	0
Total Participants	14	14	3

Quality of life vs AT.9 category. There was a narrow range in quality of life scores (Figure). Participants who were classified in the synthetic category had the highest total average quality of life score (all synthetic 4; DUEX 3.9; USS 4.1), with scores ranging from 2 to 5. Participants with the lowest quality of life scores were in the mystical (average 3.8, range 2.7-4.7) and unstructured categories (average 3.8, range 3.7-4.0).

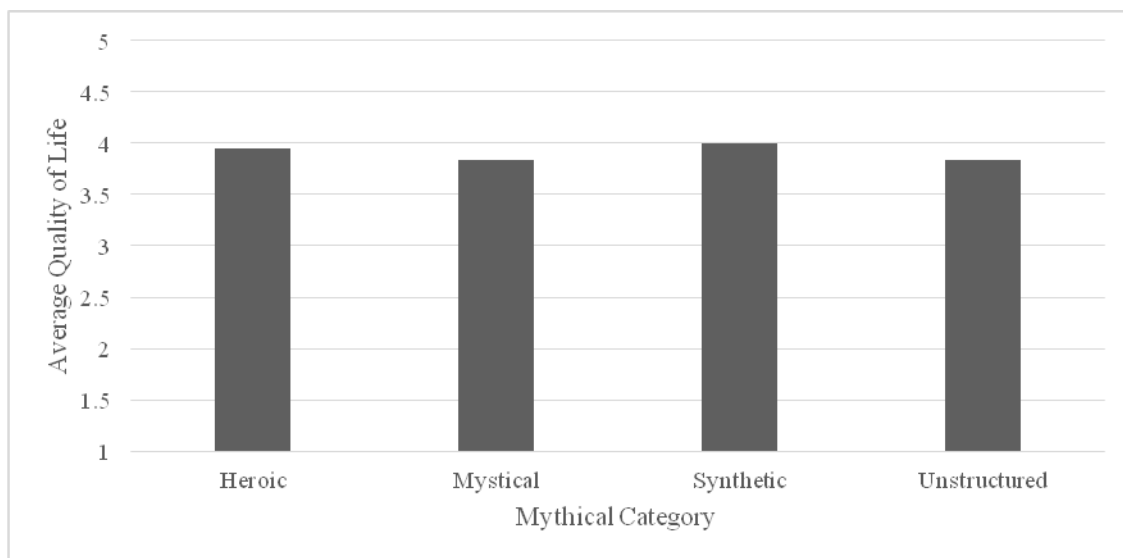


Figure 19. Participants' average self-rated quality of life by mythical category.

Note. $N=34$

Phase III: Findings of One-on-One Phenomenological Study

With 12 verbatim transcripts, a total of 487 statements were excerpted. A list of selected examples of significant statements can be found in Appendix I. From the 487 statements, eight major themes emerged: (1) experience of happiness and well-being, (2) experience of cultural dissonances, (3) experience of life satisfaction and struggles, (4) context of happiness, (5) context of cultural dissonances, (6) ways to manage

dissonances to maintain well-being, (7) contribution of Higher Being/spirituality to well-being, and (8) meaning of happiness and well-being.

Twenty-two sub-themes emerged: (1) affective experience with parents, (2) cultural experience of happiness, (3) cultural identity and happiness, (4) enjoyment of independence, (5) family as the core of wellness, (6) the desire to care and sacrifice for parents, (7) preference for openness and multiple perspectives, (8) experience of personal struggles, (9) parental influence on happiness, (10) Chinese cultural influences on happiness, (11) Canadian cultural influences on happiness, (12) types of dissonances that affect well-being, (13) situational approach, (14) multiple ways of coping, (15) integrating cultural differences, (16) parental support in managing cultural dissonances, (17) helpful contribution of Higher being/spirituality to well-being, (18) no significant contribution to wellness, (19) personal spiritual struggles, (20) risks and challenges of spirituality, (21) happiness as a transient emotion influenced by circumstances, and (22) happiness in a deeper sense. The grouping of the 22 subthemes of the phenomenological study with Anthropological Structures of Imaginary theory (ASI) can be found in appendix J.

Participant demographics. The demographics of the interview participants can be found in Table 6.

Table 6

Demographics of Interviewed Participants

Participant #	Gender	Age	Marital status	Birth country	Immigration age	Education level	Occupation	Religious affiliation
P.1	Male	29	Single	Canada	N/A	Master's	Student	Protestant
P.2	Female	31	Married	Canada	N/A	Master's	Health Care Professional	Protestant
P.3	Female	21	Other	Panama	10	High School	Student	Protestant
P.4	Male	21	Common Law	Canada	N/A	College	Student	Protestant
P.5	Male	38	Married	Canada	N/A	Bachelor	Visual Designer	Protestant
P.6	Male	29	Single	Canada	N/A	Bachelor	Sales	Buddhist
P.7	Female	40	Married	Canada	N/A	Bachelor	Creative Service Coordinator	Protestant
P.8	Female	35	Married	China	6.5 years	Bachelor	Pharmacist	Protestant
P.9	Male	38	Married	Canada	N/A	Doctorate	Optometrist	None
P.10	Male	29	Single	Canada	N/A	Bachelor	Medical Software Designer	None
P.11	Male	22	Single	Canada	N/A	Bachelor	Financial Advisor	Protestant
P.12	Female	29	Married	Hong Kong	4 years	Bachelor	IT Professional	Atheist

Individual phenomenological description with AT.9 integration. In this section, text descriptions of the individual phenomenological interviews are presented. Filler words such as “um” and “ah” were removed for simplification.

Participant 1.

Textual description of participant 1. Participant 1 (P.1) was a 29-year-old student, born in Canada. He described himself as a happy child when he was young. As to his emotional experience with his parents, he characterized it as having a “normal base line, not rich or thriving.” He stated, “I don’t get default, delightful attention. It wasn’t negative or abusive. But, it wasn’t positive either.” He felt he was not understood by his parents. He continued, “I feel like...all the time, they don’t get me.” His relational satisfaction came from his friends and his relationship with the Higher Being (God). His experience with the Higher Being was personal, dialogical; like talking to a friend and not just words from a sacred text. He said, “Well for me, spirituality is like talking to God, who to me is a real conscious being, a person. And, therefore, it is like having a friend. But, that friend is actually the God of the universe.” He characterized his relational experience with his God as deep happiness. He stated, “The deeper happiness is like relational bonds that are formed. Like a lot of time, it is like that relationship with God, where both parties have that delightful attention, where the person and God both experience a mutually affectionate attention towards each other where we actually sense it, that sort of deep intimacy that I feel more long lasting than biological chemicals in your brain.”

He then went on to reflect on his experience of living in two cultures. According to P.1, living in two cultures helped him to be more objective and more understanding of cultures. He found life satisfaction from living in two cultures, valued lightheartedness and openness, and exhibited a willingness to learn from Canadian culture. He said, from Canadian culture. He said, “I like how white people laugh at themselves. Some of them are open to learn even from younger people, whereas, in Chinese culture not really.” He described his identity and preferences as leaning more towards Canadian culture: “I think I am a little biased towards the Canadian white culture, like, in general, I prefer their way of thinking and interacting over the Hong Kong culture.” The rigidity of holding on to the traditional Chinese way and not being open to other perspectives would compromise his experience of happiness. He stated, “Rigidity suffocates happiness.”

Structural description of participant 1. Participant 1 (P.1) stated that when he was young, he felt happy when playing video games and watching cartoons. Growing up, getting attention from his parents was neither automatic nor easy. He described when he got attention: “I had to show my parents that I accomplished something or brought some good news or something in order to get their attention. If I brought some good news, like, say, I got an A on a test. Then, they would show a little bit of happiness.” When his parents were happy, P.1 was happy, “Especially happy on behalf of me, about me.”

P.1’s well-being was influenced by character virtues from the Chinese culture, virtues such as, “Hou-Shun” [taking care of parents] – filial piety and the virtue of

respecting authority. P.1 stated, “In the Chinese culture, it’s all about the authority, whether it is in a church or my parents’ authority, parental authority.” This virtue demonstrated itself in P.1’s life through his decision making. It compelled him to respect and consider the opinions of others, placing particular emphasis on the viewpoints of people in authority. His decision making was not fully autonomous. When there was a disagreement, or he was under tension, P.1 dealt with cultural dissonance by being lighthearted, by not taking things too seriously. He stated, “I learn that deep joy...comes from not taking yourself too seriously. And I learn how not to take myself seriously from the White people.” When further action was needed, he argued he would fight for what was right when conflicts arose. “I do not regret that I fought for what I believed in and was glad that I did it. But I didn’t find the tension inherently happy inducing.” He perceived cultural differences as being relative: “Out of this Canadian culture, it is relative. My Chinese culture is also relative. It’s an intuitive realization.” To P.1, living in diverse cultures is like combining a variety of music that blends together musically, rather than being in conflict “I don’t distinctly think there is a clash. Instead, I view it as multiple styles of music joined together.” He considered the cultural differences as “an existential mix of cultural medleys. Sometimes, there is conflict, but a lot of time it brings variety.”

P.1 considered happiness to be strongly connected with identity: “I think that deep happiness [is] related to your identity. I think I am a little biased towards the Canadian White culture. In general, I prefer their way of thinking and interacting over the Hong Kong culture.” Happiness also came from relationship. “I feel...deep satisfactory happiness, which I call joy... is inherently relational... You cannot just be

deeply happy if you [are] alone for years. It is the relational joy you have, either you have [it] with other humans or God” He found fulfillment in his relationship with the Higher Being (God). It contributed to his well-being by putting everything in the right perspective. He stated, “My relationship with God right now is very dialogical, whereas, it’s not dead words on the page, and I just asking for things. I actually say things to him, and I believe I hear back from him [a] very personal message. [The] relationship puts everything in perspective, regardless of the outcome of the issues.”

Essence of participant 1’s experience. P.1 regarded happiness as deep joy, which came from intimate relationship, with the delightful attention that comes from a secure bond. He noted that an intimate relationship was forged through vulnerability, patience and a willingness to listen. P.1 stated, “Deep happiness is a relational bond with delightful mutual attention, deep intimacy and affection towards God or with others”. Yet, P.1 was willing to be vulnerable to experience intimacy.

He discussed, “I know that vulnerability is co-related to intimacy. And therefore, relationships [are] where people are vulnerable, and they have that patience, [and] attention to listen to other persons, [and] share their heart with safe confidentiality.” In the face of challenges, P.1 preferred to focus on growth, and was firm that he was willing to fight for what he thought was right. On the other hand, his happiness was also intimately tied with his parents. He stated that he was happy when his parents were happy, “especially happy on behalf of me, about me.”

P.1 situated himself as living in a multicultural environment with cultural dissonance and views his life as “multiple styles of music being joined and intermingled

together, without discord.” In dealing with cultural dissonances, he was willing to compromise and receive counsel from others. “If there is disagreement with cultures, what I will do a lot of times, I seek counsel from people. Some of the people I seek counsel from knowing both cultures. I seek from multiple people, not just one.” To him, there was beauty in diversity and spirituality, not necessary just confrontations and conflicts. “I sort of view hip hop like the kingdom of God, it takes cultural elements. Sometimes there is conflict, but a lot of times it is just like beautiful, diversity like spiritual hip hop.

Mythical world of participant 1.

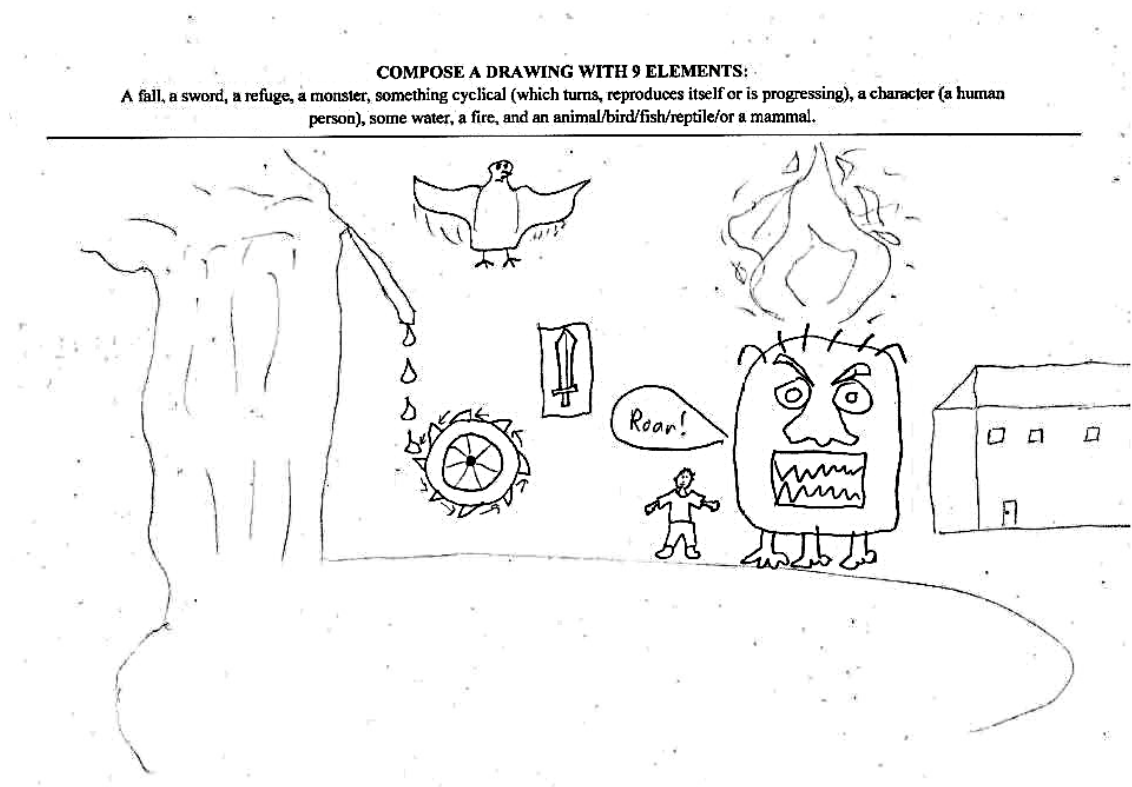


Figure 20. Participant 1’s drawing, categorized as Existential Double Universe (DUEX).

Explaining the drawing: “There is a boy exploring the woods. He came across a scary-looking square-face shaped monster who tried to scare him. The monster just looked scary though, and wasn’t that dangerous. The sword was available for the boy to use if he wanted. It would give him power to face the monsters, and assurance of supernatural assistance. Behind the monster there was a refuge, a protective building to be secure in if the boy wanted to go there. There was also a waterfall that was a beautiful sight if the boy could know to just stare at it and admire it. Someone built a spinning waterwheel that moved as a tube of water transported drops from the waterfall in it to move it. There was also a dove above the wheel and waterfall watching over the boy and his adventure. A fire appeared in the middle of the air in the forest and was self-sustaining. Its role was to show the boy that this forest was a magical one, and that there was more than what met the eye, and that there was a magical dimension intertwined with the physical dimension of where he was.”

Integration of AT.9 and phenomenological analysis of participant 1.

Participant 1 was categorized into the Existential Double Universe (DUEX) synthetic category where both heroic and mystical worlds coexist in the same mythical world (*Figure*). The mystical component was exemplified by the boy exploring the woods, seeing a protective and secure building and a beautiful waterfall. In reality, intimate relationships were important to P.1. He allowed himself to be vulnerable in order to experience the warmth, deep joy, and rest found in close relationships with his friends and the Higher Being. He yearned for his parents’ delightful attention and values filial piety, caring for his parents. He was happy when his parents were happy, especially on behalf of him.

The heroic component was also conveyed in the narrative when the boy faced a frightening monster. The challenge was present, and the boy needed to respond. In life, when P.1 faced life challenges and conflicts, he chose to remain objective and open to learn from others by consulting them. To be strong in the face of challenges, he stayed his ground to defend what he perceived as right when opponents insist their way. He was aware of cultural tensions and struggles, and faced the cultural challenges without losing his ground, focusing on growth. Multicultural experiences did not create confusion or conflict, but had enriched his life, which echoes the synthetic category of the imaginary.

Participant 2.

Textual description of participant 2. Participant 2 (P.2) was a 31-year-old married woman. She said she was happy when she was able to meet her parents' expectations and please them, but she continued, "When I got older, and [I couldn't meet] my parents' expectations [...] then, I felt bad." She was reprimanded by her parents who said, "This is the way, and if you don't do it this way, then, you are wrong! And you are not the person I've raised you to be. And you are not doing it God's way," and she continues, "Somehow, I was sinful or selfish". She said, "They made it a lot [more] black and white than it needed to be." P.2 described that she experienced mixed feelings when her parents came to visit. She explained, "I am happy when I see my family...but then, there's a sense of... anxiety there too... [about their] satisfaction of my work."

Regarding her bicultural experience, she stated that she felt stuck living in two cultures. She explained, "I'm not sure how two cultures mixed contribute to my

happiness... It's just who I am. I didn't really have much control over it. ... I am stuck in two cultures." She had particular difficulty when she had little control over her decisions, because whatever choice she made, someone would not be pleased with her decision. She articulated this dilemma saying, "There is more than one way of doing something or looking at something. ... There is going to be different people who think one side is better than the other, and then, whatever you choose, there's going to be someone [who] may not be happy about your choice." This was particularly true when she lived with her parents and experienced tension when she was not able to make everybody happy. Her happiness was taught to be tied with others.

She claimed that her relationship with the Higher Being had sustained her in dealing with the cultural tension. She reported that, "When things are more challenging, I can rely on God for security... It helps me... to remember that God loves me without condition. It does not matter if I choose what He likes or doesn't like. He just loves me anyway." She received assurance of unconditional love and acceptance from God regardless of what choices she had made.

Structural description of participant 2. Participant 2 (P.2) stated that when she was young she experienced happiness when she engaged in activities such as sleepovers, birthday parties, and spent time with family and friends. Her happiness was influenced by her parents and the Chinese cultural values of caring. She explained, “My parents would talk about doing things to make other people happy.” The importance of pleasing others was strongly emphasized in parental teaching. However, she felt that at times the Chinese value for thinking of and caring for others “...at times go too far.” Tensions arose when the needs of others and her own were in conflict. To deal with the cultural dissonance, she first tried to please others. If it did not work, then, she would shake off some traditional Chinese beliefs, and distance herself from her parents to maintain her well-being. She enjoyed the autonomy she experienced in Canadian culture, having had the chance to live independently as a student. She felt this autonomy isn’t available in Chinese culture.

P.2 gleaned love and acceptance from other sources as well. She felt that her relationship with God provided unconditional acceptance, security and love. She also felt happy when her dog welcomed her when she came home. She said, “My dog makes me happy too. ... You come home from work ...and they’re happy to see you. That makes me feel happy too.” She stated that she was also happy when “I can help someone,” and enjoyed the “satisfaction from my work.” To her, happiness meant, “Being surrounded by people who love me.”

Essence of participant 2's experience. P.2 expressed that she felt happy when she was able to meet her parents' expectations, but sad and guilty when she fails. This was particularly due to the intensity of her parents' expectations: "Because it wasn't just the expectation, but it was just how strong [the expectations] were. Not just kind of hopes, or maybe just suggestions, but very black and white expectation[s]." And this created tension in her.

In terms of living in two cultures, P.2 felt "stuck" with very little control. She found it difficult to make decisions that would please others. Although she ascribed to the Chinese value for caring for others, she also valued autonomy found in Canadian culture stating, "You can make choices based on what you want, what you value, not necessar[ily] what the people that you come from value." To deal with cultural dissonance with her parents, P.2 tried to please others first. If the conflict persisted, she would shed some of her Chinese beliefs, stating "I choose things that I like, and how I want to live", and distanced herself from her parents to maintain well-being.

P.2 relied on God to experience love and security during challenging times. She claimed, "I can rely on God for security... [when in] conflict between two different cultures, and people being unhappy with me, it helps me to know that God loves me without condition. It does not matter if I choose what He likes or doesn't like. He just loves me anyway." P.2 also enjoyed being with her pet and being surrounded by people that love her. She also found life satisfaction at work when she could help others.

Mythical world of participant 2.

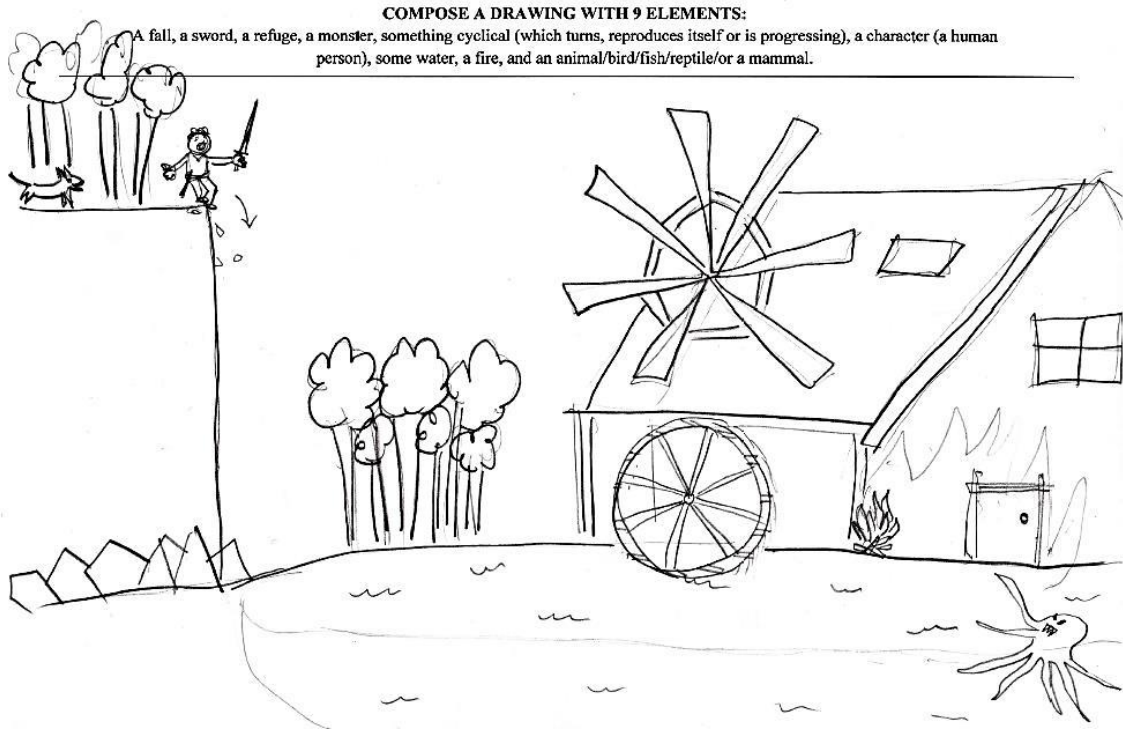


Figure 21. Participant 2's drawing, categorized as Heroic (HE).

Explaining the drawing: "While running through the woods, exploring with his dog, Charlie stumbles off the edge of a cliff. Fortunately, he splashes into a lake, uninjured. As he walks to the shore drenched, he calls up to his pup and tells him to stay while he investigates the nearby house. It looks inviting with a fire burning in the yard. He does not suspect that the lake he was just in contains a monster with iron grip tentacles, ever aware of other creatures in its domain. Charlie cautiously approaches the front door, his hand on the sword around his belt and raps 3 times."

Integration of AT.9 and the phenomenological analysis of participant 2.

Participant 2 was categorized as Heroic (HE) in the portrayal of this mythical world (*Figure*). Although the monster was put at a distance and was not directly perceived as a threat, the AT.9 was considered heroic because of the theme of tension in the drawing. The character, Charlie, experienced various challenges in his exploration: stumbling from the cliff, cautiously approaching the front door. Danger was in the air. He had to be cautious and guard against possible dangers in his exploration. The tension of exploration and adventure were present, and he could not relax or let down his guard down. In the same way, P.2 demonstrated heroic characteristics when she had to constantly fight against adversities in life. She had to be cautious in her actions to avoid negative comments and rejection by her parents. At times, she felt stuck when she was expected to serve and please others, or to navigate life between two cultures. No matter what she did, she realized that someone would be unhappy with her decision, and felt she had little control. However, after an experience of living independently, she learned to value autonomy. When faced with challenges in life, she tried to please other first, but if it failed, she continued to fight and take control of her life by discarding unwanted beliefs of pleasing others, bracing herself for adversity with a thicker skin, and even distancing herself from her parents who were her source of stress. She also pursued meaning and satisfaction from work by helping others. The unconditional love and acceptance of the Higher Being and the welcoming of her dog made her feel accepted, secure, loved, and empowered to adventure out in life, feeling guarded and protected.

Participant 3.

Textual description of participant 3. Participant 3 (P.3) was a 21-year-old student. She reported feeling supported and loved by her parents. She stated, “I knew my family, they loved me, and they would do anything for me.” Her parents’ support for her was expressed through sacrifice, putting her needs before their own. P.3 was granted the freedom of choice by her parents. She said, “I have the freedom to choose to do what I want to do, but [my parents] still expect, a good career out of it. But I wouldn’t say it hinders my happiness.”

Although there was love in the home, P.3 also experienced tension at home. She reflected, “My family is really tense. They are used to not opening up to others.” She experienced cultural dissonance between her own and Canadian culture. “In Chinese culture, they are more kept to themselves.” And, “Chinese cultures are centered towards their family and people are closed. In a way, I feel it is harder for them to trust, to reach out to people.” In contrast, P.3 experienced openness, care and support from her Canadian neighbours. “Having neighbours who care about you, reach out to you. They are more open to others.” P.3 recalled having positive experiences living in a multicultural society. She said, “I don’t see much conflict in my life with it...I hear people being confused a lot when they are growing up in so many different cultures. But, I had so much fun with it.” P.3 found it interesting and pleasurable to live in an environment of diversity. She loved to learn and gain knowledge by selecting and adopting the best characteristics of different cultures. “I want to learn about the different cultures.” She said the benefits of having cultural diversity outweigh the negative. “I feel

like I can relate to them, in some way, even if I am not 100% like them, I can still relate to them, and, I know how to interact with them.” She acknowledged that she may not completely fit in anywhere, but, she also reflected upon herself: “We are still not like them 100%. And sometimes, that can make us feel different, feel like an outsider sometimes...I don’t think that affects my happiness because, I still, look at it from my perspective and see how it has benefitted me more, so benefits outweigh the disadvantages.”

Although at first she was opposed by her parents when she embraced Christianity because it would be offensive to their gods from Buddhism, she expressed that the Christian God was now the centre of her happiness. She said, “He is your father, and He loves you, and He listens to you when you pray. And gives you peace and this love that you just want to share with others, and that in return brings happiness.”

Structural description of participant 3. Participant 3 (P.3) recalled sharing happy experiences with her family when she was young. “My dad would go, would take me on walks almost every day. We would bike together, go to the park, and my mom would also take me out a lot... take me to eat, take me to playgrounds, buy me ice cream, a lot.” P.3 reflected that growing up she experienced love through actions rather than words. “My parents, they would never say, ‘I love you’. Or actually, they wouldn’t hug me. But, they would show their love to me through letting me have something, giving it to me instead of having it for themselves.” There was a language barrier between her and her parents. “We didn’t talk much, growing up.” She continued, “There is also a language barrier with my family. I am not able to express my feelings as well,

‘cause my Chinese isn’t very good.” Love was communicated through actions, she said. “They [parents] are willing to sacrifice a lot, without telling you.” As well, “I value the deep sacrificial love that they have for one another.” This love also motivated her to do the same for others. She stated, “Knowing that you have someone there who loves you, it encourages me to be there for other people in the same way.” The expression of love through giving brought life satisfaction to her. P.3 also reflected that life satisfaction stemmed from her relationship with the Higher Being, who is the centre of her happiness. With the Higher Being, she found life purpose and happiness. “God... He knows the future that He wrote the story. He is the author of your life. And everything will be for your good, and for the good of God. Knowing that He is the creator of the universe, but He is still your friend, and He is your father and He loves you, and He listens to you when you pray.” The love of the Higher Being enabled her to share her experience of His love with others.

Essence of Participant 3’s Experience. P.3’s experience of well-being was grounded in the love and relational bond she had with her family. She explained, “As long as the family is together, it doesn’t matter what the circumstance that you are going through, as long as there is the love of the family.” She grew up experiencing her parents’ sacrificial love. Because of this love, and the love for her God, she desired to follow her parents’ example of sacrificial love for others. P.3 was given the freedom to choose to study whatever she wanted.

She found life satisfaction in sharing the love of the Higher Being with others. “God has given you so much more than you deserved, and it’s only right to share that

with others,” she reflected. In terms of culture, she did not feel that she completely fit in, like an outsider, not fitting into a culture affects her happiness. She stated, “I don’t see much conflict in my life with it.” She continued, “I don’t think that affects my happiness. ‘Cause I still look at it from my perspective, and see how it has benefitted me more, so that benefits out weight the disadvantages.” P.3 had an inquisitive mind; learning about different cultures brought happiness to her. Though she may not be fully accepted and integrated into a particular culture, she still felt happy with the opportunity to learn from other cultures.

Mythical world of participant 3.

COMPOSE A DRAWING WITH 9 ELEMENTS:
A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

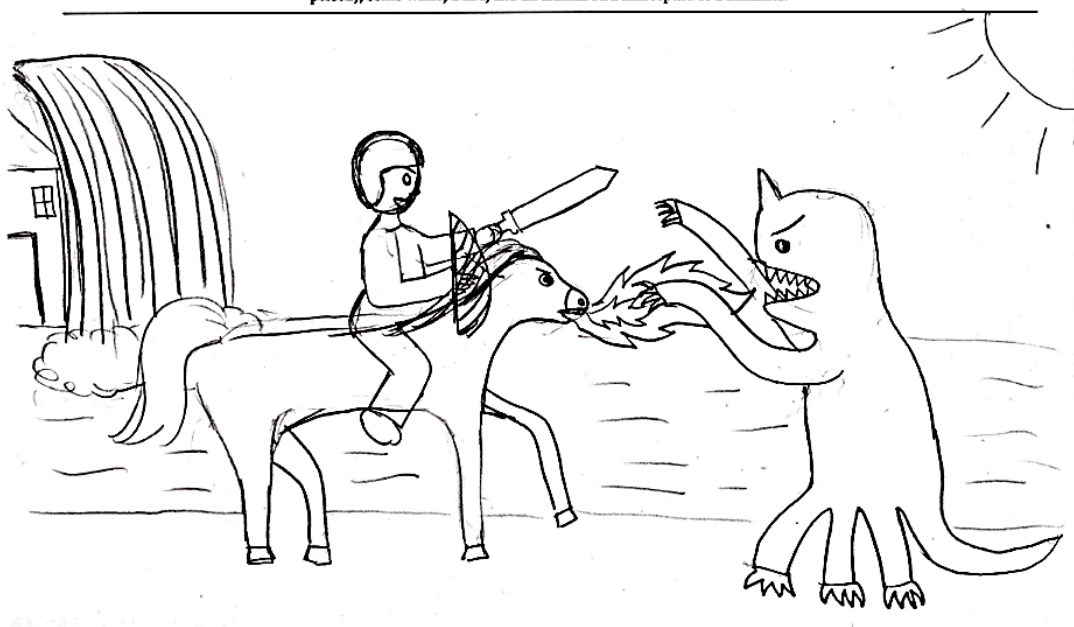


Figure 22. Participant 3's drawing, categorized as heroic (HE).

Explaining the drawing: “A man is being attacked by a three-legged monster who invaded the man’s peaceful land, shown by the water-fall, grass, flowers, and flowing

water. The monster tries to kill the man, but the man is not alone. He has a sword, a shield, a helmet, and a fire-breathing horse that helps him. He also has a refuge he can run to behind the water-fall in times of need. The sun represents the passage of time.”

