Acculturation experiences and psychosocial wellbeing of minoritized youth in Hong Kong

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Objectives

• Examine how acculturation experiences of minoritized youth in Hong Kong impact their psychosocial adjustment and identity.
• Highlight the acculturative stress they face and the coping strategies they use.
• Sensitize the participants about the implications for culturally responsive policy, practice, intervention, and research.
A qualitative inquiry of acculturation experiences of minoritised youth in Hong Kong

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Abstract

Despite the growing minoritised population in Hong Kong, little is known about their acculturation experiences. This article provides an in-depth understanding of the acculturation experiences of minoritised youth in Hong Kong including the associated impacts on their psychosocial adjustment and identity, the acculturative stress they faced and the coping strategies they adopted. Acculturation framework (Berry, 2003) and theories of sociocultural processes (Bronfenbrenner & Morris, 2006), resilience (Masten American Psychologist, 56(3), 227–238, 2001), and coping (Folkman Journal of Personality and Social Psychology, 16, 839–852, 1984) helped understand the acculturation experiences of minoritised youth in Hong Kong. Adopting qualitative research methods, the study conducted in-depth interviews with 20 minoritised youths from Pakistani, Indian, Nepalese, Bangladeshi and Filipino heritages living in Hong Kong. The analytic strategies included coding data and creating salient themes to answer the research questions under investigation. The study found minoritised youths’ acculturation experiences in five major domains including: (a) connection with family, intra-ethnic and pan-ethnic communities, and heritage identity; (b) living and schooling experiences, and connection with inter-ethnic community, and Hongkonger identity; (c) experiences of both heritage and host cultures, and dual or hyphenated identity; (d) acculturative stress; and (e) coping strategies. The study found that minoritised youths’ acculturation experiences exerted influence on their psychosocial wellbeing and identity. The findings have important implications for culturally responsive policy, practice, intervention, and research.

Keywords: Acculturation, Identity, Minoritised youth, Hong Kong

Minoritized groups in Hong Kong

• The term minoritized refers to the historical marginalization and racism experienced by the minority ethnic groups (Gillborn, 2005).

• In Hong Kong, the people from South Asian heritages including Bangladeshis, Indians, Pakistanis, Nepalese, and Sri Lankans as well as from South East Asian heritages including Filipinos, Indonesians, and Thais are marginalized and often encounter racism (e.g., Bhowmik & Kennedy, 2016; Kapai, 2015).

• Thus, by minoritized, these groups of people are referred.
Minoritized groups in Hong Kong

• ‘Ethnic minorities’ refer to the ‘people from non-Chinese ethnicities’ (Census and Statistics Department, 2017).

• According to the latest 2016 by-census in Hong Kong, 8% of the total population in 2016 was minoritized (584,383) (Census and Statistics Department, 2017, p. 7).

• Minoritized population increased by 70.8% over the last ten years between 2006 and 2016. (Census and Statistics Department, 2017, p. 7).
Figure 2.1: Hong Kong’s demographic structure by selected ethnic group, 2016

(a) By whether the person was a FDH and selected ethnic group of FDH

FDHs, 320 700 (55.7%)
- Indonesians 145 700 (25.3%)
- Filipinos 163 500 (28.4%)
- Others 11 600 (2.0%)
- Non-FDHs 254 700 (44.3%)

(b) By selected ethnic group

Population of EMs (excluding FDHs) : 254 700
- Japanese 9 800 (3.8%)
- Koreans 6 000 (2.3%)
- Whites 55 900 (21.9%)
- Mixed 58 500 (23.0%)
- Others 11 200 (4.4%)
- Indians 32 000 (12.6%)
- Thais 8 300 (3.3%)
- Nepalese 24 600 (9.6%)
- Pakistanis 17 600 (6.9%)
- Other SAs 3 800 (1.5%)

Overall population in domestic households in Hong Kong: 7 112 900

EMs 575 400 (8.1%)

Chinese 6 537 500 (91.9%)

Source: 2016 Population By-census, Census and Statistics Department.

