
12-8-2021

“I Am More than My Country of Origin”: An Arts-Based Engagement Ethnography with Racialized Newcomer Women in Canada

Danielle J. Smith

University of Calgary, danielle.smith3@ucalgary.ca

Amy Green

University of Calgary, amy.green@ucalgary.ca

Sarah Nutter

University of Victoria, snutter@uvic.ca

Anusha Kassan

University of British Columbia, anusha.kassan@ucalgary.ca

Monica Sesma-Vazquez

University of Calgary, msesmava@ucalgary.ca

See next page for additional authors

Follow this and additional works at: <https://nsuworks.nova.edu/tqr>



Part of the [Multicultural Psychology Commons](#), [Quantitative, Qualitative, Comparative, and Historical Methodologies Commons](#), and the [Social Justice Commons](#)

Recommended APA Citation

Smith, D. J., Green, A., Nutter, S., Kassan, A., Sesma-Vazquez, M., Arthur, N., & Russell-Mayhew, S. (2021). “I Am More than My Country of Origin”: An Arts-Based Engagement Ethnography with Racialized Newcomer Women in Canada. *The Qualitative Report*, 26(12), 3834-3869. <https://doi.org/10.46743/2160-3715/2021.4798>

This Article is brought to you for free and open access by the The Qualitative Report at NSUWorks. It has been accepted for inclusion in The Qualitative Report by an authorized administrator of NSUWorks. For more information, please contact nsuworks@nova.edu.



Qualitative Research Graduate Certificate
Indulge in Culture
Exclusively Online • 18 Credits
LEARN MORE

NSU
NOVA SOUTHEASTERN
UNIVERSITY

NOVA SOUTHEASTERN

“I Am More than My Country of Origin”: An Arts-Based Engagement Ethnography with Racialized Newcomer Women in Canada

Abstract

Many women immigrate with the hope that they will gain new opportunities for themselves and their families, however, they often face significant challenges due to the intersectional stigmas related to their gender, immigration status, and other aspects of their social location. In this study, we sought to understand the holistic experience of racialized newcomer women to better support their integration process. Using Arts-Based Engagement Ethnography (ABEE), we employed the use of cultural probes and qualitative interviews to gain an in-depth understanding of the experience of ten newcomer women. An ethnographic analysis of this data yielded four overarching structures which include (1) identity negotiation experiences, (2) process of integration and struggles with transition, (3) resiliency practices and processes, and (4) making meaning of migration experiences. Each of these structures included several patterns. Our results demonstrate the benefits of using arts-based qualitative methods with diverse communities to collect rich and varied data that highlights the multiple social identities of participants. These results also give an in-depth look at the numerous experiences, both positive and negative, that influence the well-being of newcomer women throughout the process of migration. The implications of this research emphasize the need to continue in our efforts to reduce systemic oppression, to create a more inclusive and equitable community.

Keywords

arts-based engagement ethnography (ABBE), newcomer women, immigration, social justice

Creative Commons License



This work is licensed under a [Creative Commons Attribution-Noncommercial-Share Alike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Acknowledgements

Most of this work was developed at the University of Calgary and was supported by funding through the Werklund School of Education Office of Research: Collaborative Research Team Grant and Powerful New Ideas in Education Grant.

Authors

Danielle J. Smith, Amy Green, Sarah Nutter, Anusha Kassan, Monica Sesma-Vazquez, Nancy Arthur Prof, and Shelly Russell-Mayhew

“I Am More than My Country of Origin”: An Arts-Based Engagement Ethnography with Racialized Newcomer Women in Canada

Danielle J. Smith, Amy Green, Monica Sesma-Vazquez, and
Shelly Russell-Mayhew
University of Calgary, Canada

