Where Is Home?

A Heuristic Journey Exploring the Impact of Emigration

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Michelle Lu

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Supervisor: Wiremu Woodard

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Table of Contents

Abstract

Emigration, an experience of readjustment, relocation, and facing into the newness of other cultures, places, and people. The impetus of the question within this research arises from my relationship to Aotearoa and the everchanging experience of belonging. The research question: 'How does the emigration experience impact an individual's sense of belonging?' focuses on the experience of a Chinese 1.5 generation emigrant journeying across land and sea arriving and learning to assimilate in Aotearoa, New Zealand.

This year-long heuristic methodological journey delves deep into my relationship with belonging, impacted by emigrating as a child from China to Aotearoa, New Zealand. The project sets out to understand the impact emigration has had on my internal psyche and how this shapes my relationship with my surrounding family, friends, society, and physical space. Seiden (2009) highlighted the challenges of finding psychoanalytic orientated literature that discussed diverse experiences of longing for home and longing for a homeland no longer inhabited by the individual and immediate family. My exploration will provide another voice that amplifies the emigration journey; though similarities can be observed between each experience, my unique experience will give a greater dimension to the complexities of emigration.

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and

belief, it contains no material previously published or written by another person (except where

explicitly defined in the acknowledgements), nor material which to a substantial extent has been

submitted for the award of any other degree or diploma of a university or other institution of higher

learning.

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Acknowledgements

Directions To You

Rainy Dawn Ortiz

Follow them, stop, turn around

Go the other way.

Left, right

Mine, yours.

We become lost,

Unsteady.

Take a deep breath,

Pray.

You will not always be lost.

You are right here,

In your time,

In your place.

1. North

Star, guidance as we look up

To the brightest white

Hoping it leads you to where you want to go,

Hoping that it knows where you should be,

We find our peace here in the white,

Gather our strength, our breath, and learn how to be.

2. East

The sun rises,

Red,

Morning heat on our face even on the coldest morning.

The sun creates life,

Energy,

Nourishment,

Gather strength, pull it in

Be right where you are.

3. South

Butterfly flits

Spreads yellow beauty.

We have come to this moment in time

Step by step

We don't always listen to directions,

We let the current carry us,

Push us,

Force us along the path.

We stumble,

Get up and keep moving.

4. West

Sunsets, brings

Darkness,

Brings black.

We find solitude,

Time to take in breath and

Pray.

Even in darkness you

Can be found.

Call out even in a whisper

Or whimper,

You will be heard.

To find,

To be found,

To be understood,

To be seen,

Heard, felt.

You are,

Breath.

You are,

Memory.

You are,

Touch.

You are,

Right here.

(Harjo, 2020)

Introduction

I want to understand the forces that brought me to Aotearoa, and in turn, I would like to explore my relationship to this land away from home.

The initial embryonic seed for this research started before I arrived in Aotearoa; this was the start of a new branch on my ancestral tree. A divergent branch that motivated my family to move away from their ancestral homeland. What penetrated the shell of this seed was the start of my psychotherapeutic journey. With the nourishment of my peers, lecturers, supervisors, therapist, writers, artists, philosophers, and family. I was offered the sun, rain, and air to foster the sprouting of this seed. This seedling sat deep in my heart, and with each journey inwards, I felt the seedling grow. The inwards journey happened in colourful dreams, walks on the footpath, breathing in fresh air, watching rain splatter, listening to music, watching videos, reading books, gazing at plants, doodling, personal therapy exploration, conversations with peers, and staring into the night sky.

In 2019, the first year of my psychotherapy training course, I sat in the Whānau Room during a Social Cultural lecture. In this lecture, I recalled the complicated feelings that nestled in my mind and body. The stiffness as we discussed the complex nature of multi-culturalism in Aotearoa within a bi-cultural political and social frame. I noticed the tension within myself as both the start of questions and recognition of pain. This pain is not just mine; this is my family's, and many other individuals who have made the journey across land and sea. The questions of belonging, identity, and curiosity of what it means to immigrate without the autonomy in the decisions made sits at the centre of this research.

I was born in China, Fujian in a small papermill village. Before my first birthday, my family decided with a small group of friends to leave China to pursue new opportunities abroad. New Zealand was the location chosen between the couples.

To help alleviate the stress they anticipated in migration, they made the decision to leave me in the care of close relatives. Though I do not recall the experience of being left behind, I have no doubt

that tough decision impacted my sense of security and connection as an infant to the world around me.

In early 1994, my family travelled south-east on their first plane ride to Aotearoa, New Zealand. They brought a suitcase each and the dream to one day successfully establish their roots and presence in Aotearoa. Very quickly, this dream felt more distant upon arrival.

> To lose an internal language is to slide into an inarticulate darkness where we
>
> become alien to ourselves; to lose the ability to describe the world is to render
>
> the world a bit less vivid. It takes time before a new language begins to inhabit us
>
> deeply, to enter the fabric of our psyches and express who we are.
>
> (Hoffman, 2000, par 9)

My family' realities quickly shifted to survival mode as they struggled to communicate and connect with the world around them. They shared that it was like they were watching a foreign film and suddenly without notice dropped into this world where nothing felt familiar, safe, or grounded. Their anticipation of frustration and pain was quickly realised. In the first three years they struggled to make ends meet, sustain themselves, and move past the state of survival.

Before I turned four, my family sent news that I would immigrate to Aotearoa with a trusted relative. Unfortunately, this planned trip was not meant to be as my visa was declined on the day of travel. The trusted relative (assigned to accompany me on this one-way trip) headed towards the boarding gates while I was left crying into their partner's chest. The tears offered a visual understanding of my internal confusion as it took a long time to convince my unwilling participation in leaving a familiar sense of home. This misdemeanour meant another few months awaiting to reunite with my quickly expanding unfamiliar immediate family. That summer, a few members of my family travelled back to China in hopes to finally bring me to this new, unaccustomed land. Accompanied by one's who I had lost a sense of familiarity of, I finally left China.

Just like that, I left the familiar surroundings of home to arrive in Aotearoa, New Zealand. I had no conceptualisation of how drastically life would change. The unprocessed unconscious thoughts and feelings I would carry in each interaction. Nothing was familiar to me, not even the term 'family'. Growing up, I noticed the peers that I formed the closest bonds with were ones whose family also immigrated to Aotearoa while they were still young. Though we never spoke of these intimate parallel experiences, I now see that in our comradery there held a safe space to be seen for the strangers we felt to be in different spaces, moments, and places.

Through psychotherapy training I have come to acknowledge the importance of reflexivity. To truly offer our clients a reflexive space, I need to continue to reengage with the parts of me that feel unknown, unseen, unheld, and unheard of. The 'force' that brought me to this point today feels enigmatic. It is from this impetus that I start my research.

My research question is as follows: How does the emigration experience impact an individual's sense of belonging? The research will focus on the experience of a Chinese 1.5 generation emigrant journeying across land and sea arriving and learning to assimilate in Aotearoa, New Zealand. During the project year, I research my experience of belonging and identity as someone who identifies themselves as a 1.5 generation emigrant. I follow a heuristic methodology to examine what occurs as I deepen my experience through searching within.

Clarifying My Question

Emigration

Emigration is defined as 'the act of leaving one's own country to settle permanently in another, moving abroad' (Oxford, 2021). Immigration, on the other hand, is 'the action of coming to live permanently in a foreign country' (Oxford, 2021). Emigration is often interchangeable with the term immigration. However, I feel that emigration offered the specificity of 'leaving one's own country', which could be different to immigration as one could be relocating from a home country or another existing settlement country.

Specifically, I will be focusing on the 1.5 generation emigrant's journey. This term is used to describe children situated between first- and second-generation immigrants (Rumbaut, 1994). These are children who have experienced living in their home country, are socialised in their birth country and subsequently relocated permanently to another country. Rumbaut and Ima's perspective on 1.5 generation emigrantion started from their social analysis of 1.5 generation emigrants arriving in the United State of America. Different researchers within Aotearoa, New Zealand have offered a small variant in age ranges that constitute the 1.5 generation immigrant, from 6 – 14 years old (Wang & Collins, 2016) to 6 – 18 years old (Bartley & Spoonley, 2008). All continue to focus on the 'in-betweenness' that occurs in each individual juggling between two cultures, languages, and identities.

> Neither part of the 'first' generation of their parents, the responsible adults who were formed in the homeland, who made the fateful decision to leave it and to flee as refugees to an uncertain exile in the United States, and who are thus defined by the consequences of that decision and the need to justify it; nor are these youths part of the 'second' generation of children who are born in the USA, and for whom the 'homeland' mainly exists as a representation consisting of parental memories and memorabilia, even though their ethnicity may remain well defined.
>
> (Rumbaut & Ima, 1988, p.22)

There are some debates over the parameters defining 1.5 generation emigrants; this is around the stages of socialisation in society (Zhou, 1997). For this research, I will be using the term 1.5 generation emigrant to discuss my experience. The main reason for this is due to my experience not fitting into either the first generation, as I was not fully socialised in China, or the second generation, as I was not born in Aotearoa.

Developmental perspective is another element to consider. During early childhood, children learn to develop trust, autonomy, and initiative (Erikson & Erikson, 1998). Before the age of five, if children are offered the safety to explore, the confidence to make decisions, and the encouragement to initiate then they successfully achieve these life stages.

The debate around whether children have a separate experience from their adult parents before the age of six, does not consider the importance of these developmental stages. 'The exercise of autonomy involved in deciding to migrate is one of the key factors which makes migrant adults qualitatively different from their migrant children' (Bartley & Spoonley, 2008, p. 73). Hence, I would put forward that travelling to Aotearoa at the age of four should be considered in the 1.5 generation immigrant category, rather than sitting within the adult parent's first-generation experience.

Impact

Examining the impact of this experience offers me the opportunity to investigate the emigrant journey in depth. The Oxford (2021) dictionary defined impact as 'a marked effect or influence'. Exploring this impact offers space to consider influences not just in the relocation process, but also how the ancestorial, national heritage brings forth the pull to emigrate. Additionally, the research also allows an opportunity to further unpack the lack of autonomy experienced in the process of migration (Orellana, 2001).

