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การแสดงให้เห็นภาพครอบครัวผู้อพยพชาวเอเชียใน Fresh off The Boat
**The Diversity of Socio-Cultural Adaptation of Overseas Chinese: Depiction
of Asian Immigrant Families in Fresh off The Boat**

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Abstract

The objectives of this research were: 1) to examine the process of cross-cultural adaptation and identity formation among Chinese American immigrants, 2) to investigate the education practices of Chinese immigrant families, and 3) to explore contemporary stereotypes about Chinese people.

The sample comprised 1) It involved interviews with 10 Chinese American immigrants. 2) It conducted surveys with 100 Chinese parents and students from American international schools. 3) It comprised comments collected from various respondents via social media. They were selected using purposive and snowball sampling techniques. The research instruments for data collection included in-depth interview, survey by questionnaires, and social media inquiries. The statistics for data analysis involved coding and content analysis using NVivo for the qualitative data and standard quantitative analysis techniques for survey data.

The results were found that: 1) In the complex process of cross-cultural adaptation and identity formation of Chinese Americans, the complete form of assimilation and segregation does not exist, and integration and marginalization are the same form under different psychological states. When the first generation of immigrant parents have emotional and psychological reactions caused by cultural loss due to interruption in cultural heritage transmission, which ultimately leads to cultural protection and revival. 2) While coping with the cultural differences between Eastern and Western education, Chinese immigrant parents emphasize cultural traditions and integrating Chinese and Western educational styles to cultivate the overall development of children. 3) It reveals the common stereotypes of Chinese people in today's society.

Suggestions include enhancing support for Chinese American immigrants to better navigate their cultural adaptation processes and addressing and correcting stereotypes through education and awareness campaigns.

Keywords: Acculturation; Identity formation; Cross-cultural; Reverse Acculturation; Education; Stereotype

Introduction

Cross-cultural research has always been a focus of attention. In the past, there have been many studies on cross-cultural identity and adaptation. However, with the continuous growth and transformation of immigration data, designated minority immigration groups should receive more attention.

According to the International Organization for Migration (IOM) Global Migration Report 2022 (McAuliffe, 2021), as has been the case for the past 50 years, the United States of America remains the primary destination for migrants, at over 51 million international migrants. China has become the world's fourth largest source of emigration, with about 10 million people migrating in 2022. Against this background, Chinese immigrant families constitute a large and growing group in the United States.

In addition, some of the views proposed by previous researchers have loopholes, such as the four stages of cross-cultural adaptation (Berry, 1992), and different phenomena caused by cultural adaptation, which deserve further discussion.

The diverse lives and cultural interactions of Chinese immigrant families have become a central focus across different areas, notably in entertainment.

Firstly, we have to admit that there are certain stereotypes about Chinese immigrants in American movies in the past. This stereotype has also triggered many past research explorations. However, with the development of the times, stereotypes are constantly changing. Past research cannot cover the stereotypes of Chinese immigrants in today's mainstream American media or society.



Picture: The poster of *Fresh Off the Boat*

Source: IMDb, n.d.

Fresh Off the Boat is a television comedy based on the memoirs of Eddie Huang. It revolves around the life of a Chinese immigrant family dealing with the challenges of cultural adjustment in the United States. Historically, American television has rarely delved deeply into the cultural experiences of Chinese American families, making *Fresh Off the Boat* an important opportunity to examine the social perceptions and cultural consciousness of Chinese American families.

In today's globalized society, research on intercultural mobility is perhaps more relevant than ever.

Research Objectives

1. To examine the process by which Chinese immigrant family members establish their identities in new cultural environments and examine the influence of cultural, familial, social, and personal factors on identity formation in this process.
2. To Analyze the impact of various educational philosophies on Chinese immigrant families from diverse cultural backgrounds, examine the strategies used to balance these philosophies, and evaluate their impact on child development and family relationships.
3. To Identify the strategies Chinese immigrant families employ to counter prevalent stereotypes in societal and cultural environments, while exploring their resilience and adaptability and assessing their impact on the status and perception of Chinese families within these contexts.

Research Significance

1. Theoretical - This study engages relevant frameworks from Sociology, Cultural Psychology, and Education to explain concepts and theories on Chinese immigrant family identity formation in new cultural environments, the effects of education, and strategies to combat common stereotypes. This theoretical framework helps interpret and anticipate the challenges faced by Chinese immigrant families in cross-cultural contexts. Furthermore, these theories provide the basis for a comprehensive study of Chinese immigrant families' social adaptability and cultural awareness in new environment.
2. Practical-From a practical perspective, the research provides practical information for policymakers, educators and community stakeholders. Discusses how theoretical frameworks can guide social policy to support a more inclusive social environment and help communities and educational institutions better support Chinese immigrant families. Furthermore, by understanding the challenges and adaptation strategies of Chinese immigrant families in new environments, this study provides guidance for community stakeholders to improve intercultural understanding and promote mutual respect and inclusion in a diverse society.

