

EAST AND SOUTHEAST ASIAN G2 IMMIGRANT BICULTURAL IDENTITY AND
WELL-BEING

**Second Generation East and Southeast Asian Immigrants Bicultural Identity Integration
and Well-Being: A Domain-Specific Approach**

Thesis Submitted in Partial Fulfillment of the Requirements for the
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General Abstract

The overarching objective of the thesis was to better understand how second generation (G2) East and Southeast Asian emerging adult immigrants make sense of their bicultural identity integration (BII), and in turn experience well-being. Moreover, a domain-specific approach was adopted with the premise that an individual could experience a great deal of well-being in one context (e.g., at home) while encountering significant difficulties in adjustment in another (e.g., in the public sphere). To achieve this, two studies were completed as part of the thesis. In the first study, we focused on family domain adjustment and well-being. In particular, we were interested how parental autonomy support (proxy for individualism) and family allocentrism (proxy for collectivism) were related to participants' parent-child relationship satisfaction, parent-child relationship conflict, and family-domain subjective well-being. We were also interested in how BII may explain the above relationships through mediation pathways. In the second study, the focus shifted towards community-domain adjustment. Research questions were formulated around the relationships between cultural socialization (independent variable [IV] 1), experiences with microaggressions (IV 2), and sense of belonging to heritage cultural community (dependent variable [DV] 1) and mainstream Canadian community (DV 2). Again, BII was included in the model to determine its ability to explain the above pathways. The results from study 1 revealed that parental autonomy support was positively related to family domain-specific well-being for all participants. Family allocentrism was linked with parent-child relationship satisfaction, but only for participants who had moved away from parents. BII appeared to partially explain the relationship between family allocentrism and parent-child conflict. The results from study 2 revealed that co-ethnic peer cultural socialization towards East and Southeast Asian culture had a positive relationship with participants' sense of belonging to

their heritage community. Meanwhile, parental and Euro-Canadian peer cultural socialization towards Canadian culture had positive relationships with participants' sense of belonging to the dominant Canadian community. Not surprisingly, microaggressions were negatively linked with participants' sense of belonging to heritage and Canadian communities. The results from the mediation model again suggested that BII was able to partially explain the link between microaggressions and sense of belonging to heritage and dominant communities. Moreover, BII also appeared to be able to explain some of the relationships between cultural socialization and participants' sense of belonging. Taken together, the findings from the two studies shed light on how BII may subtly influence well-being differently across the home and community spheres, reinforcing the need to look at BII from a situated approach. Implications for clinicians on how to best support G2 East and Southeast Asian emerging adult immigrants navigating their bicultural identity and experience well-being are discussed.

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General Introduction

Canada is a society built on ethnocultural diversity and migration, with a history of white Europeans settling on Indigenous lands dating back to the early 1500s. According to the latest census, there are over 250 ethnic origin ancestries represented within the Canadian population, with one in every five Canadians identifying as a visible minority (Statistics Canada, 2017). Immigrants make up a significant proportion of the Canadian population, with 21.9% of Canadians being born outside of Canada (first-generation [G1] immigrants) and another 17.7% of Canadians born in Canada with at least one G1 immigrant parent (second-generation [G2] immigrants). Beyond the mere presence of ethnocultural diversity (i.e., the demographic make-up of the society), for multiculturalism to take place, equitable participation by members of all cultural groups is required (Berry, 2013, 2016). Equitable participation means that members from diverse cultural communities are allowed to maintain and expand their cultural communities, as well as to develop and foster intercultural contacts with other cultural communities. At the individual level, this process is known as acculturation.

Acculturation, Biculturalism, and Well-Being

Acculturation refers to the cultural and psychological changes that take place when an individual from one culture group comes into contact with another culture group (Berry, 1997, 2005; Safdar et al., 2003; Ward & Kennedy, 1994). As G1 immigrants arrive to Canada, they come in contact with culturally different individuals (including dominant group, white Canadians of European descent), they are exposed to the English and/or French language(s), and they start engaging in dominant cultural behaviours, such as celebrating mainstream holidays and watching Canadian media. The acculturation process is highly variable and influenced by a myriad of factors, including individual factors (e.g., personality traits and migration generational status),

social factors (e.g., gender and gender expression, socioeconomic status, and religion), perceived cultural distance (i.e., similarities and differences between the two cultures), and the sociopolitical climate of the resettlement society (e.g., xenophobia, discrimination) to name a few (Berry, 2005; Kasic, 2012; Schwartz et al., 2013; Young & Chan, 2015). A major challenge for immigrants during the resettlement process is to navigate through these various factors as they acculturate towards the dominant Canadian culture while maintaining the cultural ties the heritage cultural community.

One of the most well-researched and accepted frameworks for acculturation strategies is Berry's (1997, 2005; Berry et al., 1989) two-dimensional model, resulting in four acculturation profiles (Yoon et al., 2020). *Assimilation* refers to the pathway where immigrants identify primarily with the dominant (e.g., Canadian) culture and reject their heritage culture. Conversely, those who primarily reject the dominant culture in order to maintain their heritage culture are known to adopt the *separation* strategy. *Marginalization* is the acculturation strategy in which individuals reject both their heritage and dominant cultures. Finally, *integration* is the strategy adopted by those who identify strongly with both the dominant and heritage cultures. It is noted that researchers have been increasingly using the terms *integration* and *biculturalism* interchangeably (Nguyen & Benet-Martínez, 2013; Schwartz et al., 2017).

The link between acculturation, adjustment, and well-being is well-documented. Combining the results of decades of works, Smith and Silva (2011) reported in their meta-analysis that a strong orientation towards heritage culture is consistently tied to reduced mental health symptoms, increased self-esteem, and increased subjective well-being for visible minority individuals in various societies. In another large meta-analysis conducted on the topic, Nguyen and Benet-Martínez (2013) examined the relationship between biculturalism (strong orientation

towards both heritage and dominant cultures) and well-being across 83 studies. The authors found that biculturalism was strongly linked with increased psychological well-being and decreased ill-being (e.g., high self-esteem, low anxiety) and sociocultural adjustment (e.g., greater academic performance, fewer behavioural problems). Furthermore, a weaker, though significant, relationship between biculturalism and health-related adjustment was also found. It has been argued that biculturalism is associated with social and cognitive flexibility, which may increase individuals' adaptability and ability to cope with stressors (Benet-Martínez et al., 2006; García-Sierra & Ramírez-Esparza, 2014; Tadmor et al., 2012). Beyond these internal resources, bicultural individuals may also have access to more social resources and support given the larger support networks across various cultural communities (Nguyen & Benet-Martínez, 2007). Bicultural individuals may thus be better protected from the negative impact of general daily stressors and acculturation-related hassles. On the other hand, research works have consistently demonstrated that individuals living with the marginalization strategy tend to experience relatively worse psychological ill-being and sociocultural adjustment outcomes (Berry & Hou, 2019; Nguyen & Benet-Martínez, 2013).

Making Sense of a Bicultural Identity

Traditional acculturation research tends to focus on the experience of G1 immigrants where they are exposed to and acquire (to various degrees) the dominant culture upon resettlement. On the other hand, G2 immigrants are born and raised in the resettlement society (e.g., Canada). From a young age, G2 immigrants are exposed to their heritage culture through their parents, family members, and co-ethnic peers through cultural socialization (Giguère et al., 2010; Hughes et al., 2006; Yoon et al., 2020). Simultaneously, they are socialized to the dominant culture through schooling, dominant-group peers, and the media. As such, many G2

immigrants grow up maintaining a strong sense of bicultural identity and follow the integration acculturation strategy (Berry & Hou, 2017, 2019; Schwartz et al., 2013).

The process of making sense of a bicultural identity has gained significant traction in cross-cultural psychology research within the past two to three decades (Benet-Martínez et al., 2002; Nguyen & Benet-Martínez, 2007; Schwartz et al., 2019; West et al., 2017). Built on the knowledge from psycholinguistic research with bilingual individuals, Clément & Noels (1992) postulated that the expression of ethnolinguistic identity is based on situational factors. For instance, a bilingual Franco-Canadian may identify particularly strongly with the Francophone Canadian culture while at home (private sphere) conversing in French with their family members, as opposed to when they are using English in the workplace (public sphere). Depending on the situation, the switching of languages appears to have the ability to prime bilingual (and bicultural) individuals to express one part of their dual-identity over the other. In experimental studies, specific cultural icons (e.g., looking at a picture of the Great Wall of China vs. a picture of the U.S. Capitol Building) were also found to be able prime the expression of one cultural identity more strongly over the other amongst bicultural individuals (e.g., a Chinese-American) in a process known as cultural frame switching (Benet-Martínez et al., 2002). This situational, context-dependent approach of understanding bicultural identity expression led to further works on exploring how bicultural individuals may compartmentalize and alternate between their dual cultural identities (e.g., Ward et al., 2018; Yampolsky et al., 2016; Zhang & Noels, 2012), which could result in ethno-identity conflict and subsequent psychological distress (Ward et al., 2011). On the other hand, many bicultural individuals view their bicultural identity as blended and hybridizing, that is the mixing two cultural identities (e.g., a Chinese-American identity) (Ward et al., 2018; West et al., 2017; Yampolsky et al., 2016). The concept of bicultural

identity integration was introduced in the literature to understand the process as to how bicultural individuals integrate and blend their dual cultural identities together (Benet-Martínez et al., 2002; Benet-Martínez & Haritatos, 2005; Q.-L. Huynh et al., 2018; Q.-L. Huynh, Nguyen, et al., 2011).

Bicultural Identity Integration

Bicultural identity integration (BII) can be defined as the subjective experience to which bicultural individuals view their dual cultural identities as intersecting and overlapping (Benet-Martínez & Haritatos, 2005; Chen et al., 2013; Q.-L. Huynh et al., 2018; Schwartz et al., 2019). BII is understood as a culmination of individual cognitive, affective, and behavioural processes, and BII can be further broken down into two dimensions. The first component of BII is the degree to which bicultural individuals view their dual identities as being in *harmony* versus *conflict*. It captures how bicultural individuals *feel* about their dual cultures being compatible (or clashing), for instance, feeling trapped and conflicted about cultural traditions and values from their two cultures. Bicultural individuals who perceive their bicultural identities being high in harmony tend to enjoy a greater sense of belonging to their heritage culture group, experience less perceived acculturative stressors, and a greater subjective well-being (Q.-L. Huynh et al., 2018). The second component of BII is *blendedness* versus *compartmentalization*. This BII component captures how bicultural individuals *think* about their dual cultural identities and *act* accordingly, e.g., being in a combined culture (e.g., a Chinese-Canadian), and not keeping the two cultures separate. Those who are high on BII blendedness tend to be more oriented towards the dominant culture and feel competent operating in it (Q.-L. Huynh et al., 2018), which is often associated with spending more time in the dominant society (e.g., immigrants with more years having lived in Canada) and a greater dominant language proficiency. Not surprisingly, G2 immigrants tend to report greater BII harmony and BII blendedness as compared to G1

immigrants. Moreover, BII harmony and BII blendedness tend to be positively related, and mutually reinforcing one another as individuals experience biculturalism (Benet-Martínez & Haritatos, 2005; Schwartz et al., 2019).

As alluded in the previous section, other cross-cultural psychology researchers have developed alternative models to explain how bicultural individuals make sense of living with two cultural identities. For instance, Yampolsky and colleagues (2016) proposed the Multicultural Identity Integration Configurations model, that advocates for three multicultural identity configurations: categorization (identifying primarily with one cultural identity and excluding the others), compartmentalization (keeping the identities separate and seeing the identities as opposing), and integration (having the multiple cultural identities connected and reconciled). They reported that the integration configuration is positively associated with BII. More recently, Ward and colleagues (2018) developed the Multicultural Identity Style model, wherein two predominant identity styles were proposed: hybridizing identity style (merging and mixing two cultural identities) and alternating identity style (shifting back and forth between cultural identities, depending on situational context). They reported that BII blendedness was positively associated with the hybridizing identity style and BII harmony was negatively linked to the alternating identity style. Ward et al. (2018) as well as others (e.g., Comănanu et al., 2018) have found that bicultural G1 immigrants tend to have the alternating identity style, whereas G2 immigrants are more likely to adopt the hybridizing identity style. Given the recency in the development of these two models (and other emerging ones), more research is required in order to replicate their initial findings, test their generalizability with other immigrant samples, and better understand how the various models may fit together vis-à-vis the broader understanding of bicultural identity development and integration.

In an effort to extend the current understanding on BII and its relationship with adjacent constructs, e.g., hybridizing versus alternating identity style, Schwartz et al. (2019) completed a 12-day diary longitudinal study with Hispanic young adults in the US. They found that BII harmony and blendedness longitudinally positively predicted hybridizing identity style, but not vice versa. This ground-breaking research adds evidence to suggest that BII (as conceptualized by Benet-Martínez) in itself may be more of an antecedent process that could explain how bicultural individuals may be able to achieve a hybridizing identity style as an outcome overtime. Interestingly, BII harmony and blendedness were found not to be longitudinally related to alternating identity style. Moreover, contrary to previous research (c.f. Ward et al., 2018) hybridizing identity style was positively associated with alternating identity style, suggesting that the two identity styles could co-exist, as opposed to being opposites on the same spectrum (Schwartz et al., 2019). In light of the findings, the authors suggested that the alternating identity style is perhaps more state-like, akin to situated ethnolinguistic identity as described by Clément and Noels (1992), and hybridizing identity style may be more trait-like.

Bicultural Identity Integration and Well-Being

As research on the overall topic of BII remains in its infancy, specific works on the relationship between BII and well-being are relatively scarce. In a cross-sectional study with a sample of bicultural Hong Kong Chinese, BII was found to be positively correlated with hedonistic well-being (e.g., life satisfaction, happiness, and self-esteem) as well as negatively correlated with mental health symptoms (e.g., depression and anxiety) and loneliness (Chen et al., 2013). Huynh et al. (2018) and Tikhonov et al. (2019) reported that BII harmony was positively linked to general well-being and negatively linked to psychopathology with multicultural samples of American emerging adults. More specific to the immigrant context,

Ferrari and colleagues (2019) reported that BII was negatively associated with depressive symptoms in a sample of emerging adult immigrants in Italy. In the only longitudinal examination of BII and ill-being reported in the literature, Schwartz et al. (2019) found that daily changes in BII blendedness predicted an increase of depression and anxiety symptoms. On the other hand, daily variations in hybridizing identity style negatively predicted psychological well-being (which included self-esteem, subjective well-being, and eudaimonic well-being). Clearly, further research related to BII and well-being in the immigrant context would represent a significant contribution to the current literature, especially amongst emerging adults.

Emerging Adulthood

Emerging adulthood is a developmental period that typically extends between age 18 and 25, and it is viewed as being distinct from late adolescence and early adulthood (Arnett, 2000, 2007, 2016). During this stage, emerging adults negotiate increasing levels of autonomy from their family, pursue personal goals (e.g., education or career), and develop critical interpersonal relationships outside of the home. Through these experiences, emerging adults engage in one of the final stages of identity exploration and commitment (Arnett, 2016; Schwartz et al., 2011). In other words, emerging adults are faced with the task of consolidating their core values and priorities prior to becoming “full-fledged adults.”

It is important to note that much of the research on emerging adulthood was initially developed within Western industrialized societies (Arnett, 2007). Central themes, such as defining career goals and engaging in romantic relationships, have been explored in emerging adults from dominant cultural groups in Australia (Eisenberg et al., 2015), Canada (Boisvert & Poulin, 2016), and Finland (Ranta et al., 2014). Not surprisingly, the experience of emerging adulthood is heavily influenced by culturally driven social norms. For example, emerging adults

in China reported exploring their sense of identity differently compared to emerging adults in western societies, due to the cultural pressure to conform to social collectivistic expectations (Nelson & Chen, 2007). The concept of emerging adulthood has also been explored in India where emerging adults described greater perceived responsibilities towards their family, that is, being an emerging adult means an ability to contribute to their family's financial well-being (Seiter & Nelson, 2011). In other cultural contexts, emerging adults reported prioritizing the meeting of family obligations over the pursuit of personal opportunities, such as work and intimate relationships (Facio & Micocci, 2003).

Given the important role that culture plays in emerging adulthood, it is not surprising that immigrants treat emerging adulthood differently as compared to their dominant cultural group peers. More specifically, emerging adult immigrants have the additional tasks of navigating between their heritage and Canadian cultural spheres and making sense of their bicultural identities (Giguère et al., 2010; Rasmi et al., 2017; Schwartz et al., 2010). In the case of emerging adult immigrants from collectivistic cultures (e.g., East and Southeast Asian), there is often a *push-and-pull* balancing act between achieving individual autonomy and value-driven goals and meeting family collectivistic values (e.g., family allocentrism, relatedness, filial piety). Many emerging adult immigrants struggle with a desire to engage in self-exploration while at the same time trying to meet family and cultural expectations. As such, the study of BII would offer researchers new insight on how emerging adult immigrants make sense of this important developmental period through a culture-informed lens.

A Domain-Specific Approach to Well-Being

There is a substantial body of research consistently demonstrating the positive impact of biculturalism on psychological well-being and sociocultural adjustment (see Nguyen & Benet-

Martínez, 2013 for a review). The literature on BII and psychological well-being is much sparser in comparison, with most of the prior works focusing on a general sense of hedonistic well-being (e.g., life satisfaction) and mental health. These well-being outcome indicators could be considered as more global and consistent across settings. Considering that it is possible for a bicultural individual to experience a hybridizing bicultural identity (more trait-like) *and* an alternating bicultural identity (situated approach; more state-like) (Schwartz et al., 2019), it makes theoretical sense that bicultural individuals may also experience well-being differently across specific life domains. For instance, an individual may have a high degree of well-being within their home environment, and yet, have significant difficulty coping in the workplace and experience diminished well-being. A life-domains specific approach (Birman et al., 2002, 2014; Ferrari et al., 2019; E. Kim & Shammass, 2019) could inform the field how bicultural individuals experience BII differently at home versus in the public sphere, which would, in turn, impact their well-being and adjustment in these domain-specific situations. Bronfenbrenner's (1979) Ecological Systems Theory offers a useful theoretical model to contextualize how bicultural individuals may experience BII and well-being differently across various life domains.

Bronfenbrenner's Ecological Systems Theory

Bronfenbrenner's (1979) Ecological Systems Theory was initially developed to explain the process of childhood development and how various situational factors influence this process. There are five levels included in the model. The microsystem level is made up of up a child's immediate surroundings and structures, such as relationships with family members and peers as well as schooling, that would have the largest influence on the child's development and adaptation. The mesosystem level consists of interactions between the players of the microsystem level, for example, interactions between a child's parents and teachers. The

exosystem level is made up of institutions and social structures, such as schools, social networks, neighbourhood/ community make-up, and local policies. At the macrosystem level, societal values, culture, and politics play indirect, yet critical roles, in a child's development. And finally, the chronosystem level is a representation of the time dimension on a child's development, which provides historical context of family dynamics, for example, the timing of a family member's death or the age when a child and their family immigrated. Since the model's conception, the application of the ecological systems theory has been extended to other developmental stages, including emerging adults from diverse cultural backgrounds (e.g., Ferrari et al., 2019; Juang et al., 2012; Umaña-Taylor et al., 2014). In the current research program, the study of BII on well-being amongst emerging adult immigrants in Canada is situated within the Bronfenbrenner's Ecological Systems Theory. More specifically, the associations between BII and family and community domain-specific well-being were investigated in two studies as part of this thesis.

Family Domain: The Autonomy-Relatedness Framework

Within the family domain, the autonomy-relatedness framework is a useful framework to contextualize how G2 immigrants may make sense of their BII in the home environment. The autonomy-relatedness framework (Kagitcibasi, 2005, 2013) postulates that parents from individualistic societies (e.g., Canada, the US) tend to emphasize parental autonomy support in motivating their children to act according to their individual values and uniqueness as well as to express self-agency. Parental autonomy support can be understood as both the promotion of independence (e.g., independent thinking, decision making, and expression) and volitional functioning (e.g., engaging in behaviours in accordance with values or interests) (Soenens et al., 2007; Soenens & Beyers, 2012). On the contrary, parents from collectivistic societies may place

a greater emphasis on behaviours related to family allocentrism. Family allocentrism, also known as family connectedness, can be defined as collectivism operating at the micro familial level (Lay et al., 1998; Schwartz et al., 2010; Triandis, 1993), which could include meeting parental expectations, prioritizing family goals, and maintaining harmony between family members. Kagitcibasi (2005, 2013) argued that immigrant children, including emerging adults, thrive best psychosocially when parents simultaneously provide parental autonomy support and family connectedness.

Research consistently supports the benefits of parental autonomy support on general psychological well-being amongst emerging adult immigrants. Parental autonomy support has been found to be positively linked with hedonistic well-being as well as negatively linked with internalizing mental health symptoms (e.g., depression and anxiety) in immigrant older adolescents/ emerging adults (Abad & Sheldon, 2008; Ferrari et al., 2019; Tsai et al., 2020). Ying et al. (2004) had argued individuals, particularly emerging adults, could be generally satisfied with life, yet experience significant conflicts within in their relationship with parents, which in turn could result in diminished family-domain well-being. Hua and Costigan (2012) addressed this gap in the literature and found that parental autonomy support positively predicted parent-child relationship satisfaction and negatively predicted parent-child conflict in a sample of Chinese-Canadian adolescent immigrants. The impact of parental autonomy support and parent-child relationship satisfaction (as well as parent-child conflict) has yet to be studied specially in the context of emerging adult immigrants. Moreover, it is important to take into consideration how hedonistic well-being (i.e., the balance between positive and negative affect as well as life satisfaction) (Huta & Waterman, 2014) may be experienced specifically within the home environment. Although it is expected that there would be a certain degree of overlap and

similarity in the results between adolescent and emerging adult immigrants, this remains an important research question to be further investigated as there are important milestones that take place in between these two developmental periods (e.g., moving away from parents' home, pursuing post-secondary or career goals, and forming new social networks outside of childhood friendships), which could influence the experience of family domain-specific well-being.

Compared to parental autonomy support, the described effects of family allocentrism on general sense of well-being are less consistent in the literature. Whereas Schwartz and colleagues (2010) reported that family connectedness was positively related various subjective and eudaimonic well-being indicators, other studies have found that family allocentrism was not related to well-being when taking into account of other acculturation-related variables (c.f., Safdar et al., 2003, 2012). In a recent study, Z. Wang & Miller (2020) argued that there may be a negative cost associated with family allocentrism for emerging adults from collectivistic cultural backgrounds as they may sacrifice the pursuit of individual goals in order to meet familial expectations. To the best of our knowledge, there are no studies to date that have explored the impact of family allocentrism on family domain-specific well-being indicators (e.g., parent-child relationship satisfaction and conflict, family subjective well-being). This represents a significant gap in the literature.

Since research on BII remains in its infancy, very little has been done to understand how BII fits within the autonomy-relatedness framework. In the only study published to date, Ferrari et al. (2019) explored the relationship between parental autonomy support, BII, and general psychological ill-being in a sample of emerging adult immigrants in Italy. The authors found that BII played a significant mediation role between parental autonomy support and depression symptoms, such that parental autonomy support was positively related to BII, which in turn, was

negatively related to depression symptoms. This ground-breaking study provided insight into how BII could be related to family domain-specific adjustment and ill-being for emerging adult immigrants, specially related to parental autonomy support. No research to date has examined the relationship between BII and family allocentrism, reinforcing the current rationale to examine BII within the autonomy-relatedness framework.

Community Domain: Fostering a Sense of Belonging

Whereas the family-domain study focuses the on the microsystem level variables in explaining how bicultural emerging adult immigrants experience BII and well-being, it is also important to consider the influence of BII on the macrosystem level. The second study in the thesis aims to address this goal. Particularly, it was explored how BII may be related to participants' sense of belonging to their heritage and dominant Canadian cultural communities, in light of important processes such as microaggressions and cultural socialization.

Microaggressions (a subtle form of discrimination) serves as a proxy to represent how open the Canadian society is being towards newcomers. On the other hand, cultural socialization aims to transmit cultural values from one individual to another, which could in turn reinforce the latter individual's sense of belonging to the cultural community. These two macrosystem level variables play indirect, yet highly crucial, roles on immigrants' well-being.

Microaggressions

Microaggressions are subtle everyday exchanges between ethnic/racial majority and minority group members with the intent of making minority group members feel inferior (Sue, Capodilupo, et al., 2007). Microaggressions include behaviours such as overt teasing about cultural practices, making remarks implying that immigrants are second-class citizens, and downplaying minority individuals' experience with discrimination. Microaggressions reinforce

notions that visible minority immigrants do not belong to the resettlement society and are seen as “perpetual foreigners” or “aliens in their own land” (Q.-L. Huynh, Devos, et al., 2011; Sue, Bucceri, et al., 2007). More specific to the East and Southeast Asian diaspora in North America, other themes of microaggressions described in the literature include exoticization of physical attributes (particularly in East and Southeast Asian woman where dimensions of race and gender intersect), minimizing intergroup differences (e.g., between various Asian cultures), pathologizing cultural values/ communication styles, and reduced visibility (Sue, Bucceri, et al., 2007). In a study by Ong et al. (2013), over 80% of the East Asian emerging adult immigrant participants in the US reported experiencing some form of microaggressions over a two-week period, highlighting the pervasive nature of microaggressions.

Numerous studies of emerging adult immigrants that have consistently demonstrated the negative impact of microaggressions on mental health and well-being as well as a reduced sense of belonging to the dominant cultural community (Choi et al., 2017; Q.-L. Huynh, Devos, et al., 2011; V. W. Huynh, 2012; Ong et al., 2013; Sue, Bucceri, et al., 2007). The relationship between microaggressions and sense of belonging to the heritage cultural community appears less clear given the limited number of studies on the topic. Some have argued in the past that persistent experiences with overt forms of discrimination by dominant group members could result in immigrants forgoing their sense of belonging to the dominant society and strengthening their sense of belonging to their heritage community (Berry & Hou, 2017; Rumbaut, 2008). However, it is unclear whether microaggressions would have the same effect (i.e., increasing sense of belonging to the heritage community) given the fundamental differences between microaggressions and overt forms of discrimination. Researchers on the topic of microaggressions (e.g., Bennett et al., 2017; Sue, Bucceri, et al., 2007) have also highlighted an

existing gap in the literature as previous studies seldomly differentiated between microaggressions perpetrated by strangers to those enacted by “well-intentioned” friends from the dominant cultural group, as the latter may be more emotionally hurtful given that they are more difficult to ignore and/or rationalize. Therefore, an investigation on the link between microaggressions perpetuated by peers and emerging adult immigrants’ sense of belonging to their heritage and dominant cultural communities would represent a significant contribution to the current literature.