Sarah Nutter
University of Victoria, Canada

Anusha Kassin
University of British Columbia, Canada

Nancy Arthur
University of South Australia, Australia

Many women immigrate with the hope that they will gain new opportunities for themselves and their families, however, they often face significant challenges due to the intersectional stigmas related to their gender, immigration status, and other aspects of their social location. In this study, we sought to understand the holistic experience of racialized newcomer women to better support their integration process. Using Arts-Based Engagement Ethnography (ABEE), we employed the use of cultural probes and qualitative interviews to gain an in-depth understanding of the experience of ten newcomer women. An ethnographic analysis of this data yielded four overarching structures which include (1) identity negotiation experiences, (2) process of integration and struggles with transition, (3) resiliency practices and processes, and (4) making meaning of migration experiences. Each of these structures included several patterns. Our results demonstrate the benefits of using arts-based qualitative methods with diverse communities to collect rich and varied data that highlights the multiple social identities of participants. These results also give an in-depth look at the numerous experiences, both positive and negative, that influence the well-being of newcomer women throughout the process of migration. The implications of this research emphasize the need to continue in our efforts to reduce systemic oppression, to create a more inclusive and equitable community.

Keywords: arts-based engagement ethnography (ABEE), newcomer women, immigration, social justice

Introduction

Immigration is a social phenomenon with significant global importance. In 2019, the number of international migrants – that is, people residing in a country other than their birth country – was almost 272 million worldwide (IOM, 2020). Canada is one of the world’s leading

migrant-receiving nations and, currently, one in five people living in Canada were born outside of the country (Statistics Canada, 2016). Newcomers in Canada contribute vastly to the nation's diverse, multicultural character, enriching the myriad of languages, places of worship, foods, customs, and worldviews found across the country. Furthermore, newcomers play a significant role in the labour market (for example, accounting for most employment gains among those ages 25-54 in 2017), and are important financial contributors as students, investors, consumers, and taxpayers (IOM, 2020; Statistics Canada, 2018). as well as economic and social growth. However, although many newcomers arrive in Canada with the hope of obtaining a promising future, migration also introduces a range of emotional, social, physical, and cultural stressors as expectations in the new country force them to navigate their cultural beliefs and values in different ways (Choudhry, 2001). These challenges are uniquely pronounced for women – who make up half of the newcomers who arrive in Canada each year (Statistics Canada, 2016) – and are shaped by the intersection of their gender, race, and other social locations (e.g., culture, language, disability), which are contextual assets and factors that are said to be changeable over time (Bierman et al., 2009; Collins, 2018; Immigration, Refugees and Citizenship Canada, 2018; Tastsoglou & Preston, 2005).

In this paper, the term newcomer is used to refer broadly to immigrants, refugees, asylum-seekers, and non-permanent residents who have lived in Canada for five years or less (Statistics Canada, 2010). Most newcomer women in Canada identify as racialized, which refers to those identifying as persons of colour or as being part of visible minority groups (Statistics Canada, 2016). Both terms are socially constructed, occur in the context of power relations, and are characterized by immense diversity (Agnew, 2007; McKenzie et al., 2016). As such, racialized newcomer women's identities are conceptualized to include a broad range of intersecting factors including ethnicity, gender, sexual orientation, nationality, Indigenous heritage, religion, social class, size, and physical and mental ability (Arthur, 2019; Kassan & Sinacore, 2016). Furthermore, in choosing to highlight the experiences of women in this work, the intention is not to perpetuate a binary system of gender. Gender is conceptualized as being socially constructed, acknowledging the vast diversity among those who identify as women and appreciating that gendered social identities are constituted by their context-dependent positions (Alcoff, 2006).

Migration as a Gendered Experience

Although some newcomer women have expressed an appreciation for more gender equality and opportunities in Western countries (Gupta & Sullivan, 2013), many continue to face gender-based hierarchies in addition to those based on race, ethnicity, and nationality (Graham & Thurston, 2005). For example, women are more likely to be admitted as spouses or dependants of male principal applicants (Hudon, 2015), impacting their sense of autonomy, and increasing their dependency on their partners (O'Mahony & Donnelly, 2007; Thurston et al., 2013). Newcomer women have greater unemployment rates and wage gaps compared to Canadian-born women and newcomer men (Hudon, 2015), adopt employment for which they are overqualified at a greater rate (Graham & Thurston, 2005; Hudon, 2015), and have the lowest median annual income of all newcomer groups (Immigration, Refugees and Citizenship Canada, 2018). Gendered familial roles and the prioritizing of their partner's economic integration also often undermine the ability of skilled newcomer women to make the most of their qualifications after moving to Canada (Phan et al., 2015). These findings and statistics are discouraging, given that newcomer women are, overall, highly educated. As findings from 2011 indicated, 27.7% of newcomer women had completed a university certificate or degree at the bachelor's level or above compared with 19.2% of Canadian-born women (Hudon, 2015).