Integration of AT.9 and phenomenological analysis of participant 3.

Participant 3 was categorized as Heroic (HE). Conflicts in this mythical world were present (*Figure*) and the character had to exert power to fight against evil, and overcame it in order to bring victory. P.3 showed the mythical characteristics of heroic in her life. P.3 witnessed her parents’ struggles and sacrifice when they first immigrated to Canada. She also held the belief that true happiness came from sharing resources with others and making others happy through sacrificial love. With the strong desire to follow her parents’ footsteps, she sacrificed for her parents and carried out the mandate of the Higher Being to care for others. To pursue her goals, she pressured herself to study and work hard to overcome language and cultural barriers. As such, she would be able to secure a good career with financial stability to improve her family’s living conditions, to take care of her parents and other people.

Participant 4.

Textual Description of Participant 4. Participant 4 (P.4) was a twenty-one-year-old male student who was born in Canada. P.4 describes his upbringing as being very stressful. He did not recall much happiness, except from his positive encounters with his late grandfather, with whom he had a “warm and happy” relationship. Regarding the relationship with his father, P.4 stated, “Me and my dad never spoke”.

When his father left the family after his parents' divorce, the responsibility for taking care of the family was taken up by P.4, working and studying full time. He recollected about the transition, "It was like going through all that stuff, and then try[ing] to go to school. Yeah, it was very, very difficult." He reported he almost gave up trying until he found hope and life, and a wider perspective in a Higher Being. He said, "God really let me know that there was a lot more to come. And that the path doesn't end here. My life isn't over... I find purpose in life through God... I find purpose in doing things better, to improve myself, improve my living situation, improve people around me for the sake of God." P.4 reported living in two cultures as being a positive experience. About this he says, "I am more accepting of different types of cultures, and different types of practices... I already see the contrast between Chinese and Canadian, so I guess that assist[ed] me to be able to see the contrast between other cultures and Canadian culture. It is not necessarily a scary thing; it is just different," He continued, "I find that helps me a lot with dealing with new things. It makes me feel like I am able to adapt better to different things."

Structural description of participant 4. P.4 described his childhood

upbringing as stressful. “Mom and Dad went to work all the time.” He hardly saw his parents at home when he was young. However, his grandfather brought happiness in his life. In congruence with his Chinese culture, P.4 placed a high importance on family, which is his foundation of well-being. He discussed, “Eating dinner together made me pretty happy. It really gave me a sense of a complete family. No matter how bad the day was.” In congruence with his Canadian identity, P.4 enjoyed free thinking and the opportunity to learn and make his own choices. “You can be yourself. You can express yourself in different aspects of your personality, what you choose to do with yourself. I think that’s a big part of [being] Canadian.” However, his personal choices were tempered by the importance he placed on respecting his parents’ authority and guidance.

To deal with different worldviews in the family home, P.4 was respectful, taking the time to help his parents understand. He listened and compromise with his parents, and took time to explain his interests and ideas. “I would really have to explain it. It would take some time for them to understand. But, eventually [my mother] understands it. Obviously, I wouldn’t cross the line. I [would] still be super respectful.” P.4 attributed his perseverance in helping his parents understand to his belief in the Higher Being. “Without my belief in God, without my faith, I actually don’t know how all these would have ended up. I don’t know even if I would be sitting here. I probably wouldn’t be in school. Not doing a proper job. You know I probably wouldn’t be trying to live a good life.” P.4 recalled suffering difficult consequences with his parents when he adopted a new faith. He described his experience: “I remember when I first became a Christian. I

got kicked out of my house,” he continued, “I sort of guess [my father] would be strongly against it. He broke a table that night.”

Essence of participant 4's experience. Participant 4 (P.4) grew up in a culturally diverse home environment; many non-Chinese people lived around him. Consequently, P.4 had the opportunity to compare and contrast the values of different cultures. It transformed him into a person who was tolerant and accepting of other cultures and more open and adaptive to change. Regardless, P.4 still experienced cultural tension within his immediate family. He preferred to be autonomous, to learn new things, to be free in his thinking and to pursue personal hobbies, such as dancing, whereas his parents encouraged him to pursue a career that provides financial stability. P.4 coped with this by listening and compromising. “When I was young, I dealt with it just by listening. Like whatever my parents said goes.” His mother’s gradual Westernization helped ease the cultural tension for P.4. “As I got older, I think my mom; she became more Westernized ...my mom and I were able to come to compromise. We would be able to sit down and had a chat about it.” P.4 also coped by keeping a balance between his needs and his family’s needs. “I’ve got to draw a line for myself. I can’t be just selfish...I’ve got to think about the people around me too. I can’t just leave my Mom and my two brothers and go to the army.”

After P.4’s father left, P.4 became the primary financial and emotional support for his family. Amidst his struggles, he found stability through his relationship with God. He described, “It was really helpful. Because of my spirituality, I was able to see the bigger picture of things and see it from God’s perspective, God’s plan, [God’s] view.

[Without that] I feel that I would crumble.” P.4 finds life satisfaction by following his grandfather’s example, practicing the virtues of caring, hard work, humbleness, hope, and love for the community. About his grandfather, P.4 stated, “He saved lives; he has done so much for his community. If I can be half of a man that he was, I’ll be blown away by myself.” Following in his grandfather’s footsteps, his life purpose was to improve the living condition of others. “I find purpose in being an ambassador for God. And I find purpose in doing things better, to improve myself, improve my living situation, improve people around me for the sake of God.” He attributed his happiness to God, having a positive attitude, and actively pursuing his own happiness. He reflects, “...At the end of the day, I still [say], “I am good, because my happiness is within God, and is within [me].”

Mythical world of participant 4.

COMPOSE A DRAWING WITH 9 ELEMENTS:

A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

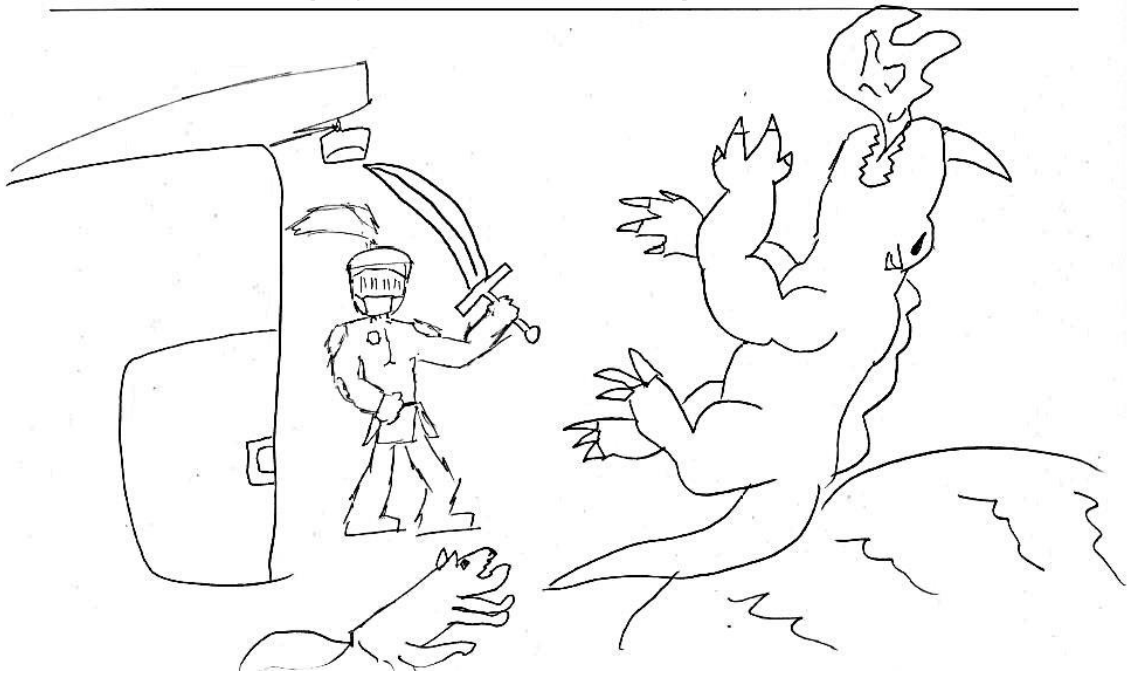


Figure 15. Participant 4's drawing, categorized as Existential Double Universe (DUEX).

Explaining the drawing: "A fire breathing monster was attacking a shelter. One day, a knight from another town came to their rescue, with his loyal dog companion. The knight defeated the monster with his sword. The monster fell into the lake while breathing its last breath of fire. The shelter was then safe again."

Integration of AT.9 and phenomenological analysis of participant 4.

Participant 4 was categorized as Existential Double Universe (DUEX) (*Figure 15*). Both mystical and heroic worlds co-exist in this mythical world. In the narrative, there was an attack from the monster; the hero had to conquer the monster in order to bring safety and peace to the world. In his life, P.4 showed mystical characteristics as he prioritized family harmony and accepted people with different cultural backgrounds. He also demonstrated many heroic characteristics. He was firm and courageous, standing up for his faith despite his father's objections. He also overcame many obstacles to take care of his family and raise his siblings after his father left after parental divorce. He followed his grandfather's example and practiced the virtues of caring, hard work, hope, humbleness and love to improve living conditions for himself, his family and the community. It was with his good attitude and the help of the Higher Being that he conquered his pains and darkness with courage and maintained security for himself, his family and the community. He wanted to rescue others from poverty, distress and other adverse conditions.

Participant 5.

Textual description of participant 5. Participant 5 (P.5) was a 38-year-old married man. As a child, he felt happy when he played outdoors, and when he received gifts from his mother. He rarely saw his father who was a doctor and was often on call. “My dad was the strict one...I [wanted] my dad to disappear.” He was not close to his parents. “In my teenage years when I was in university, I wanted nothing to do with my parents. I want to leave as soon as possible.” Eventually, his parents divorced and his father moved back to Hong Kong. He described the experience, “I have gone through a very dark period of time where there were a lot of family issues, [and I] had a lot of drug abuse issues. It was almost like spiritual attacks.” He continued, “You don’t know where to go. You are facing a wall. I can’t face up, down, right, left, because you are in a two by two feet room. Complete isolation, I [didn’t] know where to go. And all that is darkness around you. Your only escape is drugs.” He recalled being lonely, feeling isolated, fearful and like being stuck at a dead end. “I don’t know whom to call to. But it [was] always [in] my mind: there is God. But, I just didn’t know how to approach him.” Eventually, he prayed, “Get me out of this ... All these drugs I am taking... kill this addiction.” P.5 described this spiritual experience as life changing. “I remember...tears poured down my cheek...I felt a sense of almost someone coming up to me and hugged me.” He continued, “I don’t know how to describe it, I felt warmth.” He had a personal encountering experience with the Higher Being.

He described his life with the Higher Being as still being a struggle, but he described the struggle as an ascending motion. His relationship with his parents has also

improved. He explained, “I view [my parents] as more like... a peer, a mentor, or a friend that has more life experiences than me.”

P.5 experienced cultural differences in terms of how people verbalizing their needs. He stated, “The Chinese culture, it is like everyone tries to keep to themselves. They are not that vocal about their needs, maybe they are trying to save face, or try to be humble. I don’t know what it is. It is not like the Western culture. The Western culture is more vocal in what they need and want.”

Structural description of participant 5. Participant 5 (P.5’s) father’s strict disciplined pushed him away emotionally and made him feel lonely. The divorce of his parents added more loneliness and compelled P.5 to turn to drugs for fun and temporary escape from his pain and unhappiness. Eventually, drugs became a trap. “It was basically like you know when you are in a dead end. You don’t know where to go.” Out of desperation he followed his sister’s advice, and cried out for help to the Higher Being. The relationship with the Higher Being saved him and restored his wholeness. He stated he experienced tears of relief and a sense of togetherness, which made him felt as though the Higher Being was saying to him, “I am here for you.” P.5 attributed his spiritual growth to the support of his church, “I was going to small group, [a] community group... going to church on Sunday...Eventually, I started to get baptized.” The church community became his support. At the same time, his girlfriend left him because he adhered to the Biblical moral principle and refused to have premarital sex with her.

He recalled experiencing discrimination when grew up in London, Ontario. He preferred to live in Toronto because of its diversity and general openness to different

cultures. He stated that the multicultural environment enriched his life as he was able to see how people from different cultures interact with one another. He found life more interesting and happier in a culturally diverse setting.

Essence of Participant 5's Experience. P.5 recalled his teenage years as difficult ones because of family and drug issues. At the time of his parents' divorce, he held negative feelings toward his father. Now, his relationship with his father has improved significantly, changing into a mentoring relationship and friendship because he became more mature and felt the importance of taking care of his family. P.5 felt that the diversity of living in Toronto added interesting components to his life. He identified himself as culturally Chinese-Canadian. On one hand, he valued the virtues of being hardworking and taking care of his parents, and on the other, he valued openness and the implicit permission to verbalize his needs.

Regarding spirituality, P.5 reported having a dynamic relationship with the Higher Being. He explained, "My relationship with God is like a roller coaster ride...up and down, up and down in an ascending motion." It was an ongoing struggle, but P.5 believed his spiritual experiences had contributed to his well-being and helped him manage his addiction. He defined happiness as not taking ordinary things in daily life for granted. For example: shelter, food, clothing, air to breathe and the ability to eat and walk without assistance. P.5 believed people should be happy when they had the capacity to do these things.

Mythical world of participant 5.



Figure 24. Participant 5's drawing, categorized as Existential Double Universe (DUEX).

Explaining the drawing: "I lived in a small village called 'The Matrix'. It is a place full of serenity, tranquility, and a breathtaking view of the ocean. The remote village was my life, everything I own, everything I know and everything I am – this my home. There was a farm with some livestock (i.e. cattle, chicken and pigs). I have a few pets (as I am an animal lover), I have a turtle, a rabbit and a cat. I have a brother who is a pilot of an airplane company, he was my closest family. Why you ask? Well, my parents were divorced and had left when I was just 8 years of age. My brother took care of me in our little village.

We seldom get visitors because of the distance from the city; however, we do get attacked by monsters because they discovered our little village. They eat humans and

suck the souls out of them. One day, a powerful monster came without warning and rampaged through the village. It ransacked the farm, killing and eating animals, it ate my friends. I had no choice but to defend and try to neutralize the threat. My brother tried to save the citizens of the village but his plane was shot down. Fire, burning, screams everywhere! I am still fighting...”

Integration of AT.9 and phenomenological analysis of participant 5.

Participant 5 was categorized as Existential Double Universe (DUEX) where heroic and mystical characteristics co-exist in the same mythical world (*Figure 24*). At the beginning of the story there was peace and quietness, but conflict arose and the character had to fight and defend against negative influences. In his life, P.5 had many struggles when he was young. The mythical characteristics heroic came out when he had to face his parents' divorce, drug addiction, racial discrimination and feeling stuck and loneliness. He had to protect his younger siblings. The fight against adversities in life was ongoing, he continued to experience ongoing struggles in his spiritual growth; however, amidst struggles and brokenness, he experienced closeness with the Higher Being and improved relationships with his parents. The mystical relationships with Higher Being eased his loneliness and brought healing, so he could rebuild family relationships among members. He felt at ease with his parents. Life had not been easy for him; there were ongoing struggles, conflicts and obstacles that he must face and overcome in order to maintain his well-being. Finally, the fact that he identified himself

as culturally Chinese and Canadian, valuing values from both cultures echoed well mythical polarities.

Participant 6

Textual description of participant 6. Participant 6 (P.6) was a single 29-year-old male. He described himself as having had “very little experience of happiness” when he was young. Rather, he reflected, “I [was] always five or ten years older than I [was]” and “I lost the fun and innocence.” During his upbringing he was heavily restricted from pursuing his own interests and was not allowed to be a child and had fun. “I was very frustrated when I was living at home. I was always stuck at home, or stuck at school, for I wasn’t allowed to do anything else.” During that stage, he felt he had little control over his life. He said, “I don’t know if there [was] anything I [could have done] to make myself happier in the past. I don’t. When I look at the past, there [was] nothing that I am really in control.”

When he moved out, P.6 recalled feeling happier and free to explore his heritage roots. “I am starting only to just realize the value of traditions. What the tradition means, and also understand what your roots come from.” He held no resentment against his Chinese heritage. He stated, “I didn’t really resent it. I wish I would have more experience to it. I would like to experience more Chinese friends to know what they were going through, someone to communicate with.” He expressed that he has difficulty integrating the two cultures. “It is hard to come out. It is hard to come out of that Chinese, White experience when I was younger. ‘Cause there is always two different worlds. It is only recently that I was able to actually integrate everything.”

Since moving out of his family home, he took more control, integrated two cultures and. He declared, “When I go away to school; then, I have more control. Then, I started to experiment [with] different things, and create my own happiness.” P.6 defined happiness as financial stability, having a good career and a happy family with children. “Just being more successful in life; be able to make a certain income; to live comfortably; but also...be able to take care of people someday, and have a family, and to be just the same as T.V. essentially – a happy household, kids, just have a nice family, a nice job.”

Structural description of participant 6. Participant 6 (P.6) described his happiness was strongly affected by the strong and restrictive parental control when he was growing up. “I wasn’t allowed to have much fun. I wasn’t allowed to be a child.” He stated that he matured faster than he expected. There were high expectation for him to perform well at school, “[It was] always not good enough, unless it is, perfect. Like 100%...” He believed that because he was unable to attain academic perfection, he could not meet his parents’ expectations. “There [was] no support... no sense of accomplishment or pride like after you finished so much work. Doesn’t matter how much, what you do, that doesn’t matter.” His parents also dictated important choices for him, including his program of study, “I didn’t like what I was doing in terms of program... I want to choose my own thing.” These parental influences caused him to be more serious than he would have liked; “[They] could have shaped me more to a

different person. So now, I am more of a serious person instead of a fun person. I would like a different balance.”

With regards to living in two cultures, he perceived that his world as one culture, with different parts, a unified world that makes him happy. “To me, the world looks like more of one whole, rather than many separate countries and separate cultures living together. It is all one culture.” He continued, “I am from two separate cultures, and now I formed into one culture for myself ...there are so many different ones, different cultures that [we have] access to. I don’t have to go to different countries to experience different cultures. So, I guess that makes me happy.”

For P.6, cultural dissonance came primarily from his interactions within his own family, his experience of parental rigidity and high expectation and control. He described the make-up of his family, “I am from a culture; my parents are from a culture from the other side of the world.” There is tension between his parents’ goals and his personal goals. He stated, “It’s hard. It makes me unhappy that they always want me to be more in line with my brother, or be at certain point... But, I am not ready for it yet. There is a lot I want to accomplish before I’ll do what they want me to do.” P.6 coped with the dissonance by moving away and making his own choices. Moving out was a positive emotional experience for him, moving where “There is more Chinese than where [my family] was. So, I was happy there.”

P.6’s personal happiness currently came from being able to be independent and to accomplish his own goals. According to him, giving up his independence and moving back home would be a regression; a step back from personal accomplishment and achieving his own life purposes. He explained, “If I do move back home? Then, I

probably lose a big part of me ‘cause I think that my life hasn’t gone any progress.” He wanted to gain more control over his life, and to foster his own happiness. He said, “Now I am more in control and I can create my happiness based on what I can do, ‘cause I can do it.” Coming from the Buddhist background and having been exposed to other religions, P.6 stated that he was at the stage of exploring spirituality. But as to what he would believe in, he stated, “It is up to me to determine that.”

Essence of participant 6’s experience. When he was young, P.6 did not feel in control of his own life. He was not allowed to have fun but had to take up many responsibilities. He experienced cultural dissonances at home because of parental rigidity and lack of Chinese peers in his home town. Currently, he strives for individuation and separation from his parents. He stated, “[I experience] the sense of self-accomplishment. If I moved home, I actually have to do everything for my parents. Take care of the house again. It’s just like high school...it wouldn’t be what I want.”

P.6 took control of his own happiness. “Now I am more in control. And I can create my happiness based on what I can do.” He had confidence that he would succeed in achieving his personal goal of financial stability, a good career and a happy family, and that he was in control of his well-being. He stated he had started exploring spirituality, but as to what he would choose to eventually believe it, he stated confidently that it would be up to him to determine.

Mythical world of participant 6.

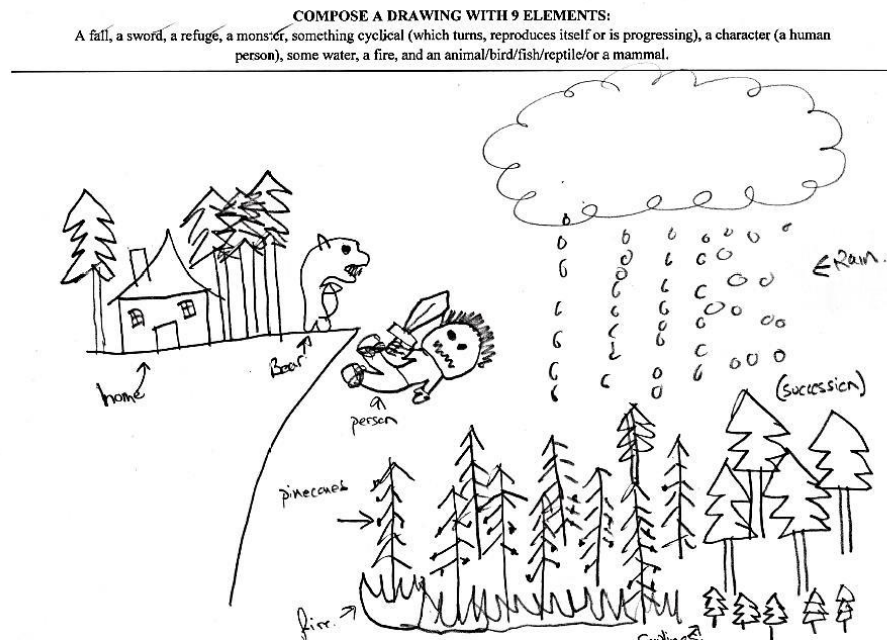


Figure 16. Participant 6's drawing, categorized as Synthetic Symbolic Universe (USS), negative form.

Explaining the drawing: "The quickest way to change is to step out of the comfort zone, but it usually takes an external form to push us to make those changes. History has shown us that the most common force takes the shape of a crisis of some sort. In my drawing a bear attacks my comfortable refuge and the person armed with a sword loses against the bear (a symbol of no matter how we prepare, we have no defense to what is too powerful for us). The fall to the death represents that we often lose part of us in order to change and grow. Falling into the fire below also helps fuel the forest fire which destroys part of the forest but while destroying life, it creates at the same time as the heat from the fire will open up the pinecones from the pine trees releasing seeds into the ground. After a heavy rain, the forest begins growing again into a thicker, fuller and better forest, only to wait for another catastrophe."

Integration of AT.9 and phenomenological analysis of participant 6.

Participant 6 was categorized as Synthetic Symbolic Universe (USS), negative form (Figure 16). Themes of death and life were present in this mythical world. The transformation appeared in a cyclical pattern with negative components including the death of the character, destruction of the pinecones, and the gloomy emphasis of the coming catastrophe. In P.6's life, there was transformation of the self. Through the death of the old, serious, helpless self with high parental control, a new, fun loving, independent self was brought forth. He felt free to make his own choices and pursue his own dreams. He also carried an ideal to live in a world of global harmony with one culture without barriers. There is perhaps a sense of uncertainty in the integration of ideals and reality. P.6's AT.9 was considered as a negative form because there were certain levels of disappointment and anxiety in the fulfillment of his ideals and dreams for the future: financial security with a house, a wife and children. P. 6's mother complained and expected him to be like his brother who was more established. P.6 worked hard to achieve his goals, but reflected negatively about his future, saying that it was "only to wait for another catastrophe," expecting that something bad or seriously wrong would come in the future. This carried a sense unhappiness and defeat.

Participant 7.

Textual Description of Participant 7. Participant 7 (P.7) was a 40-year-old married woman. She identified herself more with Canadian than Chinese culture. From a young age, she became keenly aware of her Chinese ethnicity. She described the experience, “I felt different because they [friends] weren’t Chinese, and I was Chinese.” She continued, “I couldn’t do a lot of things that my friends did.” For example, P.7 was prevented by her parents from sleeping over at her friends’ homes, and her playtime was very limited because priority was put on her studies. Growing up, P.7 felt the pressure to excel academically. “I had homework that I had to do, just a lot of pressure to do well in school.” Her mother was always available and supportive, and P.7 felt loved remembering what her parents have done for her. “I never felt that they didn’t love me. I think they just want what was best for me. So, I always felt loved.”

From a very young age, P.7 was well-versed in Chinese traditions because her mother enforced them at home. P.7 stated, “The part I don’t like about the Chinese culture is...it’s so strict... all these weird traditions.” At her wedding, she was required to perform the tea ceremony, which was unfamiliar to her. She described how different Canadian culture is different from Chinese culture, “Expressing. You just being more free with the feelings, and my parents never talk about anything.” She continued, “The Canadian culture – it’s okay to feel sad, happy and angry, and explore those feelings of being emotional, and just affectionate, say, ‘I love you.’ It’s weird to tell my parents that.” Even now communication between P.7 and her parents is an issue. “We just don’t have that type of relationship. If I am having a bad day, it’s like I can’t tell my Mom. I

had to tell my husband or my kids before my mom.” Nor can she express her feelings to her father. “I love my Dad. I respect him, but we don’t have a very close relationship where I can talk to him about anything.” Although she is now an adult, she still has the role of being her parents’ child. “I [am] always the child and they are the parents, and you have to listen to the parents.” She felt the dissonance, and found it difficult to find a balance between the two cultures. “I feel strange. I guess, it’s hard to find a balance. People are too free about their opinions. [I] feel like there is too much freedom to say and want, and I don’t agree with that either. There is one that is too free; then, too strict, and [it is] hard to find the balance.” P.7 felt that though life can be unpredictable, reassurance and safety can be found in God. “There is no guarantee in life, with stuff like that. But one thing that is for certain is God. And, He is always there for you. Yes, that makes me happy.”

Structural description of participant 7. Participant 7 (P.7) stated that when she was growing up she felt loved when her parents made sacrifices for her. “They weren’t affectionate. And they would never say it. But I know because of the things they did for me.” Her happiness was tied with that of her parents. “When I see them happy, it makes me happy.” Her life satisfaction is shaped by Chinese culture, particularly its value for filial piety. “I feel that I’ll always care for them [parents]. I guess that’s the Chinese culture. You care for them. And, you take care of them physically. I have no problem with that.” She continued, “It gives me a sense of satisfaction to know that I have been a good daughter. I’ve done what is expected of me. So that makes me happy, proud, although my Mom will never tell me that.”

She described the process she took to form her own identity: “I feel like I can pick and choose what I like from each culture, and incorporate it into a Chinese-Canadian way.” Her identity changed depending on her geographic location. She said, “I do feel more Canadian when I go to Hong Kong. I feel a little bit like an alien, maybe because I don’t speak Cantonese fluently. So, I do feel I stand out as a Canadian. But, in my own family, I feel very connected to the [Chinese] culture. But, outside of that, I don’t”. In dealing with the dissonances between the two cultures, she stated that her mother reinforced the traditional way in her family. She recalled having arguments with her mom about this when she was younger, but handling it differently now. P.7 stated, “In recent years, I tend to just let her win that fight...if she wants to win it, so she can have it.” To P.7, the ultimate source of happiness came from the Higher Being. “I think true happiness comes from God” and “knowing him, and being with him is happiness.”

Essence of participant 7's experience. When she was young, P.7 struggled with her Chinese identity because she could not fluently speak Chinese. "When I was young, I struggled in speaking in Cantonese, and my relatives would make fun of my accent, and I think that was the time that I wish I wasn't Chinese." She also felt different from others when she had to study while her friends went and played. P.7 felt loved by her parents even though they did not express affection towards their daughter, through their sacrifice and support. She stated, "They struggled when they came here. And my Dad had to go to school full-time, and work full-time. So, he didn't have a lot time to be with us". In terms of cultural influences, her mother reinforced the practice of Chinese culture in the family home. P.7 described Chinese culture as being strict and recognized that it had a strong impact on her. She described, "I do believe that the culture has shaped me to who I am today. Without that, I won't have certain values, and making certain choices in my life." She felt obligated to take care of her parents and to be obedient towards them. She reflected, "I think it's a duty. Like my Mom goes on vacation, I give her money. It's just an expectation. But at the same time, I believe in it; I understand it." However, there were some Chinese cultural practices because she was Canadian born. For example, "Well, when I got married, we have to do the tea ceremony. Having to bow down to people, I don't know, it just feels weird to me". She recalled that it was hard to balance of the cultural dissonances. In her view, the Chinese culture was too strict, while the Canadian culture was too free when it comes to expressing personal opinions. She believed that true happiness comes from the Higher Being. From that relationship, P.7 stated she experienced peace when she worshipped and prayed to Him. Furthermore, she explained that the Higher Being helped her to cope

with the fear of the unknown. “My family is very important to me. But, I have no control over what happens to them and how they turn out... But one thing that is for certain is God. And, yeah, He is always there for you. Yes, that makes me happy.” In terms of achieving greater happiness in the future, her wish was “being able to do the things that I want to do without financial stress”.

Mythical world of participant 7.

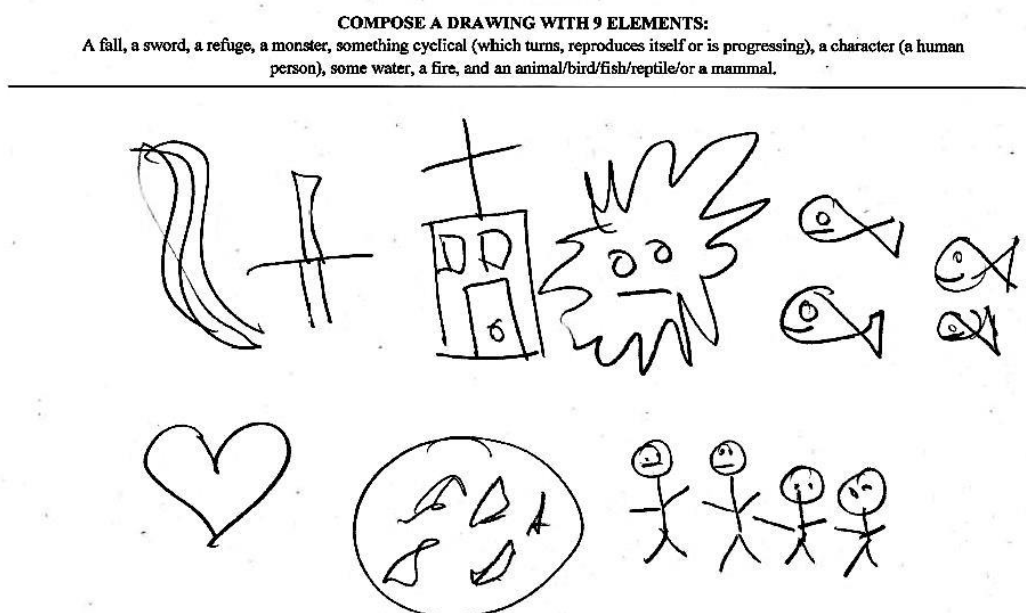


Figure 26. Participant 7's drawing, categorized as Psuedo-Unstructured

Explaining the drawing: “The story begins with my love for my family and how I see us together and loving God. We are going to church and discovering how we can be closer to him. God will bring us strength and love for other people. The monster represents evil in the world and the sword is our battle against that evil. My family will learn to do that by praying and depending on God. That is my hope.”

Integration of AT.9 and phenomenological analysis of participant 7.