With respect to BII, there is emerging evidence suggesting that overt forms of discrimination are associated with diminished BII, especially in the context of G2 immigrants (Q.-L. Huynh et al., 2018). Ferrari and colleagues (2019) reported that BII serves to explain the relationship between overt discrimination and depressive symptoms in a sample of emerging adult immigrants. However, very little is explicitly known about the relationship between microaggressions and BII. By adopting Ferrari et al. (2019)’s design, the current study could also address an additional gap in the literature in determining whether BII could play a mediating role between microaggressions and participants’ sense of belonging to their bicultural communities.

Cultural Socialization

Whereas microaggressions typically decrease emerging adult immigrants’ sense of well-being, cultural socialization is known to often have the opposite effect (Seol et al., 2016; Su et al., 2020; Thai et al., 2017). Parental cultural socialization refers to parenting practices that are specifically aimed to transmit culture across generations through teaching cultural heritage and history, engaging in ethnic behaviours, and speaking the heritage language (Hughes et al., 2006; Tran & Lee, 2010; Umaña-Taylor et al., 2009). Parental cultural socialization has been consistently demonstrated to have a positive impact on immigrant children and adolescents’

psychological ill-being (e.g., reduced mental health symptoms) and psychosocial adjustment (e.g., improved academic performance) (Hughes et al., 2006; S. Y. Kim et al., 2018; Y. Wang & Benner, 2016). Considering the importance of peer relationships in late adolescence and emerging adulthood, Wang and Benner (2016) advocated for the simultaneous study of parental and peer cultural socialization in order to extend the literature on cultural socialization. They and others (e.g., Su et al., 2020) have found that parental and peer cultural socialization play unique roles in the ill- and well-being of adolescent and emerging adult immigrants. Moreover, another important gap in the literature remains as to how parents and peers may socialize emerging adult immigrants towards the dominant culture, as most of the existing research thus far has focused solely on socialization towards the heritage culture.

Looking at the current literature on cultural socialization, it is surprising to see that there are few studies that have directly examined the role that cultural socialization plays on immigrant's sense of belonging to their heritage and dominant cultural communities. There is a good theoretical rationale to suggest that cultural socialization would increase immigrants' sense of ethnic and dominant cultural identity (Juang & Syed, 2010; Phinney, 1992; Phinney & Ong, 2007), and this could in turn increase immigrant's sense of belonging to their cultural communities. Study 2 of this thesis aimed to provide additional evidence to delineate the direct relationship between cultural socialization and sense of belonging. With respect to BII, it was less surprising to see that no study to date has explored the relationship between cultural socialization and BII given the novelty of the BII concept. Presumably, simultaneous cultural socialization towards heritage and dominant cultures would be expected to increase a bicultural individual's BII, which could, in turn, explain an increase of sense of belonging to both cultural communities. This important line of research should be investigated more thoroughly. Moreover,

a BII-mediation paradigm between cultural socialization and sense of belonging is expected based on Vietze et al. (2019), in which, the authors reported that heritage and dominant cultural identities were found to explain the relationship between peer cultural socialization and life satisfaction in a sample of German adolescent immigrants. Before discussing the overview of this thesis, a brief discussion on the East Asian immigrant experience in Canada is provided to better contextualize the specific research questions.

East and Southeast Asian Immigrants in Canada

Close to 18% of the Canadian population identify as having an Asian ethnic origin (Statistics Canada, 2017). Asian-Canadians make up the largest proportion of the visible minority population in the country. Asian-Canadians as a group are culturally diverse and heterogeneous, and they originate from East Asia (e.g., China, Korea, and Japan), Southeast Asia (e.g., Thailand, Vietnam, and the Philippines), South Asia (e.g., India, Pakistan, and Sri Lanka), and the Middle East (e.g., Lebanon, Iran, and Jordan). East and Southeast Asians, in particular, account for over half of the Asian-Canadians. For example, there are over 1.5 million individuals of Chinese descent residing in Canada, accounting for 4.6% of the total Canadian population. Additionally, there is a significant proportion of Canadians who are of Southeast Asian (over 310,000), Korean (close to 190,000) or Japanese (close to 93,000) descent. In 2018, four of the five top source countries of immigrants to Canada are located in Asia, which included India, the Philippines, China, and Syria (Immigration, Refugees and Citizenship Canada, 2019).

In addition to the statistics cited above, it is also important to review Canada's historical migration patterns to better situate the current cultural diversity in Canada. Between 1987 and 1995, Hong Kong was the top immigrant source country/region in Canada, accounting for approximately 14% of landed immigrants annually (Citizenship and Immigration Canada, 1995).

China first appeared in the top 10 source country list in 1989, and this ranking persists to this day. Finally, during the 1990s, Taiwan was also in the top 10 source country list. These figures are noteworthy in the current study context because many East and Southeast Asian G1 immigrants typically arrived with young children and/or had children born in Canada within the first few years of resettlement. Therefore, demographically, most G2 children of East and Southeast Asian descent were born in the mid-1990s and are now emerging adults. Overall, East Asians account for approximately 8% of G2 immigrants in Canada, a non-negligible demographic.

Overview of the Thesis

Broadly defined, the current thesis sought to understand how G2 East and Southeast Asian emerging adult immigrants in Canada make sense of having and balancing two cultural identities (namely heritage East or Southeast Asian and dominant Canadian cultures). The construct of BII is novel and remains under-studied in the literature. There is an emerging body of evidence suggesting BII is positively associated with a general sense of hedonistic well-being and reduced ill-being (i.e., increased life satisfaction and diminished mental health symptoms). The current line of research aimed to add to this knowledge base, by adopting a domain-specific approach to well-being, given that individuals may experience well-being differently across various life domains (e.g., at home, in the school or work environment, or in the broader community). This thesis adopted a cross-sectional approach, surveying G2 East and Southeast Asian emerging adult immigrants living in Ottawa (a mid-size Canadian city) exclusively. Unlike G1 immigrants, G2 immigrants are exposed simultaneously to their heritage and dominant Canadian cultures at a young age. It is argued that many grew up to be bicultural (Berry & Hou, 2017; Giguère et al., 2010), which could significantly impact the ways in which

they experience BII, as compared to G1 immigrants (Q.-L. Huynh, Nguyen, et al., 2011).

Regarding generational status, although G2 immigrants are typically considered as those who are born in Canada to at least one G1 immigrant parent (for instance by Statistics Canada), the current research program adopted a more liberal approach of including G1 immigrants who came to Canada before age of 5. We argue that the exposure to the dominant culture may be more limited before children enter into the formal schooling system, and thus immigrant children who came to Canada before age of 5 may adapt and adjust (and experience BII) more similarly to G2 immigrants as opposed to G1 immigrants (who may have come to Canada during their teenage years for instance). Moreover, this more liberal approach to include immigrant children who came to Canada before age of 5 allowed the study to recruit a sufficiently large sample size in a timely manner. Related to participant sampling, the more stringent criteria of sampling exclusively East and Southeast Asian immigrants living in the Ottawa region was intentional. While some studies in the past included a heterogeneous mixed sample of G2 immigrants from diverse cultural origins and reported aggregated results, we believe that a more culturally homogenous approach to participant sampling, albeit more difficult to recruit, can potentially reduce the risk of extraneous factors (i.e., intergroup differences) influencing the study findings and conclusion. This approach would increase the confidence in the interpretations of the results. Similarly, it would make little sense to combine G2 East and Southeast Asian emerging adults living in Ottawa with those living in Vancouver, BC (higher presence of ethnocultural diversity and higher concentration of Asian-Canadians) or those living in rural Newfoundland and Labrador (lower presence of ethnocultural diversity) given the demographic variability across the regions, which could affect how individuals experience their BII in relation to their living environment. That being said, while the thesis initially intended to recruit East Asian participants

only, a small subset of Southeast Asian participants self-selected to participate in the study. While we had considered to exclude the data from this sub-set of participants in the final analyses, we ultimately decided to include their data in the project considering that there are some significant overlaps between cultures from these two regions (e.g., collectivism, filial piety) as well as historical migration between peoples between the two regions resulting in shared cultural influence. On the contrary, G2 immigrant participants from other regions who self-selected to complete the study (e.g., those from South Asia and Middle East regions) were not included in the final analyses given the significant differences between East (and Southeast) Asian and the other cultures. The final thesis presentation consisted of two studies, based on the same participant sample, and is presented in manuscripts format.

Study 1: BII and Family Domain Well-Being

The first study focused on G2 East and Southeast Asians' bicultural adjustment within the family domain. More specifically, the concept of BII is applied within Kagitcibasi (2005, 2013)'s autonomy and relatedness framework, which would represent a significant contribution to the literature. Although research has previously explored how parental autonomy support and, to a lesser extent, family allocentrism contribute to emerging adult immigrants' general sense of well-being, less is known on how they specifically influence family domain-specific well-being. In this study, family domain-specific well-being is operationalized as parent-child congruence, parent-child conflict, and family subjective well-being (positive affect, negative affect, and life satisfaction). BII is included in the study design in order to test whether it can explain the relationships between the study independent (parental autonomy support and family allocentrism) and dependent variables (family domain-specific well-being), akin to Ferrari et al. (2019)'s recent study design which explored the mediating relationship between parental

autonomy support, BII, and mental health symptoms. The results from this mediational paradigm has the potential to expand the current knowledge base on BII and offer new insight on how BII is related to family domain-specific adjustment and well-being. Finally, group analyses will be conducted to determine the differences in results between G2 East and Southeast Asian emerging adult immigrants living at home with parents and those living away from parents, given that moving away from home is often one of the hallmarks of emerging adulthood within the North American cultural context. The following hypotheses were proposed for study 1:

1. Parental autonomy support and family allocentrism will both uniquely contribute towards family domain-specific collective well-being (positively with intergenerational congruence and negatively with intergenerational conflict) in a sample of G2 East and Southeast Asian emerging adult immigrants in Canada; the above relationships are expected to differ depending on the participant's current place of residence.
2. Bicultural identity integration (BII) is expected to partially explain the relationship between parental autonomy support and family domain-specific collective well-being; BII is expected to partially explain the relationship between family allocentrism and family domain-specific collective well-being.
3. Parental autonomy support and family allocentrism will both uniquely contribute towards family domain-specific individual well-being (positively with family subjective well-being) in a sample of G2 East and Southeast Asian emerging adult immigrants in Canada; the above relationships are expected to differ depending on the participant's current place of residence.
4. Bicultural identity integration (BII) is expected to partially explain the relationship between parental autonomy support and family domain-specific individual well-being;

BII is expected to partially explain the relationship between family allocentrism and family domain-specific individual well-being.

Study 2: BII and Community Domain Well-Being

The second study focused on the links between microaggressions, cultural socialization, and BII on G2 East and Southeast Asian emerging adult immigrants' adjustment in the community domain. Community domain well-being is conceptualized in this study as participants' sense of belonging to their heritage East and Southeast Asian and dominant Canadian communities. The examination of the relationship between microaggressions and sense of belonging to the community would represent a unique contribution to the literature. Past research studies have examined the effect of microaggressions on general sense of psychological well-being as well as the effect of overt forms of discrimination on immigrants' sense of belonging. No studies to date have directly combined these two lines of inquiry. Similarly, there is only one study to date that has investigated the influence BII has on the relationship between overt discrimination and mental health symptoms (Ferrari et al., 2019). The current study seeks to extend the literature by exploring the relationship BII has with more subtle forms of discrimination, namely microaggressions.

With respect to cultural socialization, the second study aims to address an important gap by examining different forms of cultural socialization concurrently. Past research typically focused on parental cultural socialization towards heritage culture and its influence on immigrant children's mental health and school performance. Given the emerging adults sample of this study, it would be important to consider the influence of peer cultural socialization given the importance that peer relationships have during this developmental period. Similarly, parents and peers may also play an important role in socializing emerging adult immigrants towards the

dominant Canadian culture. As such, the inclusion of the various forms of cultural socialization in this study, as well as the using of BII within a mediation design, promises to extend the current knowledge on cultural socialization in relation to G2 emerging adults' sense of belonging. The following hypotheses were proposed for study 2:

1. Experiences with microaggressions will be negatively linked to G2 East and Southeast Asian emerging adult immigrants' sense of belonging to the heritage community; while parental and peer cultural socialization towards East and Southeast Asian culture will be positively linked to participants' sense of belonging to the heritage community.
2. BII will be able to partially explain the relationship between microaggressions and sense of belonging to the heritage community; BII will be able to partially explain the relationship between cultural socialization and sense of belonging to the heritage community.
3. Experiences with microaggressions will be negatively linked to G2 East and Southeast Asian emerging adult immigrants' sense of belonging to the Canadian community; while parental and peer cultural socialization towards Canadian culture will be positively linked to participants' sense of belonging to the Canadian community.
4. BII will be able to partially explain the relationship between microaggressions and sense of belonging to the Canadian community; BII will be able to partially explain the relationship between cultural socialization and sense of belonging to the Canadian community.

Overview of Methodology

Study Design

Both of the studies in the thesis adopted a quantitative cross-sectional survey approach.

This approach allows us to gather a relatively large amount of correlational data in a timely manner in order to address the type of research questions being posed (i.e., relationships between independent and dependent variables). As stated, the field of research on BII is in its infancy, the accumulation of correlational data is incredibly valuable as results from new studies could add their weight on top of existing knowledge. This reiterative process of research would strengthen our confidence in the validity of existing findings and interpretation. As an alternative, qualitative interviews could have been helpful to address some parts of the research questions posted. Arguably, data collected from qualitative interviews with a smaller group of G2 East and Southeast Asian immigrants on how they each make sense of BII vis-à-vis their individual specific life context would be rich and in-depth, but the results may not be as easily generalizable to other G2 East and Southeast Asian immigrants. As a result, a qualitative approach was not used in the present study design. In the general discussion, I will further discuss the use of a mixed-methods approach as a future research direction in order to better address other existing gaps within the BII literature.

Participants

The initial targeted sample size was calculated based on the results of a methodological article on sampling for mediation analyses (Fritz & Mackinnon, 2007). As some of the mediation analyses conducted in the two studies are exploratory in nature (i.e., in the absence of knowledge about effect size), the convention of small-to-medium effect size (i.e., 0.26) in social sciences research was adopted. According to the empirical estimates, to achieve a power of 0.8 for the above effect size, we had initially anticipated to recruit 150 participants. In the end, we included 140 participants in our final sample. All of the participants met the study eligibility criteria, which included: a) between ages of 18 and 25 years (i.e., emerging adulthood), b) have both

parents born outside of Canada and share the same East Asian (or Southeast Asian) heritage cultural background, and c) be either born in Canada or came to Canada before age five (i.e., second-generation immigrant). All participants reviewed and returned an informed consent form prior to participating in the online study (see appendix A). The University of Ottawa Health and Sciences research ethics board reviewed and approved the study (see appendix B).

Measures

Bicultural Identity Integration

The Bicultural Identity Integration Scale – Second Edition (BII-2; appendix C) is a 20-item scale used to measure the extent to which participants integrate their heritage and Canadian cultural identities (Q.-L. Huynh et al., 2018). Participants were asked how strongly they agree or disagree with the statements using a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”). A sample item of the BII-2 is “*I rarely feel conflicted about being bicultural.*” The BII-2 creates two sub-scale scores: (a) harmony vs. conflict and (b) blendedness vs. compartmentalization, with higher scores represent higher levels of harmony and blendedness, respectively. Strong content and criterion validity were reported by its initial study and subsequent studies (Chen et al., 2013; Q.-L. Huynh et al., 2018).

Parental Autonomy Support

The Parental Autonomy Scale (appendix D) is a 15-item scale used to measure the degree to which participants’ parents promote independence and volitional functioning (Soenens et al., 2007). Participants rated the extent to which they agree with the statements on a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”), with higher scores meaning greater parental autonomy support. A sample item of the scale is “*my parents emphasize that every*

family member should have some say in family decisions.” Strong face validity was previously demonstrated in the literature (Soenens et al., 2009).

Family Allocentrism

The Family Allocentrism Scale (appendix E) consists of 21 items used to measure participant’s perceptions of family connectedness (Lay et al., 1998). Participants responded on a 5-point Likert scale ranging from “strongly disagree” to “strongly agree”, with higher scores meaning higher levels of family allocentrism. An example of a scale item is “*the opinions of my parents are important to me.*” The Family Allocentrism Scale has been widely used with diverse cultural groups with strong internal consistency reported (Lou et al., 2012).

Parent-Child Congruence

The Intergenerational Congruence in Immigrant Families – Child Scale (ICIF-CS; appendix F) is an 8-item scale used to assess participant’s level of relationship satisfaction with their parents (Ying et al., 2004). Participants rated the extent to which they agree with the statements on a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”), with high scores representing higher parent-child congruence. A sample item of the scale is “*I agree with my parents on the aims, goals, and things important in life.*” Two minor modifications were made to the original scale, i.e., the word “*American*” was replaced with “*Canadian*”, and “*Chinese*” with “*East and Southeast Asian*” to reflect the demographics of the present sample. High reliability and criterion validity of the ICIF-CS have been reported in the literature (Hua & Costigan, 2012; Ying et al., 2004).

Parent-Child Conflict

The Intergenerational Conflict Inventory (ICI; appendix G) is a 22-item scale adopted to measure participants’ level of conflict with each of their parents (Chung, 2001). Using a 6-point

Likert scale (ranging from “no conflict” to “very high level of conflict”), participants rated their level of conflict experienced with their parents across domains such as family expectations, education and career, and dating/ marriage. A higher ICI score means higher level of conflict between parent and child. For example, participants were asked to rate their level of conflict experienced over “*following cultural tradition.*” Chung (2001) reported good internal consistency as well as good 7-week test-retest reliability for the scale.

Family Subjective Well-Being

A composite score for family subjective well-being (appendix H) was created by averaging the means of the standardized scores of the Scale of Positive and Negative Experience (SPANE; Diener et al., 2010) and the Satisfaction with Life Scale (Diener et al., 1985). The SPANE is a 12-item scale in which participants rated their frequency with they experience six positive affects (e.g., *happy, joyful, contented*) and six negative affects (e.g., *sad, angry, negative*) in the context of family domain by using a 5-point Likert scale (ranging from “very rarely/never” to “very often/always”). An affect balance score was created by summing all of the SPANE scale scores, with the negative affect items reversed-coded. The modified SWLS is a 5-item scale in which participants rated their level of satisfaction with their family life using a 7-point Likert scale (ranging from “strongly disagree” to “strongly agree”). A sample item of the SWLS is “*I am satisfied with my relationship with my parents.*” Both of the SPANE and SWLS have consistently demonstrated strong reliability and criterion validity across various cross-cultural populations (Diener et al., 2010). Higher composite score (by summing the SPANE affect balance score and the SWLS) means a greater level of family subjective well-being.

Peer Microaggressions

The Ethnic Microaggressions Scale (EMS; appendix I) measured the frequency and bothersomeness in which participants encounter microaggressions (V. W. Huynh, 2012). While the original scale did not discriminate the source of microaggressions (i.e., acquaintances vs. strangers), it was modified in this study to capture microaggressions specifically from peers. The initial scale is made up of 12 items, but items related to the negative treatment by others in the public sphere (e.g., being mistaken as a service worker) were not included in this study as they were not relevant to peer microaggressions. The remaining 7-item EMS measured the frequency of microaggressions encountered on a 6-point scale (ranging from “never” to “all the time”) and bothersomeness of microaggressions encountered on a 5-point scale (ranging from “this event made me feel good” to “this event upset me extremely”), with higher sub-scale scores meaning higher frequency or higher distress associated with microaggressions, respectively. An example of an item is “*My friends tell me that I am being overly sensitive about ethnic/racial matters.*” Excellent content validity of the EMS has been reported in the literature (Wong et al., 2014).

Cultural Socialization

The 12-item Familial Cultural Socialization Measure (FESM; appendix J) was initially developed to measure participants’ level of parental cultural socialization towards heritage culture (Umaña-Taylor & Fine, 2004). The scale was adopted in the present study to assess parental and peer cultural socialization across the five different domains of interest: a) parental cultural socialization towards heritage culture, b) parental cultural socialization towards Canadian culture, c) East and Southeast Asian peer socialization towards heritage culture, d) East and Southeast Asian peer socialization towards Canadian culture, and e) Euro-Canadian peer cultural socialization towards Canadian culture. Participants were asked how strongly they agreed or disagreed with the statements using a 5-point Likert scale (ranging from “very

slightly/not at all” to “extremely”), and higher scores mean greater degrees of cultural socialization. A sample item is “*My parents teach me about my East and Southeast Asian/Canadian background.*” The FESM has been widely used with diverse cultural groups with strong content and criterion validity properties (Juang & Syed, 2010).

Sense of Belonging

The General Belongingness Scale (GBS; appendix K) was used to assess participants’ sense of belonging (Malone et al., 2012). Whereas the 11-item scale was initially developed to assess a general sense of belongingness, two sub-scales were created in the present study to measure sense of belonging to East and Southeast Asian and Canadian communities. Using a 7-point Likert scale (ranging from “strongly disagree” to “strongly agree”), participants rated the extent to which they agree with the statements, such as “*when I am with other East and Southeast Asian/Canadian people, I feel included*”. Higher scores represent a greater level of sense of belonging. Strong convergent, discriminant, and predictive validity were reported in the initial validation study of the GBS and in subsequent studies (Malone et al., 2012; Zelenski & Nisbet, 2014).

Study 1:

**The Association between Parental Autonomy, Family Allocentrism, and Family-Related
Well-Being among Second Generation East and Southeast Asian Emerging Adult
Immigrants**

Abstract

The autonomy-relatedness framework (Kagitcibasi, 2005, 2013) postulates that immigrant children thrive best psychosocially when parents simultaneously provide parental autonomy support and family connectedness. The main purpose of the study was to investigate the links between parental autonomy support, family allocentrism, and family well-being on second-generation (G2) East and Southeast Asian emerging adult immigrants. Since emerging adult immigrants are highly bicultural, bicultural identity integration (BII) was included to better understand its role within the autonomy-relatedness framework. Group differences were tested between participants living at home with parents and those living away from parents. A sample of 140 G2 East and Southeast Asian emerging adult immigrants in Canada completed self-reports on parental autonomy support, family allocentrism, and family well-being indicators (i.e., intergenerational congruence, intergenerational conflict, family life satisfaction, positive and negative affect in the family). Hierarchical regression analyses and mediation analyses were conducted to explore the main and indirect effects related to autonomy and relatedness on well-being. Parental autonomy support had positive main effects on family domain-specific well-being for all participants. Family allocentrism was positively linked with intergenerational congruence, but only for participants living away from parents. Yet, family allocentrism was positively associated with intergenerational conflict for all participants. BII was found to partially mediate the relationship between family allocentrism and intergenerational conflict. The results of this study mostly supported the benefits of the autonomy-relatedness framework on family well-being in emerging adult immigrants, with small but important group differences. Study implications on immigrant family adjustment and well-being are discussed.

Keywords: second-generation immigrant, parental autonomy support, family allocentrism, well-being

Public significance statement: Young adult immigrants in Canada often have to strive for a balance between meeting their collectivistic family demands and living in accordance to their own individualistic values. This study found that young adult immigrants with parents who promoted a greater sense of autonomy tended to experience better well-being overall. On the other hand, young adult immigrants who had more parental demands exerted on them to meet traditional family expectations tended to have more conflicts with their parents. Small but important differences were found in the results, depending on whether the young adult immigrants lived at home with parents or lived away from parents.

Introduction

Emerging adulthood (typically between ages 18 and 25) is a marked, distinctive developmental period that takes place between late adolescence and early adulthood (Arnett, 2000, 2007, 2016). During this period, emerging adults negotiate increasing levels of autonomy from parents, pursue personal and occupational goals, and develop interpersonal relationships outside of the home. The experience of emerging adulthood is heavily driven by cultural values (Cohen & Kassan, 2018; Giguère et al., 2010; Walsh et al., 2005). Compared to their majority Euro-Canadian peers, emerging adult immigrants in Canada have the additional tasks of navigating between their heritage and Canadian cultural spheres and negotiate their multicultural identity integration. In the case of emerging adult immigrants from collectivistic cultures (e.g., East and Southeast Asian), there is often a *push-and-pull* balancing act between individual autonomy and family collectivistic values (e.g., family allocentrism, relatedness, filial piety) (Giguère et al., 2010; Rasmi et al., 2017; Schwartz et al., 2010).

The Autonomy-Relatedness Framework

Drawing from self-determination theory (SDT; see Deci & Ryan, 1985, 2008, 2012), Kagitcibasi's (2005, 2013) autonomy-relatedness framework proposes that parents from individualistic societies (e.g., Canada, the US) are more likely to emphasize parental autonomy support in motivating their children to act according to their individual values and uniqueness as well as to express self-agency. In contrast, parents from collectivistic societies place a greater emphasis on behaviours related to family obligations and traditional hierarchy. In turn, the goal for many immigrant parents is to promote the co-existence of autonomy and relatedness in their day-to-day parenting (Cheah et al., 2013; Kagitcibasi, 2013; Tamis-LeMonda et al., 2008; Tran & Raffaelli, 2019). Many research questions related to immigrant parents' autonomy-relatedness

parenting on emerging adult immigrants remain to be explored. In this study, we were interested in exploring how parental autonomy support and family allocentrism might influence emerging adult immigrants' well-being.

Parental Autonomy Support

Parental autonomy support is understood as both the promotion of independence (e.g., independent thinking, decision making, and expression) and volitional functioning (e.g., engaging in behaviours in accordance of values or interests) (Soenens et al., 2007; Soenens & Beyers, 2012). Parental autonomy support is seen as especially critical during late adolescence and emerging adulthood with implications for individual well-being (Duineveld et al., 2017). Amongst emerging adults attending university in Canada, parental autonomy support positively predicted individual hedonistic well-being (life satisfaction, positive affect, and decreased negative affect) as well as eudaimonic well-being (Downie et al., 2007; Ratelle et al., 2013). A closer examination of studies of emerging adult immigrant samples revealed that parental autonomy support is inversely related to acculturative stress in second generation (G2) Arab American emerging adult immigrants (K. Chen & Sheldon, 2012). In a mixed-cultural sample of G2 immigrants in the US, parental autonomy support was positively associated with happiness and life satisfaction (Abad & Sheldon, 2008). Parental autonomy support has also been found to be negatively linked with internalizing mental health symptoms (e.g., depression and anxiety) in immigrant older adolescents/ emerging adults (Ferrari et al., 2019; Tsai et al., 2020).