Literature Review

1. Cross-Cultural Adaptation and Identity Formation

In 1936, Redfield, Linton, and Herskovits (1936,p.149) presented the classical definition of acculturation: "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous." This theory represents one of the earliest discussions on acculturation and identity. Subsequent research, such as the work by Kali A. Demes and Nicolas Geeraert (cited in 'Measures Matter: Scales for Adaptation, Cultural Distance, and Acculturation Orientation Revisited'), demonstrated the positive correlation between sociocultural adaptation and psychological adaptation, along with their negative correlation with perceived cultural distance. Additionally, overall happiness was found to correlate with adaptation and distance. Berry introduced four forms of including

integration, assimilation, segregation, and marginalization (Berry,1992). Assimilation involves immigrants abandoning their original cultural identity and fully integrating into a new culture. Segregation occurs when immigrants retain their original culture without adopting the new culture. However, I believe complete assimilation and segregation are not entirely realistic.

In 2003, Soo-Kyung Lee, Jeffery Sobal, and Edward A. Frongillo published "Comparison of Models of Acculturation - The Case of Korean Americans," investigating whether there were distinct forms of acculturation among Korean Americans. All three groups in this study showed elements of biculturality. The assimilated group retained some aspects of Korean culture, such as consumption of Korean food, social engagement in Korean networks, and one-third of them strongly identified as Korean. After eliminating assimilation and segregation, the discussion on acculturation can focus on integration and marginalization. The contention I propose is that in the cultural adaptation process of Chinese ethnicities, whether integration or marginalization, they don't appear to be mutually exclusive concepts. Rather, they coexist as complex phenomena within this community. It represents a kind of reverse acculturation formed by cultural interweaving influenced by cross-cultural factors. Viewed positively, this phenomenon might represent integration, but from a negative standpoint, it may be perceived as marginalization.

Heeseung Choi published a paper entitled "Cultural Marginality: A Concept Analysis With Implications for Immigrant Adolescents." This article explores the concept of cultural marginality, defined as "situations and feelings of passive betweenness when people exist between two different cultures and do not yet perceive themselves as centrally belonging to either one." Hyphenated Identity involves individuals or groups simultaneously identifying with two or more cultures and considering them as a unified whole rather than competing parts. For instance, a Chinese Immigrants might see themselves as part of a dual "Chinese American" identity that embodies traditional characteristics of Chinese culture and incorporates aspects of American culture. This hybrid identity can impact cultural adaptation and social integration while creating new challenges. For example, individuals or groups may experience a sense of conflict between cultural values and behaviors during the process of cross-cultural adaptation. This conflict can arise when individuals attempt to adapt to a new culture while simultaneously feeling the influence of their original culture, causing confusion or contradictions that result in cultural dissonance.

When individuals experience cultural dissonance, embracing two or more cultural identities simultaneously, this situation may lead to a form of reverse acculturation. Reverse acculturation involves a reidentification or emphasis on the original culture, particularly after an individual or group has lived in a new cultural environment for an extended period of time. In a study by Younghee Kim and Sung-Yeon, they wrote a book entitled "Reverse Acculturation: A New Cultural Phenomenon Examined Through an Emerging Wedding Practice of Korean Americans in the United States," the relatively recent Korean immigration to the United States introduced the concept of reverse acculturation. This term refers to the cultural practices where a fully acculturated U.S.-born minority member introduces their heritage culture to American society. On an individual level, this cultural development shifts from complete assimilation/integration to the incorporation or reinforcement of the heritage culture. At a societal level, cultural exchange begins within the core of the host society, rather than its periphery. Global exchange, advanced computer and communication technology, and multiculturalism in the United States are identified as facilitators of this phenomenon. The

phenomenon of reverse acculturation has significant implications for identity within a cross-cultural context and holds relevance for the educational practices within Chinese immigrant families. This aspect deserves to be further explored in future discussions.

2. The Education of Chinese Immigrant Families

The first generation of local immigrants may face challenges of cultural dissonance, and the potential cultural inheritance for their children remains uncertain. Kyunghwa Kwak in "Adolescents and Their Parents: A Review of Intergenerational Family Relations for Immigrant and Non-Immigrant Families" noted that: "The cultural differences between the culture of origin and that of the new society can threaten the harmony of immigrant family relations. But when the core cultural values of family are embeddedness are supported by their own culture as well as their own ethnocultural social network, immigrant families are able to maintain healthy intergenerational relations."