Minoritized groups in Hong Kong

• Different minoritized groups are: Filipinos (31.5%), Indonesians (26.2%), Whites (10.0%), Indians (6.2%), Nepalese (4.4%), Pakistanis (3.1%), Bangladeshis and Sri-Lankans (0.8%), Japanese (1.7%), Thais (1.7%), Koreans (1.1%), and other Asians (1.4%). (Census and Statistics Department, 2017, p. 21).

• Filipinos and Indonesians usually have a temporary status of foreign domestic helpers (Bell & Piper, 2005) while Whites, Japanese and Koreans belong to higher socio-economic status (Census and Statistics Department 2017, p. 100). The rest are mainly South Asians including Indian, Pakistani, Nepalese, Bangladeshi and Sri-Lankan.
Figure 2.7: Median monthly income from main employment of employed persons by selected ethnic group, 2016 and 2011

Change (%): -2.2 +27.5 +26.0 +23.7 +34.4 +22.4 -6.9 +8.7 +29.2

Figure 3.1: Size of poor population and poverty rate of EMs before policy intervention by selected ethnic group, 2016

(a) Poor population (pre-intervention)

- Pakistanis: 10,000 (20.2%)
- Indians: 4,700 (9.6%)
- Filipinos: 3,800 (7.7%)
- Japanese & Koreans: 1,200 (2.4%)
- Thais: 2,200 (4.5%)
- Indonesians: 2,600 (5.2%)
- Nepalese: 4,300 (8.7%)
- Others: 2,900 (5.9%)
- Other SAs: 1,100 (2.2%)

(b) Poverty rate (pre-intervention)

- Pakistanis: 56.5%
- Thais: 26.5%
- Indonesians: 35.4%
- Filipinos: 19.2%
- Japanese & Koreans: 7.5%
- Whites: 7.0%
- Mixed: 21.8%
- EMs: 19.4%
- Whole population: 19.9%

Note: (*) The pre-intervention poverty figures were estimated based on the data from the General Household Survey under the core analytical framework of the poverty line.

Figure 3.7: Size of poor population and poverty rate of EMs after policy intervention (recurrent cash) by selected ethnic group, 2016

(a) Poor population (post-intervention (recurrent cash))

- SAs: 17,900 (40.1%)
  - Pakistanis: 8,600 (19.2%)
  - Indians: 4,300 (9.6%)
  - Nepalese: 4,000 (9.0%)
  - Others: 2,800 (6.2%)
- Thais: 1,900 (4.2%)
- Filipinos: 2,400 (5.4%)
- Japanese & Koreans: 1,100 (2.4%)
- Whites: 3,900 (8.8%)
- Mixed: 11,400 (25.6%)

(b) Poverty rate (post-intervention (recurrent cash))

- SAs:
  - Pakistanis: 48.6%
  - Nepalese: 16.3%
  - Thais: 22.4%
  - Indians: 13.5%
  - Filipinos: 16.4%
  - Japanese & Koreans: 6.8%
  - Whites: 7.0%
  - Mixed: 19.6%
  - EMs: 17.6%
  - Whole population*: 14.7%

Note: (*) The poverty figures after policy intervention of recurrent cash were estimated based on the data from the General Household Survey under the core analytical framework of the poverty line.


Minoritized groups in Hong Kong

• The median monthly income for Pakistanis, Nepalese, Bangladeshis, Sri-Lankans, Filipinos, Indonesians and Thais are lower compared to whole working population in Hong Kong (Census and Statistics Department, 2017, p. 100).

• Poverty scenario is worse for the South Asians, Indonesians, and Thais compared to the whole population (Government of the Hong Kong Special Administrative Region, 2018, p. 17).