Hua and Costigan (2012) extended these findings by addressing the gap in the literature on family domain-specific well-being (instead of a general sense of well-being). They and others (e.g., Ying, Lee, & Tsai, 2004) argued that emerging adult immigrants can be generally satisfied with life, yet, experience familial conflicts due to different expectations on parental autonomy.

Moreover, studies on family domain-specific well-being could include both intergenerational congruence (i.e., parent-child relationship satisfaction) and intergenerational conflict given that the presence of congruence does not necessarily equate to the absence of conflicts. In a sample of Chinese-Canadian adolescent immigrants, Hua and Costigan (2012) found that parental autonomy support positively predicted intergenerational congruence and negatively predicted conflict.

Family Allocentrism

The second part of the autonomy-relatedness framework is family allocentrism. Family allocentrism, also known as family connectedness, is understood as collectivism operating at the micro familial level (Lay et al., 1998; Schwartz et al., 2010; Triandis, 1993), meaning meeting parental expectations such as prioritizing family goals, and maintaining harmony between family members. Compared to parental autonomy support, the effect of family allocentrism on general sense of well-being is less studied in the literature, and characterized by inconsistent findings. In a large mixed sample of first-generation (G1) and G2 emerging adult immigrants, Schwartz and colleagues (2010) reported that family connectedness positively predicted various subjective and eudaimonic well-being indicators. However, in different samples (e.g., Iranians, Russians, and Indians) of mixed-aged adult immigrants in Canada, family allocentrism was not related to psychological distress while accounting for other acculturation-related variables (Safdar et al., 2003, 2012). Some cross-cultural researchers have even pointed out that there may be a “cost” associated with family allocentrism, which in turn, may have a negative impact on well-being. Wang and Miller (2020) compared the effect of family allocentrism between Euro-American (in the US) and Chinese (in China) emerging adults and found that Chinese emerging adults make greater personal sacrifices in meeting family allocentrism, resulting in detrimental impact for

their individual well-being. It is possible that similar detrimental effects may be found in East and Southeast Asian emerging adult immigrants elsewhere. No research to date has explored the link between family allocentrism on family domain-specific well-being.

Role of Bicultural Identity Integration

Many G2 emerging adult East and Southeast Asian immigrants in Canada identify as highly bicultural because they have been socialized in both their heritage East or Southeast Asian culture and dominant Canadian culture from a young age. Bicultural identity integration (BII) seeks to understand how bicultural individuals make sense of their dual cultural identities (Benet-Martínez & Haritatos, 2005; Huynh et al., 2011, 2018). Some bicultural individuals may carry two separate or parallel cultural identities. Depending on the context, one of the two cultural identities may be more activated and pronounced. For example, a Chinese-Canadian emerging adult immigrant may feel more Chinese at home while identifying as more Canadian at school (having low BII). Individuals who have high BII tend to view themselves as having one blended bicultural identity (having a strong Chinese-Canadian identity at home *and* at school). Furthermore, Benet-Martínez and colleagues (2002) argued that BII is made up of two underlying sub-constructs, namely: (a) harmony vs. conflict – to what degree an individual views their two cultures as being compatible, and (b) blendedness vs. compartmentalization – to what degree one sees their two cultures as being overlapped.

Research on the psychological benefits of BII is in its infancy and further research is warranted. With a multicultural sample of American emerging adults, BII harmony vs. conflict positively predicted general well-being and negatively predicted psychopathology (Huynh et al., 2018). More pertinent to the current study on the autonomy-relatedness framework, BII was found to have a mediating effect between parental autonomy support and depressive symptoms

in a sample of emerging adult immigrants in Italy, where parental autonomy support positively predicted BII, which in turn, negatively predicted depressive symptomology (Ferrari et al., 2019).

The Present Study

The purpose of the present study was to investigate the relationships between parental autonomy support, family allocentrism, and family-domain specific well-being on G2 East and Southeast Asian emerging adult immigrants in Canada. Within family-domain specific well-being, intergenerational congruence and intergenerational conflict were included to capture the collectivistic nature of well-being, while family subjective well-being (a composite of family life satisfaction, as well as positive and negative affect within the family domain) was included to capture the more individualistic nature of well-being. BII was included in the present study design to explore whether it could explain the indirect effects in the relationship between autonomy-relatedness and family domain-specific well-being. Finally, group analyses were conducted to better understand the differences between participants living at home with parents and participants living away from parents. Prior research suggests that emerging adult immigrants may be more likely to live at home with parents compared to their dominant Euro-Canadian peers (Lou et al., 2012; Rumbaut, 2005). High levels of family allocentrism may serve as a potential predictor for Asian Canadian emerging adult immigrants' decision *not* to move away from the familial home (Lou et al., 2012). The following hypotheses were proposed for the present study:

1. Parental autonomy support and family allocentrism will both uniquely contribute towards family domain-specific collective well-being (positively with intergenerational congruence and negatively with intergenerational conflict) in a sample of G2 East and

Southeast Asian emerging adult immigrants in Canada; the above relationships are expected to differ depending on the participant's current place of residence.

2. Bicultural identity integration (BII) is expected to partially explain the relationship between parental autonomy support and family domain-specific collective well-being; BII is expected to partially explain the relationship between family allocentrism and family domain-specific collective well-being.
3. Parental autonomy support and family allocentrism will both uniquely contribute towards family domain-specific individual well-being (positively with family subjective well-being) in a sample of G2 East and Southeast Asian emerging adult immigrants in Canada; the above relationships are expected to differ depending on the participant's current place of residence.
4. Bicultural identity integration (BII) is expected to partially explain the relationship between parental autonomy support and family domain-specific individual well-being; BII is expected to partially explain the relationship between family allocentrism and family domain-specific individual well-being.

Method

Participants

One hundred forty second-generation East and Southeast Asian emerging adult immigrants attending a large Canadian university participated in the study. Demographic information for participants is provided in Table 1. There were more female participants (69.3%) than male participants (30.0%). The mean age of the participants was 19.11 years ($SD = 1.56$ years). They tended to be first year university students, which explains the relatively younger age of this sample of emerging adults. The majority of the participants identified as Chinese (59.3%),

Vietnamese (19.3%), or Korean (10.7%) as their heritage culture. Close to three-quarters (73.6%) of the participants were born in Canada, with the remaining born in countries such as China (15.0%), South Korea (7.1%), or the Philippines (2.1%). All participants born outside of Canada arrived in Canada before the age of five, with the mean age of arrival of 2.85 years ($SD = 1.45$ years) for those born outside of Canada. In terms of family socioeconomic status (SES), half (50%) of the participants indicated that their family has “moderately extra for some trips or big expenses” (upper middle income), while 30% stated that their family has “some extra for occasional treat/ gift” (middle income). At the time of the study, exactly half (50.0%) of the participants who lived at home with their parents, while the other half lived away from parents. Participants who lived at home with parents and participants who lived away from parents differed significantly in terms of whether or not they were born in Canada [$\chi^2(1) = 4.45, p = .04$] but did not differ significantly according to family SES [$\chi^2(4) = 7.65, p = ns$] or gender [$\chi^2(2) = 0.51, p = ns$].

Study Materials

Parental autonomy support. The Parental Autonomy Scale is a 15-item scale used to measure the degree to which participants’ parents promote independence and volitional functioning (Soenens et al., 2007). Participants rated the extent to which they agree with the statements on a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”) in relation to their mothers and fathers, respectively. A composite score was created by averaging the paternal and maternal sub-scale scores (as per Soenens et al., 2007). A sample item of the scale is “*my mother/father emphasizes that every family member should have some say in family decisions.*” Good internal consistency was found within this sample (maternal sub-scale $\alpha = .86$; paternal sub-scale $\alpha = .82$), and strong face validity was previously demonstrated in the literature

(Soenens et al., 2009).

Family allocentrism. The Family Allocentrism Scale consists of 21 items used to measure participant's perceptions of family connectedness (Lay et al., 1998). Participants responded on a 5-point Likert scale (ranging from "strongly disagree" to "strongly agree") in relation to their mothers and fathers, respectively. A composite score was created by averaging the paternal and maternal sub-scale scores. An example of a scale item is "*the opinions of my mother/father is important to me.*" The Family Allocentrism Scale has been widely used with diverse cultural groups with acceptable to good internal consistency in this (maternal sub-scale $\alpha = .75$; paternal sub-scale $\alpha = .71$) and other samples (Lou et al., 2012).

Intergenerational congruence. The Intergenerational Congruence in Immigrant Families – Child Scale (ICIF-CS) is an 8-item scale used to assess participant's level of relationship satisfaction with each parent (Ying et al., 2004). Participants rated the extent to which they agree with the statements on a 5-point Likert scale (ranging from "strongly disagree" to "strongly agree") in relation to their mothers and fathers, respectively, and a composite score was created. A sample item of the scale is "*I agree with my mother/father on the aims, goals, and things important in life.*" Two minor modifications were made to the original scale, i.e., the word "*American*" was replaced with "*Canadian*", and "*Chinese*" with "*East and Southeast Asian*" to reflect the demographic of the present sample. Good internal consistency was demonstrated in this sample (maternal sub-scale $\alpha = .82$; paternal sub-scale $\alpha = .83$). High reliability and criterion validity of the ICIF-CS have been reported in the literature (Hua & Costigan, 2012; Ying et al., 2004).

Intergenerational conflict. The Intergenerational Conflict Inventory (ICI) is a 22-item scale adopted to measure participants' level of conflict with each of their parents (Chung, 2001).

Using a 6-point Likert scale (ranging from “no conflict” to “very high level of conflict”), participants rated their level of conflict experienced with their mother and father across domains such as family expectations, education and career, and dating/marriage, and a composite score was created. For example, participants were asked to rate their level of conflict experienced over “*following cultural tradition.*” Chung (2001) reported good internal consistency as well as good 7-week test-retest reliability for the scale. Excellent internal consistency was also found in the present sample (maternal sub-scale $\alpha = .92$; paternal sub-scale $\alpha = .93$).

Family subjective well-being. A composite score for family subjective well-being (Appendix H) was created by averaging the means of the standardized scores of the Scale of Positive and Negative Experience (SPANE; Diener et al., 2010) and the Satisfaction with Life Scale (Diener et al., 1985). The SPANE is a 12-item scale in which participants rated their frequency to which they experience six positive affects (e.g., *happy, joyful, contented*) and six negative affects (e.g., *sad, angry, negative*) in the context of family domain by using a 5-point Likert scale (ranging from “very rarely/never” to “very often/always”). An affect balance score was created by summing all of the SPANE scale scores, with negative affects item reversed-coded. The modified SWLS is a 5-item scale in which participants rated their level of satisfaction with their family life using a 7-point Likert scale (ranging from “strongly disagree” to “strongly agree”). A sample item of the SWLS is “*I am satisfied with my relationship with my parents.*” Both of the SPANE and SWLS have consistently demonstrated strong reliability and criterion validity across various cross-cultural populations (Diener et al., 2010). Good to excellent internal consistency was found in the present sample (positive affects sub-scale $\alpha = .81$; negative affects sub-scale $\alpha = .90$; SWLS $\alpha = .95$). The composite score was created by summing the SPANE affect balance score and the SWLS.

Bicultural identity integration. The Bicultural Identity Integration Scale – Second Edition (BII-2) is a 20-item scale used to measure the extent to which participants integrate their heritage and Canadian cultural identities (Huynh et al., 2018). Participants were asked how strongly they agree or disagree with the statements using a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”). A sample item of the BII-2 is “*I rarely feel conflicted about being bicultural.*” The BII-2 creates two sub-scale scores: (a) harmony vs. conflict and (b) blendedness vs. compartmentalization. In the present sample, good internal consistency for the scale was found (harmony vs. conflict sub-scale $\alpha = .87$; blendedness vs. compartmentalization sub-scale $\alpha = .81$). Strong content and criterion validity were reported by its initial and subsequent studies (S. X. Chen et al., 2013; Huynh et al., 2018).

Procedure

Participants were primarily recruited from the university psychology undergraduate participant pool. Additional participants were recruited through campus posters and meetings with university student cultural clubs. Participant eligibility criteria included: a) between ages of 18 and 25 years (i.e., emerging adulthood), b) have both parents born outside of Canada and share the same East or and Southeast Asian heritage cultural background, and c) be either born in Canada or came to Canada before age five (i.e., second-generation immigrant). In terms of power analysis, it was calculated that we would require a minimum of 123 participants in order to test regression models with 11 predictors (including control variables) with a small-to-medium effect size ($f^2 = .15$) to achieve actual power of 0.80 (Faul et al., 2009). With respect to power analysis for mediation analyses, we relied on empirical modelling estimations as reported in Fritz & Mackinnon (2007), where the authors had recommended a minimal sample size of 150 participants to be recruited in order to achieve a power of 0.8 for mediation analyses with a

small-to-medium effect size.

All participants completed an online survey hosted on Qualtrics™ internet-based survey platform (<https://www.qualtrics.com>, Provo, USA). All participants reviewed a study information sheet and provided informed consent for participation. Participants recruited from the undergraduate participant pool received two marks towards their final grade. The institutional review board approved the present study (University of Ottawa Health Sciences and Sciences REB H10-16-19).

Data Analysis

Data were analyzed with the IBM SPSS Statistics software package version 23 (IBM, Armonk, NY, 2015). Less than 10% of the data were missing. The result from Little's MCAR test was not statistically significant leading the authors to rule out Missing at Random (MAR) missingness, and conclude that the data may be Missing Completely at Random (MCAR). The Expectation-maximization (EM) algorithm was used to impute the missing values. The EM algorithm converged in less than 50 iterations, and the imputed data set was used for the final analyses. The PROCESS macro version 3 was used for the mediation analysis (Hayes, 2017).

Results

Descriptive statistics for the study variables are reported in Table 2. Independent sample t-tests were conducted to explore group differences on the study variables between participants who lived with parents and participants who lived away from parents. Participants who lived away from their parents ($M = 4.02$; $SD = 0.58$) had a higher level of BII – blendedness vs. compartmentalization than those who lived with parents ($M = 3.73$; $SD = 0.62$) with a small to medium effect size (Cohen's $d = 0.44$). Participants who lived away from parents ($M = 30.07$; $SD = 5.75$) also had a higher level of intergenerational congruence than those who lived with

parents ($M = 27.85$; $SD = 4.93$) with a small to medium effect size (Cohen's $d = 0.42$). Lastly, family subjective well-being composite scores were also higher for participants who lived away from parents ($M = 36.31$; $SD = 14.96$) as compared to those who lived with parents ($M = 29.92$; $SD = 14.57$), with a small to medium effect size (Cohen's $D = 0.44$). No additional group differences were detected for the remaining study variables.

Zero-order correlation analyses of the study variables are described in Table 3. For all participants, parental autonomy support was positively associated with intergenerational congruence and family subjective well-being as well as negatively associated with intergenerational conflict. Family allocentrism was positively correlated with intergenerational conflict. The BII blendedness vs. compartmentalization sub-scale was positively correlated with intergenerational congruence and family subjective well-being as well as negatively associated with intergenerational conflict. In terms of the outcome variables, intergenerational congruence was negatively correlated with intergenerational conflict and positively correlated with family subjective well-being for all participants. Likewise, intergenerational conflict had a negative association with family subjective well-being.

Slight differences in the results of zero-order correlation analyses were found between participants who lived with parents and those who lived away from parents. Parental autonomy support was positively related to BII harmony vs. conflict sub-scale for participants who lived with parents but not for participants who lived away from parents. However, family allocentrism was positively related with BII blendedness vs. compartmentalization sub-scale for participants who lived away from parents. Interestingly, BII harmony vs. conflict sub-scale has positive associations with intergenerational congruence and family subjective well-being and a negative association with intergenerational conflict for participants who lived with parents, but not for

those who lived away from parents.

Hierarchical Multiple Regression Analyses

Six hierarchical multiple regression analyses were conducted to explore the main effects of parental autonomy support, family allocentrism, and BII on each of the three outcome variables (intergenerational congruence, intergenerational conflict, and family well-being), and separately amongst participants who lived with parents and participants who lived away from parents. In all of the analyses, demographic variables such as gender, age, country of birth (e.g., Canada vs. abroad), and family socioeconomic status were entered as control variables in step 1 of the analysis. In step 2, the two main independent variables (parental autonomy support and family allocentrism) were entered. In the final step 3, BII harmony vs. conflict and BII blendedness vs. compartmentalization sub-scale scores were included in the final model. Multi-collinearity diagnostics were completed, with all VIF values well below 10 and tolerance statistics well above 0.2, suggesting that collinearity between the variables was not a concern.

Table 4 presents two hierarchical multiple regression analyses results predicting intergenerational congruence. For participants who lived with parents, none of the control variables were significant predictors for intergenerational congruence in step 1 of the analysis [$F(4, 65) = 0.36, p = ns$]. In step 2 of the analysis, [$\Delta F(2, 63) = 28.90, p < .001$], parental autonomy support was positively linked with intergenerational congruence with a large effect size ($R^2 = .47$). Family allocentrism was not related to intergenerational congruence. Both of the BII sub-scale scores were entered in step 3, and neither contributed to the incremental increase of variance explained [$\Delta F(2, 61) = 1.11, p = ns$].

In contrast, family SES (control variable) was positively associated with intergenerational congruence for participants who lived away from parents in step 1 of the hierarchical multiple

regression analysis [$F(4, 65) = 2.24, p = .08$]. Parental autonomy support and family allocentrism were both positively associated with intergenerational congruence in step 2 of the model [$\Delta F(2, 63) = 35.83, p < .001$] with a large effect size ($R^2 = .47$). However, family SES was no longer a significant predictor once the two main independent variables were entered in step 2. In step 3, neither of the BII sub-scale scores was found to be linked to intergenerational congruence for participants who lived away from parents [$\Delta F(2, 61) = 0.93, p = ns$].

The main effects of parental autonomy support, family allocentrism, and BII on intergenerational conflict are reported in Table 5. For those who lived with parents, none of the demographic variables were related to intergenerational conflict in step 1 of the model [$F(4, 65) = 0.62, p = ns$]. In step 2 of the model, [$\Delta F(2, 63) = 11.52, p < .001$], parental autonomy support was negatively related to intergenerational conflict while family allocentrism was positively related to intergenerational conflict, with a large effect size ($R^2 = .26$). BII was not found to significantly associate with intergenerational conflict in step 3 [$\Delta F(2, 61) = 1.26, p = ns$].

The main effect results on intergenerational conflict for participants who lived away from parents were comparable to participants who lived with parents. There were no significant associations between demographic variables and the outcome variable in step 1 [$F(4, 65) = 0.97, p = ns$]. Parental autonomy support was negatively correlated with intergenerational conflict while family allocentrism positively correlated with intergenerational conflict in step 2 of the model, [$\Delta F(2, 63) = 11.65, p < .001$], with a large effect size ($R^2 = .26$). However, unlike participants who lived with parents, the BII blendedness vs. compartmentalization sub-scale score was found to have a negative main effect on intergenerational conflict in step 3 [$\Delta F(2, 61) = 6.37, p = .003$], with a medium effect size ($R^2 = .12$) for participants who lived away from parents.

Table 6 presents the main effect results on the final outcome variable, family subjective well-being. None of the demographic control variables were significant predictors of family subjective well-being for participants who lived with parents in step 1 of the model [$F(4, 65) = 0.53, p = ns$]. In step 2, [$\Delta F(2, 63) = 24.40, p < .001$], parental autonomy support was observed to have a positive main effect on family subjective well-being with a large effect size ($R^2 = .42$). Family allocentrism did not have any relationship with the outcome variable. In step 3 of the model, neither of the BII sub-scale scores were related to family subjective well-being [$\Delta F(2, 61) = 1.73, p = ns$].

The main effects on family subjective well-being were mostly comparable for participants who lived away from parents. Family SES was positively associated with family subjective well-being in step 1 of the model, [$F(4, 65) = 2.48, p = .05$]. However, family SES was no longer significantly linked with family subjective well-being in step 2 of the model once the two main independent variables were included [$\Delta F(2, 63) = 12.31, p < .001$]. Parental autonomy support had a positive main effect on family subjective well-being with a medium to large effect size ($R^2 = .24$), while family allocentrism did not have any effect on family subjective well-being. BII was not found to be linked with family subjective well-being in step 3 of the model [$\Delta F(2, 61) = 1.17, p = ns$].

Mediation Analyses – Participants Living with Parents Sub-Sample

Six mediation analyses were conducted exploring if BII mediates the pathways between the independent variables and the outcome variable. Based on the guidelines proposed by Hayes (2017), mediation analyses between all independent variables and dependent variables were tested, with significant zero-order relationships between the variables not required as an assumption. Furthermore, for the sake of parsimony, both BII sub-scales were included in each

of the models simultaneously as a parallel mediation.

In the first mediation model, parental autonomy support was included as the IV and intergenerational congruence was included as the DV. The indirect effects of BII harmony vs. conflict and BII blendedness vs. compartmentalization were tested together using a percentile bootstrap estimation approach with 5,000 samples. For BII harmony vs. conflict, the indirect coefficient was not statistically significant, $B = 0.01$, $SE = 0.02$, and a 95% confidence interval (CI) of $[-0.02, 0.05]$, suggesting the absence of a mediation pathway as the 95% CI contained zero. Similarly, for BII blendedness vs. compartmentalization, no statistically significant mediation pathway was observed, $B = 0.01$, $SE = 0.02$, and a 95% CI of $[-0.01, 0.05]$.

In the second mediation model, parental autonomy support was included as the IV and intergenerational conflict was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = -0.12$, $SE = 0.13$, and a 95% CI of $[-0.42, 0.06]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = -0.07$, $SE = 0.09$, and a 95% CI of $[-0.29, 0.07]$. In other words, neither of the mediation indirect pathways were statistically significant given the 95% CI range contained a zero.

In the third mediation model, parental autonomy support was included as the IV and the family SWB composite was tested as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.05$, $SE = 0.06$, and a 95% CI of $[-0.05, 0.19]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.06$, $SE = 0.06$, and a 95% CI of $[-0.02, 0.21]$. Again, neither of the BII sub-scales were able to explain the relationship between parental autonomy support and family SWB.

In the fourth mediation model, family allocentrism was included as the IV and intergenerational congruence was included as the DV. For BII harmony vs. conflict, the indirect

coefficient was $B = -0.02$, $SE = 0.03$, and a 95% CI of $[-0.11, 0.02]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = -0.03$, $SE = 0.03$, and a 95% CI of $[-0.10, 0.01]$. Neither of the mediation pathways were observed to be statistically significant.

In the fifth mediation model, family allocentrism was included as the IV and intergenerational conflict was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.10$, $SE = 0.15$, and a 95% CI of $[-0.11, 0.49]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.08$, $SE = 0.10$, and a 95% CI of $[-0.09, 0.31]$. The results suggest that neither of the BII sub-scale variables were able to explain the relationship between IV and DV.

In the sixth mediation model, family allocentrism was included as the IV and family SWB was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = -0.07$, $SE = 0.09$, and a 95% CI of $[-0.30, 0.08]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = -0.09$, $SE = 0.08$, and a 95% CI of $[-0.28, 0.04]$. Again the results indicated that no statistically significant indirect pathways were present.

Mediation Analyses – Participants Away from Parents Sub-Sample

Six mediation analyses were again conducted with this sub-sample of participants living away from parents exploring if BII could mediate the pathways between the independent variables and the outcome variable. In the first model, parental autonomy support was included as the IV and intergenerational conflict was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.00$, $SE = 0.01$, and a 95% CI of $[-0.03, 0.02]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.00$, $SE = 0.01$, and a 95% CI of $[-0.03, 0.02]$. Neither of the indirect pathways were statically significant.

In the second mediation model, parental autonomy support was included as the IV and

intergenerational conflict was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.00$, $SE = 0.04$, and a 95% CI of $[-0.10, 0.06]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = -0.10$, $SE = 0.10$, and a 95% CI of $[-0.34, 0.06]$. In other words, neither of the mediation indirect pathways were statistically significant given the 95% CI range contains a zero.

In the third mediation model, parental autonomy support was included as the IV and the family SWB composite was tested as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.00$, $SE = 0.03$, and a 95% CI of $[-0.06, 0.08]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.03$, $SE = 0.05$, and a 95% CI of $[-0.03, 0.15]$. Again, neither of the BII sub-scales were able to explain the relationship between parental autonomy support and family SWB.

In the fourth mediation model, family allocentrism was included as the IV and intergenerational congruence was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.01$, $SE = 0.02$, and a 95% CI of $[-0.03, 0.05]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.04$, $SE = 0.03$, and a 95% CI of $[-0.01, 0.11]$. Neither of the mediation pathways were observed to be statistically significant.

In the fifth mediation model, family allocentrism was included as the IV and intergenerational conflict was included as the DV (see Figure 1). For BII harmony vs. conflict, the indirect coefficient was $B = 0.02$, $SE = 0.06$, and a 95% CI of $[-0.11, 0.14]$. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.27$, $SE = 0.14$, and a 95% CI of $[-0.58, -0.04]$. The results suggested that BII blendedness vs. compartmentalization was able to partially explain the relationship between family allocentrism and intergeneration conflict while controlling for BII harmony vs. conflict, with a completely standardized indirect

effect size of -0.12, 95% CI of [-0.25, -0.01].

In the sixth mediation model, family allocentrism was included as the IV and family SWB was included as the DV. For BII harmony vs. conflict, the indirect coefficient was $B = 0.02$, $SE = 0.06$, and a 95% CI of [-0.08, 0.16]. For BII blendedness vs. compartmentalization, the indirect coefficient was $B = 0.10$, $SE = 0.08$, and a 95% CI of [-0.01, 0.29]. The results indicated that no statistically significant indirect pathways were present.