Participant 7 (*Figure*) was categorized as unstructured. The elements in the drawing were disconnected and static. Nevertheless, her story carried themes of hope that her family would know and love God, and they would be able to battle against evil. According Durand (2005), stresses and conflicts could affect her imagination, cognitive and emotional functioning and ability to combine the elements in the AT.9 drawing coherently. P.7 encountered stresses in her life including unknown in the future, and anxiousness of being attack and overcoming evil. In her life, P.7 experienced various hardships. She expressed her difficulty in balancing the dissonances of two cultures, overcoming perceptions that she was different from peers, lifelong submission to her parents, even as a married adult. She also struggled with language and identity when she was young, changing her identity with her place of residence. She continued to have difficulty expressing her feelings to her parents openly and comfortably. At present, she felt uncertainty about her children's future development. Lastly, she stated that she would experience happiness if she were able to have the things she wanted without financial stress.

Participant 8

Textual description of participant 8. Participant 8 (P.8) was a married and 35-year-old. She emigrated from China when she was young. She reported that she had no recollection of her childhood in China. It could be due to traumatic experience she had when she was young. She described her current emotional state: “I’m not sad or anything. I am happy but it’s...it could be better” P.8 hoped that things could have turned out better; she was hoping for a change of circumstance that would make her happier. She said, “I always think that there could be better.” When she was young, she had to take care of her mother physically and emotionally. She described, “When she’s [mother] sick and not happy, I’m not happy.” When thinking about her own happiness, she emphasized the emotions of her parents and friends. She explained, “If they are not happy, I’ll never be happy.” She was once interested in marrying someone from a different culture, but felt, “I was constantly not happy,” because her parents did not approve of her choice because he was not Chinese. Living in two cultures remains difficult for P.8. She said, “I will always try to push. So, it is a constant struggle.” She expressed a preference for arranged marriage, so that at least her mother would be happy.

Structural description of participant 8. Participant 8 (P.8) described what it meant for her to be happy, “I guess being happy wouldn’t be just if I am happy. I find whether I am happy, it depends on a lot on my family or friends if they’re happy, like, my surroundings.” Her happiness was determined by her environment, and it was especially affected by her mother. “I find a lot of time whether I am happy or not, again is affected by if my mother is happy. ‘Cause she generally has a lot of illness. And like throughout high school, university, I spent countless hours going to specialists with her. I spent a lot of hours in the hospital. So, when she’s sick and not happy, I’m not happy.”

Her decision-making was limited by restrictions set by her parents. “I guess that it sets the boundaries, the limits how far I could go, or how much what I like, what I want, [what] I could have. I need to always consider what they think.” P.8 once gave up on marrying the person of her choice because there were ongoing struggles that her parents could not get over, regarding the individual of her choice. In order to make her parents happy, she gave up on that relationship. To overcome this painful experience, she found support from her church friends who provided prayer and emotional support. She discussed how she would now choose a partner: “I prefer ‘arranged’. Then, you know everybody is happy. Well, not everybody would be happy, but at least [my] parents would be happy.” P.8 would be happy when her mother was happy.

Essence of participant 8's experience. Participant 8 (P.8) defined the essence of happiness as follows: "It's having no regrets. The things that I choose to do have happened in my life." Her experience of happiness was determined by others. Her life choices were limited by the boundaries set by her parents. Problems emerged whenever she bypassed those limits. Her belief is, "You can push a little, but ...If you jump over, there is a problem." A sense of wellness was maintained when she lived within the boundaries set by her parents. Her outside environment influenced her happiness. She coped with dissonances through compliance. To maintain harmony within her family she would rather give up what brings her personal happiness. "I felt that when they are happy, I am happy." She stated that her relationship with the Higher Being had helped her ease some of the anxiety about her own happiness and with the support of her friends at church.

Mythical world of participant 8.

COMPOSE A DRAWING WITH 9 ELEMENTS:
 A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

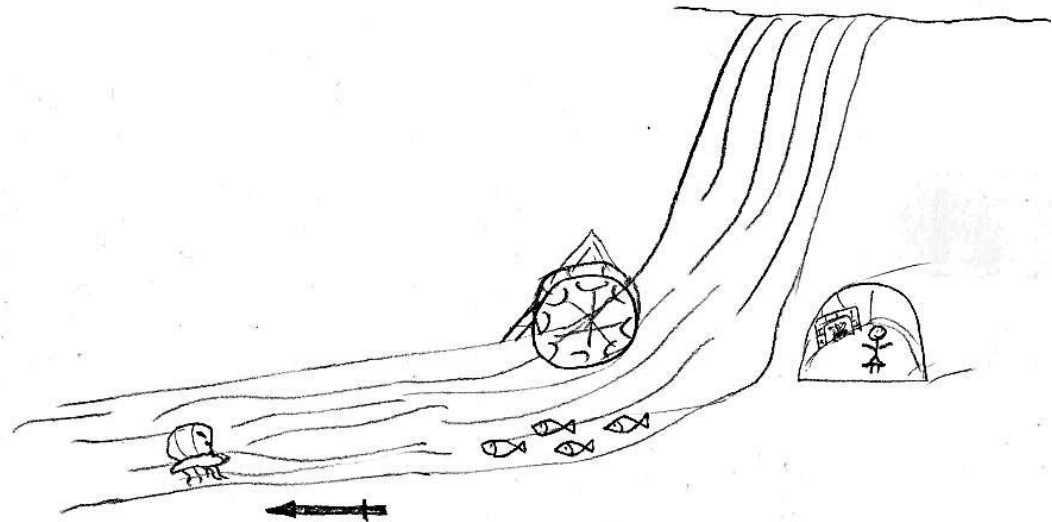


Figure 27. Participant 8's drawing, categorized as Mystical (MY).

Explaining the drawing: "A girl lives in a quite cave underneath a falls that runs into a river. She loves her home where there is a warm fireplace. The home is run on electricity generated by a 'water-mill.' There are plenty of fish in the river for food, but they are threatened by a giant octopus. The girl lives there by herself but she enjoys the quietness and she fishes from the river with her spear."

Integration of AT.9 and phenomenological analysis of participant 8. The mythical world of Participant 8 was categorized as Mystical (MY). In the drawing (Figure 27) there was a sense of warmth, protection and serenity throughout, exemplified by a fireplace inside a cave. This sense of peace was present despite a possible exterior environment of tension, the threat of conflict by the giant octopus. In her life, relationships are very important to P.8, who is very close with her family of origin. When she was younger, she tried to assert her rights, but experienced trouble when her choices went beyond her parents' boundaries or expectations. In time, she gave up her choice of life partner and even preferred an arranged marriage to make her parents happy and to preserve family harmony. Just like the AT.9 drawing where the sword did not active role in the composition, P.8 did not seem able to self-assert in life. She stated that her happiness depended on the happiness of her family and friends. P.8's emotions and identity were enmeshed together with those around her. She also preferred the atmosphere of peace and calmness, and prioritizes unity, harmony and togetherness of family and friends were important to her.

Participant 9.

Textual description of participant 9. Participant 9 (P.9) was a 38-year-old married man. He expressed that he did not have a happy childhood. Growing up was miserable and hard for him. He explained, “I don’t recall having a fun time.” He felt his parents were abusive and had high expectations. He described his experience, “If I got everything perfect; then, they wouldn’t say anything. But if anything went wrong; then, I would be hit. They would just blow up at me.” Success was narrowly defined by his parents, requiring him to become a doctor in order to be considered successful. Because he failed to get into medical school, they were disappointed. P.9 was unhappy because of his parents. He explained, “I am not happy about that [parents being unhappy] either. I’m unhappy that they’re like this.” He stated that his parents insulted him daily for many years because of failing to get into medical school. As for life satisfaction, he found satisfaction in his job. It was a good fit for him; he was attracted to optometry. He expressed, “I’m happy with my job. I can’t see myself as a MD.” He also described his painful experience of leaving his faith community and considered religion as a cultural experience. He said, “It was extremely disappointing realizing God didn’t exist. It was so disappointing... I was crushed. I couldn’t believe it. It was one thing in my life that I thought was so sure. And I told you it took me a year to get over it. It was the hardest thing emotionally for me to go through at that time. ‘Cause again, I was not a pretend Christian. I was a full Christian... I believed it.”

Structural description of participant 9. Participant 9 (P.9) stated that he did not have many happy experiences because his mother worried about his future when he was growing up. He stated that his parents had high expectation of him and success was so narrowly defined from the cultural perspective. He explains, “Anything that is not medicine is all the same. No matter what you [do], it’s just not acceptable.” People from Taiwan value “doctor prestige the most.” He was unhappy because his parents were disappointed when he could not enter medical school. His parents also treated him differently than his sister, feeling that there was a higher expectation of sons more than the daughters in the Chinese family. He said, “The guys are always supposed to represent the family more, the girls are going to get married anyway. So, as long as she is happy, then, everything will be fine. The guy has to be proud of.” He has to bring pride to the family. This belief was particularly held by his father: “[My sister] can do anything she wants, and he is happy. Nothing I do was good enough for him.” He tried to raise his concern to his parents but felt that he did not get his father’s understanding. He said, “But he [father] still hasn’t gotten better to really understand me.” In the meantime, he stated, “We try to get along. We go through the motion of various birthdays or Christmas. I see them every week because I come back on the weekends.” P.9 carried out his duty of visiting his parents without a positive affective experience.

P.9 had stopped believing in God because doubts were discouraged by his church. He found believing that ‘life is random with no God’ was easier to explain than ‘life with an existence of God with struggles in life’. After one year of reflection, he believed that religion is a cultural experience.

Essence of participant 9's experience. Participant 9 (P.9) expressed that he had a rocky relationship with his parents, and that their unhappiness affected his relationship with them, as well as his personal experience of happiness. He tried to rectify the situation by drawing his parents' attention to his needs, but has been unsuccessful thus far. He explained, "What I require, however, is for them to admit that my grievances are genuine, at which point I can forgive them and move on. But they haven't been willing to invest the time/emotional thought required to understand the true nature of my grievances."

P.9 did not feel accepted by his parents. He derived well-being from seeing his daughter happy when he provided for her, which is his goal in life. "I used to really do lots of stuff. Go, go, go and just kind of, achieve, achieve, achieve... But now, I realize that none of that matters anymore. I have to provide for my daughter... So, I go to work to make money, pay my mortgage. Eventually, all the stuff can be hers. So, that's it." As for spiritual beliefs, he currently does not believe in a Higher Being as life at random without God is easier for him to explain than a difficult life where there is a God.

Mythical world of participant 9.

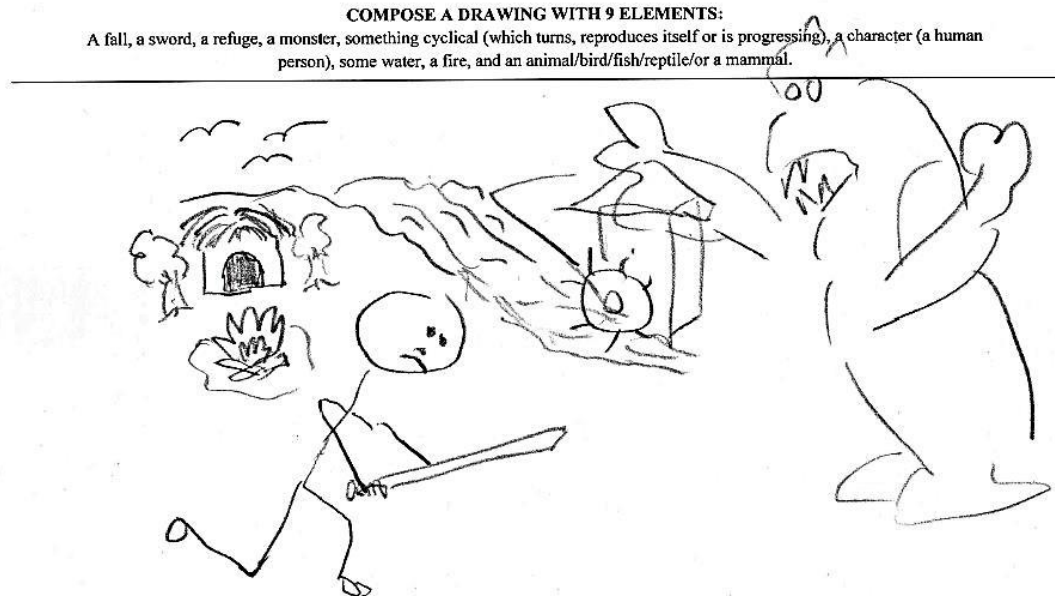


Figure 28. Participant 9's drawing, categorized as Heroic (HE), negative tendency.

Explaining the drawing: "There is a man in front holding a sword, who has fallen down. There is a monster near and in front of him. But they are not necessarily fighting each other. In the back there is a running stream, with a water mill turning. In the back, there is also a hut 'refuge', a bonfire in front, and seagulls in the sky."

Integration of AT.9 and phenomenological analysis of participant 9. The

AT.9 analysis of Participant 9 was classified as Heroic (HE) with negative tendency.

There was a potential of a negative form in the mythical world of P.9, which indicated the character was in some sort of distress or deep in unhappiness and in danger of death with a unhappy face. However, the character was able to stand after the first fall (*Figure 28*). He was able to survive instead of being defeated. In his life, P.9 had many negative experiences with his parents. He described the relationship as rocky, abusive, and without affirmation, love or emotional support. He was discouraged to pursue his own dreams and interest in optometry. Facing all the adversities in life, he did not give up, and overcame obstacles and discouragements to achieve his goals by working hard. Though difficult, he pressed on to repair the relationship with his parents. However, to his disappointment, his parents did not reciprocate nor meet his need for parental warmth and acceptance, which may have contributed to the negative tendency. He felt defeated and unfulfilled, lacking emotional closeness and reconciliation with parents. Instead of focusing on his achievement and other unfulfilled experiences, he turned his focus on his daughter and worked hard to provide for her material security.

Participant 10

Textual description of participant 10. Participant 10 (P.10) was a 29-year-old single man. He recalled feeling happy and energetic when he was young. Family is his core reality. He illustrated it as follows: “[If] I have a social arrangement with somebody, and there’s a family problem or crisis at home, I [would] cancel that [and] take care of the family stuff... that would take up 100% of my attention.” He values family highly. Regarding conflicts and disagreements at home, he says, “we obviously have conflicts within the family, but, it’s a lot less than outside [of the family], and the conflict always ends in understanding more than a lingering unresolved issue.”

He found that the diverse cultural setting in Canada added more value to him, rather than confusing him. Different ideas in politics, philosophies, and religions broaden his worldview. He felt gratitude for the experiences that came from living in such a setting. To him, true happiness is more than just an emotion. It is more than finding his life purpose and fulfillment. To P.10, there was a core sense of happiness that came from feeling grateful. He explained, “There is that sense of gratefulness, and even though it’s disastrous outside—maybe you don’t feel happy at all—but there is that sense of gratefulness still there, and you still feel good about it.” When a person feels good inside, nothing can take that away even though he or she may be experiencing trouble on the outside.

Structural description of participant 10. Participant 10 (P.10) stated he felt grateful for his family. He described them as “his core of reality.” His family was so important to him that he stated that his family was the foundation of his happiness. “I was actually born into a family that had a good foundation... I couldn’t see myself or anywhere else. So, I appreciate it.” His mother and his family have also been his foundation of wellness. He described his mother as an open person, “She is open... but not as open as I am, because her generation was just brought up differently. But compared to other families, I can see that [other families are] a lot more restricted.” His mother’s openness helped him to appreciate and accept worldviews that differed from his, and allow co-existence of antithesis in life. P.10 felt grateful and privileged to live in a Canadian cultural setting of openness, acceptance and diversity. He said, “Having openness and acceptance and diversity is better than not having it.” He was enriched by the exposure to a wider worldview and multiple perspectives. He stated, “When I say diversity, in general you would think cultural, and that is certainly just one aspect of it, just like you get to meet so many different people, a lot of different people from different backgrounds. But, also that diversity of ideas, like a political view, philosophy, religions, spirituality that kinds of stuff, and, for me, I think, just getting exposure to all that stuffs will add to my worldviews. So, I am grateful for having a lot of those”

The practice of mindfulness has helped him to become happier. He said, “discovering the practices of spirituality in [and] of itself has also allow[ed] me to become happier because I feel like doing that, hitting that step was a milestone in fulfilling...many goals.” He found satisfaction from his spiritual practices.

Essence of participant 10's experience. P.10 believed that having a wider cultural perspective has added value to him. He said, "I don't identify with one [culture] more than the other. I rather learn [from] both of them and [am] able to appreciate the good things in both of the cultures." He continues, "Diversity of ideas, like a political view, philosophy, religion, spirituality, that kind of stuff... getting exposure to all that stuff will add to my worldview. So, I am grateful for having a lot of those." He also realized that true happiness is more than a temporal emotion and is rooted in gratefulness. If a person has a core feeling of gratefulness within, no external disaster can take away their core good feeling. Thus, to P.10, good and bad feelings can co-exist, without the good being overwhelmed. The core sense of wellness is undisturbed by outside circumstances, as long as the person has gratefulness. The practice of mindfulness has helped him to develop a better understanding of himself and his reactions to outside influences.

Mythical world of participant 10.



Figure 29. Participant 10's drawing, categorized as Synthetic Symbolic Universe (USS).

Explaining the drawing: "A man seeks refuge in a church. After spending some time praying, he feels a sense of renewed hope and confidence. He feels ready to confront his inner demons."

Integration of AT.9 and phenomenological analysis of participant 10.

Participant 10 was categorized as Synthetic Symbolic Universe (USS), where heroic and mystical characteristics co-exist (*Figure 29*). Although the drawing had a heroic tone, the story referred to capacity to seek interiority in spirituality for resource. In the narrative, the character had a refuge and felt safe where the river separated him from the attacker. With renewed strength, he gained hope and strength to confront the demon. In life, P.10 maintained wellness, purpose and stability despite obstacles and negative external influences through gratefulness. In his worldview, he allowed for co-existence of antithesis, valuing diversity in different cultures. He has gained a wider perspective through exposure to different ideas in politics, philosophies and religion. These exposures added value and broadened his worldviews, rather than being a source of confusion.

Participant 11.

Textual description of participant 11. Participant 11 (P.11) was a single 22- year-old man. He stated that he did not remember much about being happy when he was young. He found his mother to be strict in her discipline and his father was difficult to communicate with. He reflected, “My father is very tough to talk to... it’s hard to interact with them [parents]... [it’s] not the language issue.” His experience of parental love came through witnessing his parents’ sacrifices and provision for their sons. He recalled, “Whatever we want, they’ll give it to us. So, that was, I guess, to show love. Instead of expressing it, saying, ‘Oh, I love you’ like how a White Canadian [would].” Emotional expression was downplayed in the family. “Growing up in a Chinese family, happiness wasn’t very obvious. It doesn’t [get] expressed. I felt that, they would suppress their emotions and won’t show a lot of happiness.”

P.11’s parents emphasized studying and skills training over other activities. “It’s like with Chinese culture, always doing homework, always putting yourself into piano lessons, arts, all that. Do all that before, you know, [and] you can do anything.” P.11’s parents had high expectations for him to perform. The purpose was, he stated, “So we would be better than all other kids.” He felt family cohesiveness was a highly valued trait in his family. “Knowing that I’ll always be supported by my siblings and my parents, that makes me happy. And I am not alone. They see family as very, very strong, very important.” P.11 reflected about his current difficulties in building intimate relationships: “I think I have a tough time [in a] loving relationship. I’m not very open to people. I would say I’m closer to my family.”

P.11 expressed that a relationship with a Higher Being has contributed significantly to his well-being. He said, “When I pray to God, [it] definitely helps me because it reassures me when God listens to me, and that [there is] someone out there I can talk to. It brings me a sense of happiness, knowing that I’m loved and I’m not alone.” This relational connection helps him to feel less lonely, but loved. He concluded, “God is happiness.”

Structural description of participant 11. (P.11) stated he felt happy when he was young when he received presents, attended parties and family gatherings. His view of happiness was influenced by his parents. His parents told him: “Our friends would come and go. But then, your family will always be there to help you out.” The motto, “Help your family first” was often emphasized in the familial home. Love from his parents was experienced through their sacrificial actions. He said, “My father, every single day worked very hard in his company, just to provide for the family, just to make sure that we have enough. Whatever we want, they’ll give it to us.” He continued, “You don’t have to pay for it [tuition]. So, that to me is love as well,” and “They put me in all these lessons, piano, you know, for like many, many years in arts, and all these tutors. I see my other friends, they got none of that.” Yet there were also expectations for him to perform well, and better than other children. “When I was growing up, they make sure that... bam, bam, bam. You got to be like this, you got to do this. And then, I was tamed.” He also felt pressure from his heritage Chinese culture. “There are certain things that in the heritage culture that they believe in, [and] they throw upon you. But, then when it comes to the culture that I grew in, the Canadian, CBC [Chinese Born Canadian] culture—I felt there was tension.” P.11 maintained well-being in the face of cultural tension by integrating compromise, open-mindedness and an acceptance for cultural differences. “I would find a balance. I would approach him [the opponent] with an open mind. And then I’ll try to compromise, try to understand why they’re behaving in a certain way, even the things that they say, I’ll try to understand. There are a lot of things I try to understand that and be open to it, rather than be narrowed minded.”

Essence of participant 11's experience. Participant 11 (P.11) revealed that when he was young he was not very happy. He attributed this to his parents, whom he found to be very strict in disciplining him. The bond between him and his parents was not strong. He felt pressured to live up to the expectations of his parents, and to tire endlessly to excel above his peers. Emotional expression was highly restricted at home. P.11 felt the contrast between his cultural upbringing and those of his peers, who expressed themselves with positive affect. "When I see different cultures, they do express happiness differently, maybe more expressive. For example, I would say... my Caucasian friends; their sense of happiness within the family is just amplified. You see when they're happy. You notice it right away." With regards to his relationship with a Higher Being, to him, God is happiness. "I would say God is happiness because He gave us His life, knowing that we don't deserve it. And that He provided all these blessing to me...many other people [didn't] have this opportunity...that [opportunity] really makes me happy. I feel very loved. Love and happiness goes in hand in hand."

Mythical world of participant 11

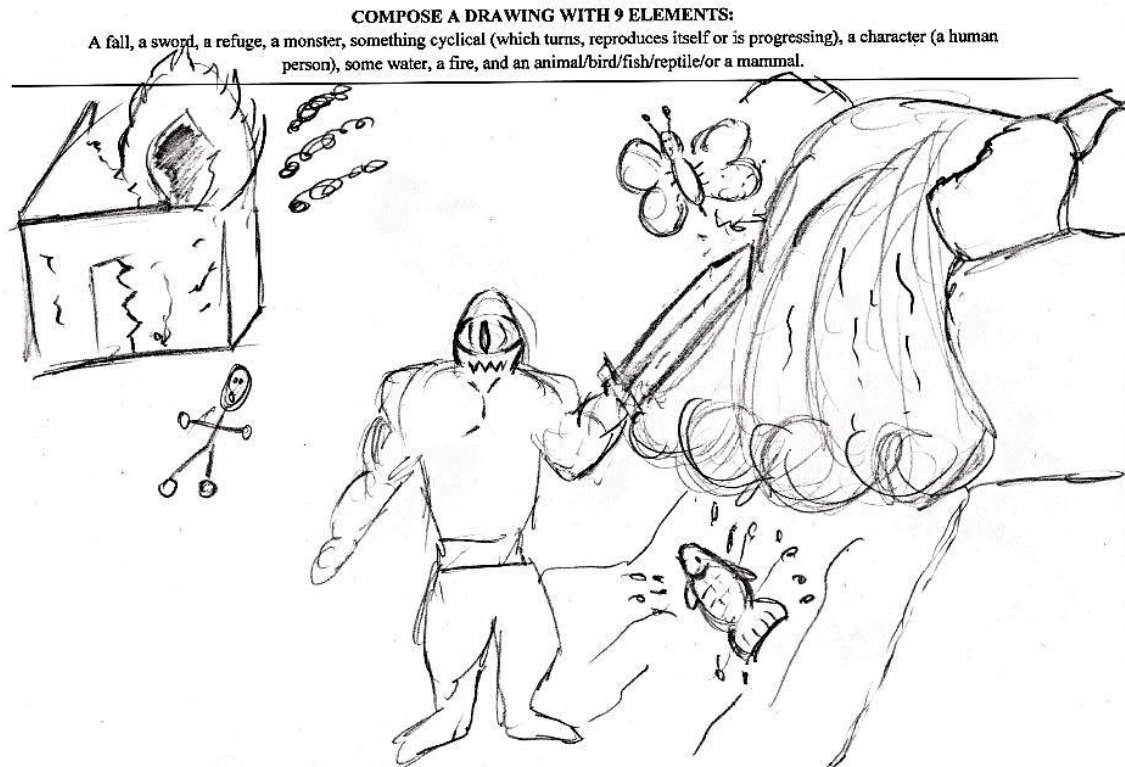


Figure 30. Participant 11's drawing, categorized as Heroic (HE), negative form.

Explaining the drawing: "In my drawing, I have a cyclops terrorizing a town in a secluded area of Europe. The cyclops has already set fire in a local citizen's home and is ready to do more damage. The cyclops wields a sword to defend himself from opponents. At the moment, the cyclops stands over a colossal waterfall and plots his next move."

Integration of AT.9 and phenomenological analysis of participant 11.

Participant 11 was categorized as Heroic (HE), negative form. Insecurity, chaos and confusion can be seen in the drawing (*Figure 30*). The house, which typically symbolizes shelter and security, was on fire, the monster was strong and terrorized everyone, and the character appeared to be dead. These negative themes may be a reflection of P.11's relationship with his parents. In his life, his parents have equipped him to do well and to be competitive in life through many skill training opportunities, but their affection was not explicit. While his Canadian peers experienced open and expressive affection, he only felt loved by his parents through material provision and sacrifice. Though he had good experience in praying to God, but he expressed his issue with intimacy, finding difficult to open up to others to build secure relationships. The lack of intimacy in human contacts and the high pressure in achievement, competing better than his peers would overwhelm him and make him feel lonely, defeated and unwell.

Participant 12

Textual description of participant 12. Participant 12 (P.12) was a 29-year-old married woman. She expressed that she had many happy memories in her childhood. Her family is traditional Chinese. She described her experience, “My Dad is the figure head. You can’t talk back to him” As P.12 grew older, she talked and reasoned with her father more. Her parents became more open for dialogue as the children became adults. She explained, “now when I tell my parents something is wrong, they’ll accept that. They realize that I know what I’m talking about when I tell them things, they’ll just listen to me.” Family time was special to P.12; it added to her life satisfaction. She said, “My parents have always told me that I’m more family oriented.”

In terms of her experience of living in two cultures, she expressed that she did not feel fully Canadian, because she still upheld a lot of Chinese values. However, she said her happiness was not affected by her identity or her sense of belonging to either culture. Spiritually, she said, “I don’t think [spirituality] makes a big difference” in contributing to her well-being.

Structural description of participant 12.

Participant 12 (P.12) stated that her parents instilled the importance of family time and Chinese language skills to her when she was young. Now, she realized the importance of the language skills and how the family time has contributed significantly to her happiness. She explained, “I used to hate it when my parents woke me up in the morning and dragged me out to do things or go to Dim Sum or whatever. But then, as I am growing up, I appreciate a lot more. My parents used to make me to go to Chinese

school, and I hated it, and any kind of lessons. But then, now, I am glad I did it. ‘Cause now I have extra skills. But, other people don’t have [them].” The language skills helped her communicate, understand, and access the resources and people of both cultures. P.12 expressed that there were pressures for achievement when she was a student. She explained, “Because every time I hit a target, my Dad will be like, ‘Okay, well, you should be doing this instead.’” However, she welcomed the challenges because the goals set by her parents were achievable. She stated, “I am like, ‘Fine.’ It’s never an ending cycle. But, they’ll not go to set the bar so high that I cannot achieve it.”

The open communication and acceptance from P.12’s family helped her to express herself and develop positive experiences with her parents without worrying. She found support when her mother listened to her. She explained, “I’m really close to my Mom. So, we always just keep talking...she just sits there and listens to me.” P.12 found satisfaction in the relational closeness and support from her mother.

Essence of participant 12's experience. Participant 12 (P.12) had many happy childhood memories with her family. There was gradually increasing open communication with the family. The family was traditional Chinese where the father had the final authority in the household, but her parents became more open and flexible, willing to understand their children's opinions as they became older. Thus, they experienced few conflicts in the family. P.12 explained, "I think it would have been [different] if my parents also didn't change. But, I didn't really experience much of the conflict, just because they kind of approve or accept them as well." Practicing respect and acceptance had helped P.12 opened up, problem solve, and enhanced her well-being. The value of family time was reinforced by the parents. Happiness for her is to spend time with her family and be open to talk about things. With the extra Chinese language skill and feeling secure of her identity, P.12 did not feel her sense of happiness was affected by her bicultural experience. She said, "I don't consider myself fully Canadian either. So then, I uphold a lot of Chinese culture. But that's just how I am." She expressed that she prefers to have both cultures. She says, "I think it's the flexibility and ability to pick from both, so you're not so confine[d] within one culture." She felt indifferent to having a relationship with Higher Being as she did not feel that it would impact to her well-being.

Mythical world of participant 12.

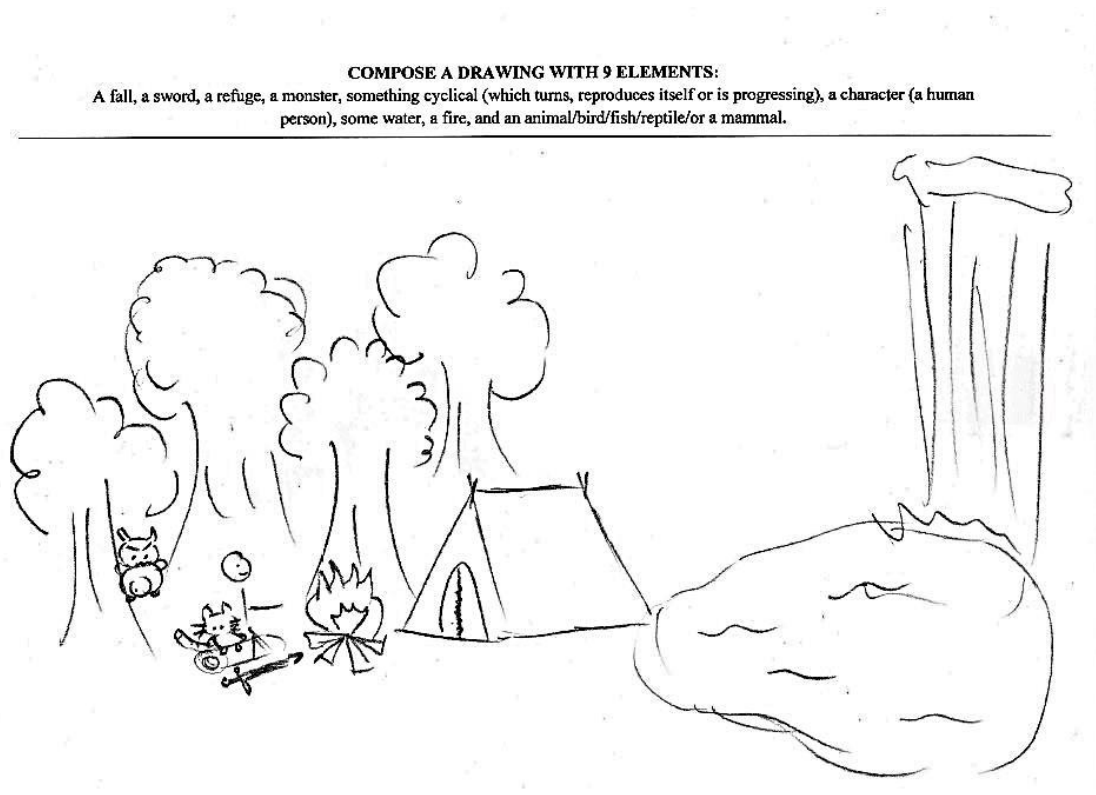


Figure 31. Participant 12's drawing, categorized as Mystical (MY).