Sense of Belonging

Sense of belonging is the internal process of finding connection either tangible or intangible with people, group, moment, or place (Black, 2002). The process of emigration shapes one's sense of belonging as there are many more aspects of self and the external world to grapple with. Within the complex web, there holds a different experience for each person. Assimilation assumes the binary construct of belonging to 'either one culture or another', 'insider or outsider, a member or an "other"' (Boulanger, 2016, p. 55). Many contemporary psychoanalysts (Boulanger, 2016, Harlem, 2010, Ipp, 2010) argue against the viability and benefits in assimilating from a binary perspective.

They contend that the experience is unique, and the process is to engage in the titration between self-states in different moments.

I will try and investigate the conscious parts of me during this heuristic process, to understand my relationship to place and space.

Context of Study

The literature review will give an overview of other existing research on emigration and belonging. The research question is not concerned with the impact on the first- and/or second-generation emigrant's sense of belonging. However, to stay true to the experience of 1.5 generation emigration I will be considering both the historical significance of migration from China and the experience of early Chinese settlers in Aotearoa. How do 1.5 generation emigrants establish a 'new inner sense of home' (Ross, 2020, p. 10) after migrating?

As a researcher who has emigrated from China to Aotearoa, New Zealand, I am steered by the principles of Te Tiriti o Waitangi. Water (2019) extended the importance of conducting research in partnership with Māori, which means ensuring that research remains relevant to Māori. Performing research on the sense of belonging experienced by the 1.5 generation Chinese emigrant is pertinent to the bicultural context as I grapple with the political discourse of being Tāngata Tiriti (the people of the Treaty) and Tauiwi (non-Māori). Judge Eddie Durie offered further depth to this term to include acceptance and partnership (King, 2017).

To extend my understanding and collaboration as Tāngata Tiriti, I will be considering the Māori health model *Te Wheke* (Ministry of Health, 2017) developed by Rose Pere. Intuitively, this offers the deepest roots in connecting into different aspect of family, culture, and community. The octopus offers the holistic well-being of whanau physical, spiritual, emotional, and mental health. Beyond this, it also highlights our historical connection that deeply impacts the present – *Hā a koro ma, a kui ma (breath of life from forbearers)* (Ministry of Health, 2017). Te Tiriti o Waitangi entails Tāngata

Tiriti to stay conscious and respectful of Māori worldviews and customs, and in turn for immigrant minorities to stay connected to their cultural roots (Nayar, 2013).

The original discomfort I felt in the lecture, offered an unsuspected area that propels me to explore my history and emigrant roots. The bicultural context of Aotearoa and being held by the *Te Wheke* framework, will provide a distinct voice to this piece of research.

Chapter Two: Methodology

Heuristic Research Method

In this chapter I will expand on the chosen research methodology by offering an outline of the theoretical underpinning of heurism and an exploration of how I experienced each stage throughout this expedition.

With an absence of foundational research in the psychoanalytic landscape and my research aim in exploring the felt sense of the impact on a sense of belonging, I knew this research needed to come from a qualitative paradigm. To expand on the felt 'sense of belonging' requires a phenomenological voyage. Though research methodology such as thematic analysis might have offered an opportunity to understand the themes of this experience, I aimed for an opportunity for the deepest exploration into my own knowledge both tacit and unconscious, in hopes to help further articulate this lived experience. Heuristic research gifts me an opportunity to understand 'meanings, not measurements; with essence, not appearance; with quality, not quantity; with experience, not behaviour' (Douglass & Moustakas, 1985, p.42).

Heuristic self-search inquiry aligned with my personal value of curiosity and the importance of facing into the unconscious abyss within (Jung, 1979). Our internal landscape connects us to the feelings, actions, and ways in which we interpret our experiences. The word heuristic is derived from the Grecian word *heuriskein*, denoting 'to discover or to find' (Moustakas, 1990, p. 9). Moustakas (1990) proposed that each person is the true knower of the meaning, significance, and essence of their lived experience. Heuristic inquiry endeavours to uncover the meaning of the experienced phenomenon through internal enquiry of reflectivity, examination, and elucidation (Douglass & Moustakas, 1985). This helps me sit more present with my lived experience, as well as connecting into innate creativity.

To write from a space of authenticity and connectiveness, Moustakas (1990) discussed the imperative requirement for the researcher to directly experience the phenomenon. The seedling of

my question was an original yearning of understanding my own discomfort related to a sense of belonging in Aotearoa. Challenged by the notion that much of my early history was entrusted to the adults around me, the experience of recalling the emigration journey and my personal feelings around belonging felt daunting and ambiguous. My research would benefit from a methodology that facilitates a deep connection to the depth of one's tacit knowledge – implicit, unarticulated, and unconscious (Polanyi, 1967).

Heuristic enquiry also aligns closely with my practice of psychotherapy. The experience of sitting with another and hearing their subjectivity helps highlight how the phenomenological experience of each person can connect deeply to self-discovery. Edward Husserl and Martin Heidegger offered phenomenology, a branch of existential philosophies, to describe a person's first-hand experience as the closest one can come to understanding the experience itself (Grant & Giddings, 2002). In my therapy practise, I try to understand the 'meaning and essence in significant human experiences' (Douglass & Moustakas, 1985, p. 40). I think this is the most fundamental practise of reflectivity, with the support of another in the process of intensive self-enquiry.

The heuristic methodology also aligns with my practice as there is a sense of unknown stumbling with the other. The language cannot come from me, but within my client's own internal experiences. The stumbling, reaching, floundering, bumbling, clumsy attempts to understand and connect bring us closer to the inner most intimate feelings, thoughts, and a sense of their world. In those moments, the experience and the meaning of the experience can slowly start resonating with the seeker.

Doige (2007) shared that the process of psychoanalysis can often turn 'our ghosts into ancestors' – they 'go from haunting us to becoming simply part of our history' (p. 243). This feels to be true in the process of heuristic self-search inquiry (Sela-Smith, 2002), demanding one to venture consciously inwards to explore and discover parts of the self. Committing to a heuristic inquiry means reclaiming the parts of me that once felt 'ghost' like and lost and allowing this to be part of my life experience.

Concepts of Heuristic Methodology

There are seven concepts within heuristic research (Moustakas, 1990). These concepts support the researcher to reflect on their thoughts, images, creative endeavours, deeper implicit knowledge and ultimately connect to the purpose and meaning of the experienced phenomena (Braud & Anderson, 1998). These concepts along with my experience during the heuristic inquiry are denoted in the next section of this chapter.

Moustakas (1990) created the seven heuristic concepts to help systematically capture the non-quantifiable, profound attributes of human experience. This 'self-search, self-dialogue, and self-discovery' (p. 11) process intends to clarify the experience of this phenomenon as well as elucidates the researcher's relationship to the phenomenon. The researcher endeavours to create qualitative descriptions that encapsulate the depth, breadth, heart, soul, and essence of their subjective experience. The heuristic methodology allows the inner experience to be encompassed (Sela-Smith, 2002), an anti-positivist methodology.

The heuristic concepts are as follows (Moustakas, 1990):

- Identifying with the focus of enquiry

- Self-dialogue

- Intuition

- Indwelling

- Focusing

- The internal frame of reference

These strive to offer core human experiences a critical, valid form of data, creating an intermixture between positivism and the experiential.

Moustakas (1990) denoted that heuristic research starts with a question that needs to be explored and answered. At the start of my psychotherapy studies, I had no conception of which area of work

captured my interest. However, where I found an intimate concern was what started as discomfort, while completing a family genogram in 2019. A genogram is a graphical depiction that captures a family structure in detail. In completing this, one should be able to identify family patterns, relationships, roles, and significant life events (McGoldrick et al., 2020). Through this process, I noticed an internal sense of constipation and I was also reminded of a younger me consistently curious about my parents' experiences growing up in China.

I think what was terrifying was an initial journey into recognising a sense of untetheredness that could not be fully metabolised at that point in time. I was not yet conscious of where this feeling of discomfort sat. Wishing there was a magic pill to bring me closer to the feelings of discomfort, but also avoidantly fantasising to fast forward past the recognition, shock, anger, pain, and sadness. Stuck between the polarising forces it kept me stagnant. However, at the beginning of 2020, the change in climate due to the rapid spread of COVID19 brought me closer to the tender protected feelings of discomfort.

There was nowhere to run.

In a Māori Health lecture during the height of lockdown 2020, I noticed my terror putting together my pepeha needing to identify a maunga, moana, awa, waka, and marae I felt intimately connected with. I could not fully verbalise my relationship with land and places, as I was still in the process of reclaiming an understanding of family history. What I recognised in myself during the classes brought me closer to the centre of my own disconnection and compartmentalisation. The dimensions of each part of self felt worlds apart from one another, because for as long as I have known, I had learnt to keep each part of myself separate. Separate for safety, separate for necessity, separate to partly connect with others.

It felt pertinent to consider the journey of migration from China to Aotearoa, the experience of learning to adapt while my family were also struggling to belong. For me, the physical experience of

relocation and emigration shattered the connection with China. I started to identify the focus of enquiry – the first concept brought forward by Moustakas (1990).

As I began to re-examine my past, I noticed how tumultuous emigration was for me and my whānau. Reminding me of the impossibility of reflection during chaos. Thoughts and images often only surfaced in hindsight and changes as the past moves further and further away from the present. What I noticed first was a voicelessness to the whole experience. I initially thought that self-dialogue needed to be like passages of dialogue internally, but what I found was that the voicelessness and sense of constipation was the start of the self-dialogue.

Growing up, my family was walking the fine line of survival. During this period, one has no space to contain, be a container for (Bion, 1962), mentalise, and effectively metabolise the ongoing changes. I realise quickly, I never learnt to put language or expressions to the process of emigration and learning to belong as a 1.5 generation emigrant. The answers to this question felt to not just sit in my own personal experience, but others who came before my own. Through that process of reading for the literature review, it stimulated parts of my intuitive knowing of my own experience and offered me a stronger frame to focus on. Supervision is the space in which further indwelling and focusing has been questioned, teased out, curiously negotiated, and understood. These have helped further expand the tacit dimensions that are continuously being reconstructed and adjusted with each new reference point.