Discussion

Autonomy and relatedness are essential as emerging adult immigrants explore and consolidate their sense of personal and cultural identities (Giguère et al., 2010; Kagitcibasi, 2005, 2013; Tran & Raffaelli, 2019). The objective of this study was to examine the links that parental autonomy support and family allocentrism have with family domain-specific well-being amongst G2 East and Southeast Asian emerging adult immigrants. Results were mostly consistent with findings previously reported in the literature and provide support for Kagitcibasi's (2005, 2013) autonomy-relatedness framework. Thus, results support the notion that emerging adult immigrants would be most likely to best thrive when provided with both parental autonomy support and family allocentrism within the home. The findings are also consistent with the broader literature examining biculturalism and well-being in immigrants (*see* Nguyen & Benet-Martínez, 2013) when considering parental autonomy support as a proxy for individualism and family allocentrism as reflecting the construct of collectivism (Tamis-LeMonda et al., 2008).

Parental Autonomy Support and Family Allocentrism

Small but important group differences on autonomy and relatedness were found between emerging adult immigrants living at home with parents and those living away from parents. For

participants living with parents, parental autonomy support was positively associated with both collectivistic- (i.e., increased intergenerational congruence and decreased intergenerational conflict) and individualistic- (increased family subjective well-being) forms of well-being within the home. This is consistent with past research suggesting benefits of parental autonomy support on well-being with late adolescent/ emerging adult immigrants (Abad & Sheldon, 2008; K. Chen & Sheldon, 2012; Hua & Costigan, 2012). The findings underscore the importance of parental autonomy support as adolescents transition into emerging adulthood (Duineveld et al., 2017). Moreover, the promotion of independence and volitional functioning may be of particular value for emerging adult immigrants in Canada given the emphasis of individualism and achievement in the Canadian dominant culture. In contrast, family allocentrism did not have a positive relationship with family domain-specific well-being in our sample of participants living at home with parents. This finding differs from previous studies that found benefits of family connectedness on well-being amongst emerging adults (c.f. Schwartz et al., 2010), which did not take into account whether the participants were living at home or away from parents. Moreover, family allocentrism was found to be positively associated with parent-child conflict in the present study, which further suggests that there may be a “cost” associated for G2 emerging adult immigrants being pressured to follow collectivistic family values (Wang & Miller, 2020). These costs may be particularly apparent for emerging adult immigrants who lived at home since they are confronted with these expectations on a daily basis. Previous research suggested that differences between self- and parental-expectations around family relatedness may serve as a risk factor for mental health symptoms in G2 East Asian emerging adult immigrants (Leu et al., 2012).

Participants living away from parents reported greater parent-child congruence and

family subjective well-being compared to participants living with parents. The levels of self-reported parental autonomy support and family allocentrism did not differ between the two groups. Similar to participants living with parents, those living away from parents appeared to experience better family domain-specific well-being when offered greater parental autonomy support. Interestingly, family connectedness simultaneously had a positive link with parent-child congruence and a positive link with parent-child conflict for participants living away from home. It is possible that the “cost” of collectivistic family values may not be as apparent for this group as they are not confronted with these expectations on a daily basis. The presence of family allocentrism may motivate these emerging adults to maintain regular contacts with their family, which, in turn, could explain their increased well-being. Similar prior findings on family allocentrism further reinforced the need to study both parent-child congruence and parent-child conflict concurrently (Hua & Costigan, 2012; Ying et al., 2004). Comparing the findings between participants living at home with parents and those living away from parents, the present results suggest the physical distance between parents and emerging adults may play a significant role in achieving the optimal balance between parental autonomy support and family allocentrism. This highlights the importance of not treating emerging adults living at home and emerging adults living away from parents as one homogeneous group in future studies.

Bicultural Identity Integration and Family Well-Being

BII blendedness vs. compartmentalization has been previously found to be more prominent for G2 immigrants as compared to G1 immigrants (Huynh et al., 2018). With the current sample of G2 East and Southeast Asian emerging adult immigrants, it appears that those who moved away from parents tended to see their bicultural identities as more blended and overlapped (high on the BII blendedness vs. compartmentalization sub-scale) compared to those

who lived at home with parents. This may suggest emerging adult immigrants high on BII may be more likely to move out from the home, akin to their dominant Euro-Canadian peers, during emerging adulthood (Lou et al., 2012). However, the causality of this relationship cannot be ascertained in the present correlational study. Thus, it is also possible that participants may have developed a stronger sense of BII after moving away from parents.

Overall, BII was not observed to have any direct associations with family domain-specific well-being for participants who lived with parents in this study. For our participants, BII blendedness vs. compartmentalization was found to reduce intergenerational conflict (after controlling for parental autonomy support and family allocentrism). It is possible that, those who moved away from parents and were high on BII were better able to balance the competing demands of individualism (parental autonomy support) and collectivism (family allocentrism) and experience fewer conflicts with their parents. Although, for the most part, BII did not have significant associations with family domain-specific well-being in the present study, research questions related to the benefit of BII within the family context during emerging adulthood may merit further studies given previous findings on BII and general sense of well-being (e.g., Benet-Martinez & Haritatos, 2005; S. X. Chen et al., 2013; Huynh et al., 2018), including a recent finding suggesting that BII could explain the relationship between dominant cultural identity and mental health symptoms amongst emerging adult immigrants (Tikhonov et al., 2019).

In situating BII within the autonomy-relatedness framework, BII blendedness vs. compartmentalization was found to partially mediate the pathway between family allocentrism and parent-child conflict for participants who lived away from parents in the present study. No significant mediation pathways were found for BII between parental autonomy support and family domain-specific well-being. It is possible that being exposed to collectivistic values at

home by parents may have encouraged G2 immigrants to find ways to reconcile their collectivistic and individualistic (while growing up in Canada) identities, which in turn, may have led to a decrease in parent-child conflicts. Ferrari and colleagues (2019) reported the contrary, that is, they reported a similar mediation pathway where parental autonomy support was positively tied to BII but this negatively predicted depressive symptoms in young immigrants. However, the researchers did not take family relatedness into account. To the best of our knowledge, the present study is the first to explore the links between parental autonomy support, family allocentrism, and BII concurrently. Taken together, these findings provide rationale for further investigation of BII within the autonomy-relatedness framework. It is also possible that BII may interact with autonomy and relatedness in explaining family domain-specific well-being outcome, given prior findings suggesting an interactive effect between autonomy and relatedness in predicting well-being with East Asian adolescent immigrants (Tsai et al., 2020).

Limitations and Future Directions

The present findings should be interpreted in the context of the limitations of a correlational design with self-report data. The causal effects of parental autonomy support and family allocentrism on family domain-specific well-being cannot be ascertained. Future studies could include parent-child dyad data related to the benefits of the autonomy-relatedness framework in order to increase the confidence in the present findings' conclusion. Although our study contributed to the literature by exploring the group differences in family adjustment and well-being between emerging adult immigrants who lived with parents and those who lived away from parents, there could be a multitude of factors that may explain an emerging adult's decision to move out. Family SES (no statistically significant difference was found in the current sample)

and educational opportunities (going to a university outside of participant's hometown) are factors that readily come to mind. It is also possible that some participants may have preferred to stay living at home but were pressured to move out by parents, and vice versa. The present study did not directly collect information related to participants' reasons to move away from parents nor information on participants' locale prior to moving. It is possible that acculturation differences may exist between participants who grew up in a large Canadian urban centre with a strong East or Southeast Asian community presence and those who grew up in smaller communities with relatively less ethnocultural diversity. Future studies should take domestic migration into account. It is also noted that the decision to analyze the data separated for participants who lived with parents versus those who lived away from parents may have resulted in reduced statistical power (i.e., lower number of participants in each group). Future studies will require an increased sample size to achieve statistical power.

In summary, the results of this study have shed light on the importance of parental autonomy support and family allocentrism on family domain-specific well-being amongst G2 East and Southeast Asian emerging adult immigrants in Canada. Future research could explore the generalizability of these autonomy-relatedness framework findings with other ethnocultural immigrant groups in different resettlement societies. Moreover, the results of this study expanded the literature by situating BII within autonomy-relatedness framework (Kagitcibasi, 2005, 2013). These findings would bear significant implications when providing support for immigrants experiencing acculturation-related stress within the family domain during emerging adulthood. Service providers are encouraged to remain cognisant of the various ways to support emerging adult immigrants to achieve the optimal balance between autonomy and connectedness in order to experience well-being.

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Table 1. Participant Demographic Information (N = 140)

	<i>f</i> (%)
Gender	
<i>Female</i>	97 (69.3%)
<i>Male</i>	42 (30.0%)
<i>Other</i>	1 (0.7%)
Heritage Culture	
<i>Chinese</i>	83 (59.3%)
<i>Vietnamese</i>	27 (19.3%)
<i>Korean</i>	15 (10.7%)
<i>Filipino</i>	6 (4.3%)
<i>Taiwanese</i>	4 (2.9%)
<i>Laotian</i>	2 (1.4%)
<i>Cambodian</i>	1 (0.7%)
<i>Indonesian</i>	1 (0.7%)
<i>Singaporean</i>	1 (0.7%)
Country of Birth	
<i>Canada</i>	103 (73.6%)
<i>China</i>	21 (15.0%)
<i>South Korea</i>	10 (7.1%)
<i>Philippines</i>	3 (2.1%)
<i>Hong Kong</i>	1 (0.7%)
<i>Taiwan</i>	1 (0.7%)
<i>United States</i>	1 (0.7%)
Residence	
<i>Lived with parents</i>	70 (50.0%)
<i>Lived away from parents</i>	70 (50.0%)
Family Socioeconomic Status	
<i>Not enough for basic needs</i> (low income)	3 (2.1%)
<i>Just enough for basic needs</i> (lower middle income)	16 (11.4%)
<i>Some extra for occasional treat/ gift</i> (middle income)	42 (30.0%)
<i>Moderately extra for some trips/ big expenses</i> (upper middle income)	70 (50.0%)
<i>A lot extra</i> (high income)	9 (6.4%)
Age	<i>M</i> (<i>SD</i>) 19.11 (1.56)
Age of arrival in Canada (for those not born in Canada)	<i>M</i> (<i>SD</i>) 2.85 (1.45)

Table 2. Descriptive Statistics and Group Differences of Study Variables ($N = 140$)

Variable	Lived with parents ($n = 70$)	Lived away from parents ($n = 70$)	t (138)	Cohen's d
	M (SD)	M (SD)		
Parental autonomy support	52.26 (8.30)	54.27 (9.02)	-1.37	-0.23
Family allocentrism	71.25 (6.86)	70.99 (9.48)	0.18	0.03
BII – Harmony vs. conflict	3.41 (0.73)	3.53 (0.78)	-1.00	-0.16
BII – Blendedness vs. compartmentalization	3.73 (0.62)	4.02 (0.58)	-2.86**	-0.44
Intergenerational congruence	27.85 (4.93)	30.07 (5.75)	-2.46*	-0.42
Intergenerational conflict	62.06 (21.31)	61.13 (21.63)	0.25	0.04
Family subjective well-being	-0.20 (0.91)	0.20 (0.94)	-2.56*	-0.44

Note. BII = Bicultural identity integration; * $< .05$; ** $< .01$

Table 3. Zero-order Correlation of Study Variables ($N = 140$)

	1	2	3	4	5	6	7
1. Parental autonomy support		-.08	.27*	.21	.68**	-.39**	.61**
2. Family allocentrism	-.20		-.14	-.19	-.03	.37**	-.20
3. BII – Harmony vs. conflict	.01	.21		.24*	.25*	-.29*	.29*
4. BII – Blendedness vs. compartmentalization	.15	.27*	.33**		.24*	-.24*	.31*
5. Intergenerational congruence	.65**	.20	.16	.28*		-.46**	.79**
6. Intergenerational conflict	-.41**	.38**	-.01	-.30*	-.34**		-.61**
7. Family subjective well-being	.55**	-.02	.13	.24*	.70**	-.52**	

Note. Correlation r values above the diagonal line represent participants who lived with parents ($n = 70$), r values below the diagonal line represent participants who lived away from parents ($n = 70$); BII = Bicultural identity integration; * $< .05$; ** $< .01$

Table 4. Hierarchical Multiple Regressions Predicting Intergenerational Congruence from Parental Autonomy Support, Family Allocentrism, and Bicultural Identity Integration (N = 140)

Predictor	Participants who lived with parents (<i>n</i> = 70)				Participants who lived away from parents (<i>n</i> = 70)			
	ΔR^2	<i>B</i>	SE <i>B</i>	β	ΔR^2	<i>B</i>	SE <i>B</i>	β
Step 1	.02				.12			
Gender		-0.30	0.39	-.10		-0.30	0.45	-.08
Age		1.07	1.25	.11		2.34	1.49	.19
Born in Canada		0.51	1.58	.04		-1.65	1.41	-.14
Family SES		0.21	0.91	.03		1.59	0.68	.27*
Step 2	.47***				.47***			
Parental autonomy support		0.43	0.06	.72***		0.46	0.06	.71***
Family allocentrism		0.01	0.07	.01		0.23	0.05	.37***
Step 3	.02				.01			
BII - Harmony vs. conflict		0.36	0.66	.05		0.66	0.67	.09
BII – Blendedness vs. compartmentalization		0.97	0.77	.12		0.53	0.91	.05
Total <i>R</i> ²	.51***				.78***			
<i>n</i>	70				70			

Note. SES = socioeconomic status; BII = Bicultural identity integration; * < .05; *** < .001

Table 5. Hierarchical Multiple Regressions Predicting Intergenerational Conflict from Parental Autonomy Support, Family Allocentrism, and Bicultural Identity Integration ($N = 140$)

Predictor	Participants who lived with parents ($n = 70$)				Participants who lived away from parents ($n = 70$)			
	ΔR^2	B	SE B	β	ΔR^2	B	SE B	β
Step 1	.04				.06			
Gender		1.02	1.59	.08		-1.36	1.76	-.10
Age		-5.21	5.36	-.12		-0.68	5.80	-.02
Born in Canada		5.16	6.76	.10		8.00	5.50	.18
Family SES		-4.55	3.90	-.15		-2.15	2.65	-.10
Step 2	.26***				.26***			
Parental autonomy support		-0.96	0.28	-.37**		-0.94	0.28	-.39**
Family allocentrism		1.10	0.33	.35**		0.66	0.25	.29*
Step 3	.03				.12**			
BII - Harmony vs. conflict		-3.72	3.35	-.13		0.80	2.99	.03
BII – Blendedness vs. compartmentalization		-3.60	3.91	-.11		-14.23	4.11	-.38**
Total R^2	.32**				.43***			
n	70				70			

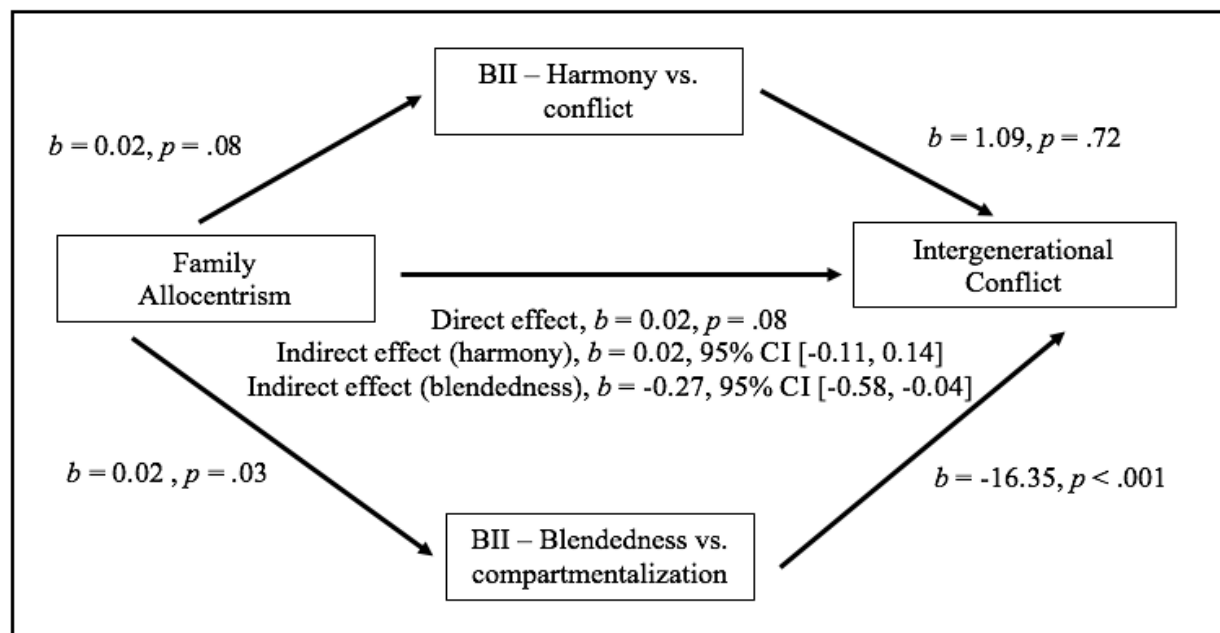
Note. SES = socioeconomic status; BII = Bicultural identity integration; * < .05; ** < .01; *** < .001

Table 6. Hierarchical Multiple Regressions Predicting Family Subjective Well-Being from Parental Autonomy Support, Family Allocentrism, and Bicultural Identity Integration ($N = 140$)

Predictor	Participants who lived with parents ($n = 70$)				Participants who lived away from parents ($n = 70$)			
	ΔR^2	B	SE B	β	ΔR^2	B	SE B	β
Step 1	.03				.13			
Gender		0.74	1.16	.08		-1.04	1.17	-.11
Age		2.61	3.67	.09		2.00	3.84	.06
Born in Canada		2.17	4.64	.06		-6.09	3.65	-.20
Family SES		2.83	2.67	.13		4.59	1.76	.30**
Step 2	.42***				.24***			
Parental autonomy support		1.15	0.17	.65***		0.91	0.18	.55***
Family allocentrism		-0.34	0.20	-.16		0.16	0.16	.10
Step 3	.03				.02			
BII - Harmony vs. conflict		1.58	2.00	.08		2.42	2.12	.13
BII – Blendedness vs. compartmentalization		3.54	2.33	.15		1.79	2.92	.07
Total R^2	.48***				.40***			
n	70				70			

Note. SES = socioeconomic status; BII = Bicultural identity integration; * < .05; ** < .01; *** < .001

Figure 1. Results from Mediation Pathway between Family Allocentrism and Intergenerational Conflict for Participants who lived Away from Parents



Study 2:

**How Do Microaggressions and Cultural Socialization Relate to Second-Generation
Asian Immigrants' Sense of Belonging in Canada?**

Abstract

Discrimination is known to reduce immigrants' sense of belonging to the Canadian society, whereas cultural socialization to heritage culture is positively tied to immigrants' sense of belonging to their heritage community. With a sample of second generation (i.e., those born in Canada or came before age 5) East and Southeast Asian emerging adult immigrants in Canada, this study investigated the relationship between microaggressions, parental and peer cultural socialization, and participants' sense of belonging to the heritage Asian and the dominant Canadian communities. Bicultural identity integration (BII) was included to better understand this factor's mediating role in the above relationships. Participants ($n = 140$) completed self-report questionnaires on experiences with microaggressions, parental cultural socialization to heritage and Canadian cultures, East and Southeast Asian peer cultural socialization to heritage and Canadian cultures, Euro-Canadian peer cultural socialization to Canadian culture, sense of belonging to East or Southeast Asian and Canadian communities, respectively. Hierarchical regression analyses and mediation analyses were conducted to explore the main and indirect effects. Microaggressions were found to be negatively tied to both participants' sense of belonging to heritage and Canadian communities. Co-ethnic peer cultural socialization towards heritage culture had a positive link with sense of belonging to heritage community, whereas parental cultural socialization and Euro-Canadian peer cultural socialization towards Canadian culture had positive links with sense of belonging to the dominant community. BII partially mediated the relationships between microaggressions and sense of belonging to heritage and dominant communities. Moreover, BII also appeared to explained some of the relationships between cultural socialization and sense of belonging. Implications on how to best promote and foster emerging adult immigrants' sense of belonging are discussed.

Keywords: Immigrants; Microaggressions; Cultural socialization; Biculturalism; Sense of belonging

Public Significance Statement: Our results suggest that subtle discrimination (microaggressions) is significantly correlated with a decrease in young adult immigrants' sense of belonging to both their heritage and the dominant Canadian communities. We interpret this finding as suggesting that experiences with microaggressions diminish immigrants' capacity to integrate their heritage and Canadian cultures, which explains a reduced sense of belonging. On the other hand, the teaching of cultural traditions and practices by parents and peers appear to be correlated with an increase in immigrants' sense of belonging to both their heritage and the dominant Canadian communities.

Introduction

In Canada, there are over 6 million second-generation (G2) immigrants, which Statistics Canada defines as those born in Canada with at least one first-generation immigrant parent (Statistics Canada, 2017). First-generation (G1) and G2 immigrants follow different acculturation trajectories that impact their sense of belonging to their heritage community as well as the dominant Canadian community. Many G1 immigrants arrive to Canada with a strong sense of acculturation towards their heritage community and may gradually acculturate towards the Canadian community to various degrees, depending on a myriad of post-migration factors (e.g., number of years post-migration, experiences with discrimination, inter-group contacts, language competencies) (Berry, 2005; Hou et al., 2018). In contrast, since G2 immigrants are born and raised in Canada, many are highly bicultural and have a strong sense of belonging to both heritage and dominant Canadian communities (Berry & Hou, 2017; Giguère et al., 2010; Rasmi et al., 2017; Schwartz et al., 2013). Sense of belonging can be understood as comfort and security that comes from feeling being part of a community, often derived from valued involvement in the community (i.e., feeling valued, needed, and accepted by the community members) and a sense of fit with the community (i.e., having characteristics that are similar and/or complementary to the community members) (Asher & Weeks, 2014; Hagerty et al., 1992). Perhaps not surprisingly, experiences of discrimination and cultural socialization would impact immigrants' sense of belonging to their heritage and dominant Canadian communities.

Discrimination and Microaggressions

Discrimination is characterized as unequal treatment of individuals or groups based on social characteristics such as gender, age, ethnicity, race, sexual orientation, to name a few (Correll et al., 2010). The deleterious effects of ethnic and/or racial discrimination on

immigrants' sense of belonging and ill- and well-being are well-documented (Berry & Hou, 2017; de Vroome et al., 2014; Ferrari et al., 2019). Some research findings also suggest that G2 immigrants perceive a greater level of discrimination compared to G1 immigrants. In a large cohort study of G2 Canadian immigrants, over 40% of participants reported experiences with perceived discrimination (Berry & Hou, 2017). Experiences with discrimination were significantly associated with reduced sense of belonging to the dominant Canadian community and an increased risk of segregation within the heritage community. The negative impact of discrimination on well-being was especially pronounced when G2 immigrants do not feel a sense of belonging to either their heritage or dominant Canadian communities.

More recently, researchers advocated for studies of more subtle forms of discrimination, such as microaggressions, and their impact on ethnic identity and well-being. Microaggressions are subtle everyday exchanges between ethnic/racial majority and minority group members with the intent of making minority group members feel inferior (Sue, Capodilupo, et al., 2007). Examples of microaggressions include overt teasing about cultural practices, making remarks implying that immigrants are second-class citizens, and downplaying minority individuals' experience with discrimination. Microaggressions have been consistently reported to have a negative impact on adolescent and emerging adult immigrant's mental health (Choi et al., 2017; V. W. Huynh, 2012; Ong et al., 2013). Microaggressions have also been found to negatively predict sense of belonging to the dominant American community with G2 Asian American emerging adult immigrants (Q.-L. Huynh, Devos, et al., 2011). A significant gap remains in the literature because previous studies failed to differentiate between microaggressions perpetrated by strangers and those enacted by well-intentioned friends from the dominant cultural group (Bennett et al., 2017). Microaggressions committed by strangers may be easier to rationalize or

dismiss than those committed by friends, which have been described as more emotionally harmful (Sue, Bucceri, et al., 2007). Further research is warranted to explore the influence of peers microaggressions on immigrants' sense of belonging.

Parental and Peer Cultural Socialization

Whereas microaggressions typically linked to a decrease in emerging adult immigrants' sense of belonging to both their heritage and dominant cultural communities, cultural socialization often has the opposite effect (Seol et al., 2016; Su et al., 2020; Thai et al., 2017). Parental cultural socialization refers to parenting practices that are specifically aimed to transmit culture across generations through teaching cultural heritage and history, engaging in ethnic behaviours, and speaking the heritage language (Hughes et al., 2006; Tran & Lee, 2010; Umaña-Taylor et al., 2009). First generation immigrants are more likely to culturally socialize their children compared to later generations. Moreover, parents with a stronger ethnic identity are also more likely to engage in cultural socialization (Hughes et al., 2006). Immigrant children in the US typically report a greater level of cultural socialization compared to their White peers, and greater cultural socialization is related to increased sense of ethnic identity (Juang & Syed, 2010). Moreover, parental cultural socialization to heritage culture is often negatively tied to ill-being (e.g., reduced mental health symptoms) as well as positively related to psychosocial adjustment (e.g., improved academic performance) with immigrant children and adolescents (Hughes et al., 2006; Kim et al., 2018; Wang & Benner, 2016). Less research has focused on the impact of parental cultural socialization with emerging adult immigrants and how it influences their sense of belonging to their heritage community and the dominant cultural community. Moreover, previous research has tended to focus solely on socialization towards the immigrant's culture of origin. The present study aims to address this gap in the literature by examining

parental cultural socialization towards the dominant culture (e.g., Canadian culture) concurrently with heritage cultural socialization.

The effect of peer cultural socialization marks another significant gap in the literature. In one of the few studies on peer cultural socialization, Wang and Benner (2016) found that parental and peer cultural socialization had unique contributions to the socio-emotional distress and academic performance of Latino and African American adolescents. In another recent study with African American emerging adults, peer racial socialization (but not parental racial socialization) buffered the impact of racial discrimination as it related to problematic alcohol use (Su et al., 2020). Clearly, peer cultural socialization plays an important role in the development and well-being of immigrant and racialized emerging adults, including their sense of belonging.

Bicultural Identity Integration: A Potential Mediator

Ethnic identity and sense of belonging are highly intertwined for many immigrants and visible minority group members (Berry, 2005; Hou et al., 2018; Phinney et al., 2001). Given that many G2 emerging adult immigrants are simultaneously socialized to their heritage and Canadian cultures from a young age, many grew up to be bicultural. It is important to consider how bicultural individuals make sense of having two cultural identities through the process of bicultural identity integration (BII) (Benet-Martínez & Haritatos, 2005; Q.-L. Huynh et al., 2018; Q.-L. Huynh, Nguyen, et al., 2011). Individuals who are low on BII may carry two separate and parallel cultural identities, whereas those who are high on BII may perceive having one integrated bicultural identity. Moreover, there are variations in how bicultural individuals may perceive their two cultures as being in harmony versus in conflict and being blended versus compartmentalized. Presumably, the degree of BII would have direct benefits on immigrant's sense of belonging to both of their heritage and dominant cultural communities (Q.-L. Huynh et

al., 2018).