Explaining the drawing: "The person is travelling through a forest with his feline companion. There is a beautiful waterfall that captured his attention so they set up their campsite nearby. They are unaware of nearby predators but have a sword handy just in case. The person hopes he will not need to use it. He simply enjoys the scenery with his friend and doesn't fret over things that could ruin his trip."

Integration of AT.9 and phenomenological analysis of participant 12.

The AT.9 of Participant 12 was categorized as Mystical (MY). The mythical world was full of serenity, but a predator at the back of the campsite may disturb the peaceful atmosphere and cause tension to the character (*Figure 311*). In her life, there is a harmonious relationship with her family, characterized by good communication, flexibility and adaptability. The participant articulated that she experienced few conflicts in life and credits that to her parents' openness, understanding and support. She experienced warmth, closeness and life satisfaction from bonding with her family members. With the support of her family and with her Chinese language skills, she felt confident, secure, and able to excel in her goals in life. However, relationship with her family was her highest priority. To be happy meant spending time with her family. She sought closeness with her husband, daughter and members in her extended family. She seemed to be content with the kind of life she was experiencing and did not pursue personal goals, enjoying the company of her family members.

Composite Group Descriptions

For a better understanding of the commonalities among all participants, the following sections are presented: Composite group textual descriptions, composite group structural descriptions and group experience of the essence of well-being of SGCC. Significant statements and themes from all interviewed participants were studied to represent the experience of the group as a whole. Eight major themes emerged for both group textual and structural descriptions: (1) experience of happiness and well-being, (2) experience of cultural dissonances, (3) experience of life satisfaction and struggles, (4) Context of happiness, (5) Context of cultural dissonances, (6) ways to manage dissonances to maintain well-being, (7) contribution of Higher Being/Spirituality to well-being, and (8) meaning and belief of happiness and well-being.

Composite group textual description. In this section, filler words including “ah” and “um” were removed from direct quotes for simplification. These composite textual descriptions were produced from the combination of all individual textual descriptions. Eight sub-themes emerged: (1) affective experience with parents, (2) cultural experience of happiness, (3) cultural identity and well-being, (4) enjoyment of independence, (5) family as the core of wellness, (6) the desire to sacrifice and care for parents, (7) preference for openness and multiple perspectives, and (8) experience of personal struggles.

In what follows, further comments will be made about these major themes and sub-themes.

Experience of happiness and well-being.

1. Affective experience with parents.

During the study, many participants had difficulty recalling happy memories from their childhood. Very few were able to give examples of positive child-to-parent interactions (e.g. playing in the park, travelling for vacation). Yet, many participants engaged in discussions about affection that was lacking, or negative parent-child experiences they had growing up. The group's experience can be summed up by one male participant who described the emotional disconnect he felt growing up. "I don't get default, delightful attention. It wasn't negative or abusive. But, it wasn't positive either." He continued, "It's not rich or thriving." Many participants shared about the difficulty they had communicating with their parents, especially with their fathers. "My father is very tough to talk to. It's kind of difficult... it's hard to interact with them [parents]," said one male participant. Some participants characterized their relationship with their parents as being "stressful." They attributed this to their parents' long work hours and the pressure to perform well in school.

As a form of childhood discipline, many participants reported that their parents were strict and withheld love and affection from them. "My mom was... very strict, very, very strict," says one man. He continues, "always doing homework, always putting yourself into piano lessons, arts all that. Do all that before you can do anything [else]." The parent-child emotional relationship was constricted by the expectation that the child performs well at school. The time set aside for fun, play and exploration was limited. As a result, one participant reported a feeling of being stuck, "I was always stuck at home,

or stuck at school.” Others shared similar negative experiences, “I don’t recall having a fun time... I don’t think I was happy growing up; I was pretty miserable.” This participant continued to talk about the lack of affirmation from his parents, “They [parents] never said anything nice.” As a result of these negative interactions with their parents, many participants found it difficult to fully experience happiness during their childhood.

Some participants described having positive experiences with their parents once they matured into adulthood. They now enjoy having more open communication as their parents became mentors and friends. They feel free to seek their parents’ counsel and advice. “They [parents] become more like my friends. Like the dynamics between our relationships have changed,” said one participant. Another man shares the same feeling, “I see her [mother] more of a friend... We are able to talk more about her feelings... I enjoyed our relationship.” Open communication not only helps SGCC to communicate their own needs, but also to provide better care to their parents when parents’ needs are articulated.

2. Cultural experience of happiness.

a. Positive cultural experience.

Living in a diverse community has its advantages and challenges. One participant described how living in a community of more than one culture has positively contributed to his happiness. He said, “It gives me wisdom, which will indirectly contribute towards good relationships, which will contribute to happiness.” Living in a multi-cultural environment helped him be more objective, and see differing perspectives.

“You can step outside your culture more, either culture. Out of this Canadian culture, it is relative. My Chinese culture is also relative. It’s an intuitive realization,” he said. By being more objective, cultural differences become less pronounced, and at least for this participant, make a person more at ease with differences.

Exposure to another culture also helps increase a person’s knowledge about other cultures. One woman commented, “I wouldn’t have the understanding of how different people can be. I would feel like, ‘Why is she acting like that?’ ‘She is so different?’ But, I will be willing to learn. I want to learn about the different cultures. So, it [living in two cultures] can be a good thing.” Other participants shared similar experiences to hers. One man said, “What is really good is I am able to interact and be able to understand. There are many different cultures. So, I’m not just limited to just being comfortable with my heritage culture. I am able to understand how it’s like to be with those that grew up in the mainstream culture as well... At the same time, [I am] able to interact with them [new Chinese immigrants], because I grew up in the heritage culture as well.” This participant was able to empathize with people from both cultures, given his life experience. He characterized it as strength to live in a bicultural or multicultural environment.

For participants who grew up in bicultural environments, a multi-cultural society was easier to navigate because of their upbringing. These individuals were adaptable and expressed more openness. One man explained: “It is not necessarily a scary thing; it is just different.” He continued, “It makes me more open. I find that helps me a lot with dealing with new things. It makes me feel I am able to adapt better to different things.” He continued, “I am more accepting of different types of cultures, and different types of

practices in everything, I can see it [cultural difference]. I won't be weirded out by it."

Living in two cultures had helped these two participants adapt better to life.

Many participants stated that they were comfortable with living in Toronto, even outside of Chinese neighborhoods. One man discussed the area he grew up in. "I was growing up in a neighborhood that was not full of Chinese people." He did not see much conflict living with non-Chinese people. Many participants welcomed the diversity that came from living in Toronto. "I already see the contrast between Chinese and Canadian, so I guess that [it] assists me to be able to see the contrast between other cultures and Canadian culture."

One advantage of living in a culturally diverse city is that a person can experience life from another culture, without having to travel far. One man talked about this, "There are so many different ones, different cultures that can access to. I don't have to go to different countries to experience different cultures. So, I guess that makes me happy." There is fun and enjoyment to be experienced from living in a culturally diverse society. One woman reflected, "I hear people being confused a lot when they are growing up in so many different cultures. But, I had so much fun with it." She continued on, "I think it is good because you get to experience the way they expressed their love differently, and you just learn the way that they communicate to one another. So you learn a lot both ways." She affirmed that diversity did not impede her happiness. "I don't think that affects my happiness because I see how it has benefitted me more; benefits outweigh the disadvantages." Another man was equally affirming about his upbringing. "I don't distinctly think there is a clash. Instead, I view it [cultural diversity] as multiple styles of music joined together. I view it as an existential mix of cultural medleys.

Sometimes, there is conflict, but a lot of time it brings variety.” Living in two cultures has added variety to another participant’s life. “I feel grateful for being in such situation [diversity].” He explained that it was because, “having openness and acceptance and diversity is better than not having it.” The experience of being exposed to different cultures enriched his life. “For me personally, that adds value versus confusing me.” However, some participants did feel ambivalent about how living in two cultures specifically contributed, and some had negative experiences.

b. Negative cultural experience.

Overall, participants recollected very few negative experiences from living in a diverse cultural environment. However, there were incidents of racism carried out by children that impacted participants when they were younger, particularly in small town communities where there were very few ethnic minorities. One participant stated, “Looking back, there was some racism... kids make fun of your facial feature, some of them you don’t have a choice over. I did get bullied, but it wasn’t too bad though.” On racism, one man discussed, “[It happened in] London, Ontario, a smaller city. But that stuff [racism] will not happen in Toronto.” He felt racism was less prominent in larger cities because residents were exposed to other ethnicities on a daily basis.

c. Ambivalence about the benefit of living in two cultures.

Though there are advantages to living in multi-cultural surroundings, the diversity also often brings about conflict, tension and dissonance if two cultures are not harmonized in individuals’ values, teachings and expectations. One participant described the dissonance she felt, “How does that [living in two cultures] bring me happiness? I

mean, I don't know if it necessarily does." She continued, "It's just who I am. I didn't really have much control over it. I am stuck in two cultures." Another woman expressed the lack of belongingness between two cultures. She stated, "We are still not like them [Canadians] 100%. And sometimes, that can make us feel different, feel like an outsider."

Dissonance: Experience of cultural dissonance. Living in a bicultural setting has its benefits and detriments. One participant expressed his frustration at the coerciveness to conform that he felt from the Chinese culture. "There are certain things that in the heritage culture that they believe in, they throw upon you. But, then when it comes to the culture that I grew in, the Canadian, CBC [Canadian Born Chinese] culture, I felt there was tension. I don't understand why I feel like this when Canadian culture isn't like that."

The experience of dissonance is especially intense when participants were young. One woman said, "That was really hard. And there wasn't much that I could do about it when I was young." The cultural rigidity caused them distress. Another woman explained, "There is more than one way of doing something or looking at something. Then, sometimes...it's one or the other, and there is going to be different people who think one side is better than the other, and then, whatever you choose, there's going to be someone may not be happy about your choice." This dynamic is further explained by another participant, "One [culture] would expect this, and the other is the other way. You get pulled." Another woman articulated her difficulty in finding the balance between her two cultural identities. "I feel strange with Canadian [culture]... too free

about their opinions, too much freedom to say and want, and I don't agree with that.

There is one [Canadian culture] that is too free; then, [Chinese culture is] too strict, and hard to find the balance.”

The experience of dissonance was further amplified if participants had to make life choices that differed from their parents'. One man stated, “It was hard. ‘Cause with that it [Canadian culture] shapes my view of happiness... I think this starts when I become more rebellious. No, I want to do this with my life. Whereas, my parents would be like, ‘You can't do this with your life. You have to do this’.” Dissonance was also experienced at home between child and parents when it came to expressing affection. One woman explained, “It's weird to tell to my parents that [I love you]; that isn't that I don't like, I love for sure.”

When it came to having conflict with parents, participants may not get support or understanding from their Canadian peers. One woman reflected on her experience of this. “I know people, they don't really understand why I do certain things, ‘cause my parents told me to.” Following parental instruction and taking care of family members are highly valued traits in Chinese culture, this may not be understood by all Canadians with Western cultural backgrounds.

When cultural values and expectations clash, often a person would prefer to live in a culturally homogenous environment. One woman expressed her preference, “I think this [marrying someone with a different race] is when the two cultures clashed – Chinese/Canadian. If I am just Chinese, living in China, this wouldn't be an issue.” She would not get into cultural conflicts with parents if only Chinese men were available for marriage.

For participants who lived in small towns, predominantly White communities, integrating two cultures was more difficult. One man shared his struggle, “It is hard to come out of that Chinese/White experience when I was younger, ‘cause there is always two different worlds.” He had difficulty integrating two cultures when he was young. Only when he became an adult and lived in a diverse community was he “able to integrate everything,” he said.

Experience of life satisfaction and personal struggles.

1. Cultural identity and well-being.

Identity and well-being are often interrelated. For bicultural individuals, forming a cultural identity is not an easy task. A female participant from this study shared how she struggled with her Chinese cultural identity. “When I was young, I struggled in speaking Cantonese, and my relatives would make fun of my accent. I think that was the time that I wish I wasn’t Chinese.” For those who lived in areas dominated by Caucasian people, connecting with one’s heritage roots in order to form a Chinese identity could be difficult. On this, one male participant shared, “I wish I would have more experience to it [Chinese culture]. I would like to experience [having] more Chinese friends to know what they were going through; someone to communicate with.” This individual wanted to meet people from a similar background as him, with whom he could share common experiences. Some parents encouraged SGCC to cultivate their Chinese cultural identity. One man recalled his parents saying to him, “You should be proud of it. There is a reason why God made you to be Chinese.” He was encouraged to feel proud about his Chinese heritage and identity.

In this study, the majority of participants identified themselves with a dual identity: Chinese-Canadian. Within this group, some identified themselves as being more Canadian than Chinese. One man stated, “I think I am a little biased towards the Canadian White culture. In general, I prefer their way of thinking and interacting over the Hong Kong culture,” while other participants chose to hold a more fluid identity, not to fully identify themselves with either culture. “I don’t consider myself fully Canadian. I uphold a lot of Chinese culture. But that’s just how I am. You don’t belong to either...But I don’t know if it’s enough that it would affect me.” Another woman affirmed this feeling. She said, “We are still not like them [Canadians] 100%. And sometimes, that can make us feel different, kind of feel like an outsider sometimes. But, I don’t think that affects my happiness.” Another man shared similar perspective, “For me, all [culture] is important. I don’t identify with one more than the other. I rather learn both of them and am able to appreciate the good things in both of the cultures.”

Participants were comfortable identifying equally with both cultures and gleaning the best of both. One woman illustrated this form of adaptation by saying, “I feel like I can pick and choose what I like from each culture, and incorporate it into a Chinese Canadian way.” She continued, “I do feel more Canadian when I go to Hong Kong. I feel a little bit like an alien, maybe because I don’t speak Cantonese fluently. So, I do feel like I stand out as a Canadian. But, in my own family, I feel very connected to the [Chinese] culture. But, outside of that, I don’t.” SGCC’s identity can be flexible, based on the situation and the people with whom they associate with.

2. *Enjoyment of independence.*

SGCC valued their independence; it is something they worked hard to achieve. One participant shared her positive experience with independence, how it led her to discover a part of her that was previously unknown. She said, “Living on my own in another country for a few years during grad school, that was very different, and that was my first chance [to] be who I am... part of me that could be developed, ‘cause I was at a new place and with new people that I hadn’t known before. That’s just a little more independent.” Her time in another country was an opportunity for self-discovery.

Once participants had a taste of independence, it was hard for them to relinquish it. A male participant explained why he refused to move back home: “If I do move back home...I probably lost a big part of me... My life hasn’t gone any progress. I lost all the progress.” For him, moving back home would be an invalidation of his accomplishments, life purpose and progress.

3. *Family as the core of well-being.*

To many participants, family interactions brought life satisfaction. One participant described the value of family: “It’s a genuine feeling that the family, my family, is the core of my reality.” Family is very important to participants, one female participant stated, “I guess [I am] just more family oriented. And I care a lot more than my cousins. I’m always getting people involved,” she says. The sense of togetherness and being involved in each other’s lives is important to their life satisfaction. A male participant described how much he valued familial support. “Knowing that I’ll always be supported by my siblings and my parents, so, that makes me happy. And I am not alone.

[Chinese] see family, very, very strong, very important.” The sense of togetherness is culturally important. “Everybody is very concerned with each other in the family. If there is someone sick, there’s concern as though it’s themselves. That’s how it is like in my family.” Individuals’ emotions and familial well-being were tied together.

Eating together was another significant aspect of Chinese families. Family meals brought happiness to the participants. One male participant shared his experience, “the whole eating dinner together made me pretty happy. It really gave me a sense of a complete family. No matter how bad the day was.” Family gatherings and meals together brought wholeness, the sense of togetherness and wellness to participants and family.

4. The desire to care and sacrifice for parents.

Filial piety is one of the important values that Chinese parents instill in their young. Correspondingly, many participants valued the opportunity to requite the love and care they received from their parents, irrespective of how they may feel about them. One participant described her desire to give back: “I feel like life is too short. You never know, I mean [parents are] old. They’re 70s something... I guess as I get older, I feel more of a duty to travel with them, be with them, and have the kids over, interact with them.” She went on to say, “It gives me a sense of satisfaction to know that I have been a good daughter. I’ve done what is expected of me. So that makes me happy, I guess proud...I feel that I’ll always care for them. I guess that’s the Chinese culture. You care for them. And, you take care of them physically. I have no problem with that.” This example illustrates how SGCC adopt the Chinese cultural responsibility of filial piety.

Taking care of parents as they age has become part of the duty and responsibility of being a good son or daughter.

The desire to make personal sacrifices for their family often times came from an appreciation of the sacrifices that were made by their parents, when they started a new life in Canada. A female participant said, "... in return, if knowing how much they [parents] sacrifice for me, it makes me want to sacrifice. I don't want them to sacrifice anymore for me. I mean that I am willing to sacrifice for them." She was aware of how much her parents have done for her. As a result, she wanted to pay back her parents' sacrificial love. Love was reciprocal in this parent-child relationship. For some, this desire to repay was so strong that they chose to sacrifice their own happiness to make their parents happy. One participant said, "I preferred arranged [marriage]. Then, you know, everybody is happy. Well, not everybody would be happy, but at least parents would be happy."

5. Preference for openness and multiple perspectives.

To maintain their well-being, participants prioritized a wider worldview and multiple perspectives. One participant elaborated, "For me personally, I would rather have a mental model, or just understanding of other people, the way the world works by having a wider view in embracing all the different beliefs that other people have. For me, personally, that adds value, versus confusing me." The desire to acquire knowledge from different cultures was strong among the participants. They wanted to be open for learning. One woman discussed her perspective, "I want to learn about the different cultures. So, it can be a good thing." She continued on, "I feel I can relate to them in

some way, not 100% like them. I can still relate to them, interact with them. I know what their values are and a lot of traditions, different foods, [and] all the good stuff combined.” She exemplified SGCC’s desire to learn from and connect with people of different ethnic backgrounds.

6. *Experience of personal struggle.*

Expressing love and affection, and handling emotions can be a challenge in families where affection was not freely expressed. One participant discussed his struggle with emotions and relationships: “I have a tough time [in a] loving relationship. I’m not very open to people.” Dealing with emotional pain could be a challenge when under stress. One group member turned to drugs to relieve his emotional distress, since he did not have any support or other outlet. He said, “I have gone through a very dark period of my time where there were a lot of family issues, some drug abuse issues. Looking back, it was almost like spiritual attacks.” He continued to talk about what attracted him to drug addiction, “You know when you are in a dead end. You don’t know where to go. You are facing a wall. I can’t face up, down, right, left, because you are in a two by two feet room. Complete isolation, I don’t know where to go. And all that is darkness around you. Your only escape is drugs.” Other participants also had difficulties, struggling alone with their emotions when they could not get support from family members.

A perceived gender bias against a participant and sibling favouritism further exacerbated a participant’s feelings of emotional isolation and disconnection from his family. He said, “I’m fed up with this. I had a big blow up ‘cause my Dad keeps on treating my sister so well, and he treats me not as well. And I’m tried to make this [my

father to understand]. ‘Don’t you see? Don’t you see it? Don’t you see it?’” To this interviewee’s disappointment, rather than ‘seeing it,’ his father replied, “No, I treat you so much better than her, time and cost” He wanted his father’s attention, he wanted more emotional intimacy with his dad, but rather than acceptance and validation, he was met with further disappointment. For many SGCC, cultural barriers kept them from experiencing emotionally satisfying connections with their parents.

Another form of personal struggle that participants reported was spiritual difficulties. One man discussed how struggles with his faith brought him spiritual pain, “I was crushed. I couldn’t believe it. It was one thing in my life that I thought was so sure. And I told you it took me a year to get over it. It was the hardest thing emotionally for me to go through at that time. ‘Cause again, I was not a pretend Christian. I was a full Christian... I believed it.” Other participants experienced similar struggles connected to their spiritually, for example, losing a girlfriend after choosing to adhere to Christian principals of morality, or being forced out of the house after converting to another religion. In their pursuit of spirituality, some participants have faced many challenges and struggles.

Some participants chose to change the course of their life to minimize the challenges and struggles at home. To protect the harmony at home, they subsumed their own desires. One woman gave up a potential life partner, choosing instead her parents. These participants chose to forfeit their own desires in order to please their parents, and some had no regret in doing so. SGCC faced various struggles in the pursuit of well-being.

Composite group structural description. In this section, composite structural descriptions were produced from the combination of all individual structural descriptions. Fourteen subthemes emerged: (1) parental influences on happiness, (2) Chinese cultural influences on happiness, (3) Canadian cultural influences on happiness, (4) types of dissonances that affect well-being, (5) situational approach, (6) multiple ways of coping, (7) integrating cultural differences, (8) parental support in managing dissonances, (9) helpful contribution of Higher Being to well-being, (10) no significant contribution of Higher Being to well-being, (11) personal spiritual struggles, (12) risks and challenges of spirituality, (13) happiness as a transient emotions influenced by circumstances, and (14) happiness in a deeper sense. More information about these themes are further described below.

Context of happiness.

1. Parental influence on happiness.

a. Positive parental influence on happiness.

A female participant discussed how her mother made a significant impact on her personality and happiness: “My mom was always there for me. I was sick a lot when I was young as a kid. My mother was always taking care of me. I just knew she was always around, that was enough for me in support.” A male participant also credited his mother as someone who had made a significant contribution to his happiness: “We become more like friends. I still see her as my mother. I give her that respect as my mother. But, I also see her more of a friend, especially now, more than ever. We are able

to talk more about her feelings. I enjoyed our relationship.” For these two participants, a strong relationship with their mother made them happy.

b. Negative parental influence on happiness.

Many participants expressed that they endured strict discipline while growing up. There were tough restrictions on what they could do. One man characterizes the discipline he endured this way: “I wasn’t allowed to have much fun. I wasn’t allowed to be a child.” Instead, he was responsible for looking after his siblings, and maintaining the home.

As children, SGCC were taught to have good study habits and were expected to excel in school, which was prioritized over playing. One woman said, “Having fun wasn’t a huge priority for them [parents].” Children were taught to work hard, and to make sacrifices for their education. “I wasn’t allowed to sleepover. I had homework that I had to do, just a lot of pressure to do well in school.” Not only does doing homework or participating in skills training (e.g. piano) take priority over play but sometimes other activities as well, including eating. Children learned discipline and delayed gratification of needs and pleasures. Good performance was more important than play and other pleasures that come from fun and other activities

c. Parental expectations restrict happiness.

Many participants disclosed that their parents had high expectations about their performance, especially academically. For example, some SGCC children were raised on the expectation that they would become the highest achiever in their class. They were

expected to perform better than all their peers. The same attitude was applied towards other activities.

Parents viewed extracurricular activities for their children as opportunities to learn and develop new skills. A male SGCC said, ‘For me to do all these things and gain some sort skills from it. The expectation [is] to perform at this level and be at this level, so we would be better than all other kids.’ The expectations parents put on their children was to ensure they would excel. It was hoped that with these skills, better opportunities in the future would be available to them.

SGCC participants reported that parental pressures and expectations had unintended negative effects on their wellbeing. One male participant shared, “I get scolded until 100% [on tests, assignments]. So, I got scolded all the time. There is no support, or, no sense of accomplishment or pride after you finished so much work. Doesn’t matter how much, what you do, that doesn’t matter.” He continued on, “Always not good enough, unless it is perfect. Like 100% on marks and stuff.” Punishment was used by parents to motivate this person to excel. However, high expectations made SGCC children feel discouraged when they could not sustain high marks. At times, out of frustration, they would rebel. They would stop trying and lose intrinsic motivation to study. As a result, negative emotions related to failure and punishment pervaded over benefits associated with future opportunities.

Aside from academic performance and skills training, there were also expectations in other aspects of life, such as financial success and security, marrying the right spouse, buying a house, etc. Participants reported that sometimes these life expectations from parents were overwhelming for them. Even into adulthood,

participants felt they had to fulfill their parents' expectation in accordance with their parents' timeline.

Parental expectations felt overwhelming and never ending to SGCC. One female interviewee explained, "I don't just stay where I am. Because every time I hit a target, my dad will be like, 'Okay, well, you should be doing this instead.' I am like, 'Fine.' It's a never ending cycle." After one goal is met, another challenge is to be faced. The expectation to excel was ongoing, across life stages. These SGCC had to do more and achieve more.

Sometimes the vision that parents set for their children's life was very restricted. One participant explained his experience as it related to his future career. "Anything that is not medicine is all the same. No matter what you get, it's just not acceptable." He continues, "Everybody in Taiwan had put pressure on their children to become doctors anyway, so it's not unique to him [father]... There's no second place...if you don't succeed [to be a doctor], you're a failure." This participant's parents only approved of medicine as the profession for their son. Consequently, when he became an optometrist and earned a PhD degree, he was still regarded as a failure by his parents. The participant reported feeling unhappy because his parents were not pleased that he did not become a physician.

Parents also restricted other choices, including how much autonomy their children could have for decision making. A female participant expressed, "It feels like parents have certain expectations, and that sets your boundaries. And so, being as a second-generation Chinese, you kind of have that boundary. You can push out a little, but... If you jump over; then, there is a problem." Parents may allow their children to

make decisions, but sometimes their decisions had to be within their parents' limits.

Conflicts arose when they trespassed this boundary.

There was an expectation that SGCC obeyed their parents regardless of their age. A married female participant in her 40's revealed, "I [am] always the child, and they are the parents, and you have to listen to the parents." From childhood, these SGCC were expected to listen and to follow their parents' instruction to the letter. One woman shared what her parents said to her: "This is the way, and if you don't do it this way, then, you are wrong! And you are not the person I've raised you to be. You are not doing it God's way." Parents sometimes presented their expectations and opinions as the only way or option to solve a problem.

d. Lack of intimacy and communication affects happiness.

Participants discussed the lack of physical contact and emotional intimacy they felt with their parents, especially their fathers. During childhood, many parents were away from the home due to long work schedules. One man reflected, "There were times when I didn't see him [dad] like weeks." Another participant said, "My Dad was a doctor. He was on call, so I rarely see him." He continued, "My Dad is in Hong Kong, my parents are divorced." After immigration, other fathers may need to work full time and study full time in order to upgrade their credentials to find jobs that would provide for the family. It can be difficult for SGCC to develop good relationships with their parents when they were not present.

For some participants, despite having their father's present, they found their fathers to be unapproachable and distant. A male interviewee revealed, "My father

didn't talk much. You can't share anything with him." To this participant, it felt strange to talk with his father. He could not understand why his father would not talk. Another woman described similar interactions with her father, "I love my Dad. I respect him, but we don't have a very close relationship, where I can talk to him about anything. It's very surface type of conversation." Without a genuine outflow of love and concern between parent and child, it was very difficult for these SGCC to feel love and gain satisfaction from the parent-child relationship, compromising their happiness and well-being.

2. Cultural influences on happiness.

a. Chinese cultural influences on happiness.

Participants' happiness was shaped by their culture. Both heritage Chinese culture and mainstream Canadian culture shaped SGCC's values and choices that they had made.

i. Authority.

In a Chinese family, the father is the figurehead. Other members of that family are required to submit to him. One man stated, "In Chinese culture it's all about authority, whether it is in a church or my parents' authority, parental authority." Another female participant described her experience of parental authority while living at home as follows, "My Dad is a figurehead. You can't talk back to him. Even things that my sister and I don't really agree with, but my Mom would tell us, 'Don't talk back to your Dad! You know he is right!'" Another group member reflected, "No matter what, even if I was right, the parent is always right. You know, in Chinese culture, from what I see at

least. If I show my parents disrespect, I probably would have been kicked out of my house.” There were severe consequences for SGCC if they disobeyed their parents.

ii. Respect and care for parents.

Honour and respect for the elderly are extolled values in Chinese culture. A male participant was told by his parents: “Respect your elder, respect people that are older, more accomplished than you.” Many participants shared the value of taking care of their parents. In Chinese culture, this virtue is called “Hou-Shun.” Hou-Shun carries on, even after an adult child has left home. Many participants were willing to support their parents. It gave them satisfaction to pay their parents back later in life, after witnessing how much their parents had sacrificed for them. One woman stated, “They expect us to contribute back to the family. And then, even after I moved out, I still contribute back to them, ‘cause they raised me so long, you know, it just makes sense.” Another man said, “I feel like they completely deserve it.” Sometimes, monetary support could be the only thing they could do to demonstrate their love to their parents, if they lived apart.

iii. Family First.

SGCC were taught to prioritize their family from when they were young. One participant stated, “I would say in the Chinese culture, they value family very, very high, very strongly.” Another man reported, “Family is definitely pushed to the forefront in terms of priorities.” Another man echoed this sentiment by saying, “Help your family first. Your friends would come and go. But then, your family will always be there to help you out. So, [that was] something that I was taught when I was young.” As family is the first priority, SGCC are emotionally connected to their families. One woman

described her experience this way: “I guess in my family, it’s like togetherness. Say, everybody is very concerned with each other in the family. If there is someone sick, there’s concern as though it’s themselves. That’s how it is like in my family.” Eating together as a family was very important, and a reflection of putting family first. One man reflected, “When I said the whole eating dinner together made me pretty happy? It really gave me a sense of a complete family. No matter how bad the day was.”

iv. Gender differences.

In Chinese culture, gender may influence the way a child is treated by his/her parents, and may impact well-being. One research participant brought to light how he was treated differently from his sister. Principally, there were higher expectations for him to perform and more parental requirements for him to succeed. He used the following Chinese phrase to characterize the unequal treatment he perceived: “重男輕女 [Zhòng Nán Qīng Nǚ].” This phrase translates to ‘favouritism towards male than female’. “The guy has to be successful,” he said, “I think the men, the guys are always supposed to represent the family more. The girls are going to get married anyway. So, as long as she is happy, then, everything will be fine.” This increased pressure to succeed can add undue stress to male SGCC.

b. Canadian cultural influences on happiness.

i. Lightheartedness.

One man discussed how his understanding of happiness was perpetuated by what he had learned from Canadian culture. “I learn that deep joy, which you might mean by happiness, comes from not taking yourself too seriously. And I learn how not to take

myself seriously from the White people.” He continued, “They have that secure attachment with the parents where they always delighted in them. Therefore, with that secure attachment, they can take themselves lightly and stuff, laugh at themselves when they make mistakes.” Due to his bicultural exposure, this participant learned to be lighthearted in the face of life’s difficulties and maintain well-being.

ii. Openness and diversity.

Many participants expressed their appreciation for the openness and diversity and multiculturalism in Canadian culture. People are free to learn, to explore their interests. Old people can learn from young people. There is no age limit in learning. Multiple perspectives are accepted and valued. One woman expressed her appreciation of this openness. She said, “You can see things from different perspectives.” Another man expressed the gratefulness of being exposed to diversity. He said, “Having openness and acceptance and diversity is better than not having it... just getting exposure to all that stuffs will add to my worldviews. So, I am grateful for having a lot of those.” One man said, “I like, in general, the diversity.” And another male participant verbalized what he liked best about Canadian culture: “I say in the Canadian culture, definitely multiculturalism.” Participants were grateful for the exposure and opportunity to learn different ideas, traditions from different cultural groups to widen their worldview and perspective. “Something that I really like about in the Canadian culture, being able to interact, not just on my own race or culture, [but] various other cultures as well,” said one male participant. They valued the contact they had with different cultures, and the opportunity to engage with other ethnic groups.

The context of cultural dissonances.

1. Types of dissonance that affect well-being.

a. Withholding emotions vs expressing emotions.