• The child poverty rates for Pakistanis and Nepalese are higher than the majority Chinese population (Cheung & Chou, 2017). Pakistanis have the highest child poverty rate among all ethnic groups.
Minoritized groups in Hong Kong

• Many minoritized groups are fraught with inequities in educational opportunities (Bhowmik & Kennedy, 2016; Bhowmik et al., 2018) and employment outcomes (Kapai, 2015).

• The school attendance rates are lower for minoritized groups in pre-primary, junior-secondary, senior-secondary and post-secondary levels compared to whole population (Census and Statistics Department, 2017).

• The school attendance rates for Pakistanis and Nepalese young people are the lowest and second lowest respectively among all minoritized groups at pre-primary and junior-secondary levels (2011 population census, 5% sample dataset). At senior-secondary and post-secondary levels Nepalese have the lowest school attendance rate while the Pakistanis have the second lowest.

• “Out of school” or school failure or dropout phenomenon is prevalent among minoritized groups specifically South Asians in Hong Kong (Bhowmik & Kennedy, 2016; Bhowmik, Kennedy, & Hue, 2017).
Minoritized groups in Hong Kong

• Some minoritized people face difficulties in accessing many jobs due to Chinese language requirements (Kapai, 2015). Some of them who are already employed encounter unfair treatments including “longer working hours, unfair dismissal, greater workload compared to colleagues, lower wages, lack of opportunities for promotion etc.” (Kapai, 2015).

• Racial discrimination is a reality for many of them in every aspect of their life including accommodation, financial services, transportation services, retail and personal services, catering services, and medical services (Equal Opportunities Commission, 2016).

• Such a scenario creates a situation whereby at least some minoritized groups become marginalized and vulnerable and their intergenerational mobility is obstructed.
Acculturation

• Acculturation is conceptualized as the cultural and psychological changes take place when groups and individuals of different cultural backgrounds come into contact with each other (e.g., Berry & Sam, 2016; Berry, 1997, 2006).

• In the process, people may face acculturative stress referring to people’s reaction to life events during intercultural contact. It happens due to different challenges people face during acculturation process, often referred as stressors, stemming from the experiences of cultural loss and uncertainty about the ways one should live in a new society.

• People use different coping strategies to fight against stressors. However, when the effect of stressors cannot be minimized by coping strategies, then acculturative stress yields.

• Acculturative stress negatively affects psychological and sociocultural adaptation in a variety of ways such as manifestation of somatic issues including sleep and appetite disturbance, fatigue, headaches, increase in blood pressure, and gastrointestinal problems, as well as psychological issues including isolation, helplessness, hopelessness, sadness, feelings of loss, anger, anxiety, depression, disappointment, a sense of inferiority, and clinical depression (e.g., Berry & Sam, 2016; Mori, 2000; Smith & Khawaja, 2011; Tummala-Narra et al., 2016).
Socioecological processes

• Sociological processes highlight that multiple contexts such as home and school shape the experiences of immigrant youth and that interactions among them exert influence on their identity and psychosocial adjustment (Bronfenbrenner & Morris, 2006; García Coll & Marks, 2012; García Coll et al., 1996).

• Additionally, the experiences of discrimination or marginalization contribute to conceptualizing how contexts either prohibit or accelerate their developmental outcomes (García Coll et al., 1996).

• Therefore, understanding about immigrant youths’ experiences warrants for an understanding of their specific ecological conditions and circumstances.
Theory of resilience

• Theory of resilience underscores individuals’ capacity to deal with problems during difficult time (Masten, 2001). Thus, the focus is mainly on the “strength” as opposed to “problems and deficit”.

• The theory of resilience highlights both risk and protective factors influencing mental health.

• The basic premise is that the positive impact of protective factors surpasses negative impact of risk factors and thus promotes positive adaptation.
Coping

• Coping is a cognitive and behavioral process to deal with stress (Folkman, 1984). Individuals develop coping strategies using their available coping resources including social, physical, psychological, and materials assets.

• The coping strategies may be adaptive or maladaptive. While adaptive coping helps individuals empower a sense of control over distress and difficult situations (Folkman, 1984), acculturative stress can be amplified due to maladaptive coping (Smith & Khawaja, 2011).
Methodology and methods

• Qualitative in-depth interviews were used as the research method.