Research related to discrimination, cultural socialization, and BII remains limited and further investigation is warranted. In one of the first studies on the topic, it was found that BII significantly mediates the relationship between discrimination and depressive symptoms in adolescent and emerging adult immigrants in Italy (Ferrari et al., 2019). In terms of cultural socialization, most past studies have focused on the link between cultural socialization and ethnic identity, but not between cultural socialization and BII. For instance, heritage and dominant cultural identities were found to explain the relationship between peer cultural socialization and life satisfaction in German adolescent immigrants (Vietze et al., 2019).

The Present Study

The purpose of the present study was to investigate the relationships between microaggressions, cultural socialization, and sense of belonging to heritage Asian and dominant Canadian communities in a sample of G2 East and Southeast Asian emerging adult immigrants in Canada. Microaggressions were specifically operationalized to measure microaggressions enacted by peers. Cultural socialization was further divided into five dimensions, namely (a) parental cultural socialization towards heritage culture, (b) parental cultural socialization towards Canadian culture, (c) East and Southeast Asian peer cultural socialization towards heritage culture, (d) East and Southeast Asian peer cultural socialization towards Canadian culture, and (e) Euro-Canadian peer cultural socialization towards Canadian culture. BII was included in the present study design to explore whether it could explain the indirect effects between discrimination and/or cultural socialization and sense of belonging to heritage Asian and dominant Canadian communities. The following hypotheses were proposed for the present study:

1. Experiences with microaggressions will be negatively linked to G2 East and Southeast

Asian emerging adult immigrants' sense of belonging to the heritage community; while parental and peer cultural socialization towards East and Southeast Asian culture will be positively linked to participants' sense of belonging to the heritage community.

2. BII will be able to partially explain the relationship between microaggressions and sense of belonging to the heritage community; BII would be able to partially explain the relationship between cultural socialization and sense of belonging to the heritage community.
3. Experiences with microaggressions will be negatively linked to G2 East and Southeast Asian emerging adult immigrants' sense of belonging to the Canadian community; while parental and peer cultural socialization towards Canadian culture would be positively linked to participants' sense of belonging to the Canadian community.
4. BII will be able to partially explain the relationship between microaggressions and sense of belonging to the Canadian community; BII will be able to partially explain the relationship between cultural socialization and sense of belonging to the Canadian community.

Method

Participants

One hundred and forty second-generation East and Southeast Asian immigrant emerging adults attending a large Canadian university participated in the study. Demographic information for participants is provided in Table 1. There were more female participants (69.3%) than male participants (30.0%). The mean age of the participants was 19.11 years ($SD = 1.56$ years). They tended to be first year university students, which explains the relatively younger age of this sample of emerging adults. The majority of the participants identified as Chinese (59.3%),

Vietnamese (19.3%), or Korean (10.7%) as their heritage culture. Close to three-quarters (73.6%) of the participants were born in Canada, with the remaining participants born in countries such as China (15.0%), South Korea (7.1%), or the Philippines (2.1%). All participants born outside of Canada arrived in Canada before the age of five, with the mean age of arrival of 2.85 years ($SD = 1.45$ years). In terms of family socioeconomic status (SES), half (50%) of the participants indicated that their family has “moderately extra for some trips or big expenses” (upper middle income), whereas 30% stated that their family has “some extra for occasional treat/gift” (middle income).

Study Materials

Peer microaggressions. The Ethnic Microaggressions Scale (EMS) measured the frequency and bothersomeness to which participants experienced microaggressions (V. W. Huynh, 2012). While the original scale did not discriminate the source of microaggressions (i.e., acquaintances vs. strangers), it was modified in this study to capture microaggressions specifically from peers. The initial scale is made up of 12 items, but items related to the negative treatment by others in the public sphere (e.g., being mistaken as a service worker) were not included in this study as they were not relevant to peer microaggressions. The remaining 7-item EMS measured the frequency of microaggressions encountered on a 6-point scale (ranging from “never” to “all the time”) and bothersome impact of microaggressions on a 5-point scale (ranging from “this event made me feel good” to “this event upset me extremely”). An example of an item is “*My friends tell me that I am being overly sensitive about ethnic/racial matters.*” Acceptable to good internal consistency for both sub-scales were found with the present sample (frequency sub-scale $\alpha = .82$; bothersomeness sub-scale $\alpha = .78$). Excellent content validity of the EMS has been reported in the literature (Wong et al., 2014).

Cultural socialization. The 12-item Familial Cultural Socialization Measure (FESM) was initially developed to measure participants' level of parental cultural socialization (Umaña-Taylor & Fine, 2004). The scale was adopted in the present study to assess parental and peer cultural socialization across the five domains of interest (see Table 2). Participants were asked how strongly they agreed or disagreed with the statements using a 5-point Likert scale (ranging from "very slightly/not at all" to "extremely"). A sample item is "*My parents teach me about my East or Southeast Asian/Canadian background.*" Good to excellent internal consistency were found with all of the five sub-scales with the present sample (see Table 2). This scale has been widely used with diverse cultural groups with strong content and criterion validity properties (Juang & Syed, 2010).

Sense of belonging. The General Belongingness Scale (GBS) was used to assess participants' sense of belonging (Malone et al., 2012). Whereas the 11-item scale was initially developed to assess a general sense of belongingness, two sub-scales were created in the present study to measure sense of belonging to heritage Asian and Canadian communities. Using a 7-point Likert scale (ranging from "strongly disagree" to "strongly agree"), participants rated the extent to which they agree with the statements, such as "*when I am with other East or Southeast Asian/Canadian people, I feel included*". Good to excellent internal consistency were found in the present sample (East and Southeast Asian community sub-scale $\alpha = .92$; Canadian community sub-scale $\alpha = .88$). Strong convergent, discriminant, and predictive validity were reported in the initial validation study of the GBS and in subsequent studies (Malone et al., 2012; Zelenski & Nisbet, 2014).

Bicultural identity integration. The Bicultural Identity Integration Scale – Second Edition (BII-2) is a 20-item scale that was used to measure the extent to which participants

integrate their heritage and Canadian cultural identities (Q.-L. Huynh et al., 2018). Participants were asked how strongly they agree or disagree with the statements using a 5-point Likert scale (ranging from “strongly disagree” to “strongly agree”). A sample item of the BII-2 is “*I rarely feel conflicted about being bicultural.*” Based on its initial validation study, BII-2 has two sub-scale factors: (a) harmony vs. conflict and (b) blendedness vs. compartmentalization. In the present sample, good internal consistency for the scale was found (harmony vs. conflict sub-scale $\alpha = .87$; blendedness vs. compartmentalization sub-scale $\alpha = .81$). Strong content and criterion validity were reported by its initial validation study and subsequent studies (Chen et al., 2013; Q.-L. Huynh et al., 2018).

Procedure

Participants were primarily recruited from a university psychology undergraduate participant pool at a large urban Canadian university. Additional participants were recruited through campus posters and in-person meetings with student cultural clubs on campus. Participant eligibility criteria included: a) between ages of 18 and 25 years (i.e., emerging adulthood), b) have both parents born outside of Canada and share the same East or Southeast Asian heritage cultural background, and c) be either born in Canada or came to Canada before age five (i.e., second-generation immigrant). In terms of power analysis, it was calculated that we would require a minimum of 123 participants in order to test regression models with 11 predictors (including control variables) with a small-to-medium effect size ($f^2 = .15$) to achieve actual power of 0.80 (Faul et al., 2009). With respect to power analysis for mediation analyses, we relied on empirical modelling estimations as reported in Fritz & Mackinnon (2007), where the authors had recommended a minimal sample size of 150 participants to be recruited in order to achieve a power of 0.8 for mediation analyses with a small-to-medium effect size.

All participants completed an online survey hosted on Qualtrics™ internet-based survey platform (<https://www.qualtrics.com>, Provo, USA). All participants reviewed a study information sheet and provided written informed consent prior to completing the questionnaires. Participants recruited from the undergraduate participant pool received two marks towards their final grade for their participation. The institutional review board approved the present study (University of Ottawa Health Sciences and Sciences REB H10-16-19).

Data Analysis

Data were analyzed with the IBM SPSS Statistics software package version 23 (IBM, Armonk, NY, 2015). Less than 10% of the data were missing. The result from Little's MCAR test was not statistically significant leading the authors to rule out Missing at Random (MAR) missingness, and conclude that the data may be Missing Completely at Random (MCAR). The Expectation-maximization (EM) algorithm was used to impute the missing values. The EM algorithm converged in less than 50 iterations, and the imputed data set was used for the final analyses. The PROCESS macro version 3 was used for the mediation analysis (Hayes, 2017).

Results

Table 3 provides an overview of the descriptive statistics as well as zero-order correlation values between all study variables. The frequency and bothersomeness of microaggressions experiences were negatively correlated with participants' sense of belonging to the heritage Asian and Canadian communities. Parental cultural socialization towards heritage culture was positively correlated with participants' sense of belonging to the heritage Asian community. However, parental cultural socialization towards Canadian culture was not correlated with participants' sense of belonging to the Canadian community. Likewise, there was a positive correlation between East and Southeast Asian peer cultural socialization towards heritage culture

and participants' sense of belong to the heritage community, but there was no relationship between East and Southeast Asian peer cultural socialization towards Canadian culture and sense of belonging to the Canadian community. Euro-Canadian peer cultural socialization towards Canadian culture with positively related to participants' sense of belonging to the Canadian community.

In terms of BII, both frequency and bothersomeness of microaggression were negatively linked to the BII – harmony vs. conflict sub-scale. Moreover, frequency of microaggressions was also negatively associated with BII – blendedness vs. compartmentalization sub-scale. Parental cultural socialization towards Canadian culture was positively correlated with BII – blendedness vs. compartmentalization sub-scale. East and Southeast Asian peer cultural socialization towards heritage culture was positively linked to BII – harmony vs. conflict sub-scale. On the contrary, East and Southeast Asian peer cultural socialization towards Canadian culture was positively related to BII – blendedness vs. compartmentalization sub-scale. Euro-Canadian peer cultural socialization towards Canadian culture was not related to the two BII sub-scales. Both of the BII sub-scales were positively related to sense of belonging to the heritage Asian community as well as sense of belonging to the Canadian community.

Hierarchical Multiple Regression Analyses

Two hierarchical multiple regression analyses were conducted to explore the main effects of the frequency and bothersomeness of microaggressions, parental and peer cultural socialization, and BII on sense of belonging to heritage Asian community and sense of belonging to Canadian community, respectively. In all of the analyses, demographic variables such as gender, age, country of birth (e.g., Canada vs. abroad), and family socioeconomic status were entered as control variables in step 1 of the analysis. In step 2, the microaggressions (frequency

and bothersomeness) were entered. In step 3, parental and peer cultural socialization to the relevant culture (e.g., socialization to East and Southeast Asian culture predicting sense of belonging to heritage Asian community, or socialization to Canadian culture predicting sense of belonging to Canadian community) were entered. In the final step 4, BII harmony vs. conflict and BII blendedness vs. compartmentalization sub-scale scores were included in the final model. Multi-collinearity diagnostics were completed, with all VIF values well below 10 and tolerance statistics well above 0.2, suggesting that collinearity between the variables was not a concern.

Table 4 presents the result of the hierarchical multiple regression model predicting participants' sense of belonging to the heritage Asian community. None of the demographic variables had significant main effects on sense of belonging to the heritage Asian community in step 1 of the model [$F(4, 135) = 1.35, p = ns$]. In step 2, [$\Delta F(2, 133) = 8.82, p < .001$], the bothersomeness of microaggression had a negative main effect on sense of belonging to heritage Asian community with a medium effect size ($R^2 = .11$). The frequency of microaggression did not have a significant relationship with sense of belonging to heritage Asian community. East and Southeast Asian peer cultural socialization to heritage culture was positively linked with sense of belonging to heritage community in step 3 of the model, [$\Delta F(2, 131) = 9.76, p < .001$], with a medium effect size ($R^2 = .11$). Parental cultural socialization to heritage Asian culture was not associated with participants' sense of belonging to heritage Asian community. In final step 4, [$\Delta F(2, 129) = 10.26, p < .001$], both BII sub-scales had positive main effects on participants' sense of belonging to heritage Asian community, both sub-scales taken together with a medium effect size ($R^2 = .10$).

The result of the hierarchical multiple regression model predicting participants' sense of belonging to the Canadian community is presented on Table 5. Similar to the previous model,

none of the sociodemographic variables were significantly associated with sense of belonging to the Canadian community in step 1, [$F(4, 135) = 1.02, p = ns$]. Both the frequency and bothersomeness of microaggressions had significant negative main effects on participants' sense of belonging to the Canadian community in step 2, [$\Delta F(2, 133) = 15.92, p < .001$], with a medium to large effect size ($R^2 = .19$). In step 3, [$\Delta F(2, 130) = 13.26, p < .001$], parental cultural socialization towards Canadian culture as well as Euro-Canadian peer cultural socialization towards Canadian culture were positively linked with sense of belonging to the Canadian community, with a medium to large effect size ($R^2 = .18$). East and Southeast Asian peer cultural socialization towards Canadian culture was not related to participants' sense of belonging to the Canadian community. Lastly, in step 4, [$\Delta F(2, 128) = 8.75, p < .001$], BII – harmony vs. conflict sub-scale was positively linked to sense of belonging to the Canadian community, with a small effect size ($R^2 = .07$). BII – blendedness vs. compartmentalization sub-scale was not associated with participants' sense of belonging to the Canadian community.

Mediation Analyses for Sense of Belonging to the Heritage Asian Community

Four mediation analyses were conducted exploring if BII could mediate the pathways between the independent variables (i.e., microaggressions and cultural socialization) and the outcome variable (sense of belonging to the heritage Asian community). Based on the guidelines proposed by Hayes (2017), mediation analyses between all independent variables and dependent variables were tested, with significant zero-order relationships between the variables not required as an assumption. Furthermore, for the sake of parsimony, both BII sub-scales were included in each of the models simultaneously as a parallel mediation.

In the first mediation model, microaggressions – frequency was included as the IV and sense of belonging to the heritage Asian community was included as the DV (see Figure 1A).

The indirect effects of BII harmony vs. conflict and BII blendedness vs. compartmentalization were tested together using a percentile bootstrap estimation approach with 5,000 samples. For BII harmony vs. conflict, the indirect coefficient was statistically significant, $B = -0.01$, $SE = 0.01$, and a 95% confidence interval (CI) of $[-0.03, -0.01]$. For BII blendedness vs. compartmentalization, the indirect coefficient was again statistically significant, $B = -0.01$, $SE = 0.01$, and a 95% CI of $[-0.02, -0.01]$. Taken together, the results suggest that both BII sub-scales were able to partially explain the relationship between the frequency of microaggressions and participants' sense of belonging the heritage Asian community with a completely standardized indirect effect size of -0.81 , 95% CI of $[-0.16, -0.03]$ for BII harmony vs. conflict and a completely standardized indirect effect size of -0.06 , 95% CI of $[-0.13, -0.01]$ for BII blendedness vs. compartmentalization.

In the second mediation model, microaggressions – bothersome was included as the IV and sense of belonging to the heritage Asian community was included as the DV (see Figure 1B). For BII harmony vs. conflict, the indirect coefficient was statistically significant, $B = -0.02$, $SE = 0.01$, and a 95% CI of $[-0.03, -0.01]$. For BII blendedness vs. compartmentalization, the indirect coefficient was not statistically significant, $B = -0.01$, $SE = 0.01$, and a 95% CI of $[-0.02, 0.01]$. The results suggest that BII harmony vs. conflict was able to partially explain the relationship between the bothersome impact of microaggressions and participants' sense of belonging the heritage Asian community with a completely standardized indirect effect size of -0.06 , 95% CI of $[-0.13, -0.02]$ for BII harmony vs. conflict.

In the third mediation model, parental cultural socialization towards heritage Asian culture was included as the IV and sense of belonging to the heritage Asian community was included as the DV. For BII harmony vs. conflict, the indirect coefficient was not statistically

significant, $B = 0.03$, $SE = 0.06$, and a 95% CI of $[-0.06, 0.16]$. For BII blendedness vs. compartmentalization, the indirect coefficient was not statistically significant, $B = 0.05$, $SE = 0.04$, and a 95% CI of $[-0.02, 0.15]$. The results suggest that neither of the BII sub-scales was able to explain the relationship between parental cultural socialization towards heritage Asian culture and participants' sense of belonging the heritage Asian community as both 95% CI contained a zero.

In the fourth mediation model, East and Southeast Asian peer cultural socialization towards heritage Asian culture was included as the IV and sense of belonging to the heritage Asian community was included as the DV (see Figure 2). For BII harmony vs. conflict, the indirect coefficient was statistically significant, $B = 0.07$, $SE = 0.04$, and a 95% CI of $[0.01, 0.16]$. For BII blendedness vs. compartmentalization, the indirect coefficient was not statistically significant, $B = 0.01$, $SE = 0.03$, and a 95% CI of $[-0.04, 0.09]$. The results suggest that BII harmony vs. conflict sub-scale was able to partially explain the relationship between East and Southeast Asian peer cultural socialization towards heritage Asian culture and participants' sense of belonging the heritage Asian community with a completely standardized indirect effect size of 0.06, 95% CI of 0.01, 0.12] for BII harmony vs. conflict.

Mediation Analyses for Sense of Belonging to the Canadian Community

Five additional mediation analyses were conducted exploring if BII could mediate the pathways between the independent variables (i.e., microaggressions and cultural socialization) and the outcome variable (sense of belonging to the Canadian community). In the first mediation model, microaggressions – frequency was included as the IV and sense of belonging to the Canadian community was included as the DV (see Figure 3A). For BII harmony vs. conflict, the indirect coefficient was statistically significant, $B = -0.01$, $SE = 0.00$, and a 95% CI of $[-0.02, -$

0.01]. For BII blendedness vs. compartmentalization, the indirect coefficient was again statistically significant, $B = -0.01$, $SE = 0.00$, and a 95% CI of $[-0.02, -0.01]$. Taken together, the results suggest that both BII sub-scales were able to partially explain the relationship between the frequency of microaggressions and participants' sense of belonging the Canadian community with a completely standardized indirect effect size of -0.07 , 95% CI of $[-0.14, -0.02]$ for BII harmony vs. conflict and a completely standardized indirect effect size of -0.06 , 95% CI of $[-0.14, -0.01]$ for BII blendedness vs. compartmentalization.

In the second mediation model, microaggressions – bothersome was included as the IV and sense of belonging to the Canadian community was included as the DV (see Figure 3B). For BII harmony vs. conflict, the indirect coefficient was statistically significant, $B = -0.01$, $SE = 0.00$, and a 95% CI of $[-0.02, -0.01]$. For BII blendedness vs. compartmentalization, the indirect coefficient was not statistically significant, $B = -0.01$, $SE = 0.01$, and a 95% CI of $[-0.02, 0.01]$. The results suggest that BII harmony vs. conflict able to partially explain the relationship between the bothersome impact of microaggressions and participants' sense of belonging the Canadian community with a completely standardized indirect effect size of -0.07 , 95% CI of $[-0.13, -0.01]$ for BII harmony vs. conflict.

In the third mediation model, parental cultural socialization towards Canadian culture was included as the IV and sense of belonging to the Canadian community was included as the DV (see Figure 4). For BII harmony vs. conflict, the indirect coefficient was not statistically significant, $B = 0.06$, $SE = 0.04$, and a 95% CI of $[-0.02, 0.14]$. For BII blendedness vs. compartmentalization, the indirect coefficient was statistically significant, $B = 0.09$, $SE = 0.04$, and a 95% CI of $[0.03, 0.17]$. The results suggest that BII blendedness vs. compartmentalization was able to explain the relationship between parental cultural socialization towards Canadian

culture and participants' sense of belonging the Canadian community with a completely standardized indirect effect size of 0.08, 95% CI of [0.02, 0.15] for BII blendedness vs. compartmentalization.

In the fourth mediation model, East and Southeast Asian peer cultural socialization towards Canadian culture was included as the IV and sense of belonging to the Canadian community was included as the DV (see Figure 5). For BII harmony vs. conflict, the indirect coefficient was not statistically significant, $B = 0.01$, $SE = 0.03$, and a 95% CI of [-0.06, 0.07]. For BII blendedness vs. compartmentalization, the indirect coefficient was statistically significant, $B = 0.06$, $SE = 0.03$, and a 95% CI of [0.01, 0.14]. The results suggest that BII blendedness vs. compartmentalization sub-scale was able to partially explain the relationship between East and Southeast Asian peer cultural socialization towards Canadian culture and participants' sense of belonging the Canadian community with a completely standardized indirect effect size of 0.06, 95% CI of [0.01, 0.12] for BII blendedness vs. compartmentalization.

In the fifth mediation model, Canadian peer cultural socialization towards Canadian culture was included as the IV and sense of belonging to the Canadian community was included as the DV. For BII harmony vs. conflict, the indirect coefficient was not statistically significant, $B = -0.03$, $SE = 0.04$, and a 95% CI of [-0.10, 0.04]. For BII blendedness vs. compartmentalization, the indirect coefficient was not statistically significant, $B = 0.02$, $SE = 0.03$, and a 95% CI of [-0.03, 0.09]. The results suggest that neither of the BII sub-scales was able to explain the relationship between Canadian peer cultural socialization towards Canadian culture and participants' sense of belonging the Canadian community as the 95% CI values contained a zero.

Discussion

The purpose of this study was to explore how experiences with microaggressions and cultural socialization are associated with the development of bicultural identity and sense of belonging in G2 heritage Asian emerging adult immigrants in Canada. Not surprisingly, microaggressions were found to be negatively tied to immigrants' bicultural identity integration and sense of belonging to their heritage and dominant Canadian cultural communities. Parental and peer cultural socialization were positively linked with sense of belonging to the two cultural communities. Peer cultural socialization appears to play a subtle, yet important, role on bicultural identity integration for the participants. The current findings mostly supported conclusions drawn from previous studies, while addressing important gaps in the literature and situating the findings within the BII theoretical model.

The Association between Microaggressions, Cultural Identity, and Sense of Belonging

The present study results revealed that the frequency and the bothersomeness of microaggressions perpetuated by participants' peers had a negative relationship with the participants' sense of belonging to the dominant Canadian community. This finding is consistent with past works that have examined how microaggressions and other overt forms of discrimination diminish emerging adult immigrant' sense of belonging to the dominant society (Berry & Hou, 2017, 2019; Q.-L. Huynh, Devos, et al., 2011). The results further highlight that microaggressions from peers are particularly detrimental as compared to microaggressions perpetuated by strangers (Bennett et al., 2017; Sue, Bucceri, et al., 2007). Microaggressions reinforce notions that racialized immigrants do not belong to the resettlement society and are seen as "perpetual foreigners" or "aliens in their own land" (Q.-L. Huynh, Devos, et al., 2011; Sue, Bucceri, et al., 2007). More specific to the East and Southeast Asian diaspora in North America, other themes of microaggressions described in the literature include exoticization of

physical attributes (particularly in East and Southeast Asian women where dimensions of race and gender intersect), minimizing intergroup differences (e.g., between various Asian cultures), pathologizing cultural values/ communication styles, and reduced visibility in the dominant society (Sue, Bucceri, et al., 2007). In a sample of East Asian emerging adult immigrants in the US, close to 80% of the participants reported experiencing some form of microaggressions over a two-week-period, underscoring the high prevalence of microaggressions perpetrated against this community (Ong et al., 2013). Whereas there is less research examining the prevalence of microaggressions amongst East and Southeast Asian immigrants in Canada, the detrimental impact of microaggressions remain the same, namely reducing their sense of belonging to Canada as well as diminished social connections and support. This, in turn, likely explains how microaggressions are negatively tied to immigrants' self-esteem, increased ill-being (e.g., increased mental health symptoms), and reduced psychosocial adjustment (e.g., reduced academic performance) (Berry & Hou, 2019; V. W. Huynh, 2012; Ong et al., 2013; Thai et al., 2017).

The bothersome impact of microaggressions perpetuated by peers was also found to be negatively tied to participants' sense of belonging to the heritage Asian heritage community in the current sample. At first glance, this finding appears not to support the "reactive ethnicity" hypothesis described in the literature whereby persistent experiences of discrimination by dominant group members result in immigrants forgoing their sense of belonging to the dominant society and strengthening their sense of belonging to their heritage community (Berry & Hou, 2017; Rumbaut, 2008). However, the reactive ethnicity hypothesis may be less pertinent in the current context given that we focused specifically on microaggressions that were directly perpetuated by participants' peers. It is possible that this sample of G2 immigrants may have

intentionally distanced themselves from their heritage community as a result of peer microaggressions from their peers, in order to better “fit in” with their dominant Canadian peers. This alternative explanation for the possible impact of peer microaggressions on G2 immigrants’ sense of belonging to their heritage community merits future study.

Building on prior work suggesting that ethnic identity plays an important mediating role between discrimination and psychological ill- and well-being for immigrants (e.g., Choi et al., 2017; Forrest-Bank & Cuellar, 2018), the present study examined the interplay between microaggressions, bicultural identity integration, and immigrants’ sense of belonging. Overall, we found that BII was positively linked to participants’ sense of belonging to heritage Asian and Canadian communities. This finding is consistent with the literature suggesting that immigrants tend to enjoy a greater sense of belonging to both heritage and dominant cultural communities when they see their two cultures in harmony and as blended (Q.-L. Huynh et al., 2018). Our results further revealed that BII partially mediated the relationships between microaggressions and sense of belonging to dominant Canadian community as well as between microaggressions and sense of belonging to heritage Asian community. Experiences with discrimination, including microaggressions, may interrupt G2 immigrants’ identity formation process by making it more difficult for them to integrate both their heritage and Canadian identities (Ferrari et al., 2019), which could explain a reduced sense of belonging to both heritage Asian and dominant Canadian communities. Future studies should continue to explore how experiences with microaggressions affect G2 immigrants’ BII and sense of belonging, and their implications on well-being. Compared to G1 immigrants, decreased sense of belonging to both heritage and dominant Canadian communities may be particularly more detrimental for G2 immigrants as many are born in Canada and grew up identifying strongly with both of their heritage and Canadian

cultural identities.