Most participants experienced some form of cultural dissonance in their lives because of their exposure to two cultures. Cultural dissonance occurred when different expectations and values were in conflict. One area of difference would be in the domain of emotions. A male participant described his affective experience with his parents: “I felt that, a lot of time, they would suppress their emotions and won’t show a lot of happiness.” He went on, “They [parents] don’t go overly excited, or happy.” When he compared himself with his Canadian peers, he remarked, “When I see different cultures, they do express happiness differently, maybe more expressive. For example, my Caucasian friends, their sense of happiness within the family is just amplified. You see when they’re happy. You notice it right away, that’s the difference I can see.” This participant found that European Canadians were more expressive in the emotions.

Another female participant described her feelings of discomfort expressing her emotions to her parents. She said, “I say, ‘I love you’ It’s weird to tell to my parents that; that isn’t that I don’t like [them], I love for sure.” She contrasted her experience, with what she perceived about wider Canadian culture: “[In] Canadian culture, it’s okay to feel sad, happy and angry, and explore those feelings of being emotional, and just affectionate.” Many participants found that it was acceptable to express emotions in mainstream Canadian culture, but not in the heritage Chinese culture.

b. Love through sacrificial giving vs love through expression of affection.

SGCC experienced love from their parents differently as compared with their peers. Instead of experiencing love through gestures of affection, they experienced love by witnessing their parents' acts of sacrifice. One man said, "I start realizing that all these sacrifices they make, coming to Canada. My father, every single day worked very hard in his company to provide for the family, to make sure that we have enough. Whatever we want, they'll give it to us. Instead of expressing it, saying, 'Oh, I love you.' like how a White Canadian, they are very expressive. But like another way would be behind the scene, just showing." Love was experienced through action and provision.

Many Chinese parents did not openly express their emotions to their children. A woman shared her experience, "My parents, they would never say, 'I love you'. Or actually, they wouldn't hug me. But, they would show how they love me through letting me have something, like, giving it to me instead of having it for themselves... They are willing to sacrifice a lot, without telling you." Many participants articulated that their parents were not affectionate, but they knew their parents love them by what they had done for them. Though SGCC's emotional needs may be unfulfilled, their physical needs were met. Nevertheless, the lack of affection from parents, may contribute some difficulties for SGCC in handling their own emotions or expressing their affections to parents verbally.

c. Implicit expectation vs explicit verbalization of needs.

Reading parents' emotions and needs could be a challenge for SGCC. A male participant communicated his observation of his in-laws: "They are not that vocal about their needs, maybe they are trying to save face, or try to be humble. I don't know what it is. It is not like the Western culture. The Western culture is more vocal in what they need and want." It is a cultural practice that Chinese do not express their needs overtly, out of a need to gain respect. Children are expected to be sensitive enough to perceive their parents' needs without them ask. SGCC had to be alert and sensitive to nuances in order to function harmoniously with their family. A woman shared her experience about her parents' desire for her to visit weekly and provide financial support. "There's expectation there. But, they just, didn't say it. Financially, they never ever said, 'We want [this] much.'" It's kind of like 自覺 "Gee Gok" [self-awareness, i.e. 'you should know']. Children are expected to be caring and provide for their parents without explicit instruction. SGCC had to decide for themselves to be either like Canadians who verbalized their needs or go on imitating their parents in silent expectation, without verbalizing their needs to others.

d. Restricted goals vs free choice.

Many parents immigrated to Canada so that their children could have a better education and a better future. In Canada, parents have to work hard to ensure that their children are on the path of success. They help them by carefully planning what special goals to meet and directions their children should take in order to reduce unwanted

distractions. However, children are taught to be independent and to gain autonomy in Canadian society.

One man shared his dilemma between his parents' goals and his own goals. He said, "There are things that I want to learn. It gave me happiness. It adds on the whole free thinking. [To] do what makes you happy. Whereas, my Mom and Dad would be, 'No, you are not allowed to do that. You can't do that with your life. That is not going to mount up to anything.'" His parents instead instructed him, "Why don't you do something that will bring in lots of money and success, and wealthier name." The participant recalled his frustration, "The whole Canadian aspect of it is you can make a choice. I know a lot of my friends are pursuing things like arts, which is completely a 'no' in Chinese culture. And then, that whole free thinking, you can be yourself, you can express yourself in different aspects of your personality, what you choose to do with yourself. I think that's a big part of the Canadian." Due to his Chinese upbringing, this participant was limited in his choices and compelled to follow his parents' direction.

SGCC were pulled in two directions, to either follow their parents' path or to rebel—pursuing their own interest rather than pleasing others. One woman stated her preferences, "You can make choices based on what you want, what you value, not necessarily what the people that you come from value." One participant refused to move back home and to give up his freedom of making choices, he said, "Now I am more in control. And I can create my happiness based on what I can do." He valued independent and autonomy. He stated, "If I do move back home? Then, I probably lose a big part of me 'cause I think that my life hasn't gone any progress." He wanted to make decision based on his own interest and progress.

e. Work vs play.

Hard work and achievements were highly valued in SGCC's families.

Performance took precedence over other priorities. One participant described how his parents helped him focus on work rather than play or other activities. He said, "It's like with Chinese culture, always doing homework, always putting yourself into piano lessons, arts all that." Studying was more important than other activities. However, in Canadian culture, play is an important aspect in children's lives. Children learn through play and interaction with others, to strengthen characters and develop social skills and relationships with others.

Chinese parents wanted their children to be responsible, mature and to help out the family. A man shared his experience growing up. He said, "I wasn't allowed to have much fun. I wasn't allowed to be a child." He continued, "I always had to do well in school, right. [If] it wasn't like perfect, then, it wasn't good enough." He believed that the emphasis on work over play affected his development. "I am more of a serious person instead of a fun person. I would like a different balance," he said. He wanted to strike a more even balance between work and play. Another participant shared about her upbringing, "I couldn't do a lot of things that my friends did. I wasn't allowed to sleepover. I had homework that I had to do, just a lot of pressure to do well in school. Having fun wasn't a huge priority for them [parents]." The expectation to work and excel was constant and seemed never ending to SGCC. One woman said, "I don't just stay where I am. Because every time I hit a target, my Dad will be like, 'Okay, well, you should be doing this instead.' I am like, 'Fine.' It's never an ending cycle." For SGCC success came at the cost of hard work, and play was considered as less important.

f. Meeting others' needs vs meeting one's own needs.

Children were taught to care for others and to practice filial piety — to care for family members and the elderly when they were young. One woman described her experience of learning how to care for others. She said, “Think of other people and care for others, I think, there is a strong element of that in Chinese culture. My parents would talk about doing things to make other people happy, thinking of what they want.” There were sacrifices SGCC had to make if they put their family first, especially with their parents. They had to prioritize the needs of others before meeting their own needs. Yet, in the mainstream culture, they were taught to be independent and to pursue their own goals and meet their own needs. This participant expressed her preference, “I can choose things that I like, and how I want to live, not necessarily just about other people.” In making decisions, SGCC often considered others' opinions and weigh how their decisions affected people who are close to them. One man discussed how he considered other family members before he enlisted himself to military. He said, “I got to draw a line for myself. I can't be just selfish. I can't just do it because I can do it. I got to think about the people around me too. I can't just leave my Mom and my two brothers and go to the army.” SGCC were pulled in two directions in meeting and balancing their own needs or other's needs.

g. Open vs closed cultural systems.

The culturally Chinese family was described by interviewees as a closed system. One woman stated, “When they compared to their Canadian families, they are not as open.” This participant went on to describe how she found her Canadian neighbours to

be friendly and willing to reach out to people in the community, whereas the Chinese culture was more private. “In Chinese culture, they are more kept to themselves. Canadian cultures are more willing to be involved in the community, like through community service, volunteering, reaching to their neighbours, friends. They go to a lot of gatherings. They meet a lot more people; whereas, I think Chinese cultures are centered towards their family. And people are closed. In a way, I feel it is harder for them to trust, to reach out to people. So, the Canadian culture helps me to be more open to the other people.” Participants verbalized their perceptions of the heritage Chinese culture as being more restrictive and strict, not open to interacting with other cultures.

h. Buddhism vs Christianity.

Some SGCC experienced cultural dissonance when their spiritual beliefs were different from that of their parents, especially when parents did not approve of their new religious practices. One woman shared her experience of cultural dissonance when she embraced a Western religion. She said, “I think the main issue for me is my parents. They are non-Christians. So, they don’t like me going to church. They are Buddhists.” She continued, “My Dad didn’t want me to be a Christian. ‘Cause that was offensive to their god.” Another man described his experience: “I remember when I first became a Christian. I got kicked out of my house.” In circumstances like these, SGCC had to choose between obeying their parents or continuing their spiritual pursuit of embracing a Western faith tradition.

Spiritual conversion was less dramatic if parents were open and granted their children the freedom to choose their religion. One woman shared her experience, she

said, “They [parents] are actually open about that. They had no issue with me choosing to be [Christian]...When I got baptized, they came. They are okay with that. Their feeling is everybody has their right to choose. Some SGCC experienced less tension and had more positive experiences when parents were open and granted them freedom to choose their own religious belief system.

i. Other dissonances.

During significant events in their life, SGCC could be caught in the tension of two different cultures with differing expectations. Chinese culture is full of rites and rituals, and SGCC may have to practice unfamiliar ceremonies for the sake of the Chinese custom. One woman discussed an uncomfortable experience that she endured at her wedding. She said, “Well, when I got married, for example, we had to do the tea ceremony. Having to bow down to people that I don’t know, it just feels weird to me. But, I guess, culturally, I just didn’t understand it. So, sometimes there are things that I don’t understand because I am Canadian Chinese.” SGCC could be caught in the tension between two cultures’ practices and expectations in major events of their lives.

SGCC experienced other dissonances, such as having different work styles than the traditional Chinese culture in their work setting. One man described his frustration: “They wanted to do things in a Chinese way. But, I didn’t. I felt it was a good thing to do. I thought it was a fight that was worth it. It was not over a silly thing.” Dissonances sometimes created distress, arguments and disharmony, which could affect the experience of happiness in various settings, including the workplace.

Language could be another area of dissonance for SGCC. Unable to communicate and express feelings fluently in Chinese, SGCC could be frustrated when faced with a native Chinese speaker. “There is also a language barrier with my family. I am not able to express my feelings well, ‘cause my Chinese isn’t very good,” said one participant. Without fluency in the Chinese language, SGCC could be misunderstood by others, especially language differences between parents and children could create dissonance and bonding issues for SGCC.

2. Ways to manage dissonances to maintain well-being.

For SGCC, managing cultural conflicts with parents at home was one of the important components of maintaining well-being. It demanded more emotional energy, creativity and coping strategies than being able to simply walk away when dealing with strangers. Participants discussed how they dealt with delicate situations when they were confronted with cultural conflicts with their parents.

a. Situational Approach.

Many SGCC took a situational approach in dealing with dissonances. They acted according to their circumstances and level of resistance from their opponents. They tried to compromise and negotiate if possible, and seldom confronted their parents directly, unless they could not contain their anger. SGCC also tended to take a passive approach. One woman shared her experience of dealing with dissonances, “I think it depends on how it is coming about, because typically, it depends on what it [the dissonance] is, and I would resolve it with the least amount of resistance. So, if it is with my parents, generally, I would submit and let them win, and then, figure it out.” To preserve

harmony in the face of obstinate parents, this woman would yield and let her parents win. In this case, this was the coping method of least resistance. Others opt for observation, whereby they evaluated the situation at a distance before selecting their coping strategy. “I can step back and not be too absorbed into one thing,” said one female participant. Stepping back without direct emotional involvement could help SGCC to have a clearer understanding of the situation, and dealt with issues with clear mindedness.

b. Multiple Ways of Coping.

In dealing with cultural dissonances, multiple ways of coping strategies were used by SGCC. Individuals used different strategies based on their circumstances. The ways of coping were listed as following:

i. Talking Back.

Talking back was more often used especially when SGCC were young but seemed to be used less as they grew older and when there were no response from their parents. At a young age, SGCC would protest and talk back to their parents, expressing their frustration and anger about unfair treatments. “When I thought it wasn’t fair, I did talk back,” one man said. “I’m fed up with this [sister receiving better treatment by father]. I had a big blow up.” However, protests would often cease when parents showed no sign of changing, leading SGCC to abandon attempts to communicate. The same participant gave up confronting his parents about schooling when he realized they would not change their view. He said, “So in that [convincing his parents] I can’t. I tried. You can’t talk to them [parents] about that. They won’t let it go.” His parents still insisted on

their view, and he eventually gave up trying to convince his parents about pursuing his interest.

ii. Submission to Parents

Submission was often used by SGCC especially when they were young and when harmony of the family was being jeopardized by rebellion. Rather than verbalizing and confronting parents about their needs, some SGCC managed dissonances with submission and followed parents' instructions, especially as a child. "When I was young, I dealt with it [disagreement] just by listening. Whatever my parents said goes," said one male participant. Many SGCC complied with their parents when dealing with disagreements. They did not want to be disobedient. One woman said, "I naturally listen. I wasn't the rebellious type. So, I guess you can say, 'I was obedient.'" Many SGCC chose to let their parents win. One woman often employed this approach with her mother. "But most of the time, I do give in to her [mother]. When I was growing up, I tended to fight a lot. But in recent years, I tend to just let her win that fight. Whatever, if she wants to win it, so she can have it." To avoid conflicts and further deterioration of familial harmony, many SGCC chose to let their parents have their way. One woman expressed her experience of choosing to function within her parents' limits as a strategy for coping, "I guess that it sets the boundaries, the limits how far I could go, or how much what I like, what I want, I could have. I need to always consider what they think." This participant had a negative experience after choosing a partner outside of her parents' criteria; she experienced problems out of that conflict. Since then, she had no

regrets about her decision and felt that her parents would be happy if she functioned within their limits.

iii. Taking time to explain.

As SGCC became more mature and knowledgeable, taking time to explain would be used by SGCC. Some would take time to explain and compromise with their parents. “It was more like I would really have to explain it. It would take some time for them [parents] to understand. But, eventually she [Mother] understands it,” said one male participant.

iv. Taking time to understand.

Some SGCC tried to deal with the cultural dissonances by letting the differences existed and to take an open minded approach. One man said, “You just kind of have to relax and let go.” Others stated, “I would find a balance. I would approach him [the one with a different cultural opinion] with an open mind. And then I’ll try to compromise, try to understand why they’re kind of behaving in a certain way, even the things that they say, whatever, I’ll try to understand. I know that in different culture, they have different ways of expressing themselves. There are a lot of things I try to understand that and be open to it, rather than be narrow minded,” said another male participant. To avoid rigidity and narrow-mindedness, many SGCC were open to adopt multiple perspectives and accepted differences when dealing with disagreement.

v. Compromising.

Some SGCC preferred compromising, especially when parents have gradually adapted to Western culture and became more open for negotiation. One man shared his

experience, “As I got older, I think my mom; she became more Westernized. My mom and I were able to come to compromise. We would be able to sit down and had a chat about it [issue].”

c. Managing non-negotiable dissonances

i. Discarding traditional beliefs.

In the face of non-negotiable conditions, some SGCC discarded old beliefs of their parents, and took on beliefs more in line with their values. One woman described her strategy. She said, “I am trying to actually shake some of those messages that [came from parents]. I can choose things that I like, and how I want to live, not necessarily just about other people.” Under distress situations, SGCC might discard their parents’ opinions and traditional practices to maintain well-being.

ii. Distancing.

Another way SGCC deal with the dissonances is by distancing. One woman stated, “I think having distance helps. When I was living at home, I can feel their [parents’] disapproval very closely; whereas if I am not living with them, I don’t have to see it every day.” Having distance helps to ease tensions when values and expectations differ.

iii. Waiting

Some SGCC waited for cultural dissonances to dissipate if parents refused to change and confrontation was not an option. One woman said, “I just wait for it [the issue] to resolve. I don’t know if I actually do anything to deal with it.” The wait and see strategy was one of the ways SGCC used to deal with dissonances, hoping that with

time, this passive approach would allow tensions to ease off and become less intense. This was especially useful if the situation or relationship was too fragile, and any confrontation or action would lead to further deterioration of the relationship.

d. Other ways of dealing with dissonances.

i. Taking it lightly.

Some SGCC used the light-hearted approach to manage cultural dissonance. One man said, “And I learn how not to take myself seriously from the White people.” SGCC sometimes laughed off tensions and walked away, accepting the cultural differences and tensions. One man said, “It [cultural tensions] is what it’s like; I laugh at that. Yeah, it’s different, different ways of thinking... You just acknowledge there are cultural differences.” Taking a softer approach helped SGCC to ease off tensions.

ii. Focusing on a bigger picture.

Others tried to see issues from a bigger picture when dealing with dissonances. One woman discussed how she dealt with a language difference since she was unable to acquire the heritage language. She said, “As you mature, it is not just the language thing. It’s more than just the language. That’s just the small part in the Chinese culture.” She saw the language issue as a small issue, focused on the bigger picture and did not let the inability to speak Chinese affect her identity.

iii. Seeking counsel.

In general, SGCC sought counsel and input from others and evaluated decisions before they made a commitment. One woman shared her experience, “I tried to weigh different people’s opinions. Like, who do I pay attention to, and try to think about what I

myself want. And then [I] just have to, try not to be bothered, [have a] thicker skin, somebody is not going to be happy.” Another man stated that he would seek “counsel from people who know both cultures but who are less emotional invested.” He continues, “If after substantial discernment I think that is the right view, I would stick to it, even if it costs lots of stuff.”

iv. Seeking support from family members.

Other SGCC would seek support from family members and friends from the community. “I don’t get along with my Dad as much. So, I go through my sister and my Mom...I talked to my Mom, and I get my Mom to talk to him [father].” This participant’s mother and sister helped this individual to communicate with her father. Church friends can also be supportive. One woman said, “I also had a lot of support from the church who told me to listen to my parents because they are my parents. Then, they prayed for me.”

e. Integrating cultural differences.

There were SGCC who were able to integrate two cultures into one. One man described how he perceived one world out of two. He said, “To me, it makes the world look like more of one whole, rather than many separate countries and separate cultures living together. It is all one culture.” Another participant illustrated this integration as music with different parts joined harmoniously. He explained, “I don’t distinctly think there is a clash. Instead, I view it as ... various styles of music being joined and blended with all the music together. I sort of view my life is like that.” To these participants, two cultures can blend beautifully together.

The core feeling of gratefulness can also harmonize dissonances. One male participant suggested that having a central attitude of gratefulness can stabilize differences and prevent one from being affected by aversive external conditions. He continued, “[If] a disaster destroyed your home, or stock market crashed and you have no money. Or, you lose a family member, something like that, you wouldn’t be happy in those moments. But, the core...It’s just one sense, one element...if you felt grateful...I don’t think it’ll really affect my core happiness that much.” When he feels grateful, nothing can take away his happiness. Gratefulness can stabilize differences and help one to maintain well-being despite aversive conditions.

Many SGCC articulated that they preferred to have the opportunity and flexibility to select the preferred parts of both Chinese and Canadian cultures. One woman said, “I think it’s [the best part is] the flexibility and ability to pick from both, so you’re not so confined within one culture.” Another woman said, “I feel like I can pick and choose what I like from each culture, and incorporate it into a Chinese Canadian way.” Instead of adopting solely the Canadian or Chinese culture, SGCC enjoyed autonomy to pick and choose what they like from both cultures and integrated them in a personalized way.

f. Parental support in managing cultural dissonance.

The opportunity to integrate Chinese and Canadian cultures was often determined by parents’ openness, even as SGCC reached adulthood. One woman said, “I think it is easier for me because my parents have been exposed to these [Western] cultures already. So, it is not like a new thing for them. But if I were to negotiate with

my relatives from China, I think it would be a lot more difficult.” Parents who have been exposed to Western cultures may be more open and accepting of other cultural practices different from their own.

The freedom to make decisions was often awarded by parents when children have proven to be mature and trustworthy. One female participant explained, “Eventually growing up, I guess they saw that I was more responsible, and that I was older. They gave me more freedom to choose what I want to believe in.” At the same time, parents also undergo changes, becoming more open to relinquishing control. One woman shared her experience, “I think it would have been [conflicting] if my parents also didn’t change. But, I didn’t really experience much of the conflict, just because they kind of approve or accept them [her decisions] as well.” Fewer conflicts would arise if parents and children were aligned in values and thoughts. One man shared his experience with his mother, “She [mother] always respected my brother and I, as thinking people...She is open; not as open as I am, because her generation was just brought up differently.” He continued, “And a lot of times, we discuss. She wants to learn something from me. I learn something from her.” He concluded, “We obviously have conflicts within the family, but, it’s a lot less than outside, and the conflict always, always ends in understanding more than just a lingering unresolved issue.” SGCC had fewer issues with cultural dissonances if parents were open and supportive of their children in embracing non-traditional Chinese culture. Some parents even allow their children to change their religion. One woman said, “They [parents] are actually open about that. They had no issue with me choosing to be [Christian]...When I got baptized, they came. They are okay with that. To their feeling is everybody has their right to

choose. They are okay with that.” This woman received support from her family in regard to the choice of her spiritual belief. The level of parents’ receptiveness had a strong influence on the quality of spiritual experience of SGCC.

Contribution of Higher Being/spirituality to well-being.

1. Helpful contribution to well-being.

Some participants felt that their personal relational experiences with the Higher Being contributed to their well-being. One man affirmed the helpfulness of this personal relationship: “Well for me, spirituality is like talking to God, who to me is a real conscious being, a person. And therefore, it is like having a friend. But, that friend is actually the God of the universe. So, to me, it is like my relationship with God right now is very dialogical, whereas, it’s not dead words on the page, and I just asking for things. I actually say things to Him, and I believe I hear back from Him, very personal messages. So yeah, once again that relationship puts everything in perspective, regardless of the outcome of the issues.” The dialogue with the Higher Being contributed significantly to meeting his needs. Another male participant claimed that, “God showed me that He is real.” He felt that the Higher Being was real in his daily life. Another woman stated that the Higher Being contributed to her happiness when she was feeling stressed. She said, “Often times I feel very anxious and just stress about certain things and by praying, and talking to Him, I feel, I feel happy.” She continued, “I think true happiness comes from God.” She concluded, “Knowing him [God], and being with him is happiness.”

a. Dealing with addiction.

One participant claimed that a relationship with the Higher Being helped him with his addiction. He prayed and said to the Higher Being, “All my life was trash. Show me it is more to life than all these crap. I have been through a lot. All these stuff I have been through.” Then, he continued, “I don’t know how to describe it... I felt warmth.” And then, he said, “I noticed that it was just like something was telling me that, ‘I am here for you.’ And I am just kind of took it. [And said,] ‘I hope you are real.’” His life was turned around because of the intimate encountering experience with the Higher Being.

b. Giving hope, meaning and direction for the future.

Other SGCC also found that their experience with the Higher Being had helped them not to give up in life but gave them hope and to move on. A male participant shared his experience. He expressed, “I am very thankful, ‘cause I know, for me personally, God is very much working in our lives.” He continued, “It was really helpful because of my spirituality, I was able to really see the bigger picture of things. And see it from God’s perspective, God’s plan. God really let me know that there was a lot more to come. And that the path doesn’t end here. My life isn’t over. Like there is more. And this is just another way for me to take a step further in growing up in a way. So, without my spirituality or without my belief in God, without my faith, I actually don’t know how all these would have ended up.” He found strength and hope to continue living and strive for the best for himself and the community. One woman found unconditional love and acceptance from the Higher Being when she went through challenging times. She said,

“Like when things are more challenging, I can rely on God for security and that kind of thing. So we have been, [in] conflict between two different cultures, and people being unhappy with me. It helps me to know that, to remember that God loves me without condition. It does not matter if I choose what He likes or doesn’t like. He just loves me anyway.” She felt secure when she felt the unfailing love of the Higher Being. It encouraged her to face challenging time without being discouraged.

c. The Higher Being as happiness.

One man gave a spiritual definition of well-being in the interview. He said, “God is happiness.” The reason is because his life was turned around after he started attending church. He explained, “When I pray to God, [it] definitely helps me because it reassures me when God listens to me, and that someone out there I can talk to; it brings me a sense of happiness, knowing that I’m loved and I’m not alone.” The experience of praying helped him to experience that someone still cared for him and listened to him. He sensed the togetherness and felt less lonely. The need for intimacy which was lacking from his parents was met in the Higher Being. One woman expressed that helping others come to know about the Higher Being brought her more joy than happiness. She explained, “It makes you not did things for your own good. Similar to what my parents have shown me. And makes you realize that, God has given you so much more that than you deserved, and it’s only right to share that with others.” Her joy came from sharing her belief and experiences with others.

d. Spiritual practice of mindfulness.

In addition to enrichment through a personal encountering with the Higher Being, one male participant discussed how the practice of mindfulness is helpful to him. He stated that, “developing a spiritual practice for me was a solution to address a problem that I had, which was the medical stuff, for me personally.” He continued, “That... allowed me to become happier.” And then continues, “Not necessarily just spiritual practice, but the mindfulness, and awareness to want to improve yourself. So, like a personal development would fall under that, fitness and health, and nutrient would fall under that, and so spirituality was just one element of that.” And he argued, “You can be the healthiest person in the world in the gym, but if you’re not spiritually or emotionally resilient; then, you’re not [well]... You got to be able to deal with other things as well.” The spiritual practice of mindfulness was helpful for him to experience happiness.

2. No significant contribution to well-being.

Not all SGCC believed that experiences with the Higher Being and spiritual practices were helpful to them. One woman expressed her thoughts on the impact of spirituality on happiness and well-being: She said, “I don’t think it makes a big difference.” She did not feel that spiritual pursuit had contributed to her well-being.

3. Personal spiritual struggles.

Other participants discussed the struggles they had experienced in their spiritual journey. One man described his spiritual experience, “My relationship with God is like a

roller coaster ride.” He had experienced ups and downs in his spiritual journey, with many challenges.

One male participant discussed his pain with his experience at his church. In the end, he had to give up his belief and spiritual practices. He articulated his experience, “Being a Christian was so challenging, because there were so many things I couldn’t understand.” He continued to describe his frustration with the people at church saying, “You’re not even allowed to question the reasonableness of your belief, to ask questions.” After one year of struggling and reflection, he finally came to a new realization about religion. He described this painful process of giving up his belief, “On one hand, it was lifted off my shoulder. At the same time, it was extremely disappointing realizing God didn’t exist. It was so disappointing. I was crushed. I couldn’t believe it. It was one thing in my life that I thought was so sure.” He continued, “I start [to] recognize, I start to believe, Christian religion was a culture issue. So, if you grew up in Dubai, there is a chance you will believe in Islam. If you grew up in India, you probably [would be] Hindu.” It was painful to realize that there is no Higher Being; religion is just a cultural practice. For this participant, his spiritual struggles negatively affected his well-being at the time.

4. Risks and challenges of spirituality.

At times, taking a different step of faith that departed from their ancestral religion caused SGCC to face new challenges that compromised their well-being. For some, it was not an easy transition to embrace a Western faith instead of embracing traditional family practices. One woman described her experience. She said, “They

[parents] would not let me. They would tell me to stay home.” She continued, “My Dad didn’t want me to be a Christian. Cause that was offensive to their god.” Another man encountered similar opposition. He said, “I remember when I first became a Christian. I got kicked out of my house.” And he continued, “I sort of guess he would be strongly against it. He [father] broke a table that night.” Some SGCC may not have the freedom to choose what they want to believe. The harmony within the family may be disrupted if they embraced a different faith tradition without the approval of their parents.

Meaning of happiness and well-Being

1. Happiness as a transient emotion influenced by circumstances.

Happiness was seen by some participants as a transient emotion, which comes and goes. One man said, “I see happiness is more like a temporary situation more than anything. Definitely, [it is] an emotion.” Another woman saw how happiness can be gone with misfortune. She said, “A lot of people struggle with happiness because it comes and goes according to your circumstances, if you have a stable job, a good education, a good marriage, stuff like that. But, once those things are gone, they lose their happiness.” To these participants, happiness was temporary and influenced by the external environment, tied with a good marriage, a successful career and good fortune.

2. Happiness in a deeper sense.

a. Relational joy.

Other participants felt that deep happiness or wellness was connected with relationships. One man explained, “I feel deep satisfactory happiness, which I call joy. It is inherently relational. You cannot just be deeply happy if you [are] alone for years.”

He continued, “It is the relational joy you have, either you have with other humans or God that lasts even after the dopamine expires.” He further explained, “The deeper happiness is like relational bonds that are formed. I am coming to understand that it is like that relationship with God, where both parties have that delightful attention where the person with God both experiences a mutually affectionate attention towards each other where we actually sense it, that sort of deep intimacy that lasts, that I feel that is more long lasting than biological chemicals in your brain.” According to this participant, happiness can be derived from an intimate relationship with the Higher Being or with people.

Another woman described what made her happy. She said, “Being surrounded by people who love me.” Other SGCC talked about how their relationship with their family made them happy. One female participant said, “I guess as long as the family is together, it doesn’t matter what the circumstance that you are going through, as long as there is the love of the family.” To her, no matter how bad the situation was, as long as her family was together, she found fulfillment and she would be happy. Another woman talked about what made her happy. She said, “Being able to spend time with family...not have to worry about anything. I mean, at this point in time.” One male participant discussed what brought him the most happiness. He said, “I think seeing my daughter happy.” For him, his happiness was tied with his daughter.

For many SGCC, happiness and well-being are tied with intimate relationships. In order to experience intimacy, SGCC may need to take risks and experience vulnerability to go beyond surface emotions. One man shared this insight, “I know that vulnerability is co-related to intimacy.” He discussed how individuals ought to be,

“Willing to be vulnerable and share deeper stuff.” Although individuals may get hurt when they become transparent and vulnerable, they will find fulfillment in deeper emotional bonding.

b. Contentment.

Many participants expressed that contentment is important in order to experience deeper happiness. One man explained his experience of happiness, “Knowing that I already have enough, I don’t need anything more. ‘Cause if we’re not satisfied, you feel like you won’t be happy. But if you’re satisfied, knowing that what you already have is already a blessing. Then, you’ll be happy.” Contentment was being articulated by several participants. According to another participant, happiness was “Being content and satisfied and experience joy,” Many SGCC confirmed that contentment was a keep factor to happiness and well-being.

c. Gratefulness.

With life’s complexity, one cannot predict the future and what lies ahead. A male participant discussed how he maintained his sense of happiness despite unwelcomed circumstances. He said, “[If] a disaster destroyed your home, or stock market crashed and you have no money. Or, you lose a family member, something like that, you wouldn’t be happy in those moments. But, the core...It’s just one sense, one element. Like, if you felt grateful.” He said, “If people can maintain the sense of gratefulness in their core being, they can still experience happiness.” A male participant listed some ordinary things that made him happy, things that we tend to forget and under appreciate in our lives. He said, “All these things that I have been taking for granted all my life –

Opening a Christmas gift is happiness; it is a surprise. Meeting someone new is happiness; getting married was happiness; shopping is happiness.” Many ordinary little things can make us happy if we do not take them for granted.

d. Love, hope and forgiveness.

Happiness was considered to be tied with love, hope and forgiveness. One male participant maintained that “Love and happiness goes hand in hand.” To him, the person who experiences love would also feel happy. SGCC also discussed the role of hope with regards to well-being. One woman said, “I have the hope that [my happiness] could be better.” She desired her happiness to change. Her hope gave her energy to sustain her at the present time and provided something positive to look forward to in the future.

Another woman shared about her hope, she said, “My hope is that one day [my family] will be part of that [sharing the same faith and belief]. They [parents, husband and kids] feel what I feel.” One woman talked about the meaning of happiness to her. She said, “... not being angry at others, being forgiving.” To her, forgiveness leads to happiness, whereas holding grudges and bitterness would not make a person free, happy or well.

e. Self-sacrifice and caring for others.