In 1994, William H. Meredith, Douglas A. Abbott, Rita Tsai, and Zheng Fu Ming published their book entitled "Healthy Family Functioning in Asian Cultures: An Exploratory Study Using the Circumplex Model" in the International Journal of Sociology of the Family. Throughout the enculturation process, adolescents learn to become functional in the society in which they have been raised by obtaining cultural competence and appropriateness in their socialization practices. At home, parents teach their children own-cultural expectations, but they also attempt to teach values which may be of secondary importance in their own culture.

They found that that Asian adults insisted on the greater importance of family cohesion as a family value, more so than did American adults. Moreover, facing challenges of cultural dissonance may lead to the emergence of cultural protection and revival. This shows that Chinese families place great value on passing on their cultural heritage. When the influence of cultural mixture affects second-generation immigrants, especially children, a natural process of cultural selection occurs.

For instance, children may naturally prefer to use English due to English education, which is a result of cultural assimilation. When first-generation immigrants realize that their children may lack traditional cultural education, it elicits emotional and psychological reactions. For example, in this series, the protagonist Jessica suddenly realizes that she is being treated like an ordinary American, and her friends sometimes forget that they are of Chinese origin, as they watch American TV shows, eat Western food, and wear attire more aligned with native Americans, which causes her anxiety. This discovery prompts her to reclaim traditional Chinese attire, cook Chinese traditional food, and seek to enroll her children in a Chinese language class which take two hours to drive. Is this reaction considered a manifestation of cultural preservation and revival resulting from an interruption in cultural heritage transmission? Does this phenomenon also involve reverse acculturation? These are important points worth discussing.

In 2003, Hiroyuki Numata published a book entitled "What Children have lost by the Modernisation of Education: A Comparison of Experiences in Western Europe and Eastern Asia." mentioning that "in Japan, or example, along with the new-style cramming juku, many small-scale juku focus on calligraphy, abacus, painting, piano, ballet, etc. These things are called keikogoto (literally learning and practice)".

In 2011, Amy Chua introduced the "Tiger Mom" parenting method in her book entitled "Tiger Mom Phenomenon" emphasizing that parents should motivate their children through strict expectations and discipline to achieve outstanding academic performance and success.

The Programme for International Student Assessment (PISA), conducted by the Organisation for Economic Co-operation and Development (OECD), aims to evaluate the abilities of 15-year-old students in reading, mathematics, and science, along with their capacity to apply these skills to solve real-world problems. The 2018 PISA report showed that Asian countries like China, South Korea, Singapore, and others often excel in mathematics and science but also encounter educational pressure and anxiety. The issue of education in Asian families has been widely discussed, but the educational choices made by the Asian community have not received adequate attention. How do they select their educational approaches?

Research by Wei-Cheng Mau, titled "Parental Influences on the High School Students Academic Achievement : A Comparison of Asian Immigrants, Asian Americans, and the White Americans" reveals "White American students spent more time than Asian immigrant students on extracurricular activities and doing homework at school, while both Asian American and Asian immigrant students spent more time doing homework at home. Both Asian American and Asian immigrant students perceived higher parental educational expectation than White American students. For parental involvement, White American students reported more academic help from their parents than did Asian immigrant students. White American students also indicated more parental school participation than both Asian American and Asian immigrant students".

The present study showed that the value of hard work was present in the families of early Asian immigrants, and was well preserved in the families of more established Asian American. This shows that educational methods and high expectations in Asia have an impact on Asian immigrant families. So how could Chinese immigrants parents find their own way in the situation between Asian and Western education. It's worth to understanding and research what unique balance they achieve.

3. Chinese in Stereotypes

Regarding Chinese stereotypes, Doris F. Chang and Amy Demyan previously published a book entitled "Teachers' Stereotypes of Asian, Black, and White Students." The study confirmed that teachers generally believe that Asian students are more cooperative and have better self-control than white students. a stronger and greater desire to please, perfectionism, better academic performance, and fewer general behavioral problems. Teachers rate Asian students as more hard-working, introverted, intelligent, obedient and more trustworthy than their white counterparts. However, Asian students are believed to be less self-sufficient and have poorer expressive and interpersonal skills. Research in "Asian Americans Beyond the Model Minority Stereotype: The Nerdy and the Left Out" was published by Qin Zhang in 2010, the Results demonstrate that people's perceptions and judgments about Asian Americans are largely aligned with the media representations, and these stereotypes impact people's intent to interact with Asians. Four specific findings were obtained. First, among racial-ethnic groups in the U.S., Asians are perceived as most likely to achieve academic success; second, Asians are most likely to be perceived as nerds; third, Asians are perceived as most likely to be left out; and last, people are least likely to initiate friendship with Asians and Hispanics. From this we know that the above stereotypes are issues that have been discussed

repeatedly by many people, but with the changes of the times, new issues have not It has not been seen by the public, For example, Do the Chinese eat dog meat? I believe many Chinese people are troubled by this, but if you search Google Scholar for this keywords, you will see more criticism of Chinese people eating dog meat, and even a discriminatory titled "The Best Chink Food: Dog eating and the Dilemma of Diversity from FH Wu ". I hope more people see this kind of problem. In addition, there are some common stereotypes circulating on online platforms, such as that Chinese people are good at Kongfu, all Chinese are not attractive, etc.