The seven concepts of heuristic research supported different phases of the heuristic research. The phases have served as a compass, while the concepts have served as a tool to arrive at each destination. The six phases of heuristic research brought forward by Clarke Moustakas (1990) are described and integrated into my research process in the next subchapter.

Six Phases of Heuristic Research

'A passionate concern' (Moustakas, 1990, p. 27) – Initial Engagement Phase

'The task of the initial engagement is to discover an intense interest, a passionate concern that calls out to the researcher, one that holds important social meanings and personal, compelling implications' (Moustakas, 1990, p. 27).

To start this phase, the researcher becomes immersed into extensive exploration and initiates dialogue within themselves. This will bring them closer to tacit knowledge and eventually land on the research question. The unfolding of this can be observed in my previous chapters: discussing my opening observations and feelings towards the topic, landing on a research question that needs further introspection, literature review, and methodology.

In March 2021, I engaged in an initial meeting with my supervisor. I discussed possible areas of interest and a way in which I could come closer to the question I wanted to ask for this dissertation. I spoke directly to the sense of trepidation and voicelessness experienced lingering on the topic of my immigration journey. In the process of exploration, I stumbled across the word 'weird', as I explained the jump between the current experience and the inability to go back to reexperience the tenderness and arc of emotions felt throughout that period.

The 'weird' stayed with me through out that week. I thought, why do I feel weird about researching this experience? What voice do you have to bring to this experience? The weirdness felt to be an incredulousness, disbelieving the strength in my own voice. My immediate consideration was to complete this research from a hermeneutic methodology perspective. I knew preconsciously, that this would be a way for me to hide behind voices I projected more substance onto. Something felt familiar in that experience of hiding.

For a few weeks I struggled between the two methodologies – do I investigate another's literature to stimulate my thinking, or do I brave the unknown and try to understand my own experience? I brought this up with my supervisor the next time we met; his immediate intuitive sense was not to

cajole me onto the road most travelled but to stay curious to the reasons for this blockage that I felt.

Upon further introspection, I came to see that I felt a sense of reluctance in writing about such a solo experience in so many people's collective decisions to immigrate and move.

Until a reflective guider brought up the importance of investigating our own internal experiences. They also highlighted that it would be impossible to write anything of originality, as we came from so many before us.

> Our knowledge is based on the origin stories of land, genealogy and ancestors. If
>
> you know the branches of the trees of relationship between tribal clans and family
>
> members, then you know who you are, said the panther to its cubs.
>
> (Harjo, 2020, p. 66)

This brought me to the final decision of committing to the heuristic self-inquiry process, which closely aligns with my curiosity of the emigration process resettlement experience. I realised the weirdness is in the discomfort of investigating what belonging really meant to my experience, and is deeply linked to my family's search for home.

'Surrendering to subjective experience and leaping into the unknown' (Moustakas, 1990, p.27) – Immersion Phase

In the immersion phase, the researcher becomes one with the topic and question 'in waking, sleeping, and even dream states' (Moustakas, 1990, p.27). Moustakas encourages the researcher to engage in 'spontaneous self-dialogue and self-searching, pursuing intuitive clues and hunches, and drawing from the mystery, sources of energy, and knowledge within the tacit dimension' (p. 28). The researcher needs to stay completely with the experience of the phenomenon (Kenny, 2012).

For me, I started using this opportunity to collect small fragments of data in my felt states, journals, past journals, artwork, dreams, music, and walks in nature. I weaved this with continual literature reading, noticing my internal reflections, and offering space to ferment the musings to come closer

to an expanded internal frame of reference. During this whole heuristic journey, I felt immersed in the topic, so during phases such as incubation, there needed to be a clear delineation of spaces.

During the immersion phase, the feelings of voicelessness and constipation made me consider the ideas of resistance in a heuristic journey. Sela-Smith (2002) noted that our tacit dimension expands with new experiences; we at times unconsciously seek to fit new feelings, thoughts and experiences into our existing knowledge. In our effort to keep our internal framework, we pick and choose the information that best fits our current conscious tacit knowledge – hence why there are possible blind spots in our tacit dimensions.

The self-doubt during this process was incredibly tentative. It was critical to stay close to my intuitive senses during the immersive phase. In turn, I was able to allow for the instinctive feelings to guide me to an honest space within this phase.

Researcher retreats from intense focus on question (Moustakas, 1990) – Incubation Phase

In this phase, the researcher travels out of the immersive questioning. Moustakas (1990) suggests one should become separate from the subject. 'The period of incubation allows the inner workings of the tacit dimension and intuition to continue to clarify and extend understanding on levels outside the immediate awareness' (Moustakas, 1990, p. 29). Though I felt like I needed space from the intensive, gruelling immersion, I was unsure of how to offer this to myself. This was until unexpected circumstances coincided with the need for retreat.

During this incubation period, I was unintentionally necessitated to work at my parent's store due to an unforeseeable accident that took their only other assistance out. I poured all my remaining energy outside of client work and class assignments into supporting my family's store. Initially, I felt a sense of terror that this would disorientate me during my dissertation process. As I started work in the small lunch café, I realised the energy that was pouring out of me during this period was similar to the energy that was harnessed while growing up. There was an unspoken need for each of us to play our parts in order to survive.

The word incubation means the process of keeping something warm, to foster the eventual hatching or arrival (Oxford, 2021). I considered what this means to be incubating a question, a question that essentially examines the root system that I have been developing. Part of this was seen in my day-to-day work in my family' store, where I was again re-examining the forest that we came from. In connecting with them, it further supported the reconnection into the fragmented trail left in the wake of migration. I realised without their voices, the shape of my experience would have been completely different.

Polanyi (1964) has suggested that new dimensions are not stumbled upon through premeditated searching. But rather, discovery happens when we withdraw from the intense search and immerse ourselves in the incubation phase. I found this sentiment to be essentially true, as this unplanned retreat had offered me a window back to the past experiences. Back to where I knew more pieces of discovery were impossible to reach without this period of incubation.

Breakthrough – Illumination Phase

The illumination phase unfolds spontaneously as the researcher expands further on their tacit knowledge and intuition (Moustakas, 1990). I noticed this phase would continue interchangeably with the explication phase and creative synthesis phase. During illumination, I remembered an email I wrote to my therapist during the peak of the COVID lockdowns in 2020. At that point, I had no clear dissertation topic in mind. The email brought life to feelings of frustration and pain. This helped me break through feelings of voicelessness and constipation and illuminate feelings of entrapment, disbelief, sadness, anger, and confusion.

Deep examination of themes – Explication Phase

The explication phase refers to the process of intense analysis of themes and feelings that have surfaced during the illumination phase. The researcher engages in indwelling, focusing, self-disclosure, and self-discovery during this phase to allow for the unique voice of their experience to arise (Moustakas, 1990). As I became more aware of themes within the data collected, I moved into

the explication phase. Writing up the findings, offers the first resemblance of the phenomenon in words. During this phase I again noticed the challenges of language defying my capacity in fully communicating the felt sense of the unique experience. I found myself connecting into Chinese music that offered sounds to an experience that felt voiceless, stunted, and muted.

Integration – Creative Synthesis Phase

Creative synthesis is the final phase of the heuristic inquiry. It is the holistic depiction of a human encounter in all its entirety. One can only write from their comprehension of the experience; hence the integration might not be fully comprehended by most readers (Rose & Loewenthal, 2006). 'There is something transpersonal about what emerges that seems to take on a life of its own. It is an amazing time of synchronicity, harmony, connection and integration' (Sela-Smith, 2002, p.69).

For me, I have offered my creative synthesis in the process of integrating thoughts, feelings, and themes within the dreamwork and discussion chapters. What was brought to light was a sense of impermanence embedded within myself and within my lineage.

Ethical Concerns

Embarking on research based on my experience of emigration and belonging will include the propelling forces that brought me to Aotearoa, New Zealand. 1.5 generation emigrants are carried on the foundations that their family, particularly parents who take the initial leap to emigrate from their home countries. It is fundamentally impossible to write about the self in isolation (Tolich, 2010) from their different environments and circumstances. Recalling my own experience 'invariably involves reference to others' (Tolich, 2012, p.12). The interpretive nature of the heuristic research process is a lonely exploration, but by the end I understand the impossibility of an internal exploration without the external influences or anchorage. Hence, why I have made the utmost effort separating my account of the experience of emigration with family members who made the original decision to emigrate to Aotearoa, New Zealand.

At the conception of this research topic, my aim was to solely explore the impact of emigration on myself. Heuristic research is qualitative in nature, where 'the research problem is generated within the iterative and reverse linearity of research' (Tolich and Fitzgerald, 2006, p.74). As I continued writing I found it hard to delineate between my experience, and my family's involvement that impacted on my experience. Hence, the process of writing and rewriting during the heuristic research phases helped with bringing more clarity into my personal understanding of the impact of emigration on myself.

The significant family members who were involved in the emigration process as well as previous emigrants who braved the seas and distance were crucial to the forces that brought me to Aotearoa, New Zealand. As I did not seek ethical approval before the heuristic research process, retrospective ethical approval is impossible (Tolich, 2012). Therefore, I have gone back and taken out identifying features of the dearest family members who brought me to this emergent seedling of curiosity. Sadly, it removes the deeper significance of each presence on this journey inwards that was inspired by their movements, existence, and contribution in my life.

Within this piece of research, I have used the broader term family in reference to the relatives that have coloured my view and created the possibility for me to enter this dissertation process. I have chosen to keep the intimacy of their blood relations included as I believe that ethically, though they cannot be mentioned specifically, their contribution helped foster the crashing waves onto the explorative beach of emigration and belonging. Anonymity can protect one's privacy, but in the process, this form of anonymity removes the impact of their presence in my life.

The family members mentioned directly in the dream landscape remain true to the analysis process, and though they are mentioned in direct relationship to myself, they also represent parts of my comprehension of self. Which is an essential part of this heuristic research process. For family that I have referred to directly, unfortunately have passed and I have revisited their experience to help me understand deeper in the heuristic process.