Regarding their health and wellbeing, newcomer women face complex challenges in accessing health care services, including financial and transportation barriers, language and communication issues, differences in health services from previous experiences, and lack of culturally competent care (Crooks et al., 2011; Ganann et al., 2019). Recent research has found that newcomer women were significantly less likely than Canadian-born women to be routinely screened for cancer (Bacal et al., 2019; Lofters et al., 2019), are at greater risk of postpartum depression (Daoud et al., 2019), and experience more difficulty accessing care during the postpartum period (Ganann et al., 2019). Isolation is also common among newcomer women, (Meadows et al., 2001), which can negatively impact their mental health (Graham & Thurston, 2005). For example, Zelkowitz and colleagues (2004) found that pregnant newcomer women who reported less social support and less satisfaction with their social support were more likely to report symptoms of depression. Yet, although newcomer women face complex challenges in accessing mental health services (Crooks et al., 2011), both the Mental Health Commission of Canada (McKenzie et al., 2016) and the American Psychological Association (APA Presidential Task Force, 2012), reported that, overall, newcomers have lower rates of mental health problems than the general population. However, given divergent research results, and poor validity of mental health inventories with diverse populations (Norton, 2007; Wong et al., 2013), more research is needed to better understand the complex mental health challenges among newcomer women.

Protective Factors

To counter the view that newcomer women are “helpless victims” (Graham & Thurston, 2005, p. 75), researchers found that, despite stress, pain, and frustration, newcomer women demonstrate resilience in multiple ways, such as negotiating and adapting to new roles, maintaining hope and optimism, demonstrating strong network-building skills, expressing spirituality, and maintaining strong marriages (Cheung, 2008; Graham & Thurston, 2005; Rashid & Gregory, 2014). Social support and resources may be particularly important (Goodman et al., 2017; Hudon, 2015), as resilience is a collective process (Pulvirenti & Mason, 2011). Furthermore, Meadows and colleagues (2001) found that access to services, places of worship, and supportive partners, children, extended families, and friends all assisted newcomer women in Canada in re-building and maintaining social, psychological, and spiritual health. These authors also found that the family-centred context of newcomer women’s wellbeing was a mediating factor in all aspects of their health; they stated that, “it is the health of the family unit that is the final point of adjudication for women” (Meadows et al., 2001, p. 1457). At present, more research has focused on the challenges faced by newcomer communities, with less that explores their resilience (Sethi & Obradović-Ratković, 2021). More strengths-based approaches are necessary to provide effective interventions for their health and wellbeing (Sethi & Obradović-Ratković, 2021).

Current Study Rationale

Although migration research is a growing field worldwide, it remains limited in scope (IOM, 2020). At present more research is needed to enrich our understanding the diverse range of experiences faced by newcomer women in Canada. According to Statistics Canada’s population projections, immigration rates are expected to grow over the next 15 years, with up to 30% of Canada’s population being foreign-born by 2036. As such, supporting newcomer women’s successful integration into life in Canada is area of significance for policymakers, researchers, practitioners, and newcomer communities. This goal aligns with Canada’s Multiculturalism Policy, which aims to use research to “enable the development of policies,

programs, and practices that are sensitive and responsive to the multicultural reality of Canada” (Government of Canada, 2020). However, newcomers may be difficult to engage in research. Indeed, traditional research approaches tend to privilege the researcher over that of participants, and methods often encourage nonreflexive data gathering tools (Goopy & Kassan, 2019). More research is needed that employs flexible and culturally sensitive approaches to engage newcomer women in research, to understand their experiences in innovative, potentially more meaningful ways. Moreover, much current research tends to explore either challenges or resiliencies, presenting a problematic dichotomy that newcomers are either resilient or not resilient (Sethi & Obradović-Ratković, 2021). As such, in the current study, we sought to forefront the diverse, nuanced experiences of participants using an open-ended, creative, and collaborative method; that is, arts-based engagement ethnography (ABEE) (Goopy & Kassan, 2019; Kassan et al., 2020). Using this method, we asked the following question: How do participants experience being newcomer women in Canada? This exploration is important, not only to broaden the migration literature, but also to provide meaningful services, places, and spaces that support newcomer women.