The theories used for analyzing the definition of symbol and the representation of Chinese immigrants in the U.S. through *Fresh Off the Boat* include Stuart Hall's Diaspora and Hybridity, John Hutnyk's Acculturation, Fredrik Barth's Ethnic Identity and Social Stigma, E.G. Ravenstein's "Push factors" and "Pull factors" of Laws of Migration theory of Migration, Michel Foucault's Discourse theory.

Research Methodology

In this research, every question category has different analysis, philosophy, methods as below :

Category 1 : Qualitative+Data Analysis+Interpretivism

Category 2 : Quantitative+Data Analysis+Interpretivism + Descriptivism

Category 3 : Qualitative+Data Analysis+Pragmatism + Critical Approach

1. Research Instruments

This study will use a variety of research methodologies, with questionnaires and interviews as the major means of examination. research to identify facts through questionnaire observations and in-depth interviews, and analysis of phenomena using appropriate link theory.

2. Data collection

2.1. Interviews

Non-random sampling will involve selecting 10 Chinese immigrants, encompassing different varying ages, genders, socio-economic backgrounds, and education levels. Face-to-face interviews will cover a range of topics, The collected interview data will be meticulously recorded and analyzed to reveal the non-existence of assimilation and segregation and the coexistence of integration and marginalization. Additionally, it aims to deeply explore the phenomenon of reverse acculturation.

2.2. Questionnaire

In our study, determining an appropriate sample size to represent both students and parents within the population is pivotal. However, precise population figures are unavailable, prompting the utilization of the triangulation method to ensure the reliability and validity of the data. Triangulation involves using multiple data sources or analytical methods to verify research results.

Initial efforts were made to obtain data regarding the total population of students and parents from various sources, including schools and community databases. However, due to the absence of exact numerical values, the population size (N) remains indeterminate. A suitable margin of error was selected to ensure that the maximum deviation between our sample estimate and the population parameter remains within an acceptable range. For this study, a margin of error of 10% was chosen, aligning with common practices but open to adjustment based on specific contextual factors.

In this study, the sample size was fixed at 100 to ensure a sufficient number of samples for rigorous statistical analysis and inference. Acknowledging the inherent uncertainty associated with the estimation of the population size, this methodological approach is deemed appropriate to meet the study's objectives. Further elaboration on the estimation of the population size and its implications on the findings will be provided in the discussion section.

Inviting 50 sets of international school students and their parents to participate in an online questionnaire survey. Questions will cover aspects such as whether the child speaks more English than their native language, the preference for extracurricular books in the native language or English, dietary preferences of the child, whether the family has faced anxiety due to the child's lack of awareness or forgetting of their native culture, and whether additional learning of the native culture has been provided, such as language, celebration of native festivals, or wearing traditional attire. The study aims to analyze whether there is a resurgence of cultural preservation and revival and to explore the unique balancing methods of Chinese immigrant families within the intermediate space of Western and Eastern education.

2.3. Content Analysis Social Media Inquiry

The research involves posing inquiries via social media topics to explore lesser-known stereotypes about Chinese prevalent in today's society. The subsequent analysis is based on the findings derived from these responses.

Research Results

1. The influence of Cross-Cultural Adaptation and Identity Formation

Based on our research on cross-cultural adaptation and identity, we interviewed 10 Chinese Americans and randomly selected 4 of them for in-depth interviews. By using NVivo software for coding analysis, we extracted three main themes: Cross-cultural identity recognition, Assimilation and Segregation, and Phenomenon of Reverse Acculturation. Coding analysis revealed several sub-themes as nodes under each theme. As shown in the tabular form below:

CODES	NUMBER OF CODING REFERENCES	AGGREGATE NUMBER OF CODING REFERENCES	NUMBER OF ITEMS CODED	AGGREGATE NUMBER OF ITEMS CODED
CROSS-CULTURAL IDENTITY RECOGNITION				
Cross-cultural differences	10	10	4	4
Maintaining original cultural characteristics	9	9	4	4
Integration into mainstream culture	5	5	3	3
ASSIMILATION AND SEGREGATION				
Dynamic relationship between integration and marginalization	2	2	1	1
Impracticability of assimilation and segregation	11	11	4	4
PHENOMENON OF REVERSE ACCULTURATION				
Reacquainting with original culture	9	9	4	4
Inheriting traditional culture	5	5	2	2