SGCC carried a strong sense of caring for others, especially for family members. To some, this contributed to their happiness and well-being. One woman expressed, “It makes me realize that happiness doesn’t mean providing for yourself. It doesn’t involve your own happiness, but when you try to make other people happy, that you can have true happiness. And that is shown to me by the love that [my] parents showed me.” She continued, “It makes you not do things for your own good. Similar to what my parents

have shown me. And makes you realize that God has given you so much more than you deserved, and it's only right to share that with others." As this participant cared for others, she found purpose, satisfaction, and fulfillment. Happiness was often tied with making purposeful contributions to others. One woman expressed what made her happy. She said, "I feel I can help someone," and get "satisfaction of my work." Contributing and helping others in the community brought her happiness. Another woman shared similar thinking. "When I am working with people where I am not compensated, [I] just do it for them, and they are happy. I think that shapes a big part of me. I definitely [do] not regret doing it." Her sacrifice and volunteering efforts made her happy because she made a positive contribution to others.

f. Financial stability.

Some SGCC were more pragmatic. Happiness for them meant financial stability and a good career. One male participant expressed his meaning of happiness. He said, "Just being more successful in life; be able to make a certain income; to live comfortably; but also be able to take care of people someday, and have a family, and to be just the same as [on] TV. Essentially, a happy household, kids, just have a nice family, a nice job." Another woman shared a similar reflection. For her, happiness is, "Being able to do the things that I want to do without financial stress." For another male participant, happiness meant providing financial security for his daughter. He said, "I have to provide for my daughter. So, that's all that is left there for me. So, I go to work, to make money, pay my mortgage. Eventually, all the stuff can be hers. So, that's it." And happiness also meant being able to prioritize needs and not be overwhelmed by

financial stress. Financial stability was a strong element that SGCC strived for in the pursuit of well-being.

g. Hard work.

Hard work was valued by some SGCC from their Chinese cultural perspective. They believed that being industrious brings happiness and success if one is willing to work hard. One participant shared, “My belief is: A talented individual who works hard, if you put him at McDonald’s, in ten years, he’ll be running the McDonalds.” He continued, “If you have half of a brain, and you work, willing to work hard, you’re going to be able to feed yourself.” To him, if one continued to practice the virtue of hard-work and perseverance, one would eventually gain success and happiness.

h. The Higher Being.

Several participants indicated that their relationship with the Higher Being had contributed to their well-being. One man described, “God is happiness.” To him, the Higher Being was the essence of his happiness. Another woman shared her thoughts, “I think true happiness comes from God.” She continued, “Knowing him [God], and being with him is happiness.”

Composite group essence of well-being. This study sought to determine the essence of bicultural Second-Generation Chinese Canadian’s (SGCC’s) experience of well-being. These individuals lived under cultural tension between their Chinese heritage culture and mainstream Canadian culture. The interviews revealed a range of textual and structural variables that describe their experience of well-being. These included: their childhood experience of happiness, parental and cultural influences on

well-being, their affective experience with their parents, and their affective experience of living in two cultures. Other factors included their experience and management of cultural and other dissonances, their bicultural identity and sense of self, their experience of life satisfaction and struggles, and their personal definition of well-being. Finally, the contributions of the Higher Being and spirituality to their well-being, and the SGCC's personal meaning of well-being were discussed.

Person.

As individuals, SGCC in this study were bicultural in nature. Many were born into a Chinese heritage culture and exposed to the mainstream Canadian culture at a very young age. Many participants chose to embrace their bicultural identity as Chinese-Canadians. They situated themselves between two cultures without fully identifying themselves with one culture more than the other.

Process of achieving and maintaining well-being.

The well-being of SGCC was a process of achieving and maintaining a state of happiness, life satisfaction and personal growth. This resulted from negotiating, balancing and harmonizing cultural and personal values and dissonances to maintain coherence and wholeness as a person. Their well-being flourished in an environment that supported diversity, openness and multiple perspectives. They enjoyed variety and exposure to multiple cultural environments including different foods, ideals, politics, philosophies, religious ideas and cultural perspectives and practices. Cultural antitheses can co-exist and appeared to add value rather than confusion. They gleaned the best out of the cultures that they have encountered. Their life satisfaction was guided by values

of openness, diversity, free-thinking, autonomy, hard work, filial piety, and respect and care for those around them, particularly their family members. Their parents' sacrificial love served as an example of hard work and inspired them to improve the lives of others. When parents imposed high expectations and enforced their authority with rigidity and inflexibility, it created distress and impacted their well-being negatively.

There were many approaches that SGCC employed to manage cultural dissonances, depending on the issue and situation at hand. With strangers, they would choose to be open, to listen, to talk, or walk away. With family members, they would use strategies that pose the least resistance to them, such as talking back, taking time to explain, compromising, discarding traditional beliefs, distancing, taking the dissonance lightly, focusing on the bigger picture, accepting differences, and considering others' opinions, and seeking counsel and support were used. To preserve harmony in the family, many SGCC would submit, compromise, or made choices within parents' limits to avoid negative outcomes. Very few direct confrontational approaches were cited. For some SGCC with strong emotional ties to their parents, they experienced happiness only when their parents were happy, and were willing to sacrifice for them to return their sacrificial love to them when immigrated to Canada.

When SGCC encountered rigidity, coercion into submission, racism, lack of affective expression or unreasonably high parental expectations, their well-being was negatively affected. They experienced loneliness, discouragement, felt unaccepted, unloved and miserable. Some Chinese parents withheld their affection in parenting, and expected high academic achievement of their children in order to gain their attention and approval. Out of loneliness and lack of parental emotional support and affirmation,

many SGCC turned to the Higher Being for support. Some experienced life transformation, enhanced life purpose and meaning, and emotional and spiritual satisfaction as a result. Others had negative religious experience or had found no contribution of religious practices to their well-being.

Meaning of well-being.

SGCC expressed their personal views about happiness and well-being. They defined well-being as contentment, gratefulness, love, hope and forgiveness, relational joy where quality time is spent with family and helping others, finding purpose in life, financial stability and for some, having a personal relationship with the Higher Being.

Summary

In chapter 4, the results and findings of the research were presented. The socio-demographic data, AT.9 results and one-on-one interviews were presented. Analyses of the interview findings were presented individually and as a group, and common themes were discussed. The essence of Second-Generation Chinese Canadians' lived experience of well-being was presented.

Chapter 5: Discussion and Recommendations

Due to globalization, technological advances, and the worldwide movement of people from one continent to another, cultures are no longer static but are constantly undergoing changes (Gjerde, 2004). There are ongoing exchanges and influences between the self and culture (Durand, 1999). With these changes, our understanding of bicultural individuals' well-being becomes more complex, and research is needed to better inform researchers, mental health professionals and policy makers.

This research provides an in-depth study of the well-being of second-generation Chinese Canadians (SGCC): the essence of their lived experience of well-being, their challenges, as well as their coping strategies. The purpose of this study was to directly learn from SGCC about their lived experience of well-being. To answer the research questions, 34 participants were surveyed, 12 of which were interviewed, and the results were analyzed. In this chapter, significant findings of the study will be compared with previous research results, and the current research questions will be answered. Strengths and limitations of the study will be presented. As well, the study's implications to clinical practice, future research, and the general public will be discussed.

Discussion

The research findings indicated that heterogeneity, the state of consisting of diverse elements (Merriam-Webster, 2017), is an important element to foster SGCC's well-being. In heterogeneous environments, SGCC more often encounter openness, flexibility, and support to achieve personal growth and well-being. On the other hand, forcing SGCC to adopt fixed beliefs, cultural values and practices have been found to

hinder SGCC's growth and well-being. Cultural heterogeneity fosters well-being for bicultural SGCC. The current study revealed the findings below.

Research Question #1: What is the lived experience of subjective well-being of SGCC?

Status of SGCC's Well-Being

Heterogeneous bicultural self.

Heterogeneous bicultural identity. SGCC situated themselves between two very different cultural identities. In this study, 88% of participants identified with both Chinese and Canadian cultures to some degree (*Figure 6*), and 61% placed equal weighing on their Chinese and Canadian identities.

No need of homogeneous belonging to one culture. The current study has shown a different perspective of belongingness for bicultural individuals. Some participants expressed that their well-being was not affected by their sense of belonging to the heritage Chinese or mainstream Canadian culture. They affirmed that they were not 100% like people in the heritage or mainstream culture, but did not feel that this affected their well-being. "I don't consider myself fully Canadian either. So then, I uphold a lot of Chinese culture. But that's just how I am," stated P.12. The importance of belonging to either Chinese or Canadian culture was not asserted by these SGCC, but they expressed their preference of having both cultures. "Having openness and acceptance and diversity is better than not having it," said by P.10. Perhaps, they may prefer to belong to a bicultural culture, neither Chinese nor Canadian, but a culture on its

own, a bicultural group. Further research is needed to explore the belongingness to a bicultural culture.

Preference for Openness and Heterogeneous Society. The phenomenological interviews indicated that by exposure, bicultural individuals preferred to have experiences with numerous cultures instead of just one. Many had exposure to outside cultures including African, South Asian, Middle Eastern and Caribbean cultures. Rather than experiencing tension and dissonance when encountering new cultures, many found new cultural experiences to be an asset, which did not add confusion to their lives (e.g. P.3, P.10 and P.12). Living in a multicultural setting was a positive experience and helped them to learn from other cultures and made life more interesting. They became more open minded and adopted multiple perspective, avoiding rigidity and narrow-mindedness.

Heterogeneity and cultural dissonances. Given the differences between the two cultures, it is likely that bicultural SGCC face differing expectations and values. These dissonances are a potential source of internal or identity conflict.

Cultural Tension. As previously stated, 85% of SGCC reported experience of cultural tension (*Figure 7*). Of those who experienced cultural tension, 32% experienced it on a daily to weekly basis. However, all who experienced cultural tension reported it to be mild to moderate (*Figure 8*), with none reporting it to be in the upper moderate or severe range. Thirty-eight percent experienced cultural tensions only 1-5 times annually to bi-annually. This suggests that SGCC, particularly those who encountered cultural tension on a regular basis, were able to successfully tolerate and manage these differences.

The findings indicated that the most frequent public settings of cultural tension were in the workplace (29%) and in the church (26%). The former is not surprising as many participants were of working age, and it was expected many would be exposed to demanding encounters with colleagues and customers of various cultures. However, it was a surprise that the church, a place generally regarded as a sacred, close-knit and supportive community, would be one of the leading sources of cultural tension.

Past research on the history of the Chinese churches in North America has indicated that many churches offered Chinese language training and social support for Chinese immigrant families when they landed in North America (Lee, 1996; Li, 2000; Yang, 1999). Experience of cultural dissonance in a church setting may indicate that participants may have participated in an ethnic Chinese church where traditional Chinese cultural values and expectations were imposed, like at home. Further investigation is needed to determine whether ethnic and multicultural churches differ in their levels of cultural tension, and how ethnic churches impact SGCC's well-being.

Cultural Dissonances with Parents. Although participants were not surveyed specifically about the cultural tension encountered at home, analysis of the phenomenological interviews provided rich data regarding their home experience. Participants most frequently reported the home as the setting where they encountered cultural dissonance. Language skills affected SGCC's communication with their parents. Twenty participants (59%) communicated in a different primary language than their parents, and 26 participants' parents (76%) did not speak English. This language discrepancy may accentuate or contribute to cultural dissonance in the family. It may also indicate the lack of integration of the parents into the mainstream culture.

In addition to language discrepancy, various sources of cultural dissonance included: withholding emotions vs expressing emotions, open vs closed cultural systems, love through sacrificial giving vs love through expression of affection, implicit expectation vs explicit verbalization of needs, restricted goals vs free choice, work vs play, compliance with parental control vs autonomy, meeting others' needs vs meeting one's own needs, and Buddhism vs Christianity. Other sources of dissonance include cultural customs, rites and rituals and work styles. This is not surprising as parents were primarily exposed to traditional Chinese cultural values and beliefs during their formative years, whereas SGCC were exposed to both heritage Chinese culture and mainstream Canadian cultures. This difference leads to cultural conflicts in traditions, values and expectations at home.

Experience of cultural dissonance with Chinese culture. Analyses of the phenomenological interviews showed that participants perceived Chinese culture to be more restricted in emotional expression, and Canadian culture to be more open and expressive of affection and needs. Thus, some SGCC who grew up with primarily Chinese cultural influences indicated that they had difficulty expressing affection, and found it difficult to open up to others to form intimate relationships (P.7 and P.11). Many participants also described Chinese culture to be closed, and overly focused on their family without reaching out to the larger society. They also described Chinese culture as strict and rigid with many rules and rituals that needed to be followed, and sometimes felt coerced to do so. These negative experiences could stem from their parents' own experiences as children. Having grown up with the authoritarian style of parenting found in traditional Chinese Confucian custom (Chan 2013; Hing, 2013), they too exerted authority over their children, demanded obedience, and expressed lower level of affection (Baumrind, 1971).

Negative impact of cultural homogeneity and rigidity. The phenomenological findings showed that many SGCC experienced struggles and negative emotions from interacting with their parents while growing up. These struggles most often centred around parents' exertion of authority and children's forced submission to Chinese cultural beliefs and values. These included parents' prioritization of work over play, high expectations for SGCC's academic performance, ongoing expectations for achievement, negative responses if SGCC failed to achieve, withholding of affection and affirmation, restricted goals, lack of parental presence, impaired communication, demand for obedience even as adults, and parental anxiety about the SGCC's future.

Multiple Meanings of Happiness. SGCC described what happiness meant to them personally. Multiple aspects of well-being were found in the meaning of happiness from SGCC. They defined happiness as:

1. Inner stability of emotional fulfilment – contentment, gratefulness, not taking things for granted, love, hope and forgiveness.
2. Relational satisfaction and fulfillment – relational joy where quality time is spent with family, and personal relationship with the Higher Being.
3. Life purpose fulfillment – finding purpose in life in helping family and others, and financial security.

Findings that support SGCC's positive experience of subjective well-being include:

A generally positive self-rated quality of life. Socio-demographic analysis revealed that subjects' cumulative quality of life score (measuring sad vs happy; shame vs confident; distressed vs calm) was on average of 3.9 out of 5, signifying a positive quality of life. Participants reported that they were more happy, confident and calm than sad, shame or distressed. More than 88% of individuals rated themselves as 4 or above on the sad vs happy scale, with 5 signifying "happy".

Low to moderate levels of cultural tension. While most participants (85%) experienced cultural tension, tension severity ranged from absent to moderate, with no participant citing tension in the upper moderate to severe range (*Figure 8*). The relatively low level of cultural tension could be in part due to participants' higher educational level. There were 31 participants (91%) who had university degrees (*Figure 4*). With higher education, participants may have learned coping strategies and problem-solving skills, and obtained relevant resources to mitigate cultural tension. As well, studying in a larger academic centre may have afforded them more knowledge and exposure to different cultures, rather than being insulated in their own cultural community. With expanded worldviews, participants may have become more open to cultural diversity. With higher education, participants may have learned coping strategies and problem-solving skills, and obtained relevant resources to mitigate cultural tension.

A majority of participants were categorized into the synthetic mythical category. Anthropological findings indicated that 55% of SGCC were classified into the synthetic mythical category where individuals often have the ability to tolerate and balance oppositional forces without falling into extremes (Durand, 1988; Durand, 2005). SGCC in the synthetic category may be better equipped to tolerate conflict and cultural tensions in a coherent way. According to Durand (1988), typical 384 populations have approximately (38 %) of participants in the synthetic mythical category with DUEX participants (32%) and USS Participants (6%). The 55% in this study indicates a relatively high percentage of participants in the synthetic mythical category. When these participants were subdivided into the DUEX and USS classifications, the number of DUEX participants (26%) was found to be comparable to other populations, while the number of USS participants (29%) was relatively high (Durand, 1988).

USS participants' potential reasons for this elevation in USS participants include higher education level, age and Chinese cultural influences: (1) Higher education provides participants with wider knowledge about the world and allows them to develop more sophisticated, complex and philosophical thinking, which are more highly associated with the USS category. (2) Participants were all adults who tend to have analogical and abstract thinking, rather than concrete thinking as children. (3) Exposure to the Chinese culture and its many symbols, myths, and fables may increase participants' familiarity with various symbols and signs, training them to think symbolically and philosophically. These symbols may stimulate their creativity and philosophical thinking, and further develop their imaginary. (4) The higher USS

representation could also be a reflection of their lived experiences as bicultural individuals exposed to two different cultures with different beliefs, values and other philosophies and traditions and other forces in life constantly; the balancing of all the opposing forces were displayed in their imaginary.

Research Question #2: How do SGCC achieve subjective well-being when living in cultural dissonance between mainstream and heritage cultures?

The present research hypothesized that when living in cultural dissonance, SGCC may maintain subjective well-being by exerting autonomy while simultaneously cultivating intimate relationships with their loved ones.

Resolving dissonances.

Embracing the antithesis: autonomy and harmonious relationships. Analyses of the phenomenological study revealed that in maintaining their subjective well-being, SGCC had a strong desire to preserve harmony in the family. Many described the importance of family to them: the first priority in life, the core of reality. Family gatherings and shared meals brought wholeness and a sense of wellness to them. Thus, for SGCC, maintaining family harmony was important and more difficult compared to resolving conflicts with strangers. With strangers, one could use humor, laugh and walk away, while relationships with parents demanded greater attention, action and often sacrifice. Thus, these findings confirmed previous research that Canadian-born Chinese who experience tension between heritage and mainstream cultures experience conflict between their independent needs (autonomy) and interdependent needs (harmonious relationships), such as their desire to establish an independent identity, and their collectivistic role to maintain harmony with the family (Goldston, Molok, Whitbeck, Murakami, Zayas, & Hall, 2008; Wong et al., 2011).

Different ways of coping. Analysis of the survey indicated that SGCC were divided on their coping strategies. While 45% of participants took charge and used planful problem solving to modify their environment, the other 45% used an emotion-focused coping strategy to refocus their attention and change their attitude using avoidance or reinterpretation of the environment. The remaining 10% used both coping strategies to resolve cultural dissonances. In the interviews, many SGCC expressed that they opted to take a situational approach to deal with dissonances. Depending on the circumstance, they maintained objectivity, took the strategy of least resistance, and compromised and negotiated if possible. Because the family relationship was so important, many would not take a direct confrontational approach with family members.

Analysis of the interviews showed that both autonomy and intimacy in relationships were important to SGCC. While they sought to maintain a sense of control and agency, many wanted to do so without sabotaging the relationship with their parents (e.g. P.1, P.4, P.10). Having a harmonious family relationship was important, because they had witnessed their parents' sacrifice for them. Obedience in filial piety is highly valued in Chinese culture, even when the child is a grown adult. Out of gratefulness, they return love and care to their parents with filial piety.

Many participants had expressed that at one point they protested and argued with their parents when they were young as a coping strategy (e.g. P.7, P.8 and P.9). However, if their parents still refused to listen, they would give in, opting to submit to their parents for the sake of family harmony. Analysis of the interviews indicated that some SGCC who could not have harmonious relationships and autonomy, chose to submit and sacrifice their needs and wishes to preserve family harmony and to make

their parents happy. This may have been done out of guilt, and to prevent future regrets (e.g. P.8 and P.7). They prioritized intimate relationship with their family members over their own goals and needs. Their happiness was dependent on their parents’.

On the other hand, some SGCC chose to assert their autonomy and gave up closeness with their family, particularly in the face of demanding parents with high expectations. These participants discarded parents’ beliefs and distanced themselves emotionally and physically by moving away from their parents (e.g. P.2, P.6 and P.9). This allowed them to regain control and do things that they liked, instead of pleasing others. They exerted their autonomy in order to secure their own well-being.

Thus, to some degree, the results of the study supported the hypothesis that SGCC preferred to maintain well-being by exerting autonomy and cultivating intimate relationship with their loved ones. However, if both autonomy and intimate relationships could not be obtained, some choose to sacrifice their needs and desires and submit to their parents to make them happy, while others choose to distance themselves from their parents and to pursue their own goals.

In this study, it was hypothesized that *SGCC achieve subjective well-being by not having to select one culture over the other. By selecting preferred components from each culture to live out, SGCC may be able to oscillate between two cultures to live in a fluid, bicultural manner where antitheses can co-exist.*

Integrating the best parts of two cultures. What SGCC gained from experiencing both Chinese and Canadian cultures surpassed the benefit of belonging to either one of them. For example, some claimed that they appreciated the openness of Canadian culture. The learning opportunities and cultural contact with different cultures and ethnic groups surpassed the importance of solely belonging to one culture, as expressed by P.3 and P.10. At the same time, they embraced the Chinese cultural values: the focus of the family, filial piety and their cultural heritage roots as expressed by P.1, P.6 and P.9.

Analysis of the phenomenological interviews indicated that bicultural SGCC generally felt comfortable identifying with both Chinese and Canadian cultures. This level of comfort may be because many participants were older, with a median age of 32. This may indicate that as SGCC age past their formative years, their risk for identity confusion declines (Erickson, 1968). The identity confusion may have been harder when participants were younger. One participant expressed the difficulty of coming out of the Chinese culture into “White culture” when he was young. It was only recently that he was able to integrate both cultures. It is likely that SGCC’s life satisfaction and well-being may correlate with increasing age, knowledge about themselves and their world, and becoming established in their identity.

In sum, the findings of the phenomenological study supported the hypothesis that SGCC achieved subjective well-being by not having to select one culture over the other. By selecting preferred component from each culture to live out, SGCC were able to oscillate between the two cultures to live in a bicultural manner where antitheses could co-exist. The findings of current research indicate that SGCC generally accepted cultural dissonance and preferred to be exposed to diverse cultures when possible. Their

curiosity and openness to knowledge, multiple perspective and aptitude for learning helped them to be open, objective and accept cultural dissonance.

Research Question #3: How is the experience of subjective well-being of SGCC expressed in the heroic, mystical and synthetic categories in the mythical world of the imaginary?

This research hypothesized that SGCC who experience subjective well-being may belong to the synthetic category, successfully navigating between co-existing differences. In this synthetic category, opposing heroic and mystical regimes co-exist and are linked together so that balance is maintained. In contrast, SGCC who experience lower levels of well-being may belong to the polarized (heroic or mystical) categories, or even most likely the unstructured category.

Initially, this study had postulated that SGCC's well-being would be associated with different mythical categories, with those in the synthetic category achieving higher levels of well-being, and those in the polarized heroic and mystical categories and unstructured category achieving lower levels of well-being. It is in the unstructured category where incoherent drawings have traditionally indicated experiences of disturbed mental states (Durand, 1988, 2005). Participants with a negative tendency to the AT.9 test may indicate that they have significant life struggles that impeded their well-being (Laprée, 2000).

Quality of life analysis. Analysis of individual quality of life scores according to AT.9 category revealed a very narrow range in quality of life scores (*Figure 119*). Participants in the USS (Synthetic Symbolic Universe, level 2 synthetic category) had the highest total average score of quality of life (4.1), marginally higher than the heroic category (3.9), mystical category (3.8) and unstructured categories (3.8). Unexpectedly, individuals in the unstructured category had a similar self-rated quality of life score compared with other mythical categories. Thus, the above hypothesis was not fully supported by the AT.9 data analysis. The result did not support: (1) linking well-being with categories of the imaginary, (2) linking the synthetic category to better well-being, or (3) linking the heroic category, mystical category and unstructured categories with lower level of well-being. Differences of level of well-being among the mythical categories were minute. This may have occurred for a number of reasons including the small sample size for quantitative measures, or the scales used to quantify quality of life scores. Perhaps the quality of life score did not provide sufficient detail to show differences between mythical categories. Due to the qualitative nature of this study, the focus of this research was to explore well-being through interviews and socio-demographic questions than standard quantitative scale. However, we recognize that adding the quality of life scales could potentially generate results of interest. Further comments will be made in the discussion regarding limitations to this study.

AT.9 and phenomenological analysis. The qualitative results offer support for the question 3's hypothesis. SGCC's expression of well-being in the heroic, mystical and synthetic categories was demonstrated in the individual analyses, and integration of the AT.9 and phenomenological analyses in Chapter 4. The qualitative study showed that the synthetic category had the highest representation (55%) among SGCC. (26%) of synthetic individuals were DUEX (Double Existential Universe, containing both heroic and mystical components, level 1) and (29%) were USS (Synthetic Symbolic Universe, higher synthetic values, level 2, symbolically elaborated). The remaining participants were largely split between heroic (18%) and mystical categories (21%), with the unstructured category accounting for only 6% (Table 4).

It is possible that the tendency towards the synthetic regime is a result of Chinese cultural influences at home. Sun (2000) postulated that there are strong Chinese preferences toward the synthetic regime since Chinese prefer a dialectical view, with contrasting views placed side by side like the *yin and yang*. Alternatively, it is possible that the synthetic categorization may be a reflection of SGCC's bicultural nature where they live under the co-existence of Chinese and Canadian cultures. Perhaps over the years they have learned to maintain well-being by learning to tolerate the discomfort of antithesis, and integrate, regulate and navigate two opposing cultural values.

In studying group dynamics, Laprée (2000) asserted that characteristics of regulation are prominent in individuals that are categorized in the synthetic structure. These individuals are able to tolerate and embrace ambivalence and paradox. They allow oppositional aspects and contradictions to co-exist, tolerating conflicts, discomfort and changes. This regulation helps them to link, unite, and balance opposing dynamic forces

in a harmonious, objective way to resolve differences without falling into extreme polarization. These individuals are able to manage conflicts and communicate in concrete, functional, or symbolic ways without crumbling under stress.

Various participants in the synthetic category (e.g. P.1, P.4, P.5, P.6, and P.10) exhibited characteristics related to heterogeneity and regulation. These SGCC took situational approaches to conflict, to observe with openness. When faced with conflict and tension, various methods were used, such as distancing, negotiation, compromise, integration of differences, advice and support seeking, etc. They sought to maintain harmonious relationships throughout the process. It was through these means that they maintained well-being.

Research Question #4: How does the relationship with the Higher Being impact SGCC's subjective well-being?

This research hypothesized that a positive relationship with the Higher Being may lead to higher level of well-being. In contrast, those with a negative relationship with the Higher Being may experience lower levels of well-being. This Higher Being, who is greater and more powerful than the bicultural self, may serve to guide, support and strengthen the individuals, and serve as a foundation upon which the bicultural self can build upon.

Relationship with the Higher Being. In the socio-demographic survey, 25 participants (86%) stated that their relationship with the Higher Being had moderate to significant impact on their well-being. Participants with a relationship with the Higher Being stated that it contributed to their well-being in many positive ways, addressing emotional, psychological, physical, mental and spiritual needs. It taught them morality and expanded their perspective in life instead of a self-absorbed worldview.

Roles and impacts of the Higher Being. In the phenomenological interviews, participants expressed in further details how the Higher Being contributed to their well-being. The Higher Being was considered a person by some of the participants and addressed as a father, friend, and provider by (P.1, P.3, P.4, P.7, P.11). He listened to their prayers, and served to guide and help them. Some participants found meaning, life purpose, and empowerment to deal with distress and addiction. The Higher Being's sacrificial giving served as an example for participants to love others sacrificially. Thus, some participants were able to gain strength and hope to deal with addiction, live out their moral values, and face life with a positive attitude. These participants found the relationship with the Higher Being helpful, assisting them to open up, to see a different perspective than their own, accompanying them through difficult times, giving them unconditional love, joy and acceptance, and providing a hope and future that they could rely on and build upon.

Quality of life vs relationship with the Higher Being.

Despite the perceived benefits from a relationship with the Higher Being, the quality of this relationship did not appear to directly affect quality of life scores.

Analyzing results from the survey, there was very little variability in quality of life scores based on self-rated intimacy with the Higher Being. Average quality of life ranged from 3.7- 4.4 out of 5. The highest quality of life was attained by those with either no relationship, or the most intimate relationship with the Higher Being, 4.3 and 4.4 respectively (*Figure 12*).

In terms of satisfaction of their relationship with the Higher Being (*Figure 13*), there was again a narrow range in quality of life scores (range 3.7-4.4) and no discernable pattern between one's satisfaction with their relationship with the Higher Being and one's quality of life.

Again these mixed results may be due to the small sample size, and the kind of measure used to assess quality of life which may not have been sensitive enough to show subtle differences in quality of life between groups.

Spiritual activities. Many participants engaged in spiritual/religious practices, with 50% of participants engaging in spiritual/religious activities daily. In terms of the impact of spiritual/religious activities on well-being, 82% of participants rated religious practices to be moderately to very helpful. These participants found that spiritual/religious activities provided them comfort, compassion, purpose, identity, personal growth, guidance, problem solving strategies, focus on God, and relational connection with the Higher Being and the religious community.

Negative and absence of relationship with Higher Being. There was no evidence to show that a negative relationship with the Higher Being led to lower levels of well-being in this research. The findings of the survey show that those who claimed to have no relationship with the Higher Being had comparable quality of life scores to those who did. In analysis of the interviews, one participant expressed that the absence of having a relationship with the Higher Being did not make any difference to his state of well-being. The participant, P.9, expressed his struggle with his faith, claiming that the Higher Being (God) does not exist, and that religion is a cultural issue. Further research is needed to better understand those who have no relationship with the Higher Being and their maintenance of well-being, which is beyond the scope of the current research.

In sum, the hypothesis of relationship between Higher Being and well-being may lead to higher level of well-being was partly supported by the results of the phenomenological interviews. A positive relationship with the Higher Being and participation in spiritual practices positively affected well-being, but those with a negative or absent relationship with the Higher Being may not necessarily experience measurably lower levels of well-being. Further research is needed to investigate other sources of support for well-being other than spiritual resources.

Further Discussion Related to Self-Construal and Anthropological Structures of Imaginary (ASI)

The heterogeneous cultural self. In studying subjective well-being, it is important to understand how the self is constructed under the influence of the culture, which thereby influences individual behaviours. Markus & Kitayama (1991) created the term ‘self-construal’ to describe the ways individuals defined and made meaning of the self. There are two types of self-construal: independent and interdependent. The independent self is defined as an individual, separated from others. Individuals seek independence, autonomy and separation from others. This is more often found in Western European and American cultures (Markus & Kitayama ,1991). The interdependent self is defined in relation to others. A person seeks to belong to a group and maintain harmonious relationship within it. Interdependence is culturally consistent with collectivistic values and is more often found in East Asian cultures (Markus & Kitayama ,1991).

The findings of this current study describe similarities between the self-construal theory and the Anthropological Structures of Imaginary (ASI) theory regarding the construction of the cultural self. ASI supports a third category of the cultural self, similar to an autonomous-related self in the Family Change Model. Kagitcibasi (1996) asserted in the Family Change Model that the coexistence of individualistic and collectivistic orientations can be found within the same person. Individuals can possess autonomous characteristic and at the same time possess relational characteristics and have close relationships with others within the family.

The independent self and its mirroring of the heroic structure. Researchers assume that happiness is elicited by certain conditions. In Western European cultures, people prioritize their individual needs over the group's. They seek independence, autonomy and pursuit of individual distinctiveness. The self is defined as fundamentally individualistic and separated from others (Markus & Kitayama, 1991). Individuals with an independent self-construal pursue pleasant emotions and positive self-esteem to increase their quality of life (Schimmack, Radhakrishnan, Oishi, Dzokoto, & Ahadi, 2002; Suh, Diener, Oishi, & Triandis, 1998).