The Association between Cultural Socialization, Cultural Identity, and Sense of Belonging

Past research on cultural socialization typically focused on parental cultural socialization towards heritage culture amongst immigrant children and adolescents. The current study expands the literature by simultaneously examining parental and peer cultural socialization towards heritage and dominant Canadian cultures with G2 East and Southeast Asian immigrant emerging adults, while accounting for peer microaggressions. We found that parental cultural socialization towards heritage Asian culture did not have a direct relationship with immigrants' sense of belonging to their heritage community, which is somewhat surprising. In prior work with adolescent and emerging adult immigrants, researchers demonstrated that parental socialization towards the heritage culture often increases immigrants' ethnic identity exploration and commitment, resulting in a positive impact on sense of belonging to the heritage community (Daga & Raval, 2018; Juang & Syed, 2010; Umaña-Taylor et al., 2009). On the other hand, our results indicate that co-ethnic peer cultural socialization towards heritage culture had a positive relationship with participants' sense of belonging to heritage Asian cultural community. Moreover, this relationship appears to be partially mediated by BII. Our results appear to suggest that, through the teaching of cultural traditions and practices by co-ethnic peers, participants were better able to integrate their heritage Asian and Canadian cultural identities, which further reinforced their sense of belonging to the East and Southeast Asian community. This novel finding could be further tested in order to increase the confidence in our interpretation as well as the generalizability with other racialized immigrant groups. These results illustrate the importance of taking peer cultural socialization into account when studying emerging adult immigrants given the large role that peer relationships play during this developmental stage as

immigrants explore and consolidate their sense of cultural identity (Wang & Benner, 2016). Moreover, it has been reported that peer racial socialization has the additional benefit of buffering against negative impact of discrimination on problematic substance use amongst African American emerging adults (Su et al., 2020). In the face of microaggressions, the protective impact of peer cultural socialization on East and Southeast Asian emerging adult immigrants' psychological well-being warrants further studies.

With respect to the sense of belonging to the dominant Canadian community, we found that parental cultural socialization towards Canadian culture and Euro-Canadian peer cultural socialization towards Canadian culture played unique roles in explaining an increased sense of belonging, after microaggressions are taken into account. This finding reinforces Wang and Benner (2016)'s rationale of examining the effects parental and peer cultural socialization concurrently. The positive association between Euro-Canadian peer cultural socialization and immigrants' sense of belonging to Canadian community was expected. However, it is somewhat puzzling that whereas parental cultural socialization towards Canadian culture had a positive relationship with participants' sense of belonging to the Canadian community, parental cultural socialization towards heritage Asian culture did not have a relationship with sense of belonging to heritage Asian community. In fact, BII appeared to partially explain the relationship parental cultural socialization towards Canadian culture and participants' sense of belonging the Canadian community. Prior research suggests that G1 immigrant parents tend to prioritize socialization towards heritage culture over socialization towards dominant culture in hopes of strengthening their immigrant children's ethnocultural identity (Tyler et al., 2005; Wang & Benner, 2016). It is possible that there is a shift in priorities wherein immigrant parents wish to emphasize socialization towards both cultures as their children enter into emerging adulthood,

such that their children can consolidate their bicultural identities and better navigate between heritage and dominant cultural communities. Recent works (e.g., Kim & Hou, 2016) explored the impact of parental bicultural socialization (i.e., socializing their children to be Asian-Americans) on immigrant's children bicultural identity development. This line of research could be extended to better understand how parental bicultural socialization impact emerging adult immigrants' bicultural identity integration and sense of belonging.

Limitations and Future Directions

The present findings should be interpreted in the context of the limitations of a correlational design with self-report data. The causal effects of microaggressions as well as parental and peer cultural socialization on sense of belonging to heritage Asian and Canadian communities cannot be ascertained. Future studies could rely on longitudinal designs in order to draw causal inferences. Parent-child dyad data related to cultural socialization could also be collected in the future to increase the confidence in the present study's conclusions. Participants' parents' acculturation strategies would also likely play an important role to the extent in which they socialize their children towards heritage and Canadian cultures and/or socializing them towards being bicultural.

Our results underscore the importance of examining parental and peer cultural socialization concurrently during emerging adulthood. However, we did not examine the potential interactive effects between parental and peer cultural socialization due to limitation in statistical power. Future studies could benefit from a larger sample size in order to further explore this important question through moderation analyses. In the same vein, we examined the ties between microaggressions and cultural socialization (while accounting for microaggressions) on immigrants' sense of belonging, which furthered the current understanding of the G2 East and

Southeast Asian immigrant experience in Canada. More recent works (e.g., Seol et al., 2016; Thai et al., 2017) have suggested that cultural socialization may play an important buffering role against the negative impact of discrimination on ill-being. Future research could examine a similar paradigm to understand the protective role that cultural socialization may play on sense of belonging when immigrants are faced with discrimination and microaggressions.

It is clear that experiences with microaggressions are hurtful as they diminish G2 immigrants' ability to maintain a bicultural identity and feel that they belong to their heritage and dominant Canadian cultural communities. This has implications on the important need for Canadians to raise awareness and to actively address microaggressions against racialized individuals in order to better foster multiculturalism in our society. On the other hand, parental and peer cultural socialization appear to have direct benefits on G2 emerging adult immigrants' sense of belonging. Individuals working with immigrant families (e.g., resettlement workers, teachers, family therapists) are encouraged to reflect on how to best promote parental and peer cultural socialization in order to facilitate a greater sense of belonging for G2 immigrants.

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Table 1. Participant Demographic Information (N = 140)

	<i>f</i> (%)
Gender	
<i>Female</i>	97 (69.3%)
<i>Male</i>	42 (30.0%)
<i>Other</i>	1 (0.7%)
Heritage Culture	
<i>Chinese</i>	83 (59.3%)
<i>Vietnamese</i>	27 (19.3%)
<i>Korean</i>	15 (10.7%)
<i>Filipino</i>	6 (4.3%)
<i>Taiwanese</i>	4 (2.9%)
<i>Laotian</i>	2 (1.4%)
<i>Cambodian</i>	1 (0.7%)
<i>Indonesian</i>	1 (0.7%)
<i>Singaporean</i>	1 (0.7%)
Country of Birth	
<i>Canada</i>	103 (73.6%)
<i>China</i>	21 (15.0%)
<i>South Korea</i>	10 (7.1%)
<i>Philippines</i>	3 (2.1%)
<i>Hong Kong</i>	1 (0.7%)
<i>Taiwan</i>	1 (0.7%)
<i>United States</i>	1 (0.7%)
Family Socioeconomic Status	
<i>Not enough for basic needs</i> (low income)	3 (2.1%)
<i>Just enough for basic needs</i> (lower middle income)	16 (11.4%)
<i>Some extra for occasional treat/ gift</i> (middle income)	42 (30.0%)
<i>Moderately extra for some trips/ big expenses</i> (upper middle income)	70 (50.0%)
<i>A lot extra</i> (high income)	9 (6.4%)
Age	<i>M</i> (<i>SD</i>) 19.11 (1.56)
Age of arrival in Canada (for those not born in Canada)	<i>M</i> (<i>SD</i>) 2.85 (1.45)

Table 2. Cronbach's Alpha Values for Cultural Socialization Sub-Scales (*N* = 140)

	α
Parental cultural socialization towards heritage Asian Culture	.88
Parental cultural socialization towards Canadian culture	.89
East and Southeast Asian peer socialization towards heritage Culture	.92
East and Southeast Asian peer cultural socialization towards Canadian culture	.91
Euro-Canadian peer cultural socialization towards Canadian culture	.91

Table 3. Descriptive Statistics and Zero-order Correlations of Study Variables (*N* = 140)

	1	2	3	4	5	6	7	8	9	10	11
1. Microaggressions – Frequency											
2. Microaggressions – Bothersomeness	.52**										
3. Parental Cultural Soc. to EA Culture	.15	.00									
4. Parental Cultural Soc. to CA Culture	.31**	.12	.34**								
5. EA Peer Cultural Soc. to EA Culture	.24**	.03	.40**	.33**							
6. EA Peer Cultural Soc. to CA Culture	.32**	.07	.56**	.48**	.46**						
7. CA Peer Cultural Soc. to CA Culture	.37**	.13	.36**	.27**	.21*	.52**					
8. BII – Harmony vs. conflict	-.26**	-.24**	.06	.15	.19*	.03	-.08				
9. BII – Blendedness vs. compartmentalization	-.25**	.14	.12	.27**	.04	.20*	.07	.30**			
10. Sense of Belonging to EA Community	-.27**	-.31**	.20*	.07	.23**	.15	-.06	.41**	.36**		
11. Sense of Belonging to CA Community	-.40**	-.36**	.12	.16	-.07	.10	.20*	.41**	.39**	.39**	
<i>M</i>	18.08	18.21	3.73	2.51	2.64	2.92	3.04	3.47	3.87	5.04	5.30
<i>SD</i>	7.48	5.73	0.75	0.85	0.96	0.93	0.88	0.75	0.62	1.26	1.00

Range	7.00 – 42.00	7.00 – 35.00	1.24 – 5.00	1.00 – 5.00	1.00 – 5.00	1.00 – 5.00	1.00 – 5.00	1.64 – 5.00	2.22 – 5.00	1.18 – 7.00	2.55 – 7.00
Skewness (<i>SE</i> = .21)	.55	.23	-.42	.38	.31	-.18	-.13	-.15	-.57	-.65	-.42
Kurtosis (<i>SE</i> = .41)	-.09	-.07	-.12	-.25	-.43	-.18	-.11	-.44	-.21	.02	-.61

Note. Cultural Soc. = Cultural socialization; EA = East Asian; CA = Canadian; BII = Bicultural identity integration; * < .05; ** < .01

Table 4. Hierarchical Multiple Regression Model Predicting Sense of Belonging to Heritage Asian Community from Microaggressions, Cultural Socialization, and Bicultural Identity Integration ($N = 140$)

Predictor	ΔR^2	B	SE B	β
Step 1	.04			
Age		-0.11	0.07	-.14
Gender		-0.11	0.23	-.04
Born in Canada		-0.14	0.24	-.05
Family SES		0.17	0.12	.12
Step 2	.11***			
Microaggressions – Frequency		-0.02	0.02	-.11
Microaggressions – Bothersomeness		-0.06	0.02	-.27**
Step 3	.11***			
Parental Cultural Socialization to heritage Culture		0.23	0.14	.14
East and Southeast Asian Peer Cultural Socialization to heritage Culture		0.35	0.11	.27**
Step 4	.10***			
BII – Harmony vs. conflict		0.40	0.13	.24**
BII – Blendedness vs. compartmentalization		0.40	0.16	.19**
Total R^2	.36***			

Note. SES = socioeconomic status; BII = Bicultural identity integration; * < .05; ** < .01; *** < .001; β values reported are

Table 5. Hierarchical Multiple Regression Model Predicting Sense of Belonging to Canadian Community from Microaggressions, Cultural Socialization, and Bicultural Identity Integration ($N = 140$)

Predictor	ΔR^2	B	SE B	β
Step 1	.03			
Age		-0.09	0.06	-.14
Gender		-0.03	0.18	-.01
Born in Canada		0.00	0.19	.00
Family SES		0.11	0.10	.09
Step 2	.19***			
Microaggressions – Frequency		-0.03	0.01	-.26**
Microaggressions – Bothersomeness		-0.04	0.02	-.24**
Step 3	.18***			
Parental Cultural Socialization to Canadian Culture		0.32	0.09	.27**
East and Southeast Asian Peer Cultural Socialization to Canadian Culture		-0.05	0.10	-.05
Canadian Peer Cultural Socialization to Canadian Culture		0.42	0.09	.37***
Step 4	.07***			
BII – Harmony vs. conflict		0.33	0.10	.24**
BII – Blendedness vs. compartmentalization		0.31	0.12	.13
Total R^2	.47***			

Note. SES = socioeconomic status; BII = Bicultural identity integration; * < .05; ** < .01; *** < .001

Figure 1.A. Results from Mediation Pathway between Microaggressions (frequency) and BII Sense of Belonging to Heritage Asian Community

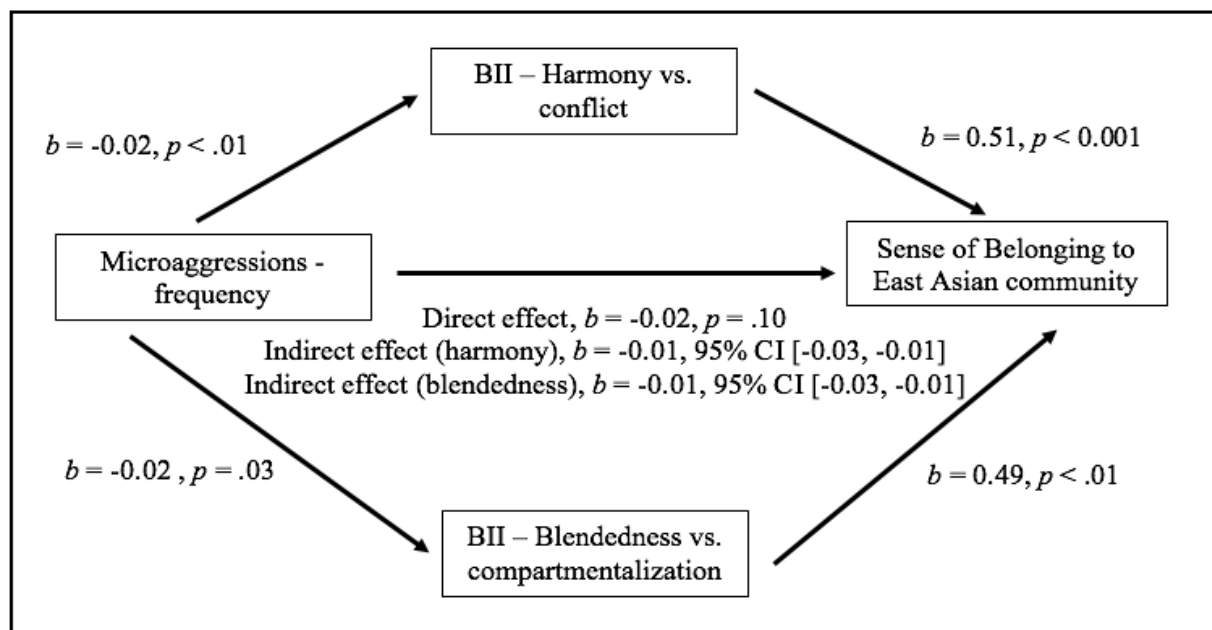


Figure 1.B. Results from Mediation Pathway between Microaggressions (bothersome) and BII Sense of Belonging to Heritage Asian Community

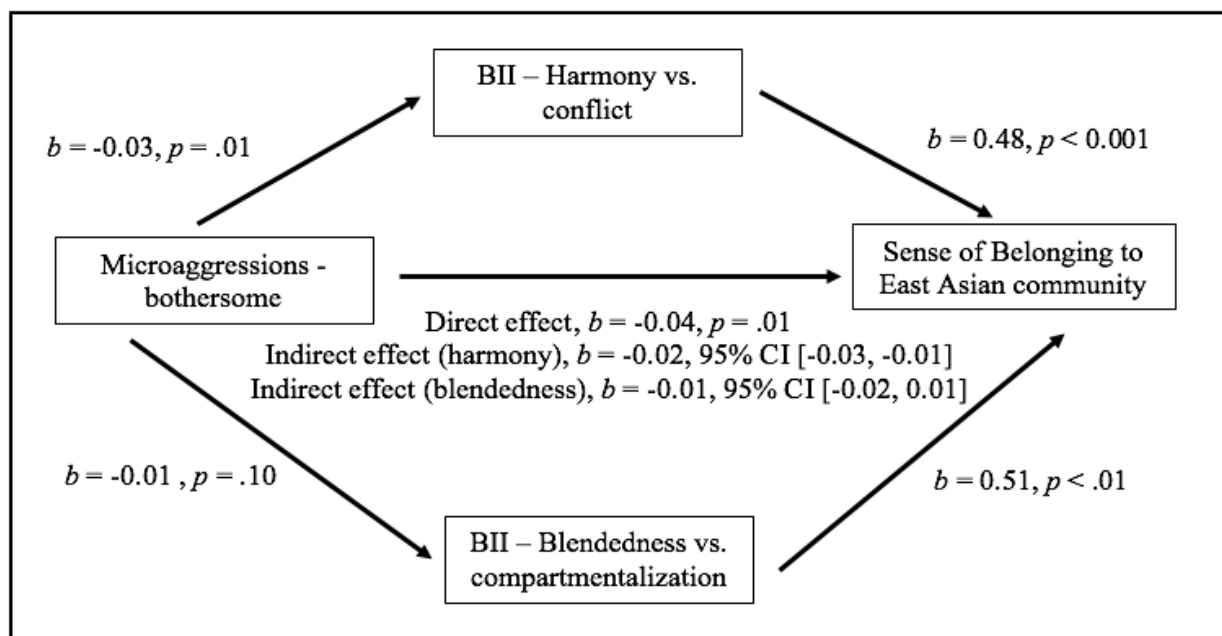


Figure 2. Results from Mediation Pathway between East Asian Peer Cultural Socialization to East Asian Culture and BII on Sense of Belonging to Heritage Asian Community

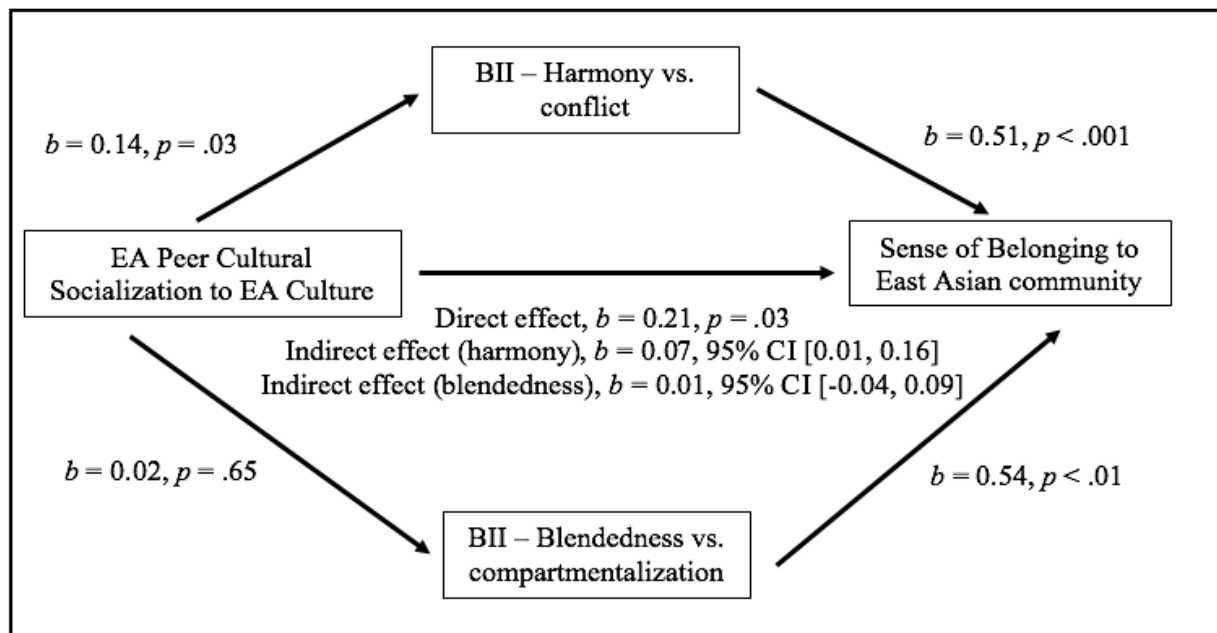


Figure 3.A. Results from Mediation Pathway between Microaggressions – Frequency and BII on Sense of Belonging to Canadian Community

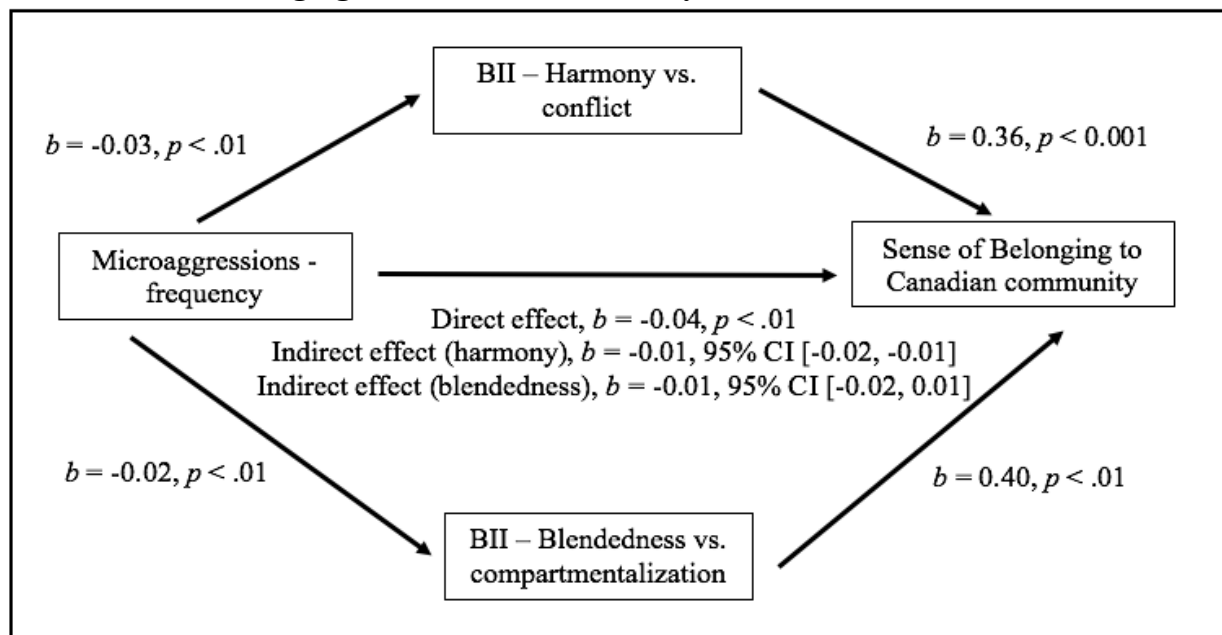


Figure 3.B. Results from Mediation Pathway between Microaggressions – Bothersomeness and BII on Sense of Belonging to Canadian Community

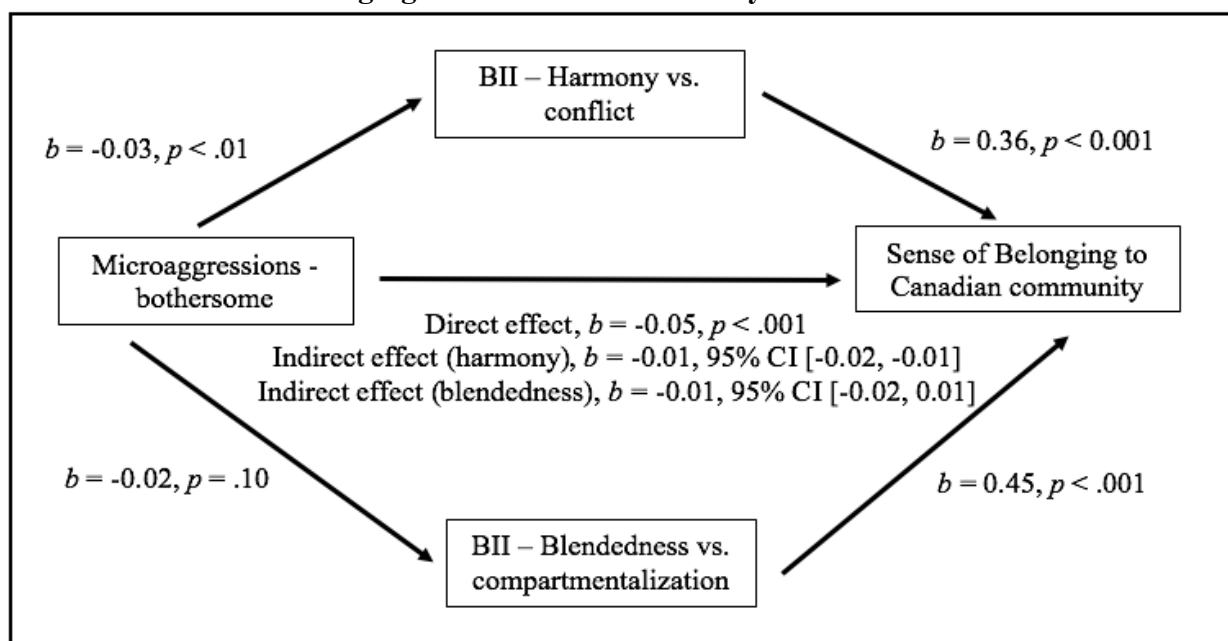


Figure 4. Results from Mediation Pathway between Parental Cultural Socialization to Canadian Culture and BII on Sense of Belonging to Canadian Community