Table 1: Summary of Coded Themes by NVIVO

2. Analyze the Education of Chinese Immigrant Families

The survey subjects of this study included students and parents from 50 American international schools. We designed two questionnaires, one for parents, and a total of 50 parents participated in the survey; the other questionnaire was sent to students, and a total of 50 students participated in the survey. By using the frequency analysis method in descriptive analysis, we conducted a detailed analysis and presentation of the survey data. The following are the data results we obtained:

Questionnaire survey on education of Chinese Americans (Student)

QUESTION	OPTIONS	PERCENTAGE (COUNT)
Q1: What is your preferred language of communication?	Chinese	8% (4)
	English	38% (19)
	Both	54% (27)
Q2: What is your favorite cuisine?	Chinese food	14% (7)
	Western cuisine	10% (5)
	Both are fine	76% (38)
Q3: Do you attend any cram school or after-school club?	Sports-related	28% (14)
	Academics-focused	18% (9)
	Both	32% (16)
	None	22% (7)
	Sports-related	28% (14)
Q4: How would you describe the parenting style in your family?	Democratic	64% (32)
	Authoritarian	10% (5)
	Permissive	20% (10)
	Other	6% (3)
Q5: In your family, do parents prioritize academic performance or personal development?	Academic performance	32% (16)
	Personal development	68% (34)
Q6: Which teaching style do you prefer in your school education?	Chinese-style teaching	10% (5)
	Western-style teaching	62% (31)
	Both	28% (14)
Q7: Do you feel like you lack sufficient understanding of Chinese culture?	Yes	48% (24)
	No	30% (15)
	Uncertain	22% (11)
Q8: Do you frequently participate in Chinese cultural traditional activities or celebrate Chinese festivals at home?	Yes	64% (32)
	No	14% (7)
	Uncertain	22% (11)
Q9: Have your parents ever helped you better maintain and develop your Chinese cultural traditions in the following ways?	Providing opportunities	32% (16)
	Encouraging participation	76% (38)
	Emphasizing importance	68% (34)
	Other	0% (0)

Questionnaire survey on education of Chinese Americans (Parent)

QUESTION	OPTIONS	PERCENTAGE (COUNT)
Q1: Since moving to the new country, have you noticed any changes in your child's cultural identity?	Yes	58% (29)
	No	16% (8)
	Occasionally	22% (11)
	Uncertain	4% (2)
Q2: What strategies have you employed to ensure that your children maintain their Asian cultural traditions while receiving a Western education? (MAQ)	Participating in activities	62% (31)
	Providing additional courses	58% (29)
	Insisting on communication	36% (18)
	Other	6% (3)
Q3: How important do you consider passing on your Chinese cultural heritage to your children?	Extremely important	48% (24)
	Somewhat important	28% (14)
	Not so important	20% (10)
	Not at all important	4% (2)
Q4: Do you actively participate in Chinese community events or celebrate traditional festivals to ensure the preservation of your cultural traditions within your family?	Yes	42% (21)
	No	10% (5)
	Occasionally	48% (24)
	Uncertain	0% (0)
Q5: Which education approach do you prefer to cultivate your children?	Personal development	68% (34)
	Chinese-style	8% (4)
	Western-style	34% (17)
	Combination	56% (28)
Q6: What is your most prominent impression of Western education? (MAQ)	Uncertain	0% (0)
	Relaxed expectations	66% (33)
	Emphasis on thinking	74% (37)
	Loose discipline	22% (11)
Q7: What is your most prominent impression of Chinese education? (MAQ)	Other	4% (2)
	Exam-oriented	36% (18)
	Abundance of coursework	82% (41)
	Strict methods	78% (39)
Q8: Have you attempted to integrate the best practices from both Chinese and Western education systems in your children's education?	High difficulty	22% (11)
	Other	6% (3)
	Yes	36% (18)
	No	20% (10)
	Sometimes	44% (22)
	Uncertain	2% (1)