Chapter Three: Literature Review

Home and Migration

The longing for home is deeply embedded in each of us since birth (Winnicott et al., 1986). Many notable psychoanalytic perspectives and theories (Bowlby, 1999; Mahler, 1963; Winnicott et al., 1986) have analysed themes of belonging and home – separation-individuation, attachment theory, and object relations. These theorists acknowledged the importance of a stable foundation required for individuals to feel a sense of home and belonging. A person's construction of home is often more than just a feeling; there is 'the mixture of memory and longing, the sense of security and autonomy and accessibility, the aroma of inclusiveness, of freedom from wariness, that cling to the word home' (Giamatti, 1998, p. 99–100).

I am curious about the process that emigrants need to undertake when moving from their homeland to another. The gap between/within conventional descriptions of home and belonging, and new emigrants' experience of their own identity and relationship with home and belonging, will be the beginning of my research: how do the 1.5 generation emigrants establish a 'new inner sense of home' (Ross, 2020, p. 10) after migrating?

Cross-border and cross-culture emigration is a complex event to untangle, with 232 million individuals currently accounted for that no longer live in their country of birth (Ross, 2020). Only recently, in the late 1980s, has there been a rise in awareness through literature and media around the exploration of emigration and the impact on one's experience of belonging. Grinberg et al. (1989) voiced the perspective that the experience of emigration can be traumatic. This change involves periods of disorganisation, frustration, and pain. The Diagnostic Statistical Manual (DSM 5) considered the loss of home to be a severe social stressor for individuals (American Psychiatric Association, 2013). Emigrants need to survive the fear of losing contact with their established structures, rules, and social behaviours.

Akhtar (1999) highlights the chasm of difference between personal perspectives of self, culture, philosophy, and family dynamics between emigrants. He touches on the complexity of Western and non-Western dynamics and suggests that immigrants may struggle with separation-individuation, the process that helps one achieve a cohesive identity. To capture the whole person, the focus needs to go beyond intrapsychic and interpersonal and include cultural dimensions of the individual's psychic reality (McWilliams, 1999; Western, 1998).

China and the Push Towards Emigration

The First Opium War (1839 – 1842) in Canton (Guangzhou, China) caused social disturbances, which changed the economy in this region (Ng, 2003). Due to the calamities experienced, many Cantonese family men sought financial refuge in the emergence of gold rushes overseas in California (1851), Victoria (1854), and British Columbia (1860), leaving their families to become sojourn emigrants in a foreign land. This first great wave of emigrants were propelled by the prospective of security, stability, and insurance for their greater family system (Bonacich, 1973).

In the early 1900s, China's political structure started evolving past the Qing dynasty period (Martin, 2021). Many Chinese families were directly impacted by the Japanese Occupation (1931 – 1945) during World War Two (Dikotter, 2011). A deep sense of terror and uncertainty underpinned Chinese society during this period as China's governance was also undergoing structural changes and political espionage (Martin, 2021). During this period, Europeans' attitude towards China changed from appreciation for the rich history to 'a profound contempt for its weakness and political decline' (Ip, 2005, p. 18). Seeing a nation time and time again being attacked, war torn, and in famine gave China the unfortunate discriminatory label 'sick man of the Far East' (p.18).

The Great Leap Forward (1958 – 1962), and the Cultural Revolution (1966 – 1976) (Dikotter, 2011) added to the civil unrest and cultural reform. These major socio-political events set in motion changes, including migration patterns that occurred in the years to come. Due to the major socio-political events, the emigrants who relocated from China would have brought along their inter-

generational grief, trauma, famine, and punctuated traditions (Eisold, 2012) as they settled into their new lives.

Arrival of Chinese Immigrants in Aotearoa, New Zealand

The propelling prospect of gold brought to New Zealand the first Chinese immigrants. With the earliest Chinese settler recorded in Aotearoa in the early 1800 (Pio, 2010), more were officially invited by the Dunedin Chamber of Commerce, as the first group of organised miners from the Australian mining fields. In 1881, the government applied the Chinese Immigrants Act restricting the number of Chinese passengers carried on the ships arriving on the New Zealand shores (Murphy, 1994). For everyone hundred tonnes of cargo, one Chinese immigrant was granted passage if the poll tax of 10 pounds was paid upon arrival. No other ethnic minority was charged for immigration (Wong, 2003). From 1881 to 1896, the poll tax upon arrival increased from 10 pounds to 200 pounds. In 1899, the Immigrant Restriction Act prohibited entry of immigrants who were not of British or Irish lineage for the next 20 years. Additionally, the 1908 Immigrant Restriction Act prevented illiterate immigrants applying through memorisation. The government brought in a thumb imprint requirement for Chinese passengers as customs official found it tricky to distinguish between the photographs of arriving Chinese immigrants (Pio, 2010). The poll tax was only abolished in 1944 after other countries such as Australia (1903) and Canada (1923) repealed the taxes (Murphy, 1994).

As the mining industry declined, Chinese emigrants moved to newly established cities (Auckland, Wellington, and Hamilton) setting up labour intensive small businesses (Ip, 2005). These ventures began to flourish due to their hard work and dedication (Pio, 2010). 'They were frugal, incurred to hardship and used to gruelling manual work, and they had been brought up with the concept of ensuring the future of family' (Ng, 2003, p. 8). Though financial stability became achievable, Ng (2003) shared the brutal reality of Chinese emigrants' families as they still lacked opportunity to assimilate due to xenophobia and outsider rhetoric.

Immigrant minorities beyond the British and Irish descent were given the title of the 'undesirable alien' (Ip, 2005, p.18). Parliamentary debates about Chinese emigrant during the late 1800s to mid-1900s were extremely hostile, aversive toward, and excluded the growing minority. Arguments highlighted the superior nature of Anglo-Saxon culture, morals, and religious beliefs (Ip, 2005).

Settlement and Finding Belonging in Aotearoa

The British Europeans journeyed to Aotearoa, New Zealand in the late 1700s, early 1800s, 'in an unorganised way as foresters, traders, and missionaries' (Spooley & Peace, 2012, p. 82). This lined up to similar timing to when the first Chinese miners were exported over from the Australian goldmine. The difference in history is reflected in the colonisation of Aotearoa, New Zealand. Wong (2003) recounts the increase in the Chinese population through the late 1890s to early 1900s fuelling further anti-Chinese sentiment. Several anti-Chinese organisations arose during that period: 'The Anti-Chinese Association, the Anti-Chinese League, the Anti Asiatic League and the White Race League' (Wong, 2003, p. 135). The collective concern revolved around the contamination of Anglo-Saxon blood seen as purer than that of the Chinese heathens.

In the process of settlement, both Chinese emigrants and unintentional sojourn emigrants started creating their own communities, entrusting one another (Bonacich, 1973). 'Their co-operation commonly extends to giving vital credit and loans to one another on trust alone. But, being aliens, they lack voting rights and political power' (p. 23). Over time due to poverty, lack of accountability, and volatility in business, problems started arising within these minority communities. Ng (2003) recounts the alien status given to these individuals who did not assimilate with the community around them, later being ostracised for staying within their ethnic group. The support required around politics, legal, and financial matters were not easily granted to the emigrant community.

In the early 1990s, the media continue to publish from a xenophobic stance. 'The Inv-Asian' (Ip, 2005, p. 30) was a centrefold article published in April 1993, offering hateful sentiments towards

Asians taking over Auckland's best schools, districts, housing, businesses, and roads. It was an exposé of Asians not fitting in and belonging to a 'Kiwi' way of being.

Media and politics continue to lump Asians into a homogeneous group, dismissing diversity between ethnic and sub-ethnic groups (Ho, 2015). Kim (2021) necessitated the importance of identifying ethnic diversity as the different demographic culture, language, and characteristics being all critical in upholding each person's cultural origins. Kim (2021) shared the relationship between immigrant and Aotearoa as Tauiwi. Te Tiriti o Waitangi demands Tauiwi to remain aware of Tikanga Māori, while encouraging ethnic minorities to stay connected to their cultural origins (Nayar, 2013). To be addressed respectfully as separate and ethnically different helps immigrants to verbalise their needs and may extend to a fuller experience of belonging.

Callister (2011) deliberated on the complexity of ethnic identity and how the political landscape shapes individuals' sense of belonging in Aotearoa. He highlighted the political complications of counting an individual's ethnicity based on ancestral lines rather than personal identification. Most notable is the complex relationship in living in a bicultural nation. How do emigrants identify themselves and learn to belong as the 'other' in the New Zealand political system? Belonging becomes increasingly complex when the social-cultural system does not capture the nuances of an individual's journey. Part of this uncaptured nuance is the experience of the 1.5 generation members who are not fluent in the language, culture, or social dynamics in either their home country or arrival country (Asher, 2011).

Social Contract

Yee (2003) provided analysis of the image upheld by Chinese immigrants who are confined to the model minority image due to the need for security and social inclusion. Yee spoke directly to the undermining of self in place for a higher social standing than other minorities. An unspoken contract that helps maintain the status quo, Pākehā as superordinate, and other minorities including indigenous Māori as subordinate.

The social clauses included in the contract requires Chinese immigrants to assimilate, understand social standing, avoid social dereliction, and maintain normative behaviours (Yee, 2003). Assimilation meant 'the adaptation not of actual cultural norms, but rather idealised cultural norms' (p.218). This in turn offers Pākehā safety in the assurance that the education, legal and social systems maintain current rules and regulations. Understanding social standing requires Chinese immigrants to uphold the silent promise of never surpassing their current social standing. 'Chinese lived with contradictory expectations: to be motivated but not assertive, to excel academically but not be competitive with mainstream New Zealanders, to know their place' (Ip, 1996, p. 124).

Avoiding social dereliction is another essential clause that offers social acceptance in Aotearoa. The minorities compete against one another to unintentionally ensure that the current hierarchy is upheld. In Hong's (2021) memoir *Minor Feelings,* she acknowledges the quiet contract that offers subtle advantages to the Asian minority: 'I belong to a group who have been given advantages over black and brown people' (p. 50).

The last clause highlights the importance of normative behaviours: 'Chinese must consciously present a balanced image to the host population' (p. 220). All of these clauses require the Chinese immigrant to form an 'adaptive self' (Miller, 2008), one that ensures the 'true self' will lay dormant beneath the image of the 'acceptable' immigrant citizen. This thus creates a dilemma of belonging within a false sense of identity.