Researcher Positionality

The following research was conducted by a team of seven researchers, who had various roles throughout the research process (i.e., data collection, analysis, write-up, etc.). These researchers included women from several different backgrounds, ethnicities, and social locations, however they have several important commonalities. All the researchers on this project were women who were either graduate students or professors in the areas of counselling psychology at the time of the research. As well, all the researchers have a vested interest in the experience of newcomers, and especially newcomer women, as this is a primary area of research and/or practice for all the authors.

Methodology

Theoretical Framework

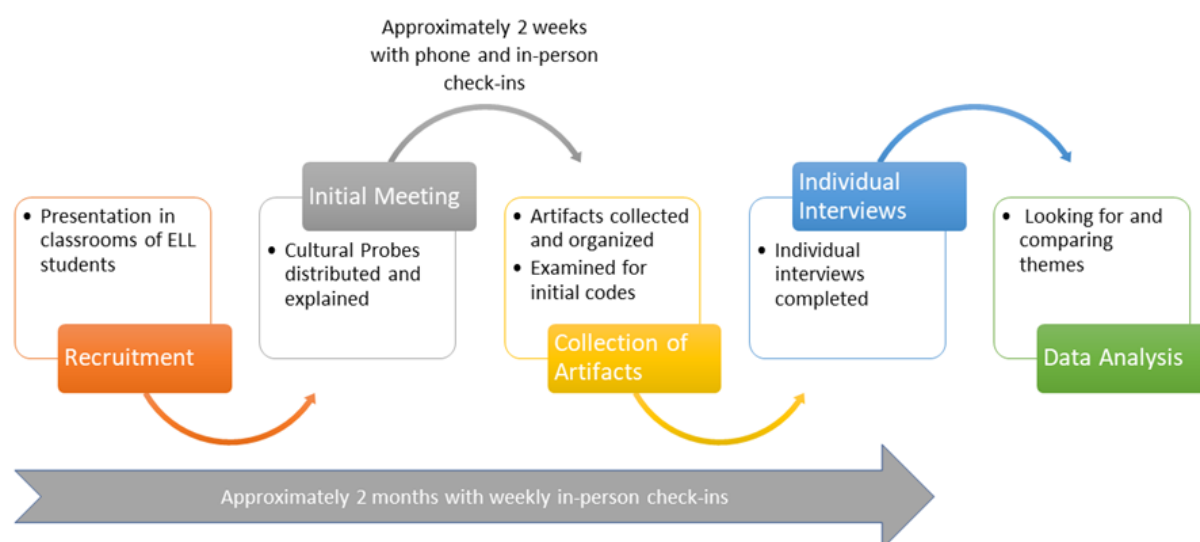
This research was rooted in a feminist epistemology that placed women in the centre of the research frame to transform understandings of social relations (Rice, 2003). We conceptualized feminism as a broad umbrella term that can be utilized to think with and through the complicated power relations and practices that directly or indirectly contribute to the oppression and subjection of women. At the same time, this work was rooted more specifically in feminist multicultural theory, which allowed for a broad and inclusive conceptualization of women’s cultural identities and social locations (Nakamura & Kassan, 2013). This included, but was not limited to, race, gender, sexual orientation, nationality, Indigenous heritage, religion, social class, and physical and mental ability (Arthur, 2019; Kassan & Sinacore, 2016). A feminist multicultural perspective highlights the systemic barriers and challenges facing women who are racialized, while also acknowledging their diverse strengths and resiliencies (Chung et al., 2008). Through this lens, we attempted to remain attuned to how the intersection of gender and racial oppressions influenced newcomer women’s experiences as they transitioned to life in Canada.

Research Design

ABEE (Goopy & Kassan, 2019; Kassan et al., 2020) is a multi-step research design, which includes multiple sources of data, including cultural probes and individual interviews.