3. Chinese in Stereotypes

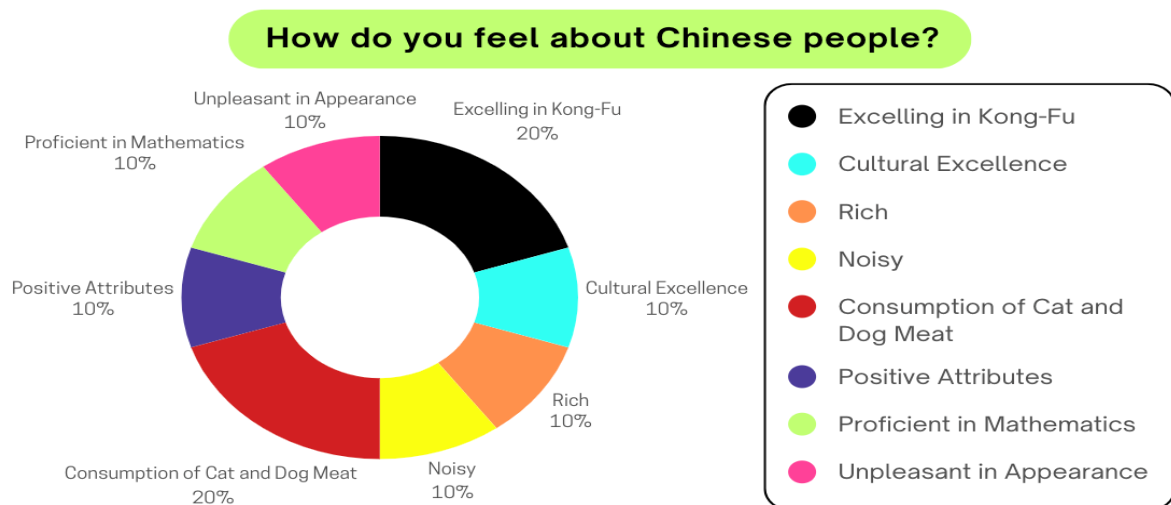


Table 2: Visual Representation of Survey Findings by Pie Chart

In the collected 25 survey responses, a variety of perspectives were identified regarding Chinese cultural perceptions. Some respondents mentioned customs such as celebrating Chinese New Year and the custom of dressing in red during the New Year, expressing their admiration for the Chinese people's deep regard for their culture. Other people acknowledged certain undesirable characteristics, including occasional loudness, but also characterized Chinese people as friendly and kind. Furthermore, several respondents expressed unfavorable opinions on Chinese people, bringing up matters such as the consumption of cat and dog meat. However, there were also those who expressed great respect and admiration for Chinese people, considering them to be highly talented and hardworking, especially in light of China's economic development. It is noteworthy that some survey participants also mentioned common stereotypes about Chinese people, including their prowess in mathematics, their strong economic position, and their mastery of Chinese Kong-fu. Furthermore, certain participants expressed that Chinese people might not have an especially attractive appearance, in contrast to Koreans, who are thought to have a more attractive appearance throughout Asia. It was also mentioned that a substantial percentage of Koreans had cosmetic surgery, which raises opinions about their attractiveness. A pie chart that shows the respondents' perception distribution was made in order to enhance these findings. The following categories are shown in the chart: Excelling in Kong-Fu (20%), Consumption of Cat and Dog Meat (20%), and Cultural Excellence / Rich / Noisy / Positive Attributes / Proficient in Mathematics / Unpleasant in Appearance (10%) are all included.

These observations show both positive traits and negative prejudices that are frequently attached to Chinese people, shedding light on the varied and complex views of Chinese people.

Discussion

1. Cross-Cultural Adaptation and Identity Formation

Research objectives:

Disagree with previously published four stages of acculturation. (Berry, 1992)

Research results:

Through in-depth interviews and analysis, we conducted a detailed discussion on the cross-cultural adaptation and identity of Chinese Americans. First, we focused on the concepts of assimilation and segregation, and verified the same phenomenon as the initial assumption: complete assimilation and complete segregation hardly exist in real life. In discussing the process of assimilation, we found that Chinese Americans did not totally assimilate into mainstream American culture, but rather gradually integrated while still retaining many of their original cultural qualities and values. This is supported by respondents' descriptions of their retention of traditional Chinese customs and values in their lives in the United States. These behaviors reflect that while Chinese Americans integrate into American society, they still retain their recognition and respect for their cultural roots.

When discussing the phenomenon of segregation, we found that Chinese Americans are not completely able to isolate themselves from mainstream American society. Representative figures mentioned the old immigrants in Chinatown, or the elderly who come to live in the United States due to their children's emigration, who are considered to be more deeply rooted in their primitive cultures, and whose behavioral habits in their lifestyles are not

easy to go through to change, but they also have some influence from mainstream American society. Therefore, reverse cultural output is also worth discussing. The situation where the cultural characteristics of next generation immigrants affect the integration of first generation immigrants individuals with mainstream society also exists and can be studied in more depth. Our research results show that the cross-cultural adaptation and identity recognition of Chinese Americans is a complex and diverse process. In this process, assimilation and segregation are not the main trends, but the interweaving of cultures. Asian American culture may become the main trend in future cross-cultural exchanges.