1.5 Generation Emigrant

Liu (2015) researched the area of identity negotiation that occurs in the 1.5 generation Chinese Australian immigrant, where the individual is often compromising beliefs, values, and worldviews of two different cultures. Liu highlighted how early-life migration may risk confusion around identity as children are exposed to multiple cultural frameworks. Being 'in the middle' could result in difficulties in fitting into both cultures. Kim and Agee (2019) furthered this with insights of the shock experienced due to the differences of two cultures: the disparity between inner sense of self and

external sense of self creates an identity crisis. The splitting can be profoundly intense for the Korean-New Zealanders participating in this research. Developmental timing of migration affects the way each person interprets the immigration experience.

Liu (2017) researched 1.5 generation immigrant Chinese youth in Cupertino, California. Children shape the immigration experience for their family as they act as 'brokers' in negotiating resettlement and reconnection. The research highlighted again the confusion of the 1.5 generation immigrant experience of belonging and identity. The sense of ambiguity is palpable in the betweenness of the two countries. Home becomes a concept, rather than a lived experience. Roh and Chang's (2020) research on 1.5 generation South Korean immigrants' adjustment of identity within New Zealand offered the ongoing process of identity renegotiation, which effects their sense of belonging.

Bartley and Spoonley (2008) furthered the in-between state of 1.5 generation immigrant children as they occupy the space between social comprehension of the adult and child. Complicated due to their brokerage role within the family, these roles disrupt 'the normal roles, routines, and structures of power within families' and 'could be a source of significant generational conflict' (p. 75). When children watch their parents lose their power, confidence, and status, there is potential for 'explosive generational dissonance' (p. 76). Parents relinquish a degree of autonomy, as their child's level of acculturation is far more advanced than their own. Though this might grant the child a level of confidence, it is within the undeveloped space of comprehension.

Bartley and Spoonley (2008) also connected the state of in-betweenness to bicultural discourse, in which the emigrant is the 'other'. Bartley (2010) extended his theories of 'in-betweenness' in which the complex emotions of upheaval, language change, and potential trauma are intermixed with the child's developmental milestones. These unchartered, confusing experiences can spill into their lack of articulation and mastery in either English or home language(s). All these complex entangled experiences leave the 1.5 generation emigrant struggling with their sense of belonging and identity.

Wang and Collins (2016) shared the interviewees' perspectives on their sense of belonging as 1.5 generation emigrants from China. Many narrate a distinct sense of distance from their Pākehā peers, which increases their barriers in connecting interculturally. The sense of in-betweenness is eased by socialising 'with other young people who also grew up in Chinese households as a path of least resistance rather than negotiating the challenges of interacting' (p.2784). Conversations such as financial difficulties, parental unemployment or de-skilling (Ip, 2006) made these adapting 1.5 generation young individual feel inferior.

A lack of control around the decision to emigrate is a central theme of the participants within Wang and Collins' (2016) research. 'For young people growing up, such reductions in social status and financial instability can influence their own sense of self-esteem, and the way they relate to others' (p. 2785). One's sense of belonging and identity is dependent on expectations of family and the wider society (Min & Kim, 2000). Wang and Collins (2016) articulated the pattern of home moves commonly found in Chinese immigrant households due to consistent change in business ventures and/or moving to suitable neighbourhoods for schooling. These continue to reduce the 1.5 generation emigrant children's confidence in connecting and socialising. One's sense of belonging is often infused with memories of early life experience; a lack of stability and traumatic events deeply impacts emigrants in different ways.

Another shape that sense of belonging takes can be seen in the flexibility within each sociocultural context the 1.5 generation emigrant encounters (Wang & Collins, 2016). One's flexible perspective and identity can be seen as a way of adapting to social settings and finding common ground with peer groups. However, Wang and Collins (2016) noted that necessary flexibility could be a way forward in navigating power dynamics. There is a sense 'that it is the children of migrants who have to adapt, rather than their Pākehā peers or wider society' (p. 2791), and sometimes flexibility becomes the only way forward to 'fitting in'.

In this, I consider, what parts of self did I learn to truncate in other to fit in? And do I struggle with a sense of belonging because the flexibility is so often exercised to compartmentalise the painful aspects of emigration?

The above literature provides a dynamic foundation for which I will be continuing my heuristic research on the 1.5 generation emigrant's journey and sense of belonging in Aotearoa, New Zealand. In the next chapter, I will be collating the multiple strands of thoughts and dreams that create the start of my felt experience.

Chapter Four: Starting Dreamwork

'Dreams do not deceive, they do not lie, they do not distort or disguise, but naïvely announce what they are and what they mean' (Jung, 1946, par. 18).

In this chapter, I will be sharing the immersion I experienced with my research question. I was initially unsure of how my data would come about in this heuristic process. Part of the confusion was the terror of channelling my own intuitive voice in the process of exploring the impact of this experience. I had to reread my question several times, terrified of forgetting the essence of the question. Partly avoidant of the immersion process, as I was unsure what would be brought to me in this heuristic journey. In search for a beginning, I encountered Moustakas' (1990) reflection on vulnerability during heuristic exploration. The researcher needs 'to risk the opening of wounds' to successfully 'undergo the personal transformation' (p. 27) during the heuristic journey. This offered me a sense of the deep bravery needed in the process of facing into the unknown.

During my initial engagement with the research question, I woke from a dream that signified the start of this heuristic enquiry.

First Dream:

I was at the AUT Campus on the North Shore. I felt a steady rumbling in my stomach, like I was going to be dropped at any second. I noticed the vivid colours surrounding me, what seemed to be the Akoranga Station ahead. Though there were others milling around on the field, I am only present to my experience. I walked towards the Akoranga Station, and the harbour came into view. The Auckland Harbour Bridge seemed to be converted into a rollercoaster track. The track seemed to end in the middle, rather than extending to St Mary's Bay. The track rails twisted and seemed to extend 90 degrees into the ocean.

Stunned and terrified, I was rallied to get on the rollercoaster ride with a few others. I put on my lifejacket and strapped myself into my seat. I can still feel the uncertainty surging through me as the

rollercoaster accelerated in speed. As the ride came closer to the end, I recalled unexpectedly being

dunked and released from the seat into the cold body of ocean.

Like a change of movie scenes, I was now wet and out of the ocean. Unsure where I was, how I

arrived, and what was going on around me, I noticed the cream carpet and what felt to be corridors

leading into different rooms. This was a house, a big unfamiliar house. I walked around wet, cold,

and confused. Unsure where I could locate a space to warm myself up. I tried knocking and opening

several room doors. In each room sat different groups of people, no one could comprehend what I

was looking for. I couldn't fully comprehend them either. I kept going.

Beginning a Journey

As I woke from this intense dream, I could still feel the sensation that was left behind – cold icy

water clinging to my skin. I felt confused and disorientated for the rest of the week. Unsure what to

make of the dream, I took West's (2019) encouragement to listen to the underlying message hidden

in the dream. Potts (1988) discussed the expansion of awareness when one taps into their dreams. I

felt a strong sense over the next week that this dream was powerfully connected to my heuristic

enquiry. 'Dreams are the royal road to the unconscious' (Freud, 1955, p. 607) and I was travelling

down the unpaved road to my own mercurial unconscious. I noted down the main elements of the

dream: AUT, rollercoaster, unexpected acceleration, aloneness, body of water, unanticipated dunk,

disconnection, big house, lack of warmth, and a general sense of strangeness. I could not verbalise

exactly what was experienced in the dream, so I started noting down my associations.

A Sense of Home

AUT has been a form of home, of stability over the past few years. It has, like a home would,

provided nourishment in the way of academic sustenance, collegial connections, and fruitful

friendships. It felt important that my dream started at AUT, which helped me connect to the parallel

first ever sense of home – China.

I still hold many vivid memories of living in China before the age of four. Though separated by an ocean, these memories bring me a sense of home, nourishment, fear, sadness, separation, loss, and connection. Riding on my cousin's back as we schemed about our spending of one yuan, waiting for my aunt while she finished her nursing job, going to pre-school and shocked by the level of discipline required of a three-year-old, tasting food made by my uncle and grandfather, so sweet, so treasured, holding grandma's hand as we walk down the busy streets of Shenzhen. This was another world, felt to be another lifetime.

> The word home summons up a place – more specifically a house within that place – which you have rich and complex feelings about, a place where you feel, or did feel once, uniquely at home, which is to say a place where you feel you belong and which in some sense belongs to you… To think about home eventually leads you to think back to your childhood home, the place where your life started, the place which off and on throughout your life you keep going back to if only in dreams and memories and which is apt to determine the kind of place, perhaps a place inside yourself, that you spend the rest of your life searching for even if you are not aware that you are searching. (Buechner, 2009, pp.7 – 8)

Was I unconsciously searching for a sense of home? In reading the above passage, I am reminded not just of the small clips of memories that I've stored away like a treasured photo album, only revised in the most tender moments. I am also reminded of nervous terror that feels childlike as I come to the end of the psychotherapy journey. I notice a passionate protestor aged four, wailing, grieving an end that feels to be the end of the world. The rollercoaster travelling at unexpected acceleration felt like a reflection of the psychotherapy course, heuristic journey, and the emigration process. I wondered in reflection whether the younger me who experienced some sense of upheaval from the sturdy, grounding environments of home, was completely ungrounded in the process of

emigration. Abruptly dunked into the South Pacific Ocean, similar to the shock felt in emigrating away from an established home.

Water – The South Pacific Ocean

I encouraged myself to think of my relationship with water, and I remembered many friend's feedback of my personality being like water. Water that could flow in any situation, water that could heal, water that helped sooth. In this metaphoric relationship, water has a gentle healing, life-giving energy while in reality, I fear coming in contact with the ocean, as I can not swim. I think the fear of water and the metaphorical healing abilities of water offer the composite complex experience of immersing oneself in the unconscious mind.

Jung (1935) prompted that a body of water symbolises the vast unconscious mind – one cannot see beneath the surface into the abyss. I wondered if this was the preconscious or unconscious that I was seeking to unearth in this heuristic process. I also wondered if it spoke to the challenge in recalling the past, that the body of water felt to be mercurial and encapsulating.