The characteristics of elevating the self over others and seeking separation and distinctiveness reflect individuals in the heroic category in the ASI theory. When faced with anxiety and threats in life, individuals in the heroic category take action to overcome adversities in order to gain mastery (Bellehumeur et al., 2013). They strive for their best performance, try to distinguish themselves from others, and excel above their peers. In functioning within a group, individuals in the heroic category strive for production. They want to perform, take action, achieve, separate and distinguish their identity from others in order to excel (Laprée, 2013).

In current study, characteristics of the heroic structure and independent self-construal can be found and illustrated in participants' individual analysis (P.3, P.9 and P.11) in chapter 4. These participants strived to do well and to perform better than others. However, their drive to excel may differ from those previously studied regarding independent self-construal in individualistic societies. These participants' goals may not be for self-advancement, but rather for the benefit of others (Lu & Gilmour, 2006; Lu, 2010). As participants P.3 and P.9 illustrated, their hard work was not for self-pursuit,

but for the benefit of other people, improving the lives of family members. Their heroic act was deeply connected with others, making it largely influenced by Chinese, collectivistic values.

The interdependent self and its mirroring of the mystical structure. Another self, the interdependent self, emerges in collectivistic societies. This interdependent self is defined in relation to significant others. Individuals from East Asian cultures would often be classified with interdependent self-construal, where the group is prioritized over the individual (Markus & Kitayama, 1991). They often hold collectivistic values. They seek to belong to a group and maintain harmonious relationship within it (Cross, Hardin, & Gercek-Swing, 2011). In alignment with ASI theory, individuals of this nature are often categorized into the mystical category. People in this the mystical structure generally feel warmth, unity and togetherness in their experience of relationships with others without any disturbance or threat in life. People with interdependence characteristics prefer solidarity when functioning as one group. Emotions and identity are enmeshed or united together without distinctiveness and individuality in their group dynamic (Laprée, 2013).

In the current study, the characteristics of the mystical structure and interdependent self-construal can be found in participants P.8 and P.12 in chapter 4 in the phenomenological analysis. Relationship was very important to them. Harmonious relationship took priority over individual's needs. Self-sacrifice was a logical solution to preserve unity and harmony. The identities of parent and child were enmeshed.

Happiness of the individual was intertwined with others. In particular, P.8 was only happy when her parents and friends were happy.

The current study supported the self-construal theory that different kind of cultural self are formed under different cultural circumstances. However, the self-construal theory is unable to provide a wider scope to a heterogeneous population, which includes bicultural individuals. The ASI theory and the Family Change Theory provide a wider perspective to understand the cultural self in a heterogeneous society.

The autonomous-related self and its mirroring of the synthetic structure.

According to Kagitciabasi (1996, 2005)'s Family Change Model, the autonomous-related self is both independent and interdependent. People with the autonomous-related self would embrace both autonomy and relationships. These individuals can pursue autonomy, feel competent and engage in activities willingly and volitionally with a sense of agency, and not feel coerced to take part in particular activities (Ryan & Deci, 2004). At the same time, they are able to build trusting relationships and find support from others (Ryan, La Guardia, Solk-Butzel, Chirkov, & Kim, 2005). They feel supported to pursue their own personal interest and commitments (Soenens & Vansteenkiste, 2005). Children in these families have both parental guidance and autonomy. Parents provide guidance and support, and at the same time, children are allowed to make their own decisions.

Based on the ASI theory, we can predict that participants within the synthetic structure would exhibit characteristics of accepting the co-existence of contradictory ideas and ambivalence. They are able to tolerate the discomfort of tension and change as a part of normal life. Individuals must be able to balance and find stability in spite of

tensions, without breaking down mentally, emotionally or psychologically. These characteristics of individuals in the synthetic category were illustrated by many of the SGCC. They wanted to be independent, making their own choices, yet they valued Chinese traditions, respecting their parents and others, and avoided offending others with direct confrontation. This was found in participants (P.4, P.5, P.6 & P.10). This could be one of the reasons to explain why the SGCC's representation of the heroic category was lower (18%) as compared with other participants in a large European study (27% to 51%) (Durand, 1988). Many SGCC avoided aggressive, direct approaches to conflict resolution, and preferred other methods including observation, negotiation and even submission based on the situation and the person that they were dealing with. High level of well-being in about 55% of the participants being DUEX /USS could also be related to good mental health.

Heterogeneity and mental health. In the ASI theory, individuals do not just face life with two opposing forces, black and white, against each other. Durand (1999) described the existence of a third way, a synthetic system, which balances the opposing forces and allows them to co-exist. The constant movement and cycling of traits in the synthetic structure allows paradox and contradictions of the heroic and mystical structures to be linked and harmonized. Likewise, According Durand (1980), different cultural ideas and values can co-exist with tolerance and acceptance, and without exclusion. Thus, successful heterogeneity can lead to better mental health. Laprée (2000) warned that homogeneity would constitute danger for human being's mental health. A closed world with homogeneity would lead to elimination of cultural differences, which would also lead to a pathological formation of the cultural self.

Examples of homogenous acculturation can be found in the aboriginal children in Canada. The aboriginal students were required to attend residential schools after confederation until 1970 for educating them about Euro-Canadian language and culture. They were prohibited against the use of their native language and involvement of their parents and embracing the aboriginal culture. This resulted in serious adverse academic and cognitive and psychological impacts on them. Many have suffered from low self-esteem, negative attitudes toward school and studying and negative attitudes and expectation towards their family and other psychological and social problems (Barnes, Josefowitz and Cole, 2006).

Discussion Related the Tripartite Conceptualization of Subjective Well-being

Diener & Lucas (2000) proposed the tripartite conceptualization of subjective well-being. They asserted that subjective well-being is composed of experiences of pleasant emotions (e.g. enjoyment and happiness), a relative absence of negative emotions (e.g. sadness, anxiety and anger), and high levels of global life satisfaction (e.g. meaning and purpose in life). Thus, it is expected that those who have the most well-being ought to have higher levels of pleasant emotions, relative absence of negative emotions, and high levels of global life satisfaction. However, the current findings suggest that Diener & Lucas's theory of subjective well-being may be simplistic and may not fully reflect the complexity of life. People may be born or live in adverse life circumstances without a stable environment, yet maintain well-being. The contributions of negative emotions and sacrifice to life purpose, life satisfaction, and ultimately well-being, should be further explored.

The theory of subjective well-being was chosen as the theoretical framework instead of psychological well-being which focuses on the meaning of life and on motivation to develop one's full potential. The SWB theory served well in the current research project and fulfilled the goals that this research was set out to do. It helped to understand the lived experience of SGCC, including how they perceived their experience of subjective well-being when living under cultural dissonance between mainstream and heritage cultures. Both positive and negative experiences of SGCC were explored. The results generated information about affective experiences in a specific way relevant to this current thesis. Furthermore, Chinese culture is classified as a performance-based culture (Bedford & Hwang, 2003; Wong, 2001). This high emphasis

on performance echoes the emotional distance and lack of intimacy between father and child (Chan, 2013; Hing, 2013). These findings were evident in the current study. This lack of emotional and relational closeness had negatively affected the happiness of many participants in the current study. Given the focus of SWB on affect, this fostered the current findings that may have not been so easily generated from other theoretical orientations of well-being without particularly studying emotions per se.

In terms of life satisfaction, it is important to get SGCC's global evaluation of their subjective life satisfaction. Tatarkiewicz (1976) stated that, "happiness requires total satisfaction that is satisfaction with life as a whole." (p.8). SGCC revealed their subjective, cognitive judgment of their life satisfaction and the meaning of happiness in the study. The role of negative emotions that contribute to their life satisfaction is described as below.

Role of negative emotions in life satisfaction. Although many SGCC described more negative than positive emotions in relation to their parents (e.g. sadness, anxiety and anger), they also witnessed their parents' sacrifice. SGCC discussed how their parents laboured for their well-being and supported them by providing tuition, skill trainings and other material needs. Although many were not given positive affection, many SGCC expressed that they felt loved by their parents' actions and were grateful for their parents' sacrifice and contribution to their well-being and future. Witnessing immigrant parents' struggles and hardships likely strengthened SGCC's resiliency. In fact, many SGCC expressed life satisfaction in making sacrifices for their parents, caring for others, and working hard. These sources of life satisfaction and happiness may involve personal pain, suffering and endurance.

Some researchers believe that negative emotions and hard work can be important components to promote changes that lead to growth and well-being (Lang, 2017; Lomas & Ivztan, 2016; Wong, 2011). Wong (2011) argued that we should not ignore the reality and benefit of negative experiences in Positive Psychology. While people often experience a mixture of positive and negative emotions and unpredictable outcomes in life, negative emotions, such as guilt, regret and anger, can motivate people towards positive changes (Lomas & Ivztan, 2016; Wong, 2011). Even failure should be considered as important as success where many people learn more from failures than from successes; failure motivates them to work harder (Lazarus, 2003). Lazarus (2003) asserted that stress and adversity often play a valuable role in the development of personal strengths needed to survive and flourish. Other researchers also explore the

positive-negative dialectics of well-being (Solomon, 1980; Lomas & Ivztan, 2016).

Success and failure are interdependent, and must be considered together.

The current research supports that negative emotions can be an important contributor to subjective well-being. Subjective well-being may not necessarily include relative absence of negative emotions. Thus, Diener & Lucas (2000) proposed tripartite conceptualization of subjective well-being should be expanded to include the importance of negative emotions which might promote perseverance and changes that would lead to the well-being of individuals.

Discussion Related to Previous Studies

SGCC's concept of happiness. Research has shown that some traditional Chinese concepts of happiness are significantly different from that of Euro-Americans. Euro-Americans consider happiness as achieving their goals and seeking self-fulfillment, "explicit pursuit" and personal accountability (Lu, 2010, p. 334). They consider happiness to be their right and responsibility, and actively pursue it (Markus & Kitayama, 1998; Lu, 2010), whereas, Taiwanese Chinese consider happiness to be the fulfillment of role obligations and the achievement of dialectical balance (Lu, 2010).

In the research of Taiwanese on subjective well-being, the participants described happiness as "dialectical balance" (Lu, 2010, p.332). The concept of dialectical balance means happiness and unhappiness are same, just like a same coin with two sides (Lu, 2010). This concept of happiness could be understood through the knowledge of Taoism. In Taoism, people believe that nothing is absolutely good or bad, but is influenced by the operation of cyclical forces of the cosmic world (Cheng, Lo & Chio,

2010). Like seasons of the year, one season follows the other, and the cycle continues. In due time, Taoists believe that nature will re-balance itself. People with this worldview believe that the world and emotions operate in the same way; negative emotions will be followed by positive ones eventually (Cheng, Lo & Chio, 2010). People are encouraged not to worry about their negative circumstances, but to focus on a normal, natural way of life, and contribute to the well-being of humanity through contentment and selfless devotion (Wong, 2016). Individuals influenced by Taoism seek internal homeostasis and external fusion: harmony between heaven, earth and people, instead of pursuing happiness in excess for self-satisfaction (Lu, 2010).

The belief of the dialectical balance of happiness that was presented by Lu (2010) was not found in the current study. None of the participants expressed that the concept of happiness and unhappiness were the same to them. Many SGCC did not wait passively, they engaged in active pursuits, similar to the actions typically taken by Euro-Americans (Lu & Gilmour, 2004). In line with Western culture, SGCC actively pursued better quality of life, good careers, financial security and relationships. They set goals and engaged in hard work, training and developing their careers in order to realize their dreams for the future. Yet, they were slightly different from the Euro-Americans in Lu & Gilmour's (2004) study. Some participants of this study articulated that their pursuits were not for their own pleasure, but for the betterment of their family and the community. This attitude may have come from their appreciation of their parents' Confucian influences and sacrificial giving.

The desire to take care of the elderly and to contribute to others and to society is considered the "ultimate happiness" in Confucianism (Lu, 2010, p.330). Many SGCC

expressed their desire to care for their parents and other family members. They felt obligated to take care of their parents. None expressed that they rejected this responsibility, even though relationships with their parents had been negative. Thus, similar to the Taiwanese studied by Lu & Gilmour (2006), happiness for some of the SGCC also meant role obligation, a reflection of the Chinese values in Confucianism. Thus, well-being, as described by SGCC, included both Western and Confucian influences. This demonstrates that SGCC embraced and integrated both heritage Chinese and mainstream Canadian cultural values where both personal goal fulfillment and group advancement make them happy.

Contribution of the Higher Being to well-being. Past research has shown that on average, religious people have higher subjective well-being (Hackney & Sanders, 2003; Koenig & Larson, 2001). Religious activities can contribute to individuals' general happiness and physical health (Ferriss, 2002, Luttmer, 2005), developing healthy lifestyles and better coping skills to deal with stress (Tovar-Murray, 2011). The religious institution can provide opportunity to help individuals foster trusting relationships, and can help develop meaning and purpose in life to overcome hardship (Diener, Fujita, Tay, & Biswas-Diener, 2011).

The current research has contributed another perspective regarding the contribution of spirituality to well-being. SGCC were open to new spiritual experiences, different from their traditional family spiritual beliefs. Many of them embraced Christianity instead of Buddhism and other ancestral worship. In terms of research focus, instead of focusing on religious activities and the social and institutional level of

spirituality, this research focused on the direct personal relationship with the Higher Being, and how it contributed to individuals' well-being. Participants in the current research described their relationship with the Higher Being as personal, intimate and direct. This relationship gave them the personal experience of unconditional love, acceptance and attention. Participants expressed that they felt loved, less lonely, and as a result, some felt more confident and had renewed strength. They were able to see beyond present distressing situations, face obstacles, and contribute to a better tomorrow for themselves and others. Some reported that the strength and courage came directly from the Higher Being.

Conclusion

Heterogeneity fosters well-being in the bicultural context, as SGCC most likely prefer to have an autonomous-related self where they are able to make their own choices, yet at the same time, maintain good relationships with their family. This tendency was manifested in their imaginary and phenomenological results since a greater proportion belonged to the synthetic category of the imaginary. Though they live in cultural tension, they are able to tolerate, to remain open to learn, and to observe and to self-regulate and navigate between two cultures. Parental and societal homogeneity and rigidity lead to distress and decrease SGCC's experience of well-being. With the support of the Higher Being, many SGCC have found greater strength and hope to face the uncertainty and frailty of life.

Strengths and Limitations of the Study

The current research is one of few research studies that explore the impact of heterogeneity on well-being. Heterogeneity has been used to describe heterogeneous findings (Falco, Maloney, Rijkers & Sarrias, 2015), but has seldom been examined as an agent that could impact the well-being of individuals.

One of the strengths of the current research was the focus on adult second-generation Chinese immigrants and insight about their well-being. In the past, very little research has been done on adults of this population; many studies focused on youth with possible identity confusion, and very few research have been done on well-being using qualitative methods. Furthermore, this research was the first use of the AT.9 test with a Chinese-Canadian population. The use of the AT.9 test and the phenomenological method allowed gathering of personal information that may not have been disclosed through questionnaires or other research methods. New findings about the subjective experience of well-being of SGCC included their personal experience of biculturalism, acculturation, dissonances and coping, their bicultural goals and family goals, and the relationship with the Higher Being and the meaning of happiness.

Qualitative research generally uses a small sample size, as did the current study. Although a small sample size leads to rich, in-depth data, the research design of this study presented several possible limitations. The target population was effectively narrowed to the vicinity of the Greater Toronto Area. Individuals from small towns may not experience the same opportunity for diverse cultural experiences as those in this study. In addition, the scope of the study was limited to 34 second-generation Chinese Canadians, from age 19 to 45, that had immigrated to Canada at age 12 or younger. The

study did not disclose what similarities, differences, or overlapping experiences of subjective well-being were among individuals that are not second-generation, younger than 19 or over 45 years old, or immigrated to Canada after age 12. Furthermore, most of the participants were well-educated and mostly religious with a Protestant background. Individuals with lower education and with other religious backgrounds may have different perspectives on well-being. These factors limit the ability to generalize the findings to a larger population.

Furthermore, there were issues related to measuring subjective well-being, which heavily relied on self-reported data. The data was limited to the enthusiasm and attitude of participants when they reflected and expressed their experiences at a particular time. Thus, there could be variations in their response to the self-reported questionnaire and one-on-one interview. What was thought or expressed in a single interview may not characterize them at other times in life. Moreover, participants may not have disclosed certain experiences, or may have had difficulty remembering conflictual experiences they had regarding well-being, which would have influenced their responses. Furthermore, there were individual variations in how people responded to cultural dissonances: how they embraced, rejected, interpreted, negotiated or lived by their cultural values. Gjerde (2004) stated that sometimes, one ethnic group may contain several cultures. One needs to be cautious when generalizing the findings of this study.

In addition, the use of Likert-type scales in the socio-demographic questionnaire to measure subjective well-being proved to be a significant source of limitation. The results from the Likert-type scales were analyzed and interpreted directionally, and statistical significance was not calculated due to the small sample size. The scales were

likely insufficient to show potential difference between groups. Thus, the results may not be transferable and applicable to other SGCC at another time and setting.

Implications of the Study

Implications for theory and research on subjective well-being.

Negative emotions as a contributor to subjective well-being. The findings of the current research affirmed Wong's (2012) argument that strengths and vulnerabilities should be examined in relation to well-being. He believed that a good life can be achieved, not by accentuating the positive and avoiding the negative, but by embracing and integrating both positive and negative experiences (Wong, 2012). He asserted, furthermore, that the capacity to transcend and transform negative emotions provides an additional source of well-being. Haybron (2003) also affirmed that a complete theory of well-being needs to take into account negative emotions and suffering. Thus, in the Second Wave of Positive Psychology (PP 2.0), there is recognition of "the fundamentally dialectical nature of well-being" (Lomas & Ivztan, 2016, p.1754). Well-being is believed to involve "inevitable dialectics between positive and negative aspects of living" (Ryff and Singer, 2003, p. 272). They asserted that vulnerability and negative emotions are positively related to well-being in daily coping. Therefore, negative emotions and suffering could contribute to and strengthen well-being. In the current research with SGCC, negative emotions and suffering were found to be contribution to their well-being.

Happiness means heterogeneity and integration of two cultures. To some SGCC coming from a Chinese background, happiness may mean fulfilling one's roles and obligations in interdependent relationship with family members. Rather than seeking and fulfilling individual pleasures, they tried to create and maintain interpersonal harmony, promote the welfare and the prosperity of the family, and in some ways fulfill Confucian moral tradition (Lu, 2010). At the same time, SGCC were also exposed to the mainstream Euro-Canadian culture, where they preferred diversity, heterogeneity, multiple perspectives, and freedom to explore in life. To maintain the sense of agency was part of the life training at school and at work. Problems arose in adaptation when SGCC were faced with rigidity, when SGCC had to fulfill parents' values and dreams; they had to enroll in certain studies, be in a certain profession, or marry within the same culture. The bicultural self-embraces both cultures. SGCC are happy if they can have both cultures instead of selecting one over the other. To deal with the rigidity, a nurturing environment that supports heterogeneity is important in order to foster and cultivate a happy, healthy, mosaic, bicultural self.

Impediments to well-being. Relational satisfaction was important for SGCC. It was mentioned as one of the major components for well-being. To avoid jeopardizing harmonious relationships at home, some SGCC sacrificed their goals, desires and sense of control and conform to homogeneity. Losing control and agency may increase stress which might lead to emotional and psychological deterioration. Because when their emotions were strongly tied with family, SGCC would less likely to be happy if their family was not harmonious and people around them were not happy. Thus, further research should be done to investigate the harmonious atmosphere at home and how it impacted SGCC.

Spiritual influences on well-being. The Higher Being had also been mentioned as an agent that provided guidance, stability, and hope for SGCC. The relationship with the Higher Being was mentioned by some SGCC as one of the important components in fostering well-being. The impact of spirituality should be considered as one studies the impact of well-being on second-generation of immigrant children.

Understanding acculturation from current research. The current research provided insight in understanding the theory of acculturation (Berry, 1997, 2001). The findings indicated that their cultural adaptation was bi-dimensional. Instead of embracing only the mainstream Canadian culture, many participants adopted values from heritage and mainstream culture. Bicultural individuals were found to navigate regularly between the individualistic and collectivistic contexts of two cultures (Oyserman, Coon, Kemmelmeier, 2002; Singelis, 1994). The current study confirms bicultural individuals want to embrace both cultures, and want to pick the best out of them, and prefer to navigate between them.

Flexibility and psychological well-being.

The theory of subjective well-being should be expanded to include psychological well-being, heterogeneity and flexibility in coping. As Diener (2000) and Lu (2010) stated, subjective well-being is not only about hedonism, but having a life that is worth living, and living it in a positive manner (Diener, 2000; Lu, 2010). The psychological well-being of SGCC was found to be very important in this study. Many participants discussed the importance of having a sense of purpose, fulfilling their role responsibility in taking care of family, and improving the lives of others in the community.

With life's complexity, there is need for a theory regarding subjective well-being that would be applicable to people living under adverse conditions such as trauma, war, or foreign cultural contexts. Such a theory would help people regain well-being under unfavorable conditions. Individuals would be able to increase their tolerance, rebound and thrive in an adaptable manner. Psychological flexibility is considered a fundamental

aspect of health by Kashan & Rottenberg (2010). The theory of heterogeneity as supported by Durand (1980) and his ASI theory (1999) would help bicultural individuals to become more open to learning and more flexible to change, helping them to accept and embrace differences. Thus, they can navigate between different environments, adapt and manage various situational demands, shifting their mindset, and developing behaviors and coping strategies and emotional regulation to maintain well-being among life domains.

Implications for parents. For SGCC, the social order of Confucianism may foster parents' authoritarian style and undermine SGCC's autonomy because of their lower rank. Children are expected to obey their parents even as they reach adulthood in traditional Chinese culture. Parents should consider children's different cultural interests, open up dialogue and set goals collaboratively. High expectations lead to unhealthy stress and anxiety, leading to alienation and resentment. Pursue a balance between work and play which foster motivation for learning. Do not focus solely on performance and production, but value relationships and time spent together to foster intimacy (Chan, 2013). Showing love, affection and affirmation to children promote emotional bonding between parent and child, and increase a child's self-esteem. Loneliness was found to be a common experience among second-generation immigrants, especially those that came from authoritarian families (Hing, 2013).

Some parents try to control their children to fulfill their parental responsibility, to ensure their children's success and financial security, and to preserve Chinese culture in the second-generation. Many Chinese parents are afraid that their children may

surrender their heritage culture as they integrate into mainstream culture (Costigan & Su, 2004), and would lose their Chinese identity, roots and ancestry. Parents should not be afraid that their children may lose their heritage, language, identity, roots and ancestry as they embrace mainstream Canadian culture (Costigan & Su, 2004). This research's findings indicated that SGCC valued Chinese culture and honoured their parents, but rigid parenting and withholding expressions of affection discouraged children and affected their ability to form intimate social bonds with others. Spending time with them would foster belongingness and acceptance, and strengthen their identity, self-esteem, and self-worth (Landreth, 2012; Landreth & Bratton, 2006). Taking an open and a curious approach to the new country and culture will strengthen parents' relationship with their children and decrease cultural tensions and stress.

Implications for second-generation SGCC. Some SGCC were willing to give up their personal rights, needs, and wants for their family. They feared that rejecting their filial duty may lead to regrets in the future, feeling guilty of not returning their parents' sacrifices for them. Ting-Toomey & Kurogi (1998) stated that submission for the sake of family harmony could have long term effects on self-esteem, assertiveness, and mental and emotional development. It is important that bicultural individuals recognize their needs and take direct control of their lives in order to achieve personal goals or to fulfill the needs of the family; otherwise, they may be unable to achieve their own goals and gain life satisfaction. It is important that they open up dialogue with their parents. Though individuals may not feel that they completely belong to the heritage or mainstream culture, they should seek out heterogeneous experiences. There are

resources and groups available, especially in the spiritual community that can be utilized to foster support and help.

Implications for religious communities. The relationship with the Higher Being has significantly impacted well-being for some participants. Religious communities can foster love, care, and acceptance for individuals whose supports are lacking at home. However, spiritual doubts can also be a part of the process of growth. Opening up inquiry can strengthen faith and spiritual understanding. A rigid approach and forbidding doubt forced one SGCC to face spiritual struggles alone without support. Further research should investigate how to foster exploration and spiritual care, so that people can find love and acceptance, nurturing and support for well-being.

Some SGCC shared about their personal experiences with the Higher Being which indicated there is a Higher Being who is greater than the self and can be trusted. They reported that their relationship with the Higher Being provided hope in hopeless situations, love and acceptance when others' failed. These experiences exhibit the characteristics of a caring being, who is interested in humans, and is able to meet their needs of well-being. This personal spiritual experience may be worthwhile to be explored by those, especially in distress, looking for hope, unconditional love and acceptance.

Implication for policy development. In this study, many SGCC were exposed to different ethnic groups and cultures. Many articulated their preference to live in a diverse culture rather than in a monoculture. As a result, they became more open and adaptive to new environments and became more receptive to people of other cultures. In

this study, multiculturalism strengthened and fostered the well-being of bicultural SGCC instead of creating internal chaos or confusion. Thus, to nurture well-being of second-generation immigrants, it is important not to force bicultural individuals to assimilate to the mainstream culture and to forsake their heritage culture, which might induce anger and resentment in these individuals (Phinney, Horenczyk, Liebkind, & Vedder, 2001).

Policy makers should seek to encourage second-generation immigrants to retain their heritage cultures, and let them choose the degree that they want to identify with each culture. Doing this will truly reflect Canada's mosaic culture made up of many different cultures, ethnic groups and languages that co-exist in society.

Implications for clinical practices. Kitayama and Markus (2000) described well-being as a culturally “collaborative project”. Congruence between individuals’ psychological wellness and the surrounding cultural environment is required to foster well-being. Therapists must develop their cultural competency in order to work with cross-cultural clients and be able to see and understand clients’ perspectives and deliver appropriate interventions to them. It is important for psychotherapists to become aware of how cultural values and home environments influence clients’ well-being. Specifically, clients with Asian family backgrounds may have a different concept of self. Direct confrontation may not be the best strategy to offer clients with different cultural dynamics and needs at home. Harmony in the family may be more important than achieving personal goals. Therapists must widen clients’ perspectives, help them gain empathy and understanding for their situations and offer them culturally sensitive coping strategies and resources. They must also learn to understand why clients hold on to their

traditional values and give up their rights to achieve harmony within the family. But at the same time, therapists should sensitively guide their clients to understand the long term effects of submission for the sake of family harmony and its potential impact on mental and emotional health. Helping clients to accept and embrace cultural differences and heterogeneity are important, so they would be adaptive and not become rigid and fixated with one culture and fall into polarization. Finally, the AT.9 is a valuable projective test for assessment in counselling. It gives therapists a better understanding of clients' inner world and how they deal with stress and conflict, which may be used in the future.

Recommendations for Further Research

For future research, a mixed method of quantitative and qualitative research with a larger sample size which includes people from other faith backgrounds is highly recommended. Other ways of measuring well-being should be considered to gather more detailed information, since well-being is a multidimensional construct. A scientifically validated tool to measure subjective well-being should be employed. Other research methods should be used in collaboration. Interviewing parents and adult children, and a longitudinal study will no doubt provide further insights and understanding into the well-being of SGCC.

Other areas for further investigation regarding SGCC's well-being include how parents' marital relationship impacts bicultural children's well-being. Several participants came from single parent families. Parents would often be separated and one parent may work in the country of origin for economic reasons if they cannot secure a

job in Canada. Family tensions and marriage breakdown may affect SGCC's well-being. Furthermore, it would be interesting to investigate individuals who had high levels of well-being, yet did not see the significance of developing a relationship with the Higher Being. Further information regarding their source of support and methods of maintaining well-being could be gathered. Research of SGCC in non-diverse cities or suburban cities should be considered to see how the second-generation immigrants adapt in predominantly Euro-Canadian culture. More research should be done on subjective well-being and psychological flexibility, to help people adapt and function well under challenging conditions.

Summary

The purpose of this qualitative phenomenological study was to understand the lived experience of subjective well-being of SGCC, how they achieved and maintained well-being while living under cultural dissonance, how their experience of subjective well-being was expressed in the heroic, mystical and synthetic categories in their world of imaginary, and how the relationships with the Higher Being impacted their well-being. The research findings and conclusions have achieved this purpose. SGCC embraced both heritage Chinese and mainstream Canadian cultures. Heterogeneity fostered their well-being. By selecting preferred component from each culture to live out, SGCC were able to oscillate between the two cultures to live in a bicultural manner where antitheses could co-exist. Their curiosity and openness to knowledge, multiple perspective and aptitude for learning helped them to be open, objective and accept cultural dissonance and thrive in diverse cultures. When the precedence are on

traditional cultural values, family cohesion, and conformity, the well-being of SGCC would be hampered. The mosaic society of Canada has provided a cultural environment to foster well-being of bicultural second-generation of Chinese Canadians.

Appendix A: Request for Research Participation



Dear Potential Study Participant,

My name is Winnie Yeung, and I am a doctoral candidate in the Faculty of Human Sciences under the direction of Dr. Christian Bellehumeur and Dr. Manal Guirguis-Younger in the Program of Counselling and Spirituality at Saint Paul University.

I am contacting you to request your participation in my dissertation study titled “*Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians.*” This is a qualitative, phenomenological study, which seeks to understand the lived experience of Second-Generation Chinese Canadians (SGCC), how they perceive their experience of subjective well-being (happiness) when living under cultural differences between mainstream (Canadian) culture and heritage (Chinese) culture, how they negotiate and balance their opposing cultures, values and conflicts to achieve and maintain their subjective well-being through their achievement, connection with others and self-regulation in their professional, cultural and religious selves.

I am looking for 30 men and women to participate in the study. If you are a second-generation Chinese-Canadian, aged 19 to 45, who was born in Canada, or had immigrated to Canada with your parents at age 12 or under, and have been raised in a Chinese immigrant family with at least one Chinese parent, and you are living in the Greater Toronto Area, your voluntary participation in the study is requested.

There are two ways to participate in the study. The first one involves phase I of the study. The second one involves phase I, and II. Phase I: You will be asked to complete a socio-demographic questionnaire, which will take about 20 minutes. Afterwards, you will be asked to complete the AT.9 test, which involves a drawing and an explanation of your drawing, which will take about an hour. Phase II: You will be asked to participate in a one-on-one 30-minute interview in which you will be asked about your experience of subject well-being (happiness), your religious experience and your experience of living in Canadian and Chinese cultural settings.

Your participation in this study is strictly voluntary. There is no penalty if you choose to withdraw from the study at any time. The results and the drawings of the research study may be published and/or used for future research or teaching purposes, but your name will not be used and you will not be identified.

My hope is that the information obtained from this research will provide valuable insight into the lived experience of adult immigrant children, their subjective well-being (happiness), their religious experience, and how they negotiate and balance their cultural and value differences in order to maintain well-being. This knowledge will help to raise a healthier next generation and will provide avenues for future research into other ethnic groups and adjustment of immigrant children.

I would like to assure you that the study has been reviewed and received ethics clearance through the Research Ethic Committee of Saint Paul University. Ethics Certificate Number 1360.8/15

If you have any questions concerning the research study, please contact

Dr. Christian Bellehumeur

Thesis Director, Faculty of Human Sciences, Saint Paul University

Phone number: 613-236-1393 ext. 2498

Email: cbellehumeur@ustpaul.ca

Saint Paul University Research Ethics Board

Phone: 613-236-1393

Email: recherche-research@ustpaul.ca

If you are interested in participating, please contact me at kingsmen.cc@gmail.com, and I will provide you with further information concerning the location of the study in Toronto.

Sincerely,

Winnie Yeung

Winnie Yeung PhD (Can.), RP, RMFT-S, RMFT, RPT, CPT

Counselling and Spirituality

Faculty of Human Sciences

Saint Paul University, Ottawa.