However, we observed a more complex phenomenon, namely the interweaving of integration and marginalization. Further analysis of the data revealed that integration and marginalization are actually two sides of the same coin. As Chinese Americans gradually integrated into mainstream society, they also experienced a process of marginalization. This marginalization is not entirely negative, but rather a reorientation and realignment of cultural identity. This complexity of cultural identity shows that integration and marginalization are not a simple binary opposition, but a continuous spectrum that may present different manifestations at different times and situations. It is even closely related to the negative or positive state of psychology. When the perspective changes, individual perception will also change.

Reflect on research results:

Chinese Americans' cross-cultural adaptation and identity is a complex and multidimensional process, which is influenced by a variety of factors such as individual experience, social environment, and cultural background. In future research, we can further explore the interrelationships between these factors and their long-term impact on individual psychology and behavior to better understand and support the development and growth of Chinese Americans in the process of cross-cultural adaptation.

In addition, the phenomenon of reverse cultural adaptation further demonstrates the complexity of Chinese Americans in cross-cultural adaptation and identity. Although they are gradually integrating into American society, their interest and identification with traditional Chinese culture have not diminished. This behavior reflects their recognition and acceptance of their own cultural identity and proves that cultural adaptation does not mean completely abandoning the original cultural characteristics and values.

2. The Education of Chinese Immigrant Families

Research objectives:

Analyze the choice of education methods by Chinese immigrants and whether various phenomena are triggered in this process.

Research results:

The dynamics of cultural adaptation and the new environment under cross-cultural adaptation have a profound impact on the younger generation of immigrants, which is fully reflected in our survey results. The vast majority of parents (58%) have noticed that their children's cultural identity has changed since moving to the United States. This change may be caused by factors such as environment and ages, which may lead to "Culture Dissonance", that is, the loss of traditional culture among the new generation of immigrants. Just as the three children in the American TV series "Fresh Off the Boat" were limited to "panda" and "soy sauce" in their understanding of Chinese culture, this "culture loss" may result in "emotional and psychological" challenges for the first generation of immigrants, and then lead to "cultural protection and revival". The survey shows that parents have adopted a variety of strategies to

ensure that their children maintain Asian cultural traditions while receiving Western education. These strategies include actively participating in traditional cultural activities and celebrating cultural festivals (62%), and providing additional Chinese cultural education courses (58%). This shows that parents are still positively emphasizing cultural heritage, reinforcing cultural identity and fostering a sense of belonging in spite of the influence of Western-style education. This positive attitude highlights the importance that most Chinese Americans place on cultural preservation and provide their children with as multicultural an environment as possible to support such a unique identity.

In addition, in terms of educational methods, Chinese parents have adopted a balanced approach that comprehensively utilizes the advantages of the two education systems to provide their children with a more comprehensive education. In summary, Chinese parents face challenges and choices when educating their children. They actively adopt a variety of strategies to maintain cultural heritage and explore the integration of Chinese and Western education systems in educational methods. Despite the differences and challenges, they are committed to providing their children with a diversified educational environment in order to cultivate a new generation of Chinese Americans with all-round development.

Chinese American families face a number of challenges and opportunities in terms of acculturation and educational options, some Chinese Americans gradually drift away from their traditional culture after immigrating to the United States, especially the second-generation immigrant students, which is related to the earlier discussions of "Cultural Dissonance" and "Interference in Cultural Heritage Transmission." This may stem from participants being distanced from the daily life and cultural environment of China. Therefore, the transition of cultural heritage from the first generation of immigrants to the second generation encounters difficulties. This is noteworthy, as Chinese Americans still face challenges in cultural adaptation when it comes to establishing a sense of identity with Chinese culture and shaping their own values and behaviors. When faced with such situations, some first-generation immigrants may undergo emotional and psychological reactions about their kids' cultural loss, prompting efforts in cultural protection and revival.

Reflect on research results:

These findings provide an opportunity to gain insight into the challenges and opportunities that Chinese families immigrating to the U.S. face in terms of acculturation and educational choices. We need to further explore how we can better support this group's efforts to achieve their own and their children's development and success in the new cultural environment, as well as their efforts to find a balance between traditional and Western cultures. At the same time, it gives us crucial information about how to better support this group's educational development.

3. Chinese in Stereotypes

Research objectives:

Confirm that previous studies have shown that stereotypes about Chinese immigrants are biased, and explore how these stereotypes are changing in today's society.