From a Taoist perspective, water has a quality that the concept 無爲(wuwei) holds. Like 無爲, water simply flows recognising the laws of the universe. 'Tao in the world is like river flowing home to the sea' (Johanson & Kurtz, 1991, p. 91). I considered the sudden impact with the ocean, no choice, no comprehension, in a moment, completely enveloped by water. I wondered if it captured the transition from initial engagement into the immersive phase of the heuristic process. Magically, despite the force in which I hit the water, my seat belt was released, as though there was a natural process of arriving into the unconscious material.

The cut between the first part of the dream, to the second part of the dream struck me. One part of the dream was the journey to the South Pacific Ocean, the other in a big, unfamiliar house. Like a forgotten memory of how I arrived in New Zealand, how did I learn to settle? Was the contrast a recognition of the contrasted difference between two countries? Two cultures? Two ways of being?

This cold wetness felt like a rebirth, reawakening, and reliving.

Hoffman (2000) considered the lingering encoded recollections of one's cultural essence, as they 'inform our most intimate assumptions and perceptions, our sense of beauty, of acceptable distances between people, or notions of pleasure and pain' (para 10). Was the embodied cold wetness a recognition of the 'encoded memory' (para 10) of my heritage that forever remains on the surface of my skin?

Aloneness

Lastly, the dream offered me some insight into the loneliness of the journey. I noticed my aloneness at the beginning of the dream, upon arrival wet at the house, and again none of the rooms occupied by people offered me solace, warmth, or connection. Painfully, this brought forward some of my past resettlement experience. Despite being accompanied on the journey to Aotearoa, I was unfamiliar with my immediate family. I arrived at a house in Aotearoa, but it was not my home. I did not know where home was.

Belonging struck me then as a deeply complex experience. What should feel familiar, felt sadly foreign. It was particularly acute, as a memory arrived in remembering the loneliness in the process of emigrating as a 1.5 generation immigrant child. I was not able to fully verbalise my experience to my family, busy working to survive and preoccupied with caring for an infant.

From that point on, I vied to wear my mask. Feeding myself translated to fierce independence and a deep introjection of the loneliness I felt in the resettlement process. I realised I dissociated the sadness and loss I felt in the process of learning to belong to an unfamiliar immediate family. The unconscious message I received was that I needed to be independent and considerate of others if I were to belong to this newly established family. In the dream, I remembered my lack of affect around the experience of being alone. Yes, I was lost, but it was impossible to feel panicked. A nod to accepting the internal embodied sense of aloneness and endured resilience.

Near the end of May 2021, I had another dream that felt to be a continuation of the first dream in this heuristic process.

Second Dream:

There felt to be no beginning to the dream, more so a middle of middle.

Again, I was in a big house. The dream began in one of the three rooms downstairs. In the room, there were three Pākehā women. I knew two of the women in the room, while the other was a person I had never met. The queen-sized bed took up most of the room, and there was a desk in one corner where one of the girls sat writing and reading from her laptop.

Intuitively, I knew I did not belong in any rooms, I just knew I was a visitor of the girls who lived in the space. As I was sitting on the floor chatting to one of the girls I knew (sitting on the bed), a young Pakistani girl came running into the space and asked to hide in the wardrobe. She ran in quickly. I felt terrified and immediately hid in the closet with her. The door started banging and we saw through the cracks of the wardrobe two uniformed men march into the room.

They walked over and forcefully opened the wardrobe door. One of them said loudly: 'This is just the beginning' and stripped her of the toys that she had brought into the room. Though they saw me, they ignored me and left the room. I was left with a feeling of invisibility and voicelessness at the end of the dream.

I could not recall this dream after I woke that morning. I felt quite passionately that I had woken from an important dream. It took a few hours before I could fully recollect the dream. I sat and wrote out the dream, and then became entranced by the themes that had come through my dream. The sense of starting in the middle, big house (ground level), Pākehā women, unbelonging, Pakistani girl, hiding, uniformed soldiers, and feeling invisible.

Impermanence

Starting in the middle of a place, especially a dream, feels to be significant. I wondered if it was a continuation of the first dream that I had earlier in the year. Though the house interior offered a different feeling, it was again a house that I knew I did not belong in. This house resembled the 11th home my family moved into; it was subsequently the longest house we ever occupied together. When asked to think about a house or a place one would consider home, the image of this house would pop up for me.

But unlike my previous home, I knew instinctively that the house in the dream was not my home. I considered what my dream spirit was trying to explore in the process of entering a space that felt familiar, yet not enough to feel a sense of belonging. During the explication process after the immersive dreams, I was chatting with a friend discussing the experience of living in my current house. Insouciantly, I shared the feeling of impermanence with this friend. The sensation I tried to capture was this sense of always floating one centimetre above the ground. I felt an intangible sense of not belonging to even the home that I lived in now.

After the conversation, I realised that many of the dreams that I had captured involved visiting houses. The sense of impermanence felt deeply personal and intrinsic to my emigration experience. I also wondered about the interconnectedness the feelings of impermanence that family members would have felt in the process of relocating, emigrating, and moving to Aotearoa. How much of this sense of impermanence was purely my own?

There was a short period of a week during the incubation phase where I had fantasies of leaving Aotearoa and immigrating to a new country. I had a deep wish to move away to a country where I would again be confronted with an unfamiliar environment, language, culture, traditions, and relational dynamics.

In an attempt to dive deeper into this incoherent desire, I tried to stay close alongside this wish. Why was this feeling coming up? Especially in the process of unpacking my sense of impermanence and

unbelonging. I initially thought I wanted freedom from this process or freedom from my history. In the process of incubation, I asked my family again about why they decided to leave China and come to New Zealand. I think partly this question holds my curiosity and desire for clarity, partly because I had no autonomy in the decision made, and partly wondered if there was more than the word 'sacrifice' to justify a life-altering decision made that parted a family of three from their home country. In response, my family shared a change in narrative – they desired freedom. When asked to further delineate what seeking 'freedom' meant, they could not reply. That started the questioning in myself of what 'freedom' really meant.

In the stillness beneath the feeling of wanderlust, I felt several different sensations: fear, terror, sadness, incoherence, and avoidance. I slowly felt into the idea of intimacy, not with people, but rather place. What does it mean to allow myself to embody the essence of belonging in Aotearoa? Am I terrified of the experience of intimacy with land that needs to be dissipated in leaving? Am I living out a desire for freedom, without understanding what true freedom meant for me? Is this how my parents felt when they dreamt of emigrating to Aotearoa?

The longer I stayed with the freedom narrative, the stranger I felt. I realised this fantasy of leaving was to partly recreate my own sense of autonomy. A fantasy where I was able to decisively make the decisions that would re-orientate my life. Bartley (2010) highlighted how children lack a sense of autonomy in the face of emigrational decisions: beyond this, they are blind to the long-term impact of the decision to emigrate. Making the 1.5 generation emigrant legacy one of grappling with the incoherent, inconsistent narrative between two cultures. This implicates the process of individuation and challenges autonomous action. Bartley helped me further comprehend the dream landscapes within this heuristic process and the experience of dislocation and confusion within them.

Minority

In parallel to cross-cultural emigration, the dream landscape depicted an ethnically Chinese woman (myself), entering a space occupied by Pākehā women. I considered the relational dynamics in the

dream of entering as a guest and sitting on the floor. Bartley (2010) highlighted the in-betweenness included in the dynamics of coming into the dominant Pākehā culture as a 'visible minority' in Aotearoa, New Zealand. Positioned as the model minority, often high performing academically and comparatively obscure in the negative social indicator, these traits are pitted against the indigenous Māori minority. In many ways, Bartley (2010) points to the painful experience of living in-between two cultures.

I was fascinated by the racial conflict that coloured this dream landscape. My dream spirit taking a seat on the floor helped reflect my own unconscious ways in interacting with the dominant Pākehā culture. I considered the quiet gaps between the unspoken tension within my tacit knowledge. Parts of me wanted to deny this dream the validity and importance, while parts of me are deeply drawn to the honesty interwoven within the dream. A quiet introjected part of me felt deeply unworthy of sitting on the bed and staying in the room while the Pakistani girl came running in for refuge.

While reading during the explication process, I came across a book that I downloaded before I commenced this heuristic journey. Though this book sat at the top of my reading list for months, I never got around to reading it. Serendipity struck as I was preconsciously finding more ways to procrastinate on my dissertation. As soon as I started reading this book, it consumed me. I never read words that so deeply resonated with the Asian immigrant experience.

> During this period the model minority myth was popularized to keep
> Communists—and black people—in check. Asian American success was circulated
> to promote capitalism and to undermine the credibility of black civil rights: we
> were the "good" ones since we were undemanding, diligent, and never asked for
> handouts from the government. There's no discrimination, they assured us, as
> long as you're compliant and hardworking.
>
> (Hong, 2021, p. 22)

Cathy Park Hong, a Korean American second-generation immigrant, was going through her own process of writing about her family's immigration story. In her powerful self-dialogue Minor Feelings, she discussed the quiet, painful invisibility felt in the spaces of her external experiences of discrimination and racism reflected internally. In the above paragraph, she broke into the heart of my struggles in understanding my dream spirit in the face of coming into the bicultural landscape of Aotearoa, New Zealand as a Chinese 1.5 generation emigrant.

Diligently sitting on the floor reminded me of the natural instinct within my family culture to uphold distance and respect for another's sleeping space unless clean and invited. Seemingly, within my dream landscape. I was navigating a foreign space. A space similar to holding an immigrant identity within Aotearoa, New Zealand. Diligently upholding the difference between living in a home and visiting a house. Hong's (2021) conviction in her minor voice offered me a closeness to my tested relationship with my 'minor feelings' playing in the background of my relationship dynamic with the dominant culture.

I wondered if my dream spirit was identifying with the young Pakistani girl, in my actions of intuitively hiding away with her in the closet. Feeling the deep terror she would have felt. I thought about the identification with the vulnerable traumatised parts of myself, whether it was in my own experience of being uprooted unexpectedly and stripped of familiarities and comforts or in learning to acclimatise to the unfamiliar. The changes during the period of emigration and the subsequent experience of re-establishment brought about a serious discontinuation of safety, belonging, and sense of self.