• A total of 20 participants from five minoritized groups participated in the study including seven from Pakistani heritage, five from each Indian and Filipino heritages, one from each Bangladeshi and Nepalese heritages, and one from mixed Filipino and Nepalese heritages.

• Of them 11 are females and nine are males. The participants were a mixed group of students and young professionals including eight secondary school students, seven university students, and five full-time working professionals. The professionals included one kindergarten teacher, two NGO professionals, one public relation consultant, and one event management professional.

• The participants’ ages ranged from 16 to 24 with an average age of 19.3. The participants were mainly second- or third-generation immigrants.
Minoritized youths’ acculturation experiences

Five major domains:

1. connection with family, intra-ethnic and pan-ethnic communities, and heritage identity
2. living and schooling experiences, and connection with inter-ethnic community, and Hongkonger identity
3. experiences of both heritage and host cultures, and dual or hyphenated identity
4. acculturative stress
5. coping strategies
Connection with family and heritage identity

- Minoritized youth have good relations with their family members in Hong Kong. They also maintain communications with relatives living in heritage countries. Thus, family members facilitated connections with heritage culture and fostered heritage identity. Moreover, the media in the heritage countries are good tools to remain updated about the affairs there, thus contributed to heritage identity too.

“My parents have very strong feeling for Bangladesh and I think they kind of instilled this feeling in me. They say, you have to do for this country because we are from this country, and this is like your place. I kind of miss Bangladesh because all my relatives are there...We pay much attention to Bangladeshi affairs. We watch frequently Bangladeshi TV channels. My parents like watching Bangladeshi news; they actually love those because we really worry about our relatives living there.”

(Participant L)
Connection with intra-ethnic communities and heritage identity

- The community members organize events frequently which are often related to celebration of heritage countries’ national days or religious festivals. Thus, intra-ethnic community members facilitated connections with heritage culture and fostered heritage identity too.

“Actually, we have a community of around few thousands...I mean compared to other ethnic minority groups, we are small population. But we have an association. It organizes many activities for our community. We all gather several times in a year for celebrating festivals and to observe many national days of our heritage country. In some events, we have the moment of silence for remembering those people who passed away, and then we eat together...” (Participant L)
Connection with pan-ethnic communities and heritage identity

- The pan-ethnic community organization was formed solely based on religion that has provided a space and a shared purpose for people from different ethnic groups to come together and pursue spiritual wellbeing. Such pan-ethnic connection has fostered participants’ heritage religious identity.

“The Muslim Student association is quite new association. It’s actually very similar to all other clubs or other society in the university. We have membership campaign in September. People come and we have a booth outside the canteen. Our society focuses on 3 things: physical, spiritual and community development. All our events focus on these. We have some orientation activities and we have lectures and we have some sporting events like racket tournament, football tournament. We celebrate some Muslim festivals like “Eid”. We have big prayer on every Friday.” (Participant M)
Living experiences and Hongkonger identity

• Many minoritized youth were born and raised in Hong Kong. They are more experienced of Hong Kong way of lives than anywhere else. Thus, their everyday living experiences in Hong Kong have indeed shaped their Hongkonger identity.

“What makes me proud of Hong Kong? It is everything that I see in Hong Kong. I like the way of living here in Hong Kong, I love the Hong Kong people, I love the Hong Kong culture, I love the Hong Kong food everything, it is just really nice....this is my hometown. This is where I was born, this is where I grew up, this is where I am living. It is really a good place.” (Participant E)
Schooling experiences and Hongkonger identity

- Among the living experiences in Hong Kong, **schooling experiences seem to be significant for instilling local identity**. Various daily rituals in schools as well as special day such as sports day have specific elements to promoting local identity.