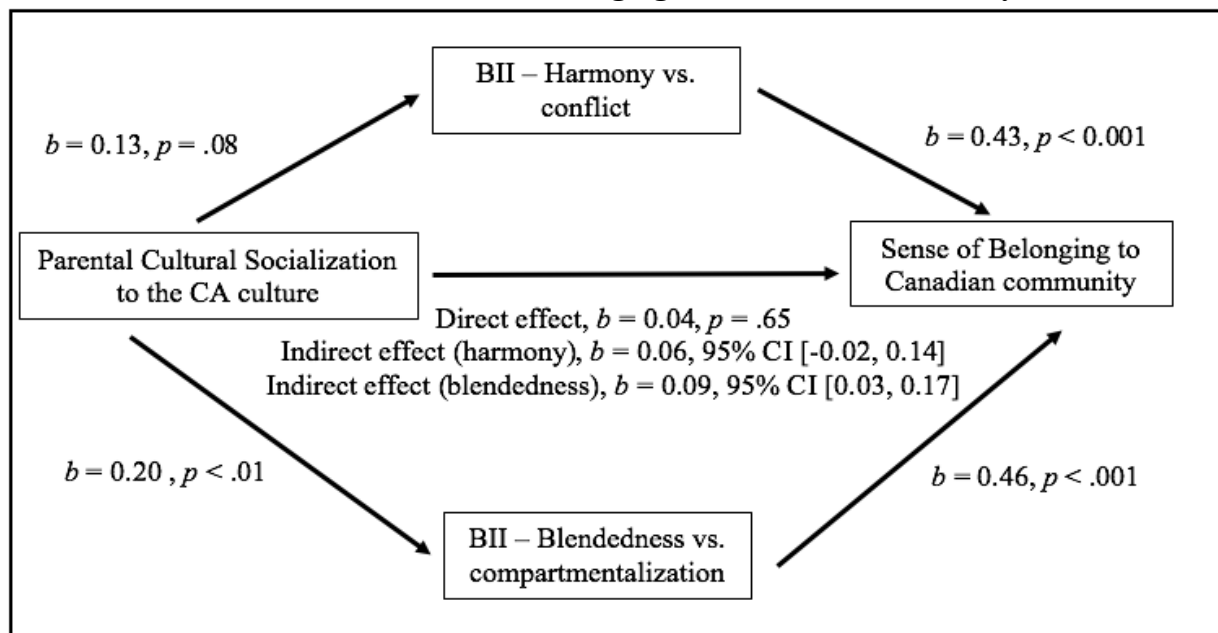
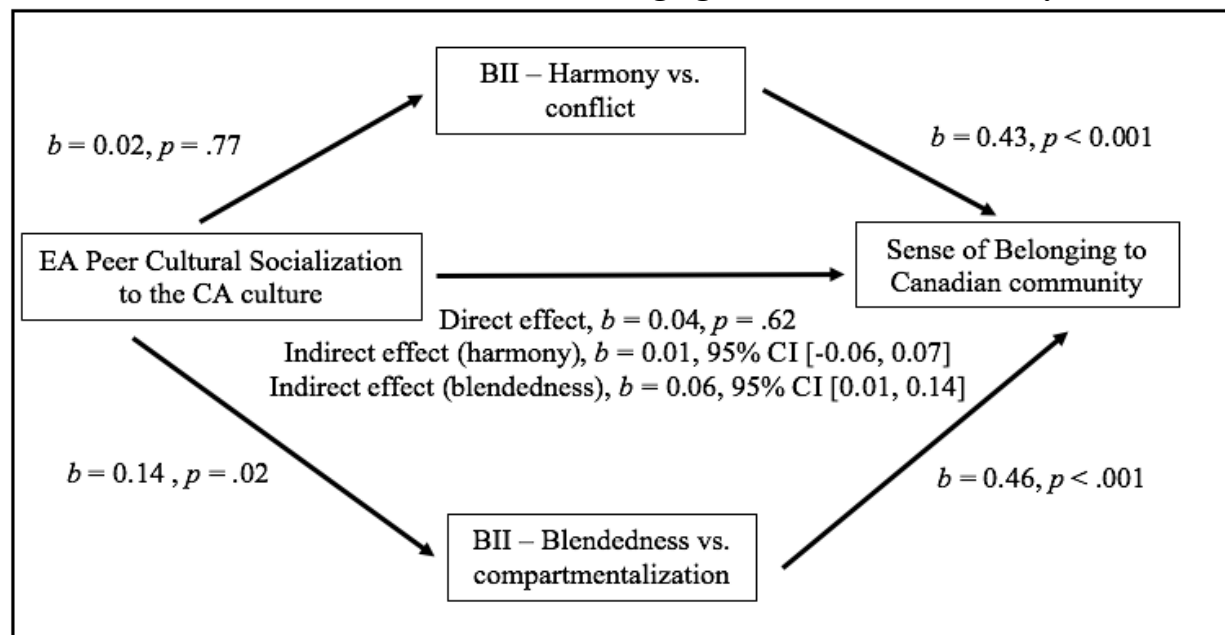


Figure 5. Results from Mediation Pathway between East Asian Peer Cultural Socialization to Canadian Culture and BII on Sense of Belonging to Canadian Community



General Discussion

The overarching objective of this thesis was to better understand the acculturation experience of second generation (G2) East and Southeast Asian emerging adult immigrants in Canada and its potential relationships with well-being. It has been well documented that G2 immigrants in Canada tend to be highly bicultural, namely strongly identifying with both their heritage cultural identity as well as the dominant Canadian identity, given that many are simultaneously exposed to both cultures from a young age (Berry & Hou, 2017; Giguère et al., 2010). While some bicultural immigrants may see their dual cultural identities as being integrated and compatible, others view their identities as separate and conflicting. As such, the relatively novel concept of bicultural identity integration (BII) (Benet-Martínez & Haritatos, 2005; Huynh et al., 2011, 2018) was incorporated into the current research design to better understand the variability and ways in which G2 bicultural immigrants balance their dual cultural identities. Research questions were designed to investigate how BII may be related to immigrants' well-being. Moreover, grounded on Bronfenbrenner's (1979) Ecological Systems Theory, we argue that BII may influence well-being differently depending on the situational context, namely at home (private, with East or Southeast Asian family members) versus within the broader community (public). As such, a life-domains specific approach to well-being (Birman et al., 2002, 2014; Ferrari et al., 2019; E. Kim & Shammass, 2019) was used. We speculated that a given immigrant individual may experience a great deal of well-being within their home environment while simultaneously struggling to feel well and connected at the boarder community level (and the reverse could be true for another immigrant individual). To this end, two studies were conducted to focus on the role that BII plays as an explanatory variable of well-being that varies across private versus public spheres.

Summary of Study 1 Results

Study 1 focused on how BII is related to family domain-specific well-being within the Kagitcibasi's (2005, 2013) autonomy-relatedness framework. The relationships between parental autonomy support, family allocentrism, and family domain well-being on G2 East and Southeast Asian emerging adult immigrants were investigated. BII was included in the study design to explore whether it could explain the indirect effects between autonomy-relatedness on the outcome variables. More fine grain analyses were performed to examine differences between G2 immigrants living at home with parents versus those living away from parents, given that moving out of the family home is an important developmental marker during emerging adulthood, particularly in the Canadian cultural context.

The results revealed that, for participants living with parents, parental autonomy support was positively correlated with both collectivistic- (i.e., increased intergenerational congruence and decreased intergenerational conflict) and individualistic- (increased family subjective well-being) forms of well-being within the home. In contrast, family allocentrism did not have a significant relationship with family domain-specific well-being in the current sample of participants living at home with parents. Similar to participants living with parents, those living away from parents appeared to experience better family domain-specific well-being when offered greater parental autonomy support. Interestingly, family connectedness simultaneously had a positive correlation with parent-child congruence and a positive correlation with parent-child conflict. In situating BII within the autonomy-relatedness framework, BII blendedness versus compartmentalization was found to partially mediate the pathway between family allocentrism and parent-child conflict for participants who lived away from parents in the present study. Family allocentrism was observed to be positively related to BII blendedness versus

compartmentalization, which in turn was negatively linked with parent-child conflict (see Figure 1 in Study 1 chapter).

Summary of Study 2 Results

Study 2 examined the link between BII and well-being within the community sphere. More specifically, we looked at how microaggressions (a pernicious form of discrimination) and cultural socialization were related to G2 East and Southeast Asian emerging adult immigrants' sense of belonging to the heritage Asian and mainstream Canadian cultural communities. Microaggressions are understood as subtle everyday exchanges between ethnic/racial majority and minority group members with the intent of making minority group members feel inferior (Sue, Capodilupo, et al., 2007). Cultural socialization was further divided into five dimensions, namely (a) parental cultural socialization towards heritage Asian culture, (b) parental cultural socialization towards Canadian culture, (c) East and Southeast Asian peer cultural socialization towards heritage Asian culture, (d) East and Southeast Asian peer cultural socialization towards Canadian culture, and (e) Euro-Canadian peer cultural socialization towards Canadian culture. BII was included in the study design to explore whether it could explain the indirect effects between discrimination and/or cultural socialization and sense of belonging to the two cultural communities.

At the regression level, the bothersome impact of microaggressions was found to be negatively correlated with sense of belonging to the heritage community. Interestingly, while parental cultural socialization to heritage culture was not linked with sense of belonging to the heritage Asian community, East and Southeast Asian peer cultural socialization to heritage culture was positively related to sense of belonging to the heritage community. BII was also observed to have a positive correlation with sense of belonging to the heritage community. Two

mediation pathways involving BII were found to be statistically significant (see Figures 1.A and 1.B in Study 2 chapter). BII appeared to partially mediate the pathway between microaggressions and sense of belonging, such that microaggressions was negatively linked to BII and BII had a positive link with sense of belonging to heritage community. Moreover, BII was also observed to partially mediate the pathway between East and Southeast Asian peer cultural socialization and sense of belonging (see Figure 2 in Study 2), in that East and Southeast Asian peer cultural socialization was positively associated with BII and BII was positively tied to sense of belonging to the heritage community.

With respect to sense of belonging to the mainstream community, microaggressions (both the frequency and bothersome impact) appeared to have a negative relationship with sense of belonging. Both parental cultural socialization as well as Canadian peer cultural socialization to the mainstream culture were found to positively contribute to participants' sense of belonging to the Canadian community. BII was again found to be positively tied with sense of belonging to the mainstream community. In terms of the mediation pathways, BII was found to partially explain the relationship between microaggressions (for both frequency and bothersomeness subscales) and sense of belonging to the mainstream Canadian community: microaggressions had a negative relationship with BII and BII had a positive link with sense of belonging to the mainstream community (see Figures 3.A and 3.B in Study 2). Moreover, BII also appeared to explain the relationships between parental and co-ethnic peer cultural socialization towards Canadian culture and participants sense of belonging to the mainstream community (see Figures 4 and 5 in Study 2).

Domain Approach to Well-Being

Consistent with the literature previously reported, the overall results from the two studies

have demonstrated that BII plays an important role in the well-being of G2 East and Southeast Asian emerging adult immigrants in Canada (Benet-Martínez & Haritatos, 2005; Chen et al., 2013; Q.-L. Huynh et al., 2018; Schwartz et al., 2019). The thesis findings contribute to the literature by posing research questions from a domain-specific approach (Benet-Martínez & Haritatos, 2005; Chen et al., 2013; Q.-L. Huynh et al., 2018; Schwartz et al., 2019) focusing on how BII is related to well-being within the home and community spheres, rather than focusing on a general sense of well-being often found in previous studies. This domain-specific approach to BII and well-being attempts to connect and integrate the general BII literature (where cultural identity is generally understood as consistent and trait-like) and other models that propose that cultural identity is situational- and context-dependent (e.g., Ward et al., 2018; Yampolsky et al., 2016; Zhang & Noels, 2012). Well-being may of course also vary according to context (i.e., having varying level of well-being across life domains). The purpose of a domain-specific approach is to better understand the relationship(s) between context (private versus public spheres) and well-being.

Family Domain: The Autonomy-Relatedness Framework

The overall results from the first study provided support for Kagitcibasi (2005, 2013)'s autonomy and relatedness framework that postulates that emerging adults from diverse cultures tend to best thrive when they are in an environment where both parental autonomy support (individualism at the family level) and family allocentrism (collectivism at the family level) are fostered. From a biculturalism standpoint, this is not surprising considering the provision of both forms of support from within the home environment would likely encourage immigrant emerging adults to develop and consolidate bicultural identity, which could lead to better bicultural identity integration and well-being. In study 1, we had further broken-down participants into two sub-

groups in order to understand the nuances between emerging adults who lived at home with parents versus those who have moved out, since moving out of the parental home represents a significant developmental step during emerging adulthood. Consistent with prior research (Abad & Sheldon, 2008; K. Chen & Sheldon, 2012; Hua & Costigan, 2012), parental autonomy support was mostly found to be related to well-being and the absence of ill-being for participants regardless of whether or not they lived with parents. The results from the study revealed that, for participants living away from their parents, family allocentrism has a concomitant benefit (intergenerational congruence) and cost (intergenerational conflict) in relation to their family-domain well-being, akin to a prior study with European American and Chinese emerging adults (Wang and Miller, 2020). However, when examining the results for participants living at home with parents, family allocentrism was positively linked to intergenerational conflict and did not have a relationship with intergenerational congruence. This suggests that the “cost” of family allocentrism may be higher for those living at home with parents where they may be more regularly confronted with the demands of family allocentrism (e.g., increased responsibility towards family members) resulting in more conflicts experienced with their parents and other family members. Conversely, immigrant emerging adults who are living away from home may not be confronted with the cost of family allocentrism as much on a regular basis. Therefore, it may be easier to strike a better balance between parental autonomy support and family allocentrism, which in turn may encourage them to titrate their contact with parents and thereby experience greater family domain well-being. These interpretations with respect to the nuances between emerging adults living at home versus those who have moved away from parents are novel in the literature and merit further studies to better understand generalizability across different immigrant groups.

While taking parental autonomy support and family allocentrism into account, BII did not appear to have significant direct relationships with family domain specific well-being variables for participants living at home with parents. This may speak to how strong the roles and demands that parental autonomy support and family allocentrism play in the day-to-day relationship emerging adults have with their parents. Conversely, for participants who had moved away from their parents, BII (while taking parental autonomy support and family allocentrism into account) was found to be negatively associated with intergenerational conflicts. This finding may suggest the process of negotiating BII could be helpful to emerging adults as they are better able to balance the competing demands of individualism (parental autonomy support) and collectivism (family allocentrism) and experience fewer conflicts with their parents. Looking at the result of the mediation pathway, we postulate that exposure to collectivistic values at home by parents may have encouraged G2 immigrants to find ways to reconcile their collectivistic and individualistic identities while growing up in Canada. This pathway may have in turn lead to a decrease in parent-child conflicts. From a broader stance, it is possible that those who are high on BII may be more motivated to move out from their parents in order to create a life of their own outside of their parents' home. On the other hand, it is also possible the process of moving out from parents may further motivate the emerging adult individuation process; which could play a key role for identity (including bicultural identity) exploration and consolidation. While it remains difficult to ascertain the direction and causation of the relationship between moving out, identity development, and family domain well-being in the context of the current correlational study, it is important to continue exploring this line of research questions through other research designs and methods in order to determine causality. In the present study, no significant differences on any demographic variables between those at home versus those that move out

(including family socioeconomic status), suggesting that participants all had equal opportunity to move out.

Community Domain: Fostering a Sense of Belonging

In the second study of the thesis, we focused on the associations between overt discrimination (microaggressions), cultural socialization, and community domain well-being. Not surprisingly, the overall results suggested that microaggressions had a negative relationship with G2 emerging adult immigrants' sense of belonging to the mainstream Canadian community. The finding was consistent with prior works suggesting that experiences with microaggressions and other forms of discrimination reinforce the notion that immigrants do not belong and are not accepted in the resettlement society, which in turn have detrimental impact on ill- and well-being (Berry & Hou, 2017, 2019; Q.-L. Huynh, Devos, et al., 2011). While past studies have tended to focus on microaggressions perpetuated by strangers (or did not specify the source of microaggressions), the current study specifically captured microaggressions as perpetuated by peers. It can be argued that microaggressions from friends may be particularly harmful as these experiences are often more difficult to dismiss, as opposed to microaggressions from strangers (Bennett et al., 2017; Sue, Bucceri, et al., 2007). Again, the damaging notion that G2 emerging adult immigrants do not belong in the dominant Canadian community is being directly reinforced by (un)intentional microaggressions from their peers.

Moreover, microaggressions perpetuated by peers also appeared to have a negative relationship with participants' sense of belonging to their heritage Asian cultural community in the current sample. This finding is less consistent with prior results reported in the literature whereby experiences with discrimination have resulted in some immigrants moving towards the separation acculturation strategy, that is forgoing their sense of belonging to the dominant

society and strengthening their sense of belonging to their heritage community (Berry & Hou, 2017; Rumbaut, 2008). However, most of the prior studies have tended to focus on the experience of G1 immigrants, many of whom may perhaps be less bicultural as compared to G2 immigrants surveyed in the present study. Considering that G2 immigrants are born and raised in Canada, it is plausible that experiences with microaggressions from peers may lead participants to distance themselves from their heritage cultural group in order to better “fit in” with the dominant society, and thus resulting in a diminished sense of belonging to heritage Asian community. This interpretation merits further studies in the future. More specifically, it is possible that G2 East and Southeast Asian immigrants may experience internalized racism (as defined as the acceptance and internalization of the dominant culture’s oppressive beliefs and actions about ethnocultural/ racial minorities), which may further motivate some to intentionally distance themselves from their heritage culture (Hwang, 2021; Pyke & Dang 2003). Overall, it appears that microaggressions may interrupt the process of how G2 emerging adults integrate their dual cultural identities (hindering the process of BII), which could explain diminished sense of belonging to both heritage Asian and Canadian communities (Ferrari et al., 2019).

The second study of the thesis also examined the relationship between cultural socialization and G2 immigrants’ sense of belonging to heritage Asian heritage and Canadian mainstream community. The findings were mostly consistent with those previously reported in the literature, namely heritage cultural socialization tends to be positively related to individuals’ sense of belonging to the heritage cultural community (Daga & Raval, 2018; Juang & Syed, 2010; Umaña-Taylor et al., 2009). The current study extended the literature by investigating heritage cultural socialization in conjunction with Canadian cultural socialization. This is especially pertinent in the context of G2, many of whom are being socialized towards both

cultural groups simultaneously from a young age (as opposed to G1 immigrants being socialized to the dominant culture only later on in life following migration). Moreover, the study design allowed us to delineate the source of cultural socialization (i.e., parents vs. co-ethnic friends vs. Euro-Canadian friends). This finer grain analysis was especially important when we consider the developmental context of emerging adults (namely the importance placed on peer influence during the individuation process from parents) when compared to the majority of prior studies where samples tended to be younger children and teens and did not focus as much on peer cultural socialization (Wang & Benner, 2016). The results suggested that parental cultural socialization to heritage Asian culture did not have a significant relationship with participants' sense of belonging to the heritage Asian community, while co-ethnic peer cultural socialization to heritage Asian culture had a positive relationship with sense of belonging to the heritage community. In addition, the findings revealed that BII played a significant role in mediating the relationship between East and Southeast Asian peer cultural socialization and sense of belonging to the heritage Asian community. Taken together, it appears that emerging adults may place a greater emphasis on learning about their heritage culture from their peers than learning from their parents during this developmental stage. The learning of heritage culture from peers in turn may help with the process of consolidating their bicultural identity during emerging adulthood, which further reinforces a sense of belonging to their cultural community. Additionally, co-ethnic peers can also serve as role models for biculturalism. On the other hand, cultural socialization by parents may play a less important role in community-domain well-being during emerging adulthood. Further studies are required in the future to continue this line of research to better understand the differential influence of parental versus peer cultural socialization during various developmental periods for G2 immigrants (Arnett, 2016; Schwartz et al., 2011; Wang & Benner,

2016).

Bicultural Identity Integration within the Boarder Context

As stated, BII is conceptualized as the process by which bicultural individuals make sense and view their dual cultural identities as intersecting and overlapping (Benet-Martínez & Haritatos, 2005; Chen et al., 2013; Q.-L. Huynh et al., 2018; Schwartz et al., 2019). Prior research has tended to conceptualize BII as a more trait-like quality; in other words, a bicultural person consistently viewing their bicultural identity as harmonious and blended across all life contexts. Past findings have overall consistently reported positive relationships between BII and hedonistic well-being as well ill-being (e.g., increased life satisfaction and decreased psychopathology; Huynh et al., 2018; Tikhonov et al., 2019). In this thesis, we attempted to extend the literature by exploring the relationship between BII and well-being within a more situational and context-dependent approach (namely within the private and public domains). Our findings suggested that BII is related to some domain-specific well-being and adjustment indicators: reduced parent-child conflict within the home, increased sense of belonging to the heritage community, and increased sense of belonging the dominant Canadian community. Future research is needed to replicate these findings across other immigrant populations. Moreover, other studies could explore how BII may impact well-being in other life domains (e.g., within peer and intimate relationships, schooling, and/or employment settings).

Related to the state-like notion of BII conceptualization, it is possible that the process of BII can be activated differently dependent on life-domain contexts, akin to other related bicultural identity or bilingual identity constructs reported in the literature, such as hybridizing versus alternating identity style (Schwartz et al., 2019; Ward et al., 2019), situated ethnolinguistic identity (Clément & Noels, 1992), and/or code switching (Appel & Muysken,

1987; Yim & Clément, 2021). Indeed, it is possible that the state-like and trait-like conceptualizations of identity integration are not necessarily mutually exclusive. For example, it is possible (or even advantageous) for a highly bicultural East and Southeast Asian Canadian to have greater access to their heritage Asian identity (consciously or subconsciously) while interacting with their parents at home (speaking their heritage language and engaging in culturally specific traditions and behaviours) and experience greater familial relationship satisfaction and overall connection to their heritage culture. Conversely, the same individual may engage with their more blended bicultural identity when they are interacting with multicultural Canadians within the public spheres in order to maximize their sense of belongingness. These important questions related to individual differences in the process of negotiating and achieving BII for bicultural individuals represent a significant area for future research within the bicultural identity development field of studies. Moreover, researchers may wish to draw upon the broader literature on context effects on personality and identity development as they design their research questions (Ethier & Deaux, 1994; Steinberg, 2001). Investigations related to antecedents of BII such as cognitive flexibility and an individual's capacity to engage in code switching would also be helpful to unpack how BII may vary depending on the situational contexts (Benet-Martínez et al., 2006). BII research with emerging adults is particularly warranted in the future as emerging adulthood represents a significant developmental milestone where individuals engage in one of the final stages of identity exploration and commitment (Arnett, 2016; Schwartz et al., 2011). An individual's multiple identities (including cultural, gender, racial, occupational, social economic class, to name a few) do not exist in silos, but rather intersect. It would be important for future cross-cultural researchers to conduct studies to better understand how BII is constructed within the intersectionality of identities for immigrant emerging adults.

Limitations and Future Directions

Despite the various ways the two studies of the thesis have contributed towards the biculturalism and BII literature, there are a number of limitations in the study design to consider when interpreting the findings. First, the two studies utilized a correlational design with self-report data. It is difficult to ascertain the causal relationship of the study findings. Future studies may wish to adopt a longitudinal design approach in order to draw causal inferences about the study findings. Moreover, dyad collateral data (e.g., parental report on autonomy support and family allocentrism; peer report on cultural socialization) may also increase the confidence in the study results and interpretations, rather than solely relying on self-report data. An additional limitation of the study design was that we did not examine the potential interactive effects between study independent variables and BII due to limited statistical power (insufficient sample size). Future studies could benefit from including a larger sample size in order to further explore important questions such as how BII may buffer the detrimental impact of discrimination by conducting moderation analyses. Beyond relying on quantitative research design and methodology, future researchers could also wish to adopt a mixed-methods approach by including qualitative interview data on how bicultural participants may subjectively view their own BII and how their BII may vary across life domains and contexts.

With respect to the representativeness of the study sample, it is possible that participant self-selection bias existed. Bicultural participants who voluntarily chose to participate in a cross-cultural psychology study focusing on BII may experience bicultural identity differently than those who have decided not to be involved. Moreover, questionnaires related to BII may also prime participants to reflect on their cultural identities one way over the other (e.g., possibly over-reporting their level of BII due to perceived social desirability). While the study design

aimed to use more stringent participant inclusion criteria in order to best contextualize the study findings (i.e., having two G1 East or Southeast Asian immigrant parents from the same culture, being born in Canada or came at a very young age, and currently reside in the Ottawa region), we did not consider the internal migration history pattern of the study participants. In other words, while some participants may have grown up in the Ottawa region, others could have been brought up in a different part of Canada where there is a denser (or sparser) East or Southeast Asian population (and then subsequently move to Ottawa as an adult), which could impact their sense of acculturation as well as sense of belonging to the heritage Asian cultural community. The study design also did not take into account participants' motivation to move to Ottawa for those who did not grow up in the region as well as the motivation behind participants' decision to live at home with parents versus moving away. It is possible that these decisions may be partially influenced by cultural identity and integration. Future studies examining BII-related research questions with emerging adults should be mindful on these important demographic variables in their research design.

Lastly, findings from cross-cultural research need to be interpreted in the context of time. It is noted that the data collection of the thesis took place prior to the Covid-19 Pandemic. Undeniably, the Covid-19 pandemic has greatly shifted the lived experience of many Canadians, including G2 East and Southeast Asian emerging adult immigrants. During the various waves of the pandemic, many emerging adults moved back to their parents' home for a host of reasons (e.g., university residences being closed off, being laid off from work, saving on rent expenses in light of economic uncertainty). This sudden and unexpected transition of moving back home (along with other pandemic-related stressors such as significant disruption in daily routines, loss and uncertainty, social isolation, to name a few) may have pressured many young immigrant

adults having to re-negotiate with their parents on mutual expectations around parental autonomy support and family allocentrism, which in turn could significantly impact their family-domain well-being. It has also been documented that societal attitudes in Canada towards the East and Southeast Asian diaspora have shifted with increased incidences of discrimination and racially-motivated attacks (Miconi et al., 2021; Misra et al., 2020). It is plausible if we were to re-survey the study sample again during the present context of the pandemic, some participants may report an increase in perceived experiences of microaggressions as well as diminished sense of belonging to their heritage and/or Canadian cultural communities. Future research could investigate how the current Covid-19 pandemic context may have (in)directly shifted the ways in which G2 East and Southeast Asian emerging adult immigrants navigate their bicultural identity in various life domains and its effects on well-being.

Clinical and Practical Implications

The current study underscored the salience of bicultural identity integration in the adaption and adjustment of G2 East and Southeast Asian emerging adults in Canada. Study findings bear significant implications for clinicians working with this population on how to best support them in navigating the various cultural spheres. For instance, clinicians may wish to ask specific questions as part of their intake assessment on how their G2 immigrant clients perceive their identification with their heritage and dominant Canadian cultures, and how the clients make sense of these two cultural identities being integrated versus compartmentalized. These questions may be helpful for clinicians' case conceptualization of the person, as espoused in the DSM-5 Cultural Formulation Interview for instance (American Psychiatric Association [APA], 2013). Moreover, clinicians may wish to explore how their clients' sense of BII could shift across contexts and time, especially during emerging adulthood as the clients' overall sense of identity

is being consolidated. More pertinent to the family domain, clinicians may wish to explore with their immigrant clients around familial expectations related to parental autonomy and family allocentrism, as mismatch in expectations for these two factors could be linked with increased conflicts that clients may experience with their parents. It may be helpful for clinicians to problem-solve and role-play together with their clients on ways to better communicate and renegotiate these expectations with their parents in a culturally-sensitive manner in order for them to experience greater well-being within the family domain. Moreover, clinicians are encouraged to directly ask immigrant/ racialized clients about experiences with discrimination and microaggressions (Williams, 2020). It is not uncommon that clinicians from the dominant culture to either dismiss the impact of microaggressions or actually commit microaggressions during the therapy process. The current best practices suggest for clinicians to take a validating and empathic approach when exploring microaggressions with clients in order to reduce risks for further harm. Clinicians are most effective when they could provide a safe and non-judgemental space in support of their clients processing the psychological impact of microaggressions experienced in daily life and make sense of those experiences vis-à-vis their cultural identities. Clinicians may also wish to work with their immigrant clients on different ways that they could draw upon their sources of natural support from both their co-ethnic and mainstream Canadian peers, in hope that this could mitigate the detrimental impact of microaggressions and foster sense of belonging to both the heritage and mainstream Canadian cultural communities. Of course, further training for clinicians on the multitude of ways to best address the impact of microaggressions are essential as clinicians continue to build their cultural competency working with diverse populations.