ABEE was chosen for this project as it has been shown to encourage creativity and autonomy in the research participants and centers the participants' voices and experiences above all else (Goopy & Kassan, 2019; Kassan et al., 2020). It was determined that ABEE fit well with the feminist multicultural theory lens that guided this project, as ABEE allows for a in-depth exploration of the participants' cultural identities and social locations, while highlighting the perspective of those participants. As outlined in Figure 1, the first step of ABEE is to meet with participants, as a group, and give each participant a cultural probe package (including a camera, a journal, maps, and various art supplies). This cultural probe package can vary depending on the participants included in the study, but generally includes items that allow the participants multiple ways of expressing their experiences (Goopy & Kassan, 2019). Participants are then asked to document their experience of being a newcomer woman in Canada. After approximately two weeks, participants are asked to return their creations (now called artifacts) to the researchers, who then examine them and create initial codes. These initial codes are then used to guide individual interviews with participants. In this way, each interview is personalized to the participant in question.

Figure 1
ABEE Research Design



The use of cultural probes within ABEE was inspired by Goopy and Lloyd's (2006) work which combined ethnography and visual arts, as well as Gaver et al.'s (1999) research, which utilized art to better understand the experience of elderly participants. Cultural probes encourage participants to have autonomy and agency in the research process and allow participants to share those aspects of their experience that are most salient to them (Goopy & Kassan, 2019; Kassan et al., 2020). When paired with individual interviews, the cultural probes also allow participants to reflect on their experiences over the two weeks that they have their probes. Thus, when it comes time for their interview, participants enter the research process with a greater awareness of their own experiences, which facilitates better communication of these experiences to the researcher (Goopy & Kassan, 2019; Kassan et al., 2020). Participants also have the opportunity, during the individual interviews, to explain the meaning behind their artifacts and to clarify any misconceptions held by the researchers.

Participants

Participants initially included 10 newcomer women who were recruited through snowball sampling at a university in a large city in Canada, following ethical approval by the authors' research institution (Institutional Research Information Services Solution). Interested participants were asked to contact the researchers, during which time a brief screening interview was used to determine eligibility. Participants who were interested and eligible were then invited to an initial, group meeting where the research was explained in more detail. After this initial meeting, one person chose not to participate. The remaining nine participants completed all aspects of the research.

To be included in this study, participants had to meet the following criteria: (a) self-identify as a woman, (b) have lived in Canada for more than six months but less than five years, (c) be at least 18 years of age, (d) identify as being part of a racialized group, and (d) have a minimal proficiency in English that would allow them to complete a qualitative interview. Table 1 provides a brief overview of the participants included in this study.

Table 1
Participant Information

Pseudonym	Information
Adriana	Adriana is an international student in her mid-20s who immigrated to Canada from Mexico approximately one year ago to pursue her graduate degree.
Daniela	Daniela is an international student in her early 20s who emigrated from China approximately 3 years ago to pursue a graduate degree.
Mariana	Mariana is in her early 20s and immigrated to Canada with her parents and brother from Central America approximately one year ago. Mariana is currently struggling to find work or attend school because of her visitor visa status.
Mino	Mino is an international student in her mid-20s who immigrated to Canada six months ago from a Middle Eastern country to pursue her graduate studies.
Monde	Monde is in her mid-thirties and immigrated from West Africa approximately 4 years ago with her husband and 2 children. Monde is currently attending university.
Paula	Paula is an international student in her late 30s who immigrated to Canada from Central America approximately 1 year ago with her husband and 2 children to pursue her PhD.
Priya	Priya is an international student in her mid-20s who immigrated to Canada approximately 4 years ago from a Middle Eastern country to pursue post-secondary education.
Sahar	Sahar is an international student in her mid-20s who immigrated to Canada approximately 2 years ago from a Middle Eastern country to pursue her graduate degree.
Zerin	Zerin is in her mid-20s and immigrated to Canada approximately 2 years ago with her husband from a South Asian country. Zerin is currently working full-time for a not-for-profit organization.

Notes. Participants were given the option of choosing their own pseudonym or having the authors choose a pseudonym for them.