  “I love flag raising ceremony and singing the national song. I mean it’s nothing I will think of, it is just that when I see this I feel to get engaged in the activity, I feel to sing. I have been singing it since I was in primary. I enjoy singing it. It is just enjoyable.” (Participant E)

  “During sports day **we would raise the Hong Kong flag and we would sing the national anthem**. They wouldn’t force us. It’s your choice. I would say most of us participated. I guess all of us felt connection to Hong Kong.” (Participant L)
Connection with inter-ethnic community and Hongkonger identity

Some minoritized youth are well connected with the majority Chinese community. Usually, they have Chinese friends with whom they hang out and celebrate each other’s festivals together. For some, having Chinese friends is a good way for developing Cantonese language skills. Indeed, the connection with the local Chinese community also shaped their Honkonger identity.

“for me even though I am a Filipino, I have more Chinese friends than Filipino friends. So to me it’s really good...I am just a social people, I love to interact with them...I think it’s really good and I can improve my Cantonese skills.” (Participant E)

“I do have local friends, it’s really fun to get along with them and then even sometimes we celebrate each others’ customs and culture like Chinese New Year, Mid-Autumn Festival. Those are very fun too. I think if you want to get to know them, they can be very humble and open...” (Participant L)
Experiences of both heritage and host cultures and dual or hyphenated identity

• Similar to many immigrants all over the world, minoritized youth participants also have unique experiences in which they encounter more than one culture on a daily basis. Typically, they experience heritage culture with family members, relatives, and intra-ethnic community members. On the other hand, they encounter Hong Kong culture in their daily livings typically outside home including in schools, workplace, and elsewhere. Such experiences yielded their dual or hyphenated identity.

“I was born in Hong Kong so I think I am a Pakistani in Hong Kong. Just the fact that I was born in Hong Kong makes me think I am a Pakistani in Hong Kong. Both Hong Kong and Pakistan are important to me. I like both of them. That’s why I said I am a Pakistani in Hong Kong. I am both Hongkonger and Pakistani. It’s like half-half on both sides.” (Participant A)

“I consider myself as a Hong Kong person because basically I was born here, I was raised here and I was educated here. But then, you know, like my parents are both Filipinos, so I also consider myself as a Filipino.” (Participant N)
Minoritized youth experienced stress stemming from four acculturation challenges:

1. language and communication barriers
2. racism
3. family-related conflicts
4. small housing
Language and communication barriers

- Chinese language-related barrier is a common source of acculturative stress for many minoritized youth. Making Chinese language skills as the key requirement for entering into university or securing a good job created a situation whereby minoritized youth felt it as a continuous source of stress.

“In general, competency in Chinese is a major issue for ethnic minorities because you have to have Chinese competency for getting into the university. You have to pass the Chinese exam but most of them fail. Once they cannot pass that, of course they cannot get into the university, so that’s the major problem for them. Even if they try to learn Chinese a lot, but still the community is not fluent in Chinese because they do not speak it as home language. In my opinion, universities are big places, people from all over the world come into university. So, the university should be more open and the admission system should look at different things other than Chinese. You can’t judge a fish by its ability to fly...Chinese shouldn’t be the key requirement for entering into university. (Participant M)”
Racism

Many minoritized youth experienced racism to various degrees. Typical forms included:

• getting a dirty look
• hearing a derogatory word
• labeled as lazy
• receiving misbehavior
• not sitting next to minoritized person in the public transportation;
• getting no response from employer
• frequently checked by police
Racism

“I have seen an advertisement of a vacancy with the requirement of English and basic Chinese skills. I called them up and was asked about my country of origin. I told them Pakistan. Then, they hanged up. I sensed a discrimination against me. The advertisement did not indicate anything about races. I know both English and Chinese. I guess that there is racism in many workplaces. It is an obstacle for me. I also know some people who have better education and Chinese skill but they could not find an ideal job.” (Participant R)