Research results:

Combined with the previous literature "Teachers' Stereotypes of Asian, Black, and White Students." and the current survey results, it shows that Chinese people are hard-working, friendly, and kind people, while the stereotype of Chinese people eating dog and cat meat mentioned in "The Best Chink Food: Dog eating and the Dilemma of Diversity from FH Wu"

still exists today. In fact, only a very small minority of Chinese people eat dog or cat meat, and the vast majority of the population not only has never tasted it, but also strongly resists eating it. In some parts of China, it is illegal to buy or sell dog and cat meat, and many cities are filled with pet stores, grooming parlors, and cat cafes. In addition, there are organizations dedicated to pet adoption, and thousands of people are getting involved in the cause of animal protection. The state has also set up laws and regulations regarding the consumption of dogs and cats, and the official website of the Ministry of Agriculture and Rural Development of the People's Republic of China released a Notice on the Issuance of 22 Animal Quarantine Regulations.

In addition to this we found new age stereotypes that had not been emphasized before, and the survey results showed that some people appreciated the fact that Chinese people value their culture, such as celebrating traditional events like Chinese New Year. They brought up the phenomenon of red-themed dressing for the New Year, even though Chinese people don't necessarily have to wear red to celebrate the New Year. As a matter of fact, there are many traditional Chinese costume that have only begun to be known by the public in recent years, such as the Mamianqun and the Hanfu, which used to be mistaken for Korean costume and Japanese Kimono, but with the popularity of China's "New Chinese" style in recent years, more people have come to know about them, and they have begun to represent China along with traditional costume such as the Qipao. And the stereotype that everyone is good at Kong-fu and good at math is also very interesting, just like in India, the Chinese have a strict basic education in math that is required to master the mixed operations of addition, subtraction, multiplication, and division in elementary school, however, western education does not have such a requirement or even exams that allow for the use of calculator, which leads to the existence of the differentiation between the two sides of the spectrum, and of course there are cases where some Chinese people are very bad at math, which is not It's not absolute. And internationally, the United States influential mathematician is actually far more than China, this point may be the reason for the differentiation of the two sides of the education, the United States pay more attention to the cultivation of mathematical thinking and the ability to understand the problem and think of ways to solve the problem, while China produces high math scores, focusing on the ability to calculate the test education. And the point about most Chinese being good at Kong-fu, the percentage of people who actually have Kong-fu skills is very small, and the existence of this stereotype may be related to the portrayal of Chinese characters in Western movies and Tv series, such as Ip Man, Bruce Lee, Jackie Chan, and other characters. As for the argument that Chinese people are very rich, I personally believe that it is due to the fact that most Westerners come into contact with Chinese people who should be living overseas, such as international students, Finally, there is also the argument that Chinese appearance is not attractive, that Koreans are the most attractive among Asians, and this is indeed a topic that deserves to be noted. Chinese girls are praised for their appearance overseas, and many of them have been asked if they are from Korea or Japan, and I personally believe that this is very much related to the image of China that has been portrayed in Western movies.

Suggestion

When studying the impact of cultural integration, we should have a deeper understanding of how Chinese Americans seek balance between different cultures and explore the impact of cultural integration on their identity and psychological state. We need to pay special attention to what factors affect the transition between integration and marginalization and conduct in-depth investigations, especially for the elderly and ABC groups in the immigrant community. By tracking the experiences and behaviors of individuals over a long period of time and analyzing their cultural interactions in their families, social circles, and workplaces, we can have a more comprehensive understanding of the different manifestations of extreme roles in cross-cultural adaptation.

Research into reverse cultural output is equally important. We need to investigate Chinese Americans' interest in and affiliation with traditional Chinese culture, as well as how this reverse cultural production influences their lives and identities in the United States. Through in-depth interviews and observations, we may learn how they keep their connection to Chinese culture while also passing it on and expressing it in American society. In particular, we need to pay attention to the Chinese American group who are already parents and how to pass on traditional culture when faced with their children's lack of traditional culture.

Another major area for research is the impact of cross-cultural education. We should explore in depth the challenges and opportunities of Chinese Americans in the field of education, especially in cross-cultural environments. Research can focus on the cultural differences they face in school education and family education, and the impact of these differences on their academic performance, mental health, and social adaptation. In addition, the various strategies adopted by Chinese families in education should be explored to promote the all-round development of their children.

Finally, the study of social cognition and prejudice is also crucial. We need to further study the society's cognition and prejudice against Chinese Americans, especially in the media and popular culture. By analyzing the stereotypes and prejudices of society against Chinese Americans, we can reveal the impact of these prejudices on the Chinese community and explore how to eliminate these stereotypes and build a more inclusive and diverse social environment.

These research directions are expected to provide us with a deeper understanding and help us better support the development and growth of Chinese Americans in the process of cross-cultural adaptation and identity formation.

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