416-916-1077

Kingsmen.cc@gmail.com

Appendix B: Recruitment Email

To: Kingsmen.cc@gmail.com

From: kingsmen.cc@gmail.com

BCC:

Subject: Research Participation Invitation: *Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians*

This email message is an approved request for participation in research that has been approved by the Ethics Committee of Saint Paul University in Ottawa. Ethics Certificate Number: 1360.8/15

Hello,

My name is Winnie Yeung, and I am a doctoral candidate in the Faculty of Human Sciences. I am conducting a research study regarding the subjective well-being (happiness) of Second-Generation Chinese Canadians. I am seeking your participation for the project.

I am looking for 30 men and women to participate in the study. If you are a second-generation Chinese-Canadian, aged 19 to 45, who was born in Canada, or had immigrated to Canada with your parents at age 12 or under, and have been raised in a Chinese immigrant family with at least one Chinese parent, and you are living in the Greater Toronto Area, your voluntary participation in the study is requested.

The study is anticipated to begin in October, 2015, and will take approximately two hours of your time. If you are interested in participating or have questions about the research, please contact me at kingsmen.cc@gmail.com or call 416-916-1077.

Please refer to the attachment for more information about participation.

Thank you for your participation.

Winnie Yeung

Winnie Yeung PhD (Can.), RP, RMFT-S, RMFT, RPT, CPT
Counselling and Spirituality
Faculty of Human Sciences
Saint Paul University, Ottawa.
416-916-1077
Kingsmen.cc@gmail.com

Appendix C: REB Certificate



UNIVERSITÉ
SAINT-PAUL
UNIVERSITY

01-03-2016
dd-mm-yyyy

Bureau de la recherche et de la déontologie
Office of Research and Ethics

**Ethics Certificate
Research Ethics Board (REB)**

REB File Number 1360.8/15

Principal Investigator / Thesis supervisor / Co-investigators / Student

<u>Last name</u>	<u>Name</u>	<u>Affiliation</u>	<u>Role</u>
Yeung	Winnie	Faculty of Human Sciences	PhD Student-PI
Bellehumeur	Christian	Faculty of Human Sciences	Thesis supervisor
Guirguis-Younger	Manal	Faculty of Human Sciences	Thesis supervisor

Type of project PhD Thesis
Title Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians

Amendment increasing the proposed number of participants for the AT.9 test and the socio-demographic questionnaire from 30 to 34, and the number of participants for one-to-one interview to from 8 to 19.

<u>Approval date</u>	<u>Expiry Date</u>	<u>Decision</u>
28-10-2015 (dd-mm-yyyy)	27-10-2016 (dd-mm-yyyy)	1 (approved)

01-03-2016 amendment approved
(dd-mm-yyyy)

Committee comments : The Research Ethics Board (REB) approved the amendment.
The researcher is invited to use the reference number 1360.8/15 when recruiting participants.

In accordance with the Tri-Council Policy Statement, the Saint Paul University Research Ethics Board has examined and approved the application for an ethics certificate for this project for the period indicated and subject to the conditions listed above.

The research protocol may not be modified without prior written approval from the REB. This includes, among others, the extension of the research, additional recruitment for the inclusion of new participants, changes in location of the fieldwork, any stage where a research permit is required, such as work in schools. Minor administrative changes are allowed.

The REB must be notified of all changes or unanticipated circumstances that have a serious impact on the conduct of the research, that relate to the risk to participants and their safety. Modifications to the project, information, consent and recruitment documentation must be submitted to the Office of Research and Ethics for approval by the REB.

The investigator must submit a report four weeks prior to the expiry date of the certificate stated above requesting an extension or that the file be closed.

Documents relating to publicity, recruitment and consent of participants should bear the file number of the certificate. They must also indicate the coordinates of the investigator should participants have questions related to the research project. In which case, the documents will refer to the Chair of the REB and provide the coordinates of the Office of Research and Ethics.

Signature

Louis Perron
Chair
Research Ethics Board (REB)

1/1

Appendix D: REB Certificate (Amendment)



UNIVERSITÉ
SAINT-PAUL
UNIVERSITY

29-09-2016
dd-mm-yyyy

Bureau de la recherche et de la déontologie
Office of Research and Ethics

Ethics Certificate Research Ethics Board (REB)

REB File Number 1360.8/15

Principal Investigator / Thesis supervisor / Co-investigators / Student

<u>Last name</u>	<u>Name</u>	<u>Affiliation</u>	<u>Role</u>
Yeung	Winnie	Faculty of Human Sciences	PhD Student-PI
Bellehumeur	Christian	Faculty of Human Sciences	Thesis supervisor
Guirguis-Younger	Manal	Faculty of Human Sciences	Thesis supervisor
Type of project	PhD Thesis		
Title	Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians		
Amendment n. 1	increasing the proposed number of participants for the AT.9 test and the socio-demographic questionnaire from 30 to 34, and the number of participants for one-to-one interview to from 8 to 19.		
Amendment n. 2	Extension of the duration of the research project		

01-03-2016 Amendment n. 1 approved
(dd-mm-yyyy)

29-09-2016 Amendment n. 2 approved
(dd-mm-yyyy)

<u>Approval date</u>	<u>Expiry Date</u>	<u>Decision</u>
28-10-2015 (dd-mm-yyyy)	15-12-2016 (dd-mm-yyyy)	1 (approved)

Committee comments : The Research Ethics Board (REB) approved the amendment 2.
The researcher is invited to use the reference number 1360.8/15 when recruiting participants.

In accordance with the Tri-Council Policy Statement, the Saint Paul University Research Ethics Board has examined and approved the application for an ethics certificate for this project for the period indicated and subject to the conditions listed above.

The research protocol may not be modified without prior written approval from the REB. This includes, among others, the extension of the research, additional recruitment for the inclusion of new participants, changes in location of the fieldwork, any stage where a research permit is required, such as work in schools. Minor administrative changes are allowed.

The REB must be notified of all changes or unanticipated circumstances that have a serious impact on the conduct of the research, that relate to the risk to participants and their safety. Modifications to the project, information, consent and recruitment documentation must be submitted to the Office of Research and Ethics for approval by the REB.

The investigator must submit a report four weeks prior to the expiry date of the certificate stated above requesting an extension or that the file be closed.

Documents relating to publicity, recruitment and consent of participants should bear the file number of the certificate. They must also indicate the coordinates of the investigator should participants have questions related to the research project. In which case, the documents will refer to the Chair of the REB and provide the coordinates of the Office of Research and Ethics.

Signature

Louis Perron
Chair
Research Ethics Board (REB)

1/1

Appendix E: Informed Consent Form



Researcher: Winnie Yeung
 Student, PhD Candidate, Counselling and Spirituality,
 Faculty of Human Sciences
 Saint Paul University, Ottawa
 Phone: 416-916-1077
 Email: kingsmen.cc@gmail.com

Dr. Christian Bellehumeur
 Professor/Thesis Director, Faculty of Human Sciences
 Director, School of Counselling, Psychotherapy and Spirituality
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 Phone: 613-236-1393 ext.2498
 Email: cbellehumeur@ustpaul.ca

Dr. Manal Guirguis-Younger
 Dean/Professor/Thesis Co-Director, Faculty of Human Sciences
 Saint Paul University
 Phone: 613-236-1393 ext. 2273
 Email: doyenfsh@ustpaul.ca

Saint Paul University Research Ethics Board
 Phone: 613-236-1393
 Email: recherche-research@ustpaul.ca

Please read this information before deciding whether to participate.

Invitation to Participate

I am invited to participate in a research study named “*Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians*” by Winnie Yeung. This study is for the Doctorate Thesis of Winnie Yeung.

Purpose of the Study

This research explores the subjective well-being of bicultural Second-Generation Chinese Canadians on how they make a sense of self and achieve well-being. Through questionnaires, testing and interviews, information on the well-being of the participants will be gathered.

Participation

The research will take place at the researcher’s office at 19 Passmore Avenue, Unit 28, Toronto, Ontario. I will schedule a time with the researcher and meet with her at her office at our time of convenience. After signing the consent form, I will be asked to complete a socio-demographic questionnaire and the AT.9 test. The AT.9 test includes the completion of a questionnaire, a drawing, and a story that relates to my drawing. These activities will take around 1.5 hours to complete. Selected participants will also be asked to complete a one-on-one interview on subjective well-being (happiness). Interviews will be audio-taped, and will take approximately thirty minutes.

Benefits

There is no direct benefit for me to participate in this study. My participation will help the researcher to gather updated information about the subjective well-being of immigrant children, how they make sense of the self and achieve well-being. The study may benefit future generations to promote better mental health and well-being.

Risk

I am aware that my participation in the study may involve minimal emotional risk. It may trigger a sense of discomfort when life experiences are discussed. The interviewer will be sensitive to my emotional needs, and can refer me to counselling resources if necessary. I can contact Family Services York Region at 905-415-9719 at 4261 Hwy 7, Suite 203, Unionville, Ontario L3R 9W6. I may withdraw my participation at any time, or I can refuse to answer any questions or opt out of any activity that I am not comfortable with.

Confidentiality

My participation is anonymous. Personal information gathered will be kept confidential. No personal information will be identifiable in the final report or when the findings are published. I agree that my non-personal research data may be used by others for future research, teaching and publication. I am assured that the confidentiality of my personal data will be upheld through the removal of identifiers. All data collected including tapes, transcripts, questionnaires and drawings will be held secure at Saint Paul University following completion of the study and will be destroyed after five years.

Ethics

This research has been approved by the Ethics Committee of Saint Paul University.
Ethic Certificate Number: 1360.8/15

Questions and Concerns

I can contact the Researcher, Winnie Yeung at 416-916-1077, or kingsmen.cc@gmail.com or Thesis Director, Christian Bellehumeur at 613-236-1393 ext. 2498, or cbellehumeur@ustpaul.ca with any questions or concerns. If you have ethical concerns about the research, such as the way you have been treated or your rights as a participant, you may contact the Research Ethics Board at 613-236-1393, or recherche-research@ustpaul.ca

Voluntary Participation

I understand that my participation is entirely voluntary. In case I choose to withdraw at any given time, I understand that all the data collected will be used for analysis, unless I request the researcher to destroy my personal information. Please indicate your preference with a “✓” mark.

_____ I would like to participate in phase I (questionnaire & AT.9 testing)

_____ I would like to participate in both phase I & II (includes additional interview)

Consent

I have read the information provided, and my questions have been answered to my satisfaction. I agree to participate voluntarily in the above research conducted by Winnie Yeung, who is a student in the Faculty of Human Sciences at Saint Paul University, Ottawa. The study is under the supervision of Dr. Bellehumeur and Dr. Manal Guirguis-Younger, in the Faculty of Human Sciences, Saint Paul University.

Name of Participant

Name of Researcher

Signature of Participant

Signature of Researcher

Date

Date

Appendix F : Socio-Demographic Questionnaire

: _____

SOCIO-DEMOGRAPHIC QUESTIONNAIRE

1. Gender: Male _____ Female _____ Other _____

2. Age: _____ years

3. Marital Status: Single _____ Married _____ Separated _____
 Divorced _____ Common Law Relationship _____
 Other _____ (Please specify _____)

4. Occupation: Student _____ Homemaker _____ Unemployed _____
 Other _____ (Please specify your field of occupation: _____
 _____)

5. Mother tongue: English _____ French _____ Cantonese _____
 Mandarin _____ Other _____ (Please specify _____)

6. Language most frequent used: English _____ French _____
 Cantonese _____ Mandarin _____
 Others _____ (Please specify _____)

7. Language your parent(s) most frequent used: English _____ French _____
 Cantonese _____ Mandarin _____
 Others _____ (Please specify _____)

8. Where were you born? _____

9. When did your parent(s) immigrate to Canada? _____

10. Were you born in Canada? Y/N

If not, how old were you when you came to Canada? _____

11. How long have you been living in Canada? _____

12. Have you lived in another country? Y/N

If so, please specify where _____ and how long? _____

13. Where did you live most of your life? City _____ Province _____ Country _____

14. Who did you live with? Parents _____ Mother _____ Father _____
Apart from parents _____

15. If you currently do not live with your parents, how often do you have contact with them?

Daily _____ 1-5 times per week _____ 1-5 times per month _____

1-5 times per year _____ Rarely _____ No Contact _____

16. Your present level of education:

Primary School _____ High School _____ College _____ University _____

(If university, degree received: Bachelor _____ Master _____ Doctorate _____)

17. Your parent(s) level of education:

Primary School _____ High School _____ College _____ University _____

(If university, degree received: Bachelor _____ Master _____ Doctorate _____)

18. You identify yourself as: (Please circle)

1	2	3	4	5
Chinese		Chinese/Canadian		Canadian

19. How frequently are you in contact with the following cultures? (Please circle)

A. Chinese Culture

1	2	3	4	5
No Contact		Moderate Contact		Frequent Contact

B. Canadian culture (White, European)

1	2	3	4	5
No Contact		Moderate Contact		Frequent Contact

C. Other culture: Please specify _____

1	2	3	4	5
No Contact		Moderate Contact		Frequent Contact

20. How often do you experience cultural tension?

Never_____ Daily_____ 1 to 5 times per week_____

1 to 5 times per month_____ 1 to 5 times per year_____

Other_____ (Please specify_____)

21. How severe is the cultural tension you experience? (Please circle)

1	2	3	4	5
No Tension		Moderate Tension		Severe Tension

22. Under what circumstance(s) do you experience cultural tension?

School_____ Work place_____ Church setting_____

Other_____ (Please specify):_____

23. How did you deal with the cultural tension? _____

24. How well did you deal with the cultural tension? (Please circle)

1	2	3	4	5
Easily Resolved				Difficult to Resolve

25. What is your religious affiliation?

Catholic _____ Protestant _____ Buddhist _____ Taoist _____

Muslim _____ Other(s) _____ (Please specify _____)

26. How often do you engage in spiritual/ religious practices?

Daily _____ Once a week _____ Once a month _____

Once a year _____ Never _____ Other _____

27. What religious practices do you engage in? _____

28. Have these religious practices been helpful to you? (Please circle)

1	2	3	4	5
Not Helpful		Moderately Helpful		Very Helpful

In what way have they been helpful? _____

29. Please describe your relationship with the Higher Being (or God). (Please circle)

1	2	3	4	5
No Relationship				Intimate Relationship

30. Please describe your satisfaction with your relationship with the Higher Being.
(Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

31. Has a relationship with the Higher Being contributed to your well-being? (Please circle)

1	2	3	4	5
No Contribution		Moderate Contribution		Significant Contribution

If so, in what way has a relationship with the Higher Being contributed to your well-being?

32. How do you currently feel about the quality of your life? (Please circle)

1	2	3	4	5
Sad				Happy

1	2	3	4	5
Shame				Confident

1	2	3	4	5
Distressed				Calm

33. How would you describe your relationship with your family? (Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

34. How well do you think you fulfill the duties and expectations of you from home?
(Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

35. How would you describe your relationship with people outside of your family?
(Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

36. How would you describe your sense of accomplishment in life? (Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

37. How would you describe your sense of life satisfaction? (Please circle)

1	2	3	4	5
Unsatisfactory		Satisfactory		Exceptional

38. How do you feel about your future? (Please circle)

1	2	3	4	5
Pessimistic		Satisfactory		Optimistic

Thank you for your participation!

Appendix G: Interview Questions

A. Focused Life History

1. Tell me about your experience of happiness when you were young.
2. Tell me about any memory of happiness in your home when you were growing up.
3. How does growing up in a Chinese family shape your happiness?

B. Detail of Experience

1. What do you value most about Canadian culture? What is the impact of growing up in Canada shapes your view about happiness?
2. What do you value most about Chinese culture? What is the impact of growing up in Chinese culture shapes your view about happiness?
3. Tell me about the advantages of living in two cultures (mainstream and heritage)?
How does that contribute to your experience of happiness?
4. What did you like least about living in two cultures (mainstream and heritage)?
How does that affect your experience of happiness?
5. How do you negotiate cultural differences between your Chinese heritage and your Canadian identity as conflicts arise that might compromise your experience of happiness?

6. Is spirituality or religious involvements (prayer, worship) and/or relationship with the Higher Being (God) important to you? If yes, in what way do they contribute/hinder your experience of well-being?
7. Tell me about your parents' expectation of you. In what way does it contributes/hinders your experience of happiness?
8. How would you describe your current relationship with your family vs your relationship with your peers' or colleagues'?
9. What else contribute to your happiness?
10. How did you get to be the kind of person you are?

C. Reflection on the Meaning

What does happiness mean to you?

D. Other questions

Any other additional comments you want to make regarding your experience/observation of happiness?

Appendix H: AT.9 Test**Subject #:** _____**Age:** _____**Gender:** _____**Level of education:** _____**Occupation:** _____**Date:** _____**Start Time:** _____**End Time:** _____

Please use your imagination on the following test. What is important in your drawing are the elements themselves and how you place them, not your drawing skills. Write a short summary after you have finished your drawing.

COMPOSE A DRAWING WITH 9 ELEMENTS:

A fall, a sword, a refuge, a monster, something cyclical (which turns, reproduces itself or is progressing), a character (a human person), some water, a fire, and an animal/bird/fish/reptile/or a mammal.

Write a story that explains your drawing:

Please provide the following information about your drawing

- 1.! What is the central idea of your drawing?
 - a.! Did you hesitate to choose between two or more ideas?
 - b.! If so, which one(s)?
- 2.! Is the story of your drawing influenced by a book, a film, etc.?
- 3.! Among the 9 elements that you used to compose your drawing, please indicate:
 - a.! Which elements are essential to your drawing?
 - b.! Which elements you would like to eliminate from the scene, and why?
- 4.! How did the story end in your drawing?
- 5.! If you had to participate in this story scene, who would you be? Where would you be?
And what would you do?

Please explain your drawing by providing the following information

	A	B	C
Element (e.g. Flower)	Shown by (Rose)	Role (Gift)	Symbolizing (Love)
Fall			
Sword			
Refuge			
Monster			
Something Cyclical			
A Human Person (A Character)			
Water			
Animal			
Fire			

Appendix I: Select Examples of Significant Statements

I knew my family, they loved me, and they would do anything for me.

I wasn't allowed to sleepover. I had homework that I had to do, just a lot of pressure to do well in school.

I wasn't allowed to have much fun. I wasn't allowed to be a child.

I don't get default, delightful attention. It wasn't negative or abusive. But, it wasn't positive either.

I love my Dad. I respect him, but we don't have, like, a very close relationship, where I can talk to him about anything.

A lot of pressure to do well in school.

Always not good enough, unless it is, like, perfect. Like a 100% on marks and stuff.

I think, my family is really tense. They are used to not opening up to others.

As I was getting older, I became gradually unhappy until I finally moved out.

Like my parents, they would never say, "I love you". Or actually, they wouldn't hug me. But, they would show how their love to me through, letting me have something, like, giving it to me instead of having it for themselves.

I do believe that the culture has shaped me to who I am today. Without that, I won't have certain values, and making certain choices in my life.

The Chinese culture is very strict and rigid. There are lots of things you follow, which you can learn a lot from.

For me, all is important. I don't identify with one more than the other. I rather, kind of, learn both of them and be able to appreciate the good things in both of the cultures.

I would say in the Chinese culture, they value family very, very high, very strongly.

There is almost perception that, if you don't succeed, you're a failure. It doesn't matter other accomplishment in life.

I learn that deep joy, which you might mean by happiness, comes from not taking yourself too seriously. And I learn how not to take myself seriously from the white people.

It makes me more open. I find that helps me a lot with dealing with new things. It makes me feel, like, I am able to adapt better to different things.

There're certain things that in the heritage culture that they believe in whatever, they throw upon. you. But, then when it comes to the culture that I grew in, the Canadian, CBC [Canadian Born Chinese] culture. I felt there was tension. I don't understand why I feel like this when Canadian culture isn't like that. I felt that tension.

If people around me are happy, I will be happy. That's how I am.

I think, without my spirituality or without my belief in God, without my faith, I actually don't know how all these would have ended up. I don't know even if I would be sitting here. I probably wouldn't be in school. Not doing a proper job. You know I probably would be more like a ... I just wouldn't be trying to live a good life.

Appendix J

Grouping of 22 Sub-themes of the Phenomenological Study with the Theory of Anthropological Structures of the Imaginary (ASI)

Sub-theme Number	Heroic Category	Sub-theme Number	Synthetic Category	Sub-theme Number	Mystical Category
3	Cultural identity	7	Preference for openness and multiple perspectives	1	Affective experience with parents
4	Enjoyment of independence	11	Canadian cultural influences on happiness	2	Cultural experience of happiness
8	Experience of personal struggles of happiness	12	Types of dissonances	5	Family as the core of happiness
19	Personal spiritual struggles	13	Situational approach	6	The desire to care and sacrifice for parents
20	Risk and challenges of spirituality	14	Multiples ways of coping	9	Parental influence on happiness
21	Happiness as a transient emotion influenced by circumstances	15	Integrating cultural differences	10	Chinese cultural influence on happiness
		16	Parental support in managing cultural dissonances	18	No significant contribution to well-being
		17	Helpful contribution of Higher Being/spirituality to well-being	22	Happiness in a deeper sense

Appendix K: Curriculum Vitae

WINNIE PAK WAN YEUNG
 385 Silver Star Blvd., Suite 312,
 Scarborough, ON M1V 0E3
wy@peartreecounselling.com
 416-477-0639 ext. 102

LANGUAGES

- Cantonese and English (Proficient)
- Mandarin (Speaking Knowledge)

RESEARCH INTERESTS

- Psycho-social and adaptations of immigrants and their children.
- Cultural competency in counselling.
- Cross-cultural and family issues.
- Imagination, imaginary and spirituality.

EDUCATION

- 2012 – Present, Saint Paul University, Ottawa, Ontario
 PhD, Counselling and Spirituality
 - Dissertation: “Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians”
 - Committee: Professors Christian Bellehumeur, Manal Guirguis-Younger, Martin Rovers, and Miriam K. Martin
- 2008, University of Guelph, Guelph, Ontario
 Certificate in Couple and Family Therapy Studies
- 2004, Tyndale University College and Seminary, Toronto, Ontario
 M.Div., Counselling
- 1976, University of Toronto, Toronto, Ontario
 B.Sc., Psychology

AWARDS AND GRANTS

- 2012-2013 Admission Scholarship, Saint Paul University

TEACHING EXPERIENCE

- Waterloo Lutheran Seminary at Wilfrid Laurier University
2017, Guest Lecturer, “Diversity in Child Therapy from a Global Perspective.”
- Waterloo Lutheran Seminary at Wilfrid Laurier University
2016, Guest Lecturer, “How Diversity around the World Affects Developmental Guidelines and Expectations.”
- Waterloo Lutheran Seminary at Wilfrid Laurier University
Spring 2014 and 2015, Adjunct Professor, THU 663U, “Unique Healing Alternatives for Adolescents: The Challenge of Current Healing Models for Teens.”
- Tyndale University College and Seminary,
2014-2018, Trainer of Counsellors of Tyndale Counselling Centre, “Sandtray.”
- Waterloo Lutheran Seminary at Wilfrid Laurier University
2013, Guest Lecturer, “Play Therapy and Diversity.”
- Waterloo Lutheran Seminary at Wilfrid Laurier University
2012, Guest Lecturer, “Diversity and Trauma.”
- Waterloo Lutheran Seminary at Wilfrid Laurier University
2011, Guest Lecturer, “Spirituality and Play Therapy.”
- Wilfrid Laurier University
2010, Guest Lecturer, “Intervention with Diversity.”

RESEARCH EXPERIENCE

- 2012-2017, research issues related to the well-being of Second-Generation Chinese Canadian in my doctoral research.
- 2015, Research Assistant, Professor Christian Bellehumeur, Saint Paul University, Faculty of Human Sciences, research on “The link between Durand’s Imaginary, Psycho-Spiritual Well-Being and Cultural Diversity.”
- 2013-2015, Research Assistant, Professor Nancy Riedel Bowers, University of Wilfrid Laurier, Ontario, Faculty of Social Work, research on “Play therapy around the world: A New Description for Play Therapists.”
- 2012-2013, Member, in Research Chair “Sisters of Our Lady of the Cross” on the Christian Family, Saint Paul University.
- 2010-2011, Researcher, Family Services of York Region, Research and Program Evaluation with Children’s Hospital of Eastern Ontario’s Centre of Excellence for Child and Youth Mental Health.

ADMINISTRATIVE EXPERIENCE

- 1979-Present, Director and Secretary, Kingsmen Antique Restoration: administration and management.
- 2005-2015, Director, Kingsmen Counselling Centre.
- 2012-2013, Member, in Research Chair “Sisters of Our Lady of the Cross” on the Christian Family, Saint Paul University.
- 2010-2012, Student Supervisor, Family Services York Region.
- 1999-2000, Adult Sunday School Coordinator, North York Chinese Baptist Church.

PUBLICATIONS

Bowers, R. N., & **Yeung, W.** (2013). Spirituality and psychotherapy: How does Play Therapy around the world and research fit together? In T.S.J. O’Connor, K. Lund, & P. Berendsen (Eds.), *Psychotherapy: Cure of the Soul* (pp. 163-168), Waterloo, Canada: Waterloo Lutheran Seminary.

Bowers, R.N., **Yeung, W.P.W.**, & Bowers, A. (2016). The Curative Power of Play: The voices of therapists around the world. *Psychology Research*, 6 (9), 496-508. doi:10.17265/2159-5542/2016.09.001

Bellehumeur, C., Bilodeau, C., **Yeung, W.** (2017). An anthropological examination of virtues and character strengths and wellbeing: Imagining a good life in professional training. *International Journal of Wellbeing*. 7(3), 19-38. doi:10.5502/ijw.v7i3.642

CONFERENCE PRESENTATIONS

July, 2016, “*Happiness and Well-Being of Adult Immigrant Children*,” The 9th Biannual International Meaning Conference: Spirituality, Self-Transcendence, & Second Wave Positive Psychology, Toronto.

March, 2016, “*Happiness and Well-Being of Immigrant Children*” In a tribute to Yvon Saint-Arnaud (1918-2009). An International Symposium: Positive Psychology and Spirituality: Healing through Pleasure. Saint Paul University, Ottawa.

May, 2014, “*Imaginary, Spirituality and Subjective Well-Being of Second-Generation Chinese Canadians*,” The 4th Annual Psychology Outside of the Box Conference, University of Ottawa, Ottawa.

October, 2013, “*Challenges of Chinese Immigrant Families*,” International Conference: An Identity to Build, An Intimacy to Live: A Challenge for Families. The Research Chair “Sisters of Our Lady of the Cross” on the Christian Family and l’Institut de Pastorale des Dominicains à Montréal, Saint Paul University, Ottawa.

WORKSHOP SPEAKER AND TRAINER

- 2011, Trainer, Professional Development, Family Services York Region, “Working with the Body.”
- 2010, Trainer, Professional Development, Family Services York Region, “Emotionally Focused Therapy.”
- 2010, Speaker, Christopher Anglican Church, “How to Communicate Effectively with Teenagers.”
- 2010, Trainer, Tyndale University College & Seminary, “Intervention with Diversity.”
- 2009, Therapist Trainer, Tyndale University College & Seminary, “Sandtray.”
- 2008, Speaker, Malvern Baptist Church, “Suicide.”
- 2008, Speaker, North York Chinese Baptist Church, “Attachment: How to Connect with Our Children.”
- 2007, Speaker, Parent-Child Education Resource Centre and Zion Alliance Church, “Internet Pornography.”
- 2006, Speaker, Toronto Chinese Christian Parenting Association, “Helping Children to Develop Self-confidence.”
- 2006, Speaker, Parent-Child Education Resource Centre, “How to Communicate Effectively with Teenagers.”
- 2005-2006, Speaker, Covenant Alliance Church, “The Effect of Internet Pornography on Children.”
- 2005, Speaker, Grace Gospel Church. “Raising Emotionally Balanced Children.”
- 2004, Zion Alliance Church, “Emotion Quotient.”

RADIO INTERVIEWS

- 2006, Toronto First Radio, AM 1540 on “Raising the legal age of sex from 14 to 16.”

COUNSELLING EXPERIENCE

- 2015-Present. Supervisor/Therapist. Counselling clients and supervised professionals. Peartree Counselling.
- 2010-2015. Supervisor/Therapist. Counselling clients and supervised professionals. Kingsmen Counselling Centre.
- 2012-2013. Counsellor. Counselling individuals and couples. Saint Paul University.
- 2011-2012. Practicum Field Instructor. Supervised MSW students from University of Wilfrid Laurier, Family Services York Region. Family Services of York Region.
- 2010-2012. Field Instructor, Supervised MSW, M.Ed. students from University of Toronto. Family Services of York Region.
- 2009-2012. Counsellor/Therapist, Counselling children, teenagers, adults, couples and families, Family Services York Region.
- 2005-2015. Director/Therapist. Counselling clients. Kingsmen Counselling Centre.
- 2002-2003, 2005-2008. Counsellor. Counselling patients, couples and families and group therapy, Grace Health Center.
- 2006-2007. Counsellor. Counselling foster children and teenagers. Branching Out Therapeutic Services of Carpe Diem.

PROFESSIONAL CERTIFICATES

- CAPT Certified Play Therapist Supervisor, 2015.
- Registered Psychotherapist, College of Registered Psychotherapists of Ontario, 2015.
- AAMFT Approved Supervisor, American Association for Marriage and Family Therapy, 2013.
- Registered Play Therapist, Association for Play Therapy, 2011.
- CAPT Certified Child Psychotherapist and Play Therapist, 2011.
- Fundamental of Supervision, Ontario Association of Marriage and Family Therapy, 2010.
- Certificate Program in Couple and Family Therapy Studies from University of Guelph, 2008.
- Play Therapy Certificate Program from the Canadian Association of Child and Play Therapy, 2008.
- Registered Marriage and Family Therapist, Ontario Association for Marriage and Family Therapy, 2008.

SPECIAL PSYCHOTHERAPY TRAINING

- CACPT Supervision Training Course – Play Therapy Supervision.
- Intermediate Theraplay and Marschak Interaction Method Training and Advanced Practice Day One: Working with Parents.
- Sensorimotor Psychotherapy Training Level I: Training for the Treatment of Trauma, Level II, Attachment, Developmental and Trauma Training.
- Child-Parent Relationship Therapy: A10-session Filial Therapy Model.
- Focusing Level I, II & III.
- Summer Emotions Institute Level I & II (Emotion- Focused Therapy).
- Couples Emotion Focused Therapy Institute Level I.
- Gottman Method Couples Therapy, Level I: A Research-Based Approach.
- 5-Day Externship in Emotionally Focused Therapy.
- Core Skills Advanced Training from the International Centre for Excellence in Emotionally Focused Therapy.
- York Region Woman Abuse Protocol: Best Practice Guidelines Training for Front-Line Service Providers.
- Prepare and Enrich – Building Strong Marriages.

MEMBERSHIP

- 2015-Present, Registered Psychotherapist Category of Membership. College of Registered Psychotherapists of Ontario.
- 2013-Present, Approved Supervisor, American Association of Marriage and Family Therapy.
- 2011-Present, International Member, American Play Therapy Association.
- 2011- Present, Certified Child Psychotherapist and Play Therapist, Canadian Association for Child and Play Therapy.
- 2008-Present, Clinical Fellow, American Association of Marriage and Family Therapy.
- 2008-Present, Clinical Fellow, Ontario Association of Marriage and Family Therapy
- 2008-Present, Registered Marriage and Family Therapist, Canadian Association of Marriage and Family Therapy.

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- Bellehumeur, C.R., Deschênes, G., & Malette, J. (2012). L'imaginaire au cœur du développement psychospirituel des jeunes : une réflexion interdisciplinaire sur la spiritualité de l'enfance et de la préadolescence. *Sciences religieuses/Religious Studies*, 41(1), 68-92.
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