“I and my friends were crossing a road after table tennis one day. There was a police car on the road. We walked normally on the crossing. The police car turned and stopped in front of us. I felt racism because the police did not stop other people but us. I definitely felt being discriminated because they purposely turned their car and stopped us. They did not check others but our ID. They have stereotype of us.” (Participant R)
Racism

“When I sit next to a Chinese person on the minibus they kind of distance themselves from me. They kind of move to very corner. I also experienced sometime they put up a finger to their nose. Once I went into a relatively packed bus. There was no seat and I moved to a free space for standing. As soon as I moved there, a lady sitting down next to me covered her nose. I thought, maybe, she’s just sick or something. I didn’t take it as pointed towards me, but when some people got down and I had a place to sit and I moved there, then I found she put her hand down. At that moment I realized she was actually doing it because of me….. Once in school there were two Chinese girls talking bad things about me not knowing that I understand Chinese. Then I just replied back, you know, I do know Chinese, I do study here. They became surprised and shocked, and immediately left the place.” (Participant S)
Some minoritized youth experienced family related conflicts. This is mainly due to the differences in cultural values among the family members. The acculturation experiences of elder and younger family members vary. The younger family members were more exposed to the host culture through their upbringing and schooling, whereas some of the elder family members’ exposure might be limited. This contributed to conflicts between the older and younger generations.

“The way I do things does not usually go well with my family. For example, my parents would often say like “what are you doing?”, “this is not right”, “Indians are not supposed to do this”, so I would be like.....but this is the way I do things. Let say I am like a brown egg, it is an analogy. So, in the central I am yellow, meaning I am born here in Hong Kong. After yellow, there is white part, meaning I have western influences because of studying in international school. And then the shell is brown, meaning I have Indian influence because of the family. So it’s very difficult for me sometimes interacting with the family unless they are equally liberal. That’s why I have conflict with my mother, she is quite conservative and I am not on the same way she sees things.” (Participant D)
Small housing

• Some minoritized youth expressed that they faced stress from the small size of their living place. Housing in Hong Kong is famous for its small size and high rent. This becomes particularly problematic when the small space of the house is to be shared with a number of family members.

“I was very scared when I saw our house in Hong Kong. Actually, houses are very small here, it doesn’t matter if it is tall building but when we go inside it is very small. Many people have to stay together. It was very difficult because in Pakistan we have very big houses. But it’s small in Hong Kong. You have to share your room with brothers and sisters. If we stay at home for longer maybe we will get stress or something or will get bored. And maybe that’s why when we go out it was feeling like some kind of small.” (Participant S)
Minoritized youth reported six coping strategies that they adopted in the wake of acculturative stress:

1. appreciation of instrumental benefits of living in Hong Kong
2. appreciation of parents’ high expectation
3. learning Cantonese language
4. seeking help from local peers
5. being multilinguals
6. following religion
Many minoritized youth praised the instrumental benefits they enjoy living in Hong Kong, which ultimately helped them cope with stress. These are:

- a corruption-free government
- convenient transportation
- good living environment
- freedom
- low crime rate and higher level of safety
- better education and job opportunities
- high level of internationalization
- better social welfare
Appreciation of instrumental benefits of living in Hong Kong

“In my perspective, Hong Kong is almost like perfect. I don’t know any better place to live in than Hong Kong because everything is convenient, everything is quick, everything is... And they have everything in Hong Kong. You find the urban side and the quieter sides, the outskirts. It’s small, but it has everything in Hong Kong. So, it’s kind of an ideal place to live in, to grow up. (Participant J)”

“Okay I’ll compare. Hong Kong is more free, you get freedom. You get education. You get a lot of opportunities to learn, in school, outside school. You know you can go other places, you can know more. I think in Pakistan there are some limitations. I can say it’s like you can get more opportunities here in Hong Kong.” (Participant T)
Appreciation of parents’ high expectation

• Some minoritized youth praised their parents’ high expectation for their education. Parents’ high expectation motivated them to continue their efforts to do well in the study. Thus, parents’ high expectation helped them cope with the stress.