Family History

While reading Ip's (1990) detailed account of Chinese emigrants in Aotearoa, I became profoundly stirred by how far Chinese woman have come from the days of mysterious identities, linked only to their male counterparts (Ip, 1990). Ip (1990) highlighted women's experience in the early 1900s as they emigrated from China to remain safe from the Japanese Occupation period. 'These women

were catapulted into a strange Western civilization which was largely Protestant and Anglo-Saxon, and whose attitude towards Asians were at once mildly chauvinistic and patronisingly benevolent' (p. 9).

My grandmother experienced the devastating effects of the occupation period, ingesting the terror and trauma during the bombing in Nanjing. She did not make the choice to leave our homeland, in Ip's historical account of Chinese New Zealanders, I saw connections with my grandparent's generation. The split roads that occurred due to opportunities only available for the wealthy. I wondered how much of this my family were conscious to in their decision to leave and emigrate from China to Aotearoa. As I consider the Pakistani girl, I am reminded intimately of my grandmother hiding in the bomb shelter. Where there is historical family trauma, it forever changes the consciousness of the family tree.

> To acknowledge our ancestors means we are aware that we did not make
>
> ourselves, that the line stretches all the way back, perhaps, to God; or to Gods.
>
> We remember them because it is an easy thing to forget: that we are not the first
>
> to suffer, rebel, fight, love and die. The grace with which we embrace life, in spite
>
> of the pain, the sorrow, is always a measure of what has gone before.
>
> (Walker, 2011)

Part of my exploration of my family's emigration story felt parallel to many who traversed before us. Ip (1990) recognised that many Chinese immigrants migrate to leave the 'political strife and internal chaos' (p. 7) brought about by the changes in the 1900s. This was not dissimilar to my parent's desire to find a sense of freedom. Though, as children what was shared with us was that we were the lucky recipients of sacrifice. Sacrifice that meant giving up predictability, language proficiency, and financial security.

Family who held the words sacrifice at the cornerstone of quitting, leaving, or stagnation. This propelling force moves the offspring forward, never taking their sacrifice for granted. With no additional space and time for reflection or consolation of the missing parts of ourselves. There is never the opportunity to confront one's devastation and losses, celebrate one's triumph and successes, and connect together to understand the meaning of each life lived.

I felt the metaphysical connection between the Pakistani girl and my dream spirit as an embodiment of the parts of me that continually seeks refuge and safety, and also the parts of me that still delight in toys, play, and creativity. Painfully, the soldier stripping the toys away paralleled the real consequence of relocation and feeling deeply unsafe. At that point, the playful, child-like parts of self are stripped away. The corresponding experience of invisibility and voicelessness speaks to the child parts of self being stripped of the natural inclination of play and creativity within a safe environment. But it also deeply interconnects with the first dream themes of aloneness and being unseen. The experience of being watchful of the environment around, while not being noticed by the other within the environment is painfully real and deeply isolating.

My experience of growing up in Aotearoa, was similar to Wong's (2003) historical recounting of family stories depicting how they survived in an insular manner when faced with adversities. In my own personal recounting, I am often reminded of the alienation experienced both at home and outside of home. It feels strange to think that within my dream landscape, there was an amalgamation of familiarity and foreignness. In many ways, it captures the complexity of emigration and what it means to struggle with belonging and identity.

Chapter Five: Connecting Dreams

The previous two dreams helped me come to parts of the answer for the heuristic question posed. However, it was not until the final dream arrived during the explication phase, that I realised the links between the dreams. The dreams collectively helped composite a fuller sense of my experience of belonging as a 1.5 generation emigrant in Aotearoa, New Zealand.

Third Dream:

My partner and I were in a burning building. We were located on the top floor of a 16-floor building; there were remnants of dust and dirt everywhere. We were contemplating the best route out of this building. Suddenly, there was noise coming from the 15th floor. My partner decided to go down and help whoever needed support. As he left, he said 'No matter what you must keep going and get out'.

I looked out from the glass windows of the building and saw the smoke, sparks, and flames outside. I realised my partner was not coming back, I had to continue on this journey without him. As I track through the route we planned together, I started self-dialoguing in my dreams: 'If you are here, please let me know.' A gentle familiar voice replied in my mind, 'I'm here, keep going'. I somehow found my way through the floors of the building.

Near the bottom, I ran into my sister and brother. My sister asked me in panic, 'Where is he?' In that moment, I could not formulate a reply, but somatically I felt something expand in my hands. I knew this was him. My sister knew the answer too; we went to seek refuge together.

As I woke from this dream, I could still feel the soot and dust on my body. I felt as though I had run a lifetime. I felt deeply fatigued. The sense of relief and grief sat with me for the rest of the week. Captivated by flames and escape, I noticed the difference between the first and third dream. One enveloped by water, another trapped in a building on fire. To help process the concluding dream, I wrote down themes within the dreams: building on fire, my partner, his leaving, an internalisation of him, escape, refuge seeking with my siblings. In the proceeding paragraphs, I will aim to connect the three dreams to offer a conclusion to this heuristic query.

Fire

Fromm (1951) offered interpretations of fire within dreams. From one perspective, it can be seen as pleasure and comfort; from another, fire can represent inner happiness and aliveness, or it can represent a lack of control, fear, and powerlessness. Fromm's (1951) interpretation helped me understand my feelings of helplessness in the face of natural disaster. In both the first and third

dream, I was persistently seeking refuge from water and fire. I considered the elements water and fire, destructive in surplus, life giving and nourishing when care and consideration are applied in their use.

I also wondered if the burning building abolished my unconscious illusion of belonging to a physical space. When I first attempted to write the research question for this dissertation, I pre-empted part of my answer would connect to a physical embodied sense of belonging. However, as my dreams elaborated, I noticed the eradication of this hypothesis. In the first dream, I sought persistently for a safe space to dry off from the wetness. Hoping that the physical structure would provide the safety, care, and warmth. In the second dream, I hid in the wardrobe, intuitively sensing danger as I knew I did not belong within the physical structure of the house. In the third dream, the length of time in which I was mesmerised by the flames within the building felt to be a real acknowledgement of the eradication of such a prominent structure, and effectively a prominent belief within myself.

Integration

During the explication process, a friend asked me which name I would like to be addressed as, I paused and realised how I had shifted since the beginning of this heuristic journey… where my name preference was LuYao, if it could be pronounced accurately. However, it now felt congruent that both LuYao and Michelle felt interchangeable. After this encounter, I realised that my identity could be partially governed by my names, one containing my past and holding my ancestors wishes for me, and another containing meanings of transition and a shift in heritage. Both sacred from different points of derivation, an acceptance of the history alive within my name.

Meeting my partner would have been impossible without the propelling forces of emigration. Our union created new root systems between a deciduous and an evergreen tree, nourishing one another to branch out and create new networks. I believe his presence within this third dream represents the part of me that feels connected with and belongs in Aotearoa, New Zealand. His departure and reintegration as an internal compass, felt representative of the integration between

the parts of me that feel in between two cultures and countries and the parts of me that feel considered, seen, present, and grounded. The unpredictable nature of his internal presence within my dream spirit reminds me of the continual navigation and negotiation of identities and connectedness for 1.5 generation emigrants (Bartley & Spoonley, 2008; Min & Kim, 2000; Ngan & Chan, 2012).

I think the dream showed me the truth of the experience of emigration. Beyond the adjustment required when migrating, the sense of belonging is complex and entangled with the experience of coming into my own life and identity. There is no definitive linear sense of belonging, but rather a complex entangled web with nuance. In August after the incubation period, I was going on my daily walk. While walking, I felt an intrinsic presence in each step I took. I wondered if this was what belonging truly meant. It happens in the moments between, with no definitive space and time, but rather, it is on a spectrum. As I tried to capture this moment, I notice the sense of belonging's desertion. In this instance, I recognized that belonging for me as a 1.5 generation emigrant requires deep presence.

> What is the connection between the home we knew and the home we dream? I believe that what we long for most in the home we knew is the peace and charity that, if we were lucky, we first came to experience there, and I believe that it is that same peace and charity we dream of finding once again in the home that the tide of time draws us toward. The first home foreshadows the final home, and the final home hallows and fulfils what was most precious in the first.
>
> (Buechner, 2009, p.3)

Seeking Refuge

My intuitive sense of danger and protection was palpable throughout the dream landscape. In the first dream, I sought refuge from the wet and cold of the ocean. In the second dream, I sought refuge from the uniformed soldiers. While in the third dream, I sought refuge from a building in

flames. The interlinking theme of relentlessly seeking refuge highlights a part of me that felt and continues to feel unsafe and uncontained in the process of establishing a sense of belonging due to emigration. The searching dream spirit connected me to the survival attitude deeply embedded within me and my immediate family. My partner's survival plea as he left is my embodied persistence to survive in the face of disaster. The desperation in the search for refuge is the part of me that has survived; I continue to reinvent myself with efficiency and superficial ease. But 'dreams do not deceive, they do not lie, they do not distort or disguise' (Jung, 1946, par 18) the parts of myself that felt traumatised, unmet, and unseen during the process of emigration.

To seek refuge means that once, in the past, I had at some point felt safe, held, and a deep sense of belonging. The repetition of seeking refuge feels to be my way of continually moving towards the desire for safety and stability. Buechner (2009) shared how our perpetual desire to seek the most intimate, early sense of belonging is deeply embedded within each of us. This helped me come around to my initial question of why 'belonging' was the element I so wished to understand most. Belonging was the fundamental element within my development that was restructured and displaced between cultures, continent, family, and place. Within my dreams, I could not dissociate the child parts of me that feel confused, sad, disorientated, and lost within the matrix of belonging and emigration.

I remembered the feelings of constipation and stagnation at the beginning of the heuristic journey. Now I recognised these feelings as the lost, anxious parts that have disconnected with the desperate search for refuge and belonging. Because, at the end of this, I knew there would not be a tangible marker for belonging, and the hope for this felt futile. Within Rose Pere's Te Wheke Māori health model, the interconnection between each tentacle of the octopus models the intertwined, intersecting nature of each part of selfhood (Love, 2004). My narrative within my dreams offered me my continual grappling with belonging in relationship with myself, relationships with other, and my surroundings.