Procedure

During the initial, group meeting with researchers, participants were given a detailed explanation of the project and asked to complete consent and demographic forms. Participants were then given cultural probe packages which included their cultural probes: a camera, a journal, three maps (of the city, the world, and the university), stickers, pencils, gel pens, and glitter glue. Participants were also given written and verbal instructions on how to use the cultural probes. For the next two weeks, participants were asked to document their everyday experiences of being a newcomer woman in Canada. Researchers checked in with participants after the first week, via email, to see if participants had any questions or concerns. After the two weeks, the participants returned their completed artifacts to the researchers who examined the artifacts for initial codes. This examination involved researchers studying the artifacts and creating notes on any observed themes as well as noting any questions the researchers had about the artifacts. Researchers then completed individual interviews with each of the participants, which were guided by the initial analysis of the artifacts. These interviews, which were audio recorded, were between one and two hours long and focused on the participants' experiences of being a newcomer woman in Canada.

Data Analysis

The qualitative interviews were professionally transcribed, and all artifacts and transcripts were sorted and labelled with the participants' codes (i.e., Participant 1) before the data analysis began. At this time, all identifying information was removed and participants were each assigned a numerical value and pseudonym (which participants were invited to choose for themselves). These materials were then analyzed in a series of systematic steps, in accordance with Saldaña (2014) and Wolcott's (1994) guide for ethnographic analysis. The transcripts were read a total of four times by researchers, first to gain an overall sense of participants experience while making initial codes and margin notes, second to record meaning units (i.e., paragraphs or sentences) based on patterned regularities and themes that were found, third to examine the transcript specifically from a feminist lens, and fourth, the transcripts were re-read by a second coder to ensure that no codes were missed. During the third reading, when the transcript was examined from a feminist lens, the following questions were used to analyze the data: (1) What discourses and sociocultural practices related to gender and culture are evident? (2) How do women accommodate, question, resist, and transform? Once the coding process was complete, similar codes were sorted into a series of patterns, which were then further sorted into four overarching structures. Researchers then compared the structures and patterns found across all sources of data and organized them into a holistic account of the experience of newcomer women.

Rigor

Both transgressive validity (Lather, 1994) and Morrow's (2005) four criteria of trustworthiness were considered (i.e., social validity, adequacy of data, adequacy of interpretation, and subjectivity/reflexivity). To meet the criteria of transgressive validity and social validity, a critical lens was used throughout the research process to determine in what ways newcomer women were being oppressed or discriminated against. Adequacy of data was achieved by utilizing multiple sources of data (i.e., cultural artifacts and interviews), which ensured that the researchers were able to gain an in-depth and complex understanding of the themes presented by participants. Adequacy of interpretation was achieved using multiple check-ins with participants (at the interview stage as well as after analysis was complete) and

including participants' quotes and artifacts in our findings. Finally, to attend to researcher subjectivity and reflexivity, all researchers involved in this project engaged in several reflections throughout the study, including taking notes on their reactions to data and writing about their own experiences of power and privilege.

Results

This ABEE was guided by the following research question: How do participants experience being newcomer women in Canada? Analysis of participants' interview transcripts and artifacts yielded four overarching structures which include (1) identity negotiation experiences, (2) process of integration and struggles with transition, (3) resiliency practices and processes, and (4) making meaning of migration experiences. Each of these structures included several patterns, which are outlined in Table 2. Many of the experiences participants share in the following sections will not be surprising to readers who are familiar with immigration literature, however, through the process of ABEE, participants were able to share their experiences in a new and more in-depth manner. As well, it is important to note that while some of their experiences are not necessarily novel, it is concerning that newcomer women continue to deal with such challenges, even though research with and programs for, newcomer women have existed for decades.

Table 2

The Experience of Newcomer Women in Canada

Structure (Theme)	Pattern (Sub-Theme)
Identity Negotiation Experiences	Self-discovery and evolving personal identity in relation to migration. Developing professional identity in relation to immigration. Cultural identity negotiations (and cultural comparisons). Physical identity negotiations.
Process of Integration and Struggles with Transition	Discrimination and Racism. Pre-immigration trauma. Homesickness. Unexpected problems. Difficult emotions.
Resiliency Practices	Resisting and transforming. Family connection and support. Community connection and support.
Making Meaning of Migration Experiences	Positive personal experiences. Positive experiences for family.