“My parents have high expectation about my study. My family places a really higher importance on education. I get the option what I want to study but I have to do well and they even will let me choose my career but I have to do well. Education is really important because my father has already suffered heart attack for 3 times. He told me that he is alive because he wants us to complete our education. So, I understand how much important an education is. Not only my dad but also my mum places the same expectation.” (Participant L)
Learning Cantonese language

- Minoritized youth expressed the importance of Cantonese language skills to live in Hong Kong. They also realized the instrumental benefits of learning Cantonese language. Therefore, they took initiatives to learn and improve their Cantonese language skills. This positively affected their adjustment.

“I was born and raised here in Hong Kong. I am used to this environment. It’s more convenient for me because I have learnt Cantonese. This is like major language for me. So, I can work here. I have more opportunities here than I do there in Pakistan.” (Participant P)
Seeking help from local peers

• Some minoritized youth directly sought help from their local Chinese peers. These were mainly to deal with communication issues due to participants’ lower Chinese language skills. Usually, their local Chinese friends helped them solve the issues.

“Yes, I experienced difficulties in communications. When you go out of the university, communicate with the shopkeeper, taxi driver for example, that’s difficult. Sometimes you can get away with a word or two. When it’s really almost impossible then I just call up a Chinese friend and he explains them.” (Participant M)
Being multilinguals

- Minoritized youth are multilingual; at least they could speak three languages. Some of them even could speak up to five languages. Their multilingual abilities are asset to deal with challenges.

“I don’t have any language related barriers. Because I can speak Hindi, Indian people’s language, and I can speak Urdu, Pakistani people’s language. I speak Bangla which is my mother tongue. But the only thing that I can read and write are Chinese and English. I just don’t know how to read and write other languages but I can speak fluently.” (Participant L)
• Some participants resorted to religion to cope with stress. They took inspiration from the religious philosophy to become successful in life. They also followed religious lessons and practices to deal with intercultural issues.

“We can be very successful as a person if we truly follow religion. We would miss many things if we don’t follow our religion. It helps us to know what right and wrong. For example, drinking. We should not drink alcohol but we try and drink it here in HK. However, we are told that alcohol is not good for us. Some people might try first and realized it is bad but some people are told not to do something but still want to do it. Religion tells us many things which are beneficial for us. They are not only for Muslim believers but for the rest of the world as well. Muslim must be friendly with their neighbors regardless if they are Muslim or not. We have to be nice to them. There are so many things.” (Participant R)
Summary

• Minoritized youth experienced acculturation; they faced stress in the process; and they used coping strategies in the wake of stress.

• Their acculturation experiences were influenced by family members, relatives, and members of the intra-ethnic, panethnic, and inter-ethnic communities.

• Their experiences at home, school, and community contributed to their identity and affected their psychosocial wellbeing. This highlights that multiple contexts including home, school, and the broader society have shaped their acculturation experiences and identity and influenced their wellbeing.
Summary

• Minoritized youth experienced stress stemming from acculturation challenges such as “language and communication barriers”, “racism”, “family related conflicts”, and “small housing”.

• Minoritized youth adopted a number of coping strategies. These are: “appreciation of instrumental benefits of living in Hong Kong”, “appreciation of parents’ high expectation”, “learning Cantonese language”, “seeking help from local peers”, “being multilinguals”, and “following religion”.
Implications

• Minoritized youths’ acculturation experiences have important implications for culturally responsive policy, practice, intervention, and research.

• At the policy level, the priorities must be prohibiting racism by all means against the minoritized population, enhancing minoritized youths’ Chinese language skills, and nurturing their multilingual skills as asset.

• At the practice, intervention and research levels, all the related stakeholders including teachers and school leaders; school guidance and counseling personals; university support services including lecturers, counselors, students’ affairs office, and other supporting staff; social work practitioners; mental health professionals; NGO professionals; researchers must consider minoritized youths’ acculturation experiences in Hong Kong in order to better support them.
Thank you 😊

Q&A

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