Conclusion

The current thesis research aimed to better understand how G2 East and Southeast Asian emerging adult immigrants in Canada navigate and negotiate bicultural identity integration within a domain-specific approach. Although it was clear from existing research that BII is generally related to psychological well-being for many immigrant groups, our two study findings shed light on how BII subtly influenced well-being differently across the home and community spheres, reinforcing the need to look at BII from a situated approach. This represented a significant contribution to the existing literature. Future researchers are encouraged to continue these lines of research questions with other immigrant groups in various developmental stages in order to better understand the generalizability of the findings. Clearly, BII-related research findings bear significant implications for the health and well-being for immigrants in Canada and other resettlement societies. At the broader level, by better understanding the antecedents and consequences of BII for diverse individuals, we would be able to continue to make moves towards the core value of multiculturalism in Canada in a research-informed and culturally-sound manner.

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Appendix A: Study Informed Consent Form

Title of the study: A Domain-Specific Study on Well-Being with Asian Canadians: Understanding the Impact of Culture

Principal Investigator: Jacky Chan
 Doctoral student
 School of Psychology
 University of Ottawa

Redacted

Thesis Supervisor: Dr. Marta Young
 Associate Professor
 School of Psychology
 University of Ottawa

Redacted

Invitation to Participate: You are invited to participate in the abovementioned research study conducted by doctoral student Jacky Chan of the School of Psychology as part of his doctoral thesis. This research project is conducted under the supervision of Dr. Marta Young.

Purpose of the Study: Research has shown that our cultural identities play a strong role in our stress and well-being. Specifically, as a bicultural individual, you often have to negotiate the balance between your East Asian heritage and Canadian cultural identities, and may experience some culturally-related conflicts with your parents and friends. The purpose of this study is to better understand how your cultural identities may be linked to these culturally-related conflicts, and in turn affect your well-being.

Participation: If you wish to participate in this study, please review the following consent form, provide your consent, and complete the following questionnaire. The questionnaire should take you about 45 to 60 minutes to complete. It contains the following scales: Multigroup Ethnic Identity Measure – Revised; Bicultural Identity Integration Scale – Second Edition; Parental Autonomy Scale; Family Allocentrism Scale; Intergenerational Congruence in Immigrant Families – Child Scale; Intergenerational Conflict Inventory; Scale of Positive and Negative Experience; Satisfaction with Life Scale; Familial Cultural Socialization Measure; Ethnic Microaggressions Scale; Perpetual Foreigner Stereotypes Scale; General Belongingness Scale; and Situated Ethnic Identity Scale. You do not have to answer any questions that you do not want to answer.

Benefits: Previous studies with immigrants have shown that those who participate may learn more about themselves (e.g., making sense of life experience in relation to cultural identities). In addition, your participation will also contribute to a greater understanding of your East Asian ethnocultural community. Furthermore, as a participant, you will also be given the opportunity to receive a summary of the results and learn about how psychological research is conducted.

Risks: Your participation in this study will entail that you volunteer some personal information as well as remembering some of the challenges that you may be currently experiencing. This may cause you discomfort. You should note that every effort has been made to minimize these risks. You can choose to skip any questions or withdraw from the study completely. If you choose to withdraw, your partially

completed questionnaire will not be used in our analysis. At the end of the study, you will be provided with a resource sheet in which you can call any of the organizations if you are still upset.

Confidentiality and Anonymity: The information that you share will remain strictly confidential and will be used solely for the purposes of this research. The only people who will have access to the research data are the researchers listed above. Results will be published in pooled format, meaning that only group summary data from all participants in the study will be presented. Anonymity is guaranteed as the questionnaire asks for no identifying information, such as your name or address, which means that it cannot be traced back to you. However, this also means that you will NOT be able to withdraw from the study after you have submitted the questionnaire as we have no way to find and delete your specific questionnaire.

In order to minimize the risk of security breaches and to help ensure your confidentiality we recommend that you use standard safety measures such as signing out of your account, closing your browser and locking your screen or device when you are no longer using them / when you have completed the study.

Please note, our questionnaire is hosted on an American survey platform company. Your data may be subjected to disclosure under United States legislation, including the Patriot Act.

Conservation of data: The raw data will be stored on a password-protected computer in a locked office on campus of Dr. Marta Young at the University of Ottawa for a period of 10 years. Any data collected will be securely deleted after the conservation period.

Compensation (or Reimbursement): You will receive 1 ISPR participation point from participating in this study if you are participating through the ISPR system. You will still receive your participation point if you decide to withdraw from the study.

Voluntary Participation: You are under no obligation to participate and if you choose to participate, you may refuse to answer questions that you do not want to answer. You are also allowed to withdraw from the study at any time before completing the questionnaire.

Information about the Study Results: If you are interested in receiving the results from the study, you may contact the investigators listed above. They will send you the study results once the study has terminated.

If you have any questions about the study, you may contact the above investigators.

If you have any questions regarding the ethical conduct of this study, you may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5

Tel.: (613) 562-5387

Email: ethics@uottawa.ca

Acceptance:

- I **agree** to participate in the above doctoral thesis research study conducted by Mr. Jacky Chan of the School of Psychology at the University of Ottawa, under the supervision of Dr. Marta Young.
- I **do not agree** to participate in the above doctoral thesis research study conducted by Mr. Jacky Chan of the School of Psychology at the University of Ottawa, under the supervision of Dr. Marta Young.

Appendix B: Institutional REB Approval

File Number: H10-16-19

Date (mm/dd/yyyy): 11/17/2016



Université d'Ottawa
Bureau d'éthique et d'intégrité de la recherche

University of Ottawa
Office of Research Ethics and Integrity

Certificate of Ethics Approval

Health Sciences and Science REB

Principal Investigator / Supervisor / Co-investigator(s) / Student(s)

<u>First Name</u>	<u>Last Name</u>	<u>Affiliation</u>	<u>Role</u>
Marta Yolande	Young	Social Sciences / Psychology	Supervisor
Jacky	Chan	Social Sciences / Psychology	Student Researcher

File Number: H10-16-19

Type of Project: PhD Thesis

Title: A Domain-Specific Study on Well-Being with Asian-Canadians: Understanding the Impact of Culture

Approval Date (mm/dd/yyyy)

11/17/2016

Expiry Date (mm/dd/yyyy)

11/16/2017

Special Conditions / Comments:

N/A

File Number: H10-16-19

Date (mm/dd/yyyy): 11/17/2016



Université d'Ottawa
Bureau d'éthique et d'intégrité de la recherche

University of Ottawa
Office of Research Ethics and Integrity

This is to confirm that the University of Ottawa Research Ethics Board identified above, which operates in accordance with the Tri-Council Policy Statement and other applicable laws and regulations in Ontario, has examined and approved the application for ethical approval for the above named research project as of the Ethics Approval Date indicated for the period above and subject to the conditions listed the section above entitled "Special Conditions / Comments".

During the course of the study the protocol may not be modified without prior written approval from the REB except when necessary to remove participants from immediate endangerment or when the modification(s) pertain to only administrative or logistical components of the study (e.g. change of telephone number). Investigators must also promptly alert the REB of any changes which increase the risk to participant(s), any changes which considerably affect the conduct of the project, all unanticipated and harmful events that occur, and new information that may negatively affect the conduct of the project and safety of the participant(s). Modifications to the project, information/consent documentation, and/or recruitment documentation, should be submitted to this office for approval using the "Modification to research project" form available at: <http://research.uottawa.ca/ethics/submissions-and-reviews>.

Please submit an annual status report to the Protocol Officer 4 weeks before the above-referenced expiry date to either close the file or request a renewal of ethics approval. This document can be found at: <http://research.uottawa.ca/ethics/submissions-and-reviews>.

If you have any questions, please do not hesitate to contact the Ethics Office at extension 5387 or by e-mail at: ethics@uOttawa.ca.

Redacted

Germain Zongo
Protocol Officer for Ethics in Research
For Daniel Lagarec, Chair of the Sciences and Health Sciences REB

Appendix C – Bicultural Identity Integration Scale – Second Edition

The experience of having and managing two cultures (or more) is different for everybody, and we are interested in your particular experience. Please use the scale below to rate to what extent you agree or disagree with the following statements. Please rate all the statements, even if they seem redundant to you. Try to avoid using “Not sure” if possible.

- | | 1 | 2 | 3 | 4 | 5 |
|-----------|---|----------|----------|-------|----------------|
| | Strongly disagree | Disagree | Not sure | Agree | Strongly agree |
| _____ 1. | I find it easy to harmonize East/Southeast Asian and Canadian cultures. | | | | |
| _____ 2. | I rarely feel conflicted about being bicultural. | | | | |
| _____ 3. | I find it easy to balance both East/Southeast Asian and Canadian cultures. | | | | |
| _____ 4. | I do not feel trapped between East/Southeast Asian and Canadian cultures. | | | | |
| _____ 5. | I feel that East/Southeast Asian and Canadian cultures are complementary. | | | | |
| _____ 6. | I feel torn between East/Southeast Asian and Canadian cultures. | | | | |
| _____ 7. | I feel that East/Southeast Asian and Canadian cultural orientations are incompatible. | | | | |
| _____ 8. | Being bicultural means having two cultural forces pulling on me at the same time. | | | | |
| _____ 9. | I feel conflicted between East/Southeast Asian and Canadian ways of doing things. | | | | |
| _____ 10. | I feel like someone moving between two cultures. | | | | |
| _____ 11. | I feel caught between East/Southeast Asian and Canadian cultures. | | | | |
| _____ 12. | I cannot ignore the East/Southeast Asian or Canadian side of me. | | | | |
| _____ 13. | I feel East/Southeast Asian and Canadian at the same time. | | | | |
| _____ 14. | I relate better to a combined East/Southeast Asian-Canadian culture than to East/Southeast Asian or Canadian culture alone. | | | | |
| _____ 15. | I feel East/Southeast Asian-Canadian. | | | | |
| _____ 16. | I feel part of a combined culture that is a mixture of East/Southeast Asian and Canadian. | | | | |
| _____ 17. | I find it difficult to combine East/Southeast Asian and Canadian cultures. | | | | |
| _____ 18. | I do not blend East/Southeast Asian and Canadian cultures. | | | | |
| _____ 19. | I feel just like an East/Southeast Asian who lives in North America (that is, I do not feel “East/Southeast Asian-Canadian”). | | | | |
| _____ 20. | I keep East/Southeast Asian and Canadian cultures separate in my life (that is, I do not mix them). | | | | |

Appendix D – Parental Autonomy Scale

Using the scale below, please indicate your level of agreement or disagreement with each statement as it applies to your mother and father, respectively.

0	1	2	3	4										
Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree										
<u>Statements</u>					<u>My mother</u>					<u>My father</u>				
1. My <i>mother/father</i> emphasizes that every family member should have some say in family decisions.					0	1	2	3	4	0	1	2	3	4
2. My <i>mother/father</i> emphasizes that it is important to get my ideas across even if others don’t like it.					0	1	2	3	4	0	1	2	3	4
3. My <i>mother/father</i> says that you should always look at both sides of the issue.					0	1	2	3	4	0	1	2	3	4
4. My <i>mother/father</i> talks at home about things like politics or religion, taking a different side from others.					0	1	2	3	4	0	1	2	3	4
5. My <i>mother/father</i> pushes me to think independently.					0	1	2	3	4	0	1	2	3	4
6. My <i>mother/father</i> admits that I know more about some things than adults do.					0	1	2	3	4	0	1	2	3	4
7. My <i>mother/father</i> often says I have to think about life myself.					0	1	2	3	4	0	1	2	3	4
8. My <i>mother/father</i> encourages me to be independent from her/him.					0	1	2	3	4	0	1	2	3	4
9. My <i>mother/father</i> lets me make my own plans for things I want to do.					0	1	2	3	4	0	1	2	3	4
10. My <i>mother/father</i> is usually willing to consider things from my point of view.					0	1	2	3	4	0	1	2	3	4
11. My <i>mother/father</i> isn’t very sensitive to many of my needs.					0	1	2	3	4	0	1	2	3	4
12. My <i>mother/father</i> , whenever possible, allows me to choose what to do.					0	1	2	3	4	0	1	2	3	4
13. My <i>mother/father</i> allows me to decide things for myself.					0	1	2	3	4	0	1	2	3	4
14. My <i>mother/father</i> insists upon doing things her/ his way.					0	1	2	3	4	0	1	2	3	4
15. My <i>mother/father</i> allows me to choose my own direction in life.					0	1	2	3	4	0	1	2	3	4

Appendix E – Family Allocentrism Scale

Using the scale below, please indicate your level of agreement or disagreement with each statement as it applies to your mother and father, respectively.

1 Strongly disagree	2 Disagree	3 Neither agree or disagree	4 Agree	5 Strongly agree						
<u>Statements</u>			<u>My mother</u>		<u>My father</u>					
1. My <i>mother/father</i> believes that I should be very similar to him/her.	1	2	3	4	5	1	2	3	4	5
2. My <i>mother/father</i> believes that I should work hard at school to please my family.	1	2	3	4	5	1	2	3	4	5
3. My <i>mother/father</i> believes that I should follow my feelings even if it makes him/her unhappy.	1	2	3	4	5	1	2	3	4	5
4. My <i>mother/father</i> believes that I should feel honoured by my family’s accomplishment.	1	2	3	4	5	1	2	3	4	5
5. My <i>mother/father</i> believes that my ability to relate to my family is a sign of competence as a mature person.	1	2	3	4	5	1	2	3	4	5
6. My <i>mother/father</i> believes that once I get married, he/she should no longer be involved in my major life choices.	1	2	3	4	5	1	2	3	4	5
7. My <i>mother/father</i> believes that the opinions of my family should be important to me.	1	2	3	4	5	1	2	3	4	5
8. My <i>mother/father</i> believes that I need to rely on my family to make me happy.	1	2	3	4	5	1	2	3	4	5
9. My <i>mother/father</i> believes that I should be responsible for taking care of him/her when they are older.	1	2	3	4	5	1	2	3	4	5
10. My <i>mother/father</i> believes that if one of my family member fails, all family members should feel responsible.	1	2	3	4	5	1	2	3	4	5
11. My <i>mother/father</i> believes that, even when away from home, I should consider his/her values.	1	2	3	4	5	1	2	3	4	5
12. My <i>mother/father</i> believes that I should feel ashamed if I told him/her “no” when he/she asked me to do something.	1	2	3	4	5	1	2	3	4	5
13. My <i>mother/father</i> believes that my happiness should depend on the happiness of my family.	1	2	3	4	5	1	2	3	4	5
14. My <i>mother/father</i> believes that all of my family members have certain duties and obligations to the family.	1	2	3	4	5	1	2	3	4	5

15. My <i>mother/father</i> believes that there are a lot of differences between me and the other members of my family.	1	2	3	4	5	1	2	3	4	5
16. My <i>mother/father</i> believes that it is important for I to get along with my family members at all costs.	1	2	3	4	5	1	2	3	4	5
17. My <i>mother/father</i> believes that I should not say what is on my mind in case it upsets my family.	1	2	3	4	5	1	2	3	4	5
18. My <i>mother/father</i> believes that my needs are not the same as my family's.	1	2	3	4	5	1	2	3	4	5
19. My <i>mother/father</i> believes that, after I leave my parents' house, I am not accountable to him/her.	1	2	3	4	5	1	2	3	4	5
20. My <i>mother/father</i> believes that I should respect his/her wishes even if they are not my own.	1	2	3	4	5	1	2	3	4	5
21. My <i>mother/father</i> believes that it is important for I to feel independent of my family.	1	2	3	4	5	1	2	3	4	5

Appendix F – Intergenerational Congruence in Immigrant Families – Child Scale

Using the scale below, please indicate your level of agreement or disagreement with each statement as it applies to your mother and father, respectively.

1 Strongly disagree	2 Disagree	3 Neither agree or disagree	4 Agree	5 Strongly agree										
<u>Statements</u>					<u>My mother</u>					<u>My father</u>				
1. My <i>mother/father</i> and I agree on the aims, goals, and things important in life.					1	2	3	4	5	1	2	3	4	5
2. My <i>mother/father</i> and I agree on friends.					1	2	3	4	5	1	2	3	4	5
3. My <i>mother/father</i> and I agree on amount of time spent together.					1	2	3	4	5	1	2	3	4	5
4. My <i>mother/father</i> and I agree on demonstration of affection for each other.					1	2	3	4	5	1	2	3	4	5
5. My <i>mother/father</i> and I talk things over together.					1	2	3	4	5	1	2	3	4	5
6. My <i>mother/father</i> and I agree on behaviours in a predominantly Canadian setting.					1	2	3	4	5	1	2	3	4	5
7. My <i>mother/father</i> and I agree on behaviours in a predominantly East/Southeast Asian setting.					1	2	3	4	5	1	2	3	4	5
8. I am satisfied with the relationship with my <i>mother/father</i> .					1	2	3	4	5	1	2	3	4	5

Appendix G – Intergenerational Conflict Inventory

Using the scale below, please indicate your level of conflict experienced with each of your parents in the following domains.

0	1	2	3	4	5
No conflict	Very little conflict	Little conflict	Some conflict	High level of conflict	Very high level of conflict
				<u>My mother</u>	<u>My father</u>
1. Lack of communication with your <i>mother/father</i>				_____	_____
2. Your desire for greater independent and autonomy				_____	_____
3. Following cultural traditions				_____	_____
4. Pressure to learn my East/Southeast Asian heritage language (e.g., Chinese, Korean)				_____	_____
5. Expectations based on being male or female				_____	_____
6. Expectations based on birth order				_____	_____
7. Family relationships being too close				_____	_____
8. Family relationships being too distant				_____	_____
9. How much time to spend with family				_____	_____
10. How much to help around the house				_____	_____
11. How much time to spend on studying				_____	_____
12. How much time to spend on recreation				_____	_____
13. How much time to spend on sports				_____	_____
14. Importance of academic achievement				_____	_____
15. Emphasis on materialism and success				_____	_____
16. Which school to attend				_____	_____
17. What to major in college/university				_____	_____
18. Which career to pursue				_____	_____
19. Being compared to others				_____	_____
20. When to begin dating				_____	_____
21. Whom to date				_____	_____
22. Whom to marry				_____	_____

Appendix H – Family Subjective Well-Being (composite scale)

Please think about what you have been doing and experiencing during the past **four weeks** specifically in the **context of your relationship with your parents**. Then, using the scale below, report how much you experienced each of the following feelings within your relationship with your parents.

1	2	3	4	5
Very rarely/ never	Rarely	Sometimes	Often	Very often/ always
_____ 1. Positive				_____ 7. Happy
_____ 2. Negative				_____ 8. Sad
_____ 3. Good				_____ 9. Afraid
_____ 4. Bad				_____ 10. Joyful
_____ 5. Pleasant				_____ 11. Angry
_____ 6. Unpleasant				_____ 12. Contented

Below are five statements with which you may agree or disagree about **your relationship with your parents**. Using the scale below, indicate your agreement with each item. Please be open and honest in your responding.

1	2	3	4	5	6	7
Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
_____ 1.	In most ways my relationship with my parents are close to my ideal.					
_____ 2.	The conditions of my relationship with my parents are excellent.					
_____ 3.	I am satisfied with my relationship with my parents.					
_____ 4.	So far I have gotten the important things I want in my relationship with my parents.					
_____ 5.	If I could make significant changes to my relationship with my parents, I would change almost nothing.					

Appendix I – Ethnic Microaggressions Scale

As you read the statements below, please think about events that may have happened to you in the past year. Read each of the statements and answer following questions using the following rating scales. Please circle the best answer for each question.

How often have you experienced this event? (Frequency)

0	1	2	3	4	5
Never	Rarely	Sometimes	Somewhat frequently	Frequently	All the time

To what extent did the event(s) bothered you? (Bothersome)

1	2	3	4	5
This event made me feel good.	This event did not bother me.	It bothered me slightly.	It upset me.	This event upset me extremely.

<u>Events</u>	<u>Frequency</u>						<u>Bothersome</u>				
1. My friends tell me that racism does not exist anymore.	0	1	2	3	4	5	1	2	3	4	5
2. My friends asked me “where I am <i>really</i> from”.	0	1	2	3	4	5	1	2	3	4	5
3. My friends tell me that no one discriminates against East Asians.	0	1	2	3	4	5	1	2	3	4	5
4. My friends asked me if all my other friends are East Asians.	0	1	2	3	4	5	1	2	3	4	5
5. My friends tell me that I am being overly sensitive about ethnic/ racial matters.	0	1	2	3	4	5	1	2	3	4	5
6. My friends asked me “who/what I am”.	0	1	2	3	4	5	1	2	3	4	5
7. My friends asked me “where was I born”.	0	1	2	3	4	5	1	2	3	4	5

Appendix J – Cultural Socialization Measures

Please rate using the following scale (between 1 and 5) how much you agree with each statement as it applies to your East/Southeast Asian and Canadian cultures, respectively.

1	2	3	4	5
Very slightly/ not at all	A little	Moderately	Quite a bit	Extremely

<u>Statements</u>	<u>East Asian</u>					<u>Canadian</u>				
1. My parents teach me about my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
2. My parents encourage me to respect the cultural values and beliefs of our <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
3. My parents participate in activities that are specific to my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
4. Our home is decorated with things that reflect my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
5. The people that my parents hang out with the most are people who share our <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
6. My parents teach me about the values and beliefs of our <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
7. My parents talk about how important it is to know about my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
8. My parents celebrate holidays that are specific to my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
9. My parents teach me about the history of my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
10. My parents listen to music sung or played by artists from my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
11. My parents attend things such as concerts, plays, festivals, or other events that represent my <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5
12. My parents feel a strong attachment to our <i>East/Southeast Asian/Canadian</i> cultural background.	1	2	3	4	5	1	2	3	4	5

Please rate using the following scale (between 1 and 5) how much you agree with each statement as it applies to your East/Southeast Asian and Canadian cultures, respectively.

	1	2	3	4	5					
	Very slightly/ not at all	A little	Moderately	Quite a bit	Extremely					
	<u>Statements</u>					<u>East Asian</u>				
						<u>Canadian</u>				
1.	My East/Southeast Asian friends teach me about my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
2.	My East/Southeast Asian friends encourage me to respect the cultural values and beliefs of our <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
3.	My East/Southeast Asian friends participate in activities that are specific to my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
4.	The people that my East/Southeast Asian friends hang out with the most are people who share my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
5.	My East/Southeast Asian friends teach me about the values and beliefs of our <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
6.	My East/Southeast Asian friends talk about how important it is to know about my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
7.	My East/Southeast Asian friends celebrate holidays that are specific to my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
8.	My East/Southeast Asian friends teach me about the history of my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
9.	My East/Southeast Asian friends listen to music sung or played by artists from my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
10.	My East/Southeast Asian friends attend things such as concerts, plays, festivals, or other events that represent my <i>Asian/Canadian</i> cultural background.					1	2	3	4	5
11.	My East/Southeast Asian friends feel a strong attachment to our <i>Asian/Canadian</i> cultural background.					1	2	3	4	5

Please rate using the following scale (between 1 and 5) how much you agree with each statement as it applies to your Canadian culture.

1	2	3	4	5
Very slightly/ not at all	A little	Moderately	Quite a bit	Extremely

Statements

- | | | | | | |
|--|---|---|---|---|---|
| 1. My <u>Euro-Canadian friends</u> teach me about my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 2. My Euro-Canadian friends encourage me to respect the cultural values and beliefs of our Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 3. My Euro-Canadian friends participate in activities that are specific to my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 4. The people that my Euro-Canadian friends hang out with the most are people who share my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 5. My Euro-Canadian friends teach me about the values and beliefs of our Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 6. My Euro-Canadian friends talk about how important it is to know about my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 7. My Euro-Canadian friends celebrate holidays that are specific to my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 8. My Euro-Canadian friends teach me about the history of my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 9. My Euro-Canadian friends listen to music sung or played by artists from my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 10. My Euro-Canadian friends attend things such as concerts, plays, festivals, or other events that represent my Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |
| 11. My Euro-Canadian friends feel a strong attachment to our Canadian cultural background. | 1 | 2 | 3 | 4 | 5 |

Appendix K – Sense of Belongingness Scale

Read each statement carefully and indicate your level of agreement or disagreement using the following scale:

1	2	3	4	5	6	7
Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree

<u>Statements</u>	<u>East Asian</u>	<u>Canadian</u>
1. When I am with other <i>East/Southeast Asian/Canadian</i> people, I feel included.	_____	_____
2. I have close bonds with my <i>East/Southeast Asian/Canadian</i> friends.	_____	_____
3. I feel like an outsider to the <i>East/Southeast Asian/Canadian</i> community.	_____	_____
4. I feel as if <i>East/Southeast Asian/Canadian</i> people do not care about me.	_____	_____
5. I feel accepted by <i>East/Southeast Asians/Canadians</i> .	_____	_____
6. Because I do not belong to the <i>East/Southeast Asian/Canadian</i> community, I feel distant during the holiday season.	_____	_____
7. I feel isolated from the <i>East/Southeast Asian/Canadian</i> community.	_____	_____
8. I have a sense of belonging to the <i>East/Southeast Asian/Canadian</i> community.	_____	_____
9. When I am with other <i>East/Southeast Asians/Canadians</i> , I feel like a stranger.	_____	_____
10. I feel connected with <i>East/Southeast Asians/Canadians</i> .	_____	_____
11. My <i>East/Southeast Asian/Canadian</i> friends do not involve me in their plans.	_____	_____