My Silent Contract

During the explication phase, I worked alongside family in their small lunch bar. Quiet panic sat near the back of my mind for the continuation of the heuristic process. In the deliberate, diligent, efficient practise of food preparation, I felt a sense of cohesiveness familiar only to a family that worked as a unit to survive the impossible. In those spaces, a full sense of illumination of the dreams came to me.

I have been upholding a silent contract.

Yee's (2003) notion of the social contract upheld by Chinese immigrants in Aotearoa offered me the vehicle to arrive at understanding my own contract. This silent contract involves all that I interact with. In my interactions growing up, I upheld this silent contract with family members, silently contracting myself to ensure the survival of this family unit. I would do whatever it took to ensure we survived, even if I had to dismiss or dissociate parts of myself that needed nourishment, encouragement, and attention. In my interactions with friends, I would try and be what they needed me to be, rather than what I wanted to be, because both the experience of being seen fully for who I am and the rejection was too painful. Starting with the small gaps in the beginning of resettlement between family and school, I learnt to disconnect the parts of myself that felt socially unacceptable. Not fitting in would embolden the experience of impermanence and unbelonging. In my interactions in society, I would present myself with a smile and be the diligent other in conversation and relationship. I needed to be visible enough to be accepted as a person, but invisible enough to stay close to the margins as the spotlight felt too revealing, unsafe, and unnecessary for survival.

Bartley (2010) and Bartley and Spoonley (2008) offered the in-betweenness internal to the cross-cultural experience, and external to the bi-cultural nation of Aotearoa. Sociocultural expectations within immigrant families require the 1.5 generation emigrants to become socially accustomed to both their parents and the community, are often required to negotiate between the two (Min & Kim, 2000; Ngan & Chan, 2012). During the period of working at my family' store, I was again enveloped by this experience of renegotiating between the two worlds.

This silent contract was and still is a defensive strategy, allowing for anonymity and a sense of safety. But it also created the pain of feeling completely unseen, and consistently feeling a sense of unbelonging, and a deep-felt sense of impermanence.

Implications

The research goes deep into my personal experience of belonging and emigration. It is located within the multicultural, emigrant context of Aotearoa New Zealand, and will hopefully contribute to the small body of New Zealand psychotherapy and immigration research. My nuanced experience will hopefully offer greater insight into the complex dynamic of emigration and belonging as well as contribute to global immigration and psychotherapy research for 1.5 generation emigrants. There are little to no voices that highlight the lived experience of 1.5 generation emigrants within the psychotherapy field, both as a training psychotherapist or as a client. The added contribution of this research will provide another voice, which will help support therapists, clients, and emigrant individuals to further their exploration of voyage, settlement, and belonging. The practise of psychotherapy offers the dyadic pair an opportunity to connect the intertwining web between past and present. In this way, an exploration of emigration and journey will help deepen the individual's understanding of self and the soil from which they have been uplifted and arrive onto.

The research will hopefully encourage emigrant psychotherapists to engage with their immigrational journey in a curious, creative, open manner. I believe this research offers another way of looking at psychoanalysis with a Tāngata Tiriti (the people of the Treaty) and Tauiwi (non-Māori) lens. The motivation for this research stemmed from my desire to hear more diverse voices discussing deeply personal topics around emigration, immigration, belonging, and family history in Aotearoa, New Zealand.

For me personally, this research serves as the start of germination and seedling development. I have since found greater resources within my unconscious dream landscape, texts, and art, to continue to support understanding the nuanced experience of emigration and belonging. Voicing this gap within

therapy, friendships, familial relationships, and holding the unspoken dynamics in client work has increased the vividness within each of the relationships. This is just the start.

Study Limitation

The key limitation of this research is the restriction on size. This dissertation was written with the constraints of time, words, and perspective for a master dissertation. As emigration is a personal experience of adaptation, settlement, meaning finding, adjustment and more, each emigrant's experience of this phenomena will bring up a plethora of feelings and thoughts. Part of completing a heuristic methodology research project is the pure focus on one person's subjective experience of a phenomena. Holding my own experience at the centre of data collection means that the views and perspective of another will not be explored or captured. The interpretations and findings made in this research are based on my perspective and frame of mind. Giorgi (2006) cautioned that the heuristic phenomenological methodology could become self-indulgent, undisciplined, driven from the researcher's own selfish desire to improve rather than using the data as an illumination of a phenomenon. If this study was conducted with another research methodology such as thematic analysis with more participants involved, it might allow for some more expansive, alternative perspectives to be brought to light.

The heuristic methodology demands commitment and rigour before, during and after the process. Creswell (2013) proports that a novice researcher's basic understanding could limit the depth of exploration. Another possible limitation that could constrain the depth of this research is the ambivalence experienced during the research – 'unacknowledged resistance to experiencing unbearable pain' (Sela-Smith, 2002, p. 53). During this process, I tried to stay conscious to the 'unacknowledged resistance' by practising consistent self-dialogue. Another supporting enzyme was my supervisor's commitment to questions and curiosity of this heuristic process, helping further digest some of the resistance experienced during the inquiry process.

Another limitation of this research is how challenging it is to hold a frame of 'ending' for the heuristic journey. Thoughts and feelings often arise closely followed with the intuitive knowing that there are more unknown parts of the experience, thus making it difficult to create boundaries around a pure start and finish for each stage in the heuristic research. As a result, I have been thinking a lot about the idea of full stops in the function of language. Does heuristic research constitute an end, whereby nothing more could be shared about the subject? Or could heuristic research be approached as an ellipsis where there is knowledge that though tacit knowing has arisen in a personal enquiry, our intuition acknowledges the journey has just started.

Future research

One of the major findings of this study is the experience of persistently seeking safety and refuge in relation to change, voyage, and belonging; this result promotes further research into emigration and belonging. It would be valuable to deepen the research with more participants sharing their varied experience through the heuristic methodological lens. This will allow for a more unique phenomenological experience to arise within the space of little to no psychoanalytic accounts of the 1.5 generation emigrant experience of belonging.

Bartley and Spoonley (2008) highlighted the term 'in-betweeness' as an intrinsic experience for 1.5 generation emigrants. I believe that my voice has filled a small gap in the knowledge of this embodied experience. To understand the fullness of the experience, it would be imperative to invite more participants willing to undergo the experience of exploration of their relationship with emigration and belonging. Within my own experience, there was a sense of impermanence and flight, while another 1.5 generation emigrant may experience this within their frame of reference and creative interpretation. In understanding a wider in-depth spectrum of experiences, the mental health community could better serve the diverse immigrant cultures that resides within Aotearoa, New Zealand.

Concluding Thoughts

As I come to the end of this heuristic research journey, I notice my experience of belonging shift. What felt to be mercurial and deeply unconscious has shifted with an intentional manner of staying with the heuristic research journey. Through this process, I had the opportunity to internally investigate my complex relationship with emigration and how it impacted on my sense of belonging.

Yes, I had a fantasy that this journey would involve some linear, logical exploration, but what came about feels to be more deeply connected to the complex experience of uprooting, change, and humanity. Nurturing myself to continually dive deep into these ambiguous spaces felt privileged and painful. Near the end of my journey, I recognised my deep wish to reconnect with my roots, and as I write my findings in a creative synthesis I have been listening to a mixture of contemporary and classical Chinese music. One notion that struck me while writing was the sense of how belonging once envisioned in firm foundations is more so captured in moments, processes, and exploration. The more I explore my relationship with both Aotearoa and China, the more I experience a deeper sense of connectedness and belonging.

Wang and Collins (2016) discussed the 1.5 generation emigrant experience of belonging and how it requires a flexible 'sense of self-identity' (p.2789) dependent on different social groups and settings encountered. While reading during the closing period of this heuristic journey, I came across a book called *The Soul of Black Folk*, which is an exploration of holding an African American identity and the impact on one's sense of belonging (Du Bois, 2007). Du Bois unabashedly chronicled the experience of being born with 'a veil', which results in 'no true self-consciousness, but only lets him see himself through the revelation of the other world'. This 'peculiar sensation' Du Bois depicts interconnects to the 1.5 generation experience of grappling with a 'sense of always looking at one's self through the eyes of others' (p. 13). Which links into my grappling of the different silent contracts I had made within myself in relationship to different elements of my dream landscape, translated to my direct relationships to people, places, and land. Though this experience can feel lonely in isolation, I have

found similar pained, curious, emboldened voices who continue to grapple with fragmentation and experiences of belonging due to historical immigration, or recent emigration (Ang, 2001; Du Bois, 2007; Hong, 2021; Ip, 1996; Iyer, 2000).

What is the impact on my sense of belonging as a 1.5 generation emigrant? From the heuristic process, I have come to understand my intricate relationship between belonging and the experience of emigration. The initial ideal in thinking that belonging sat within structures and people was changed through the process of introspection and self-dialogue. A deep sense of impermanence was a theme throughout the immersive dreams, interpretation, and explication process – these were my way of coming into the reality of the 'in-between' experience (Bartley, 2010; Bartley & Spoonley, 2008).

As an emigrant researcher, it has been a privilege pondering the existential desire to belong on Tangata whenua land in Aotearoa, New Zealand. Acceptance and partnership (King, 2017) means for me, continued exploration of belonging while living in Aotearoa with the foreknowledge that I am standing, growing, developing, and present on Tangata whenua land shared with emigrants and immigrants alike. Rose Pere's Māori health model *Te Wheke* (Ministry of Health, 2017) highlights the historical connection between us and our forbearers. For me, this means acknowledging the rich historical roots which propelled the divergent familial branch to leave China, our natural homogenous homeland, and previous Chinese emigrants who arrived earlier. They setup the relational frame, experienced the emigrational gap, and deepened the presence of Chinese emigrants in Aotearoa, New Zealand. To consider and understand the unconscious impact on one's sense of belonging, I continue to grapple with the history Aotearoa, New Zealand holds within its systems, infrastructure, organisations, and land. As the next generation, I hold the power, influence, and authority in negotiating belonging, identity, and partnership with Tāngata Tiriti.

As I go forward, I will continue to wrestle with my relationship to place. The inner sense of refuge

and impermanence shines light that the home in which I envisioned within one physical space is

continually shifts, deconstructed, and reconstructed between and within each moment.

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