Identity Negotiation Experiences

All the women experienced a change in how they viewed themselves after they migrated to Canada and throughout their journey of integration. They all felt that they had changed in some fundamental way and understood themselves differently compared to before they began their migration journey. The women reported experiencing changes in their personal, professional, cultural, and physical identities. Thus, this structure includes four patterns: (a) self-discovery and evolving personal identity in relation to migration, (b)

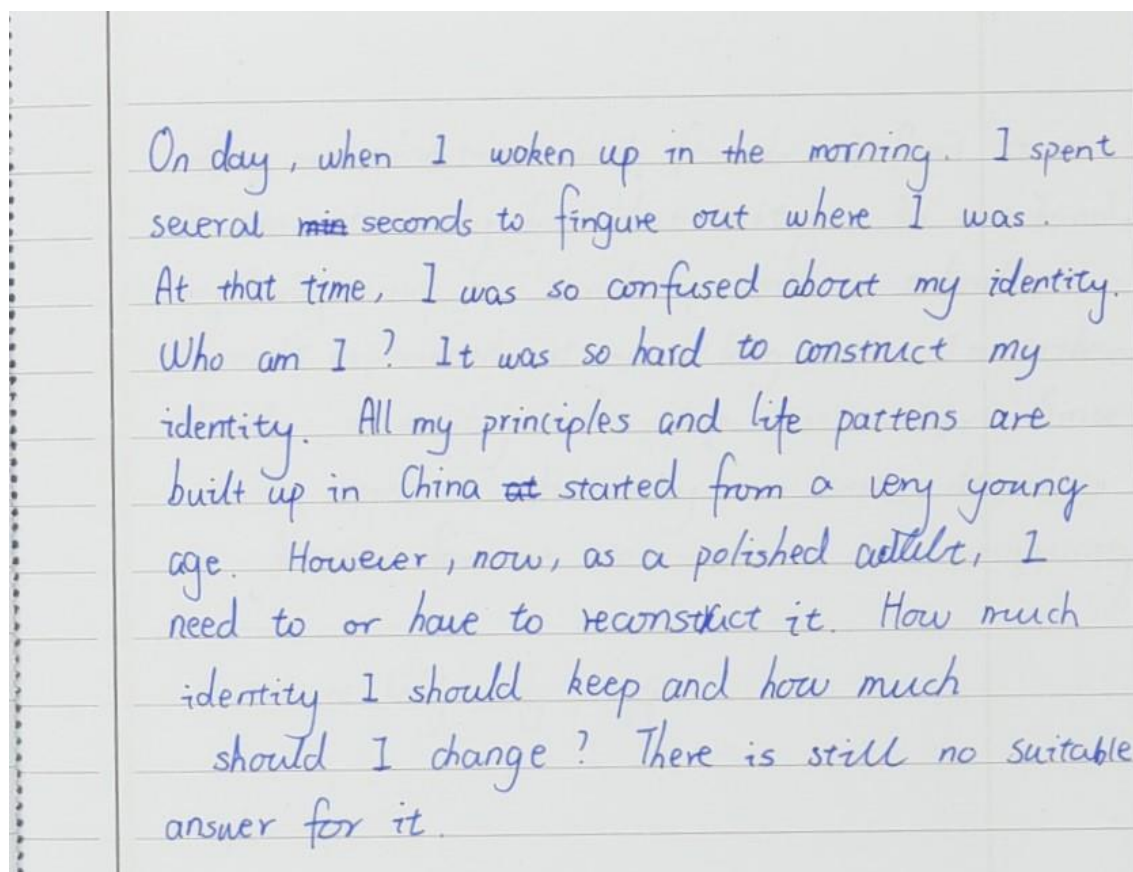
developing professional identity in relation to migration, (c) cultural identity negotiations, and (d) physical identity negotiations.

Self-Discovery and Evolving Personal Identity in Relation to Migration

Central to all participants' experiences was a shift in how they viewed themselves and the world around them. For many of the woman, these were fundamental shifts in how they viewed themselves, and the participants spoke about the profound feelings of being changed. Many of the women felt that their identities were better defined after the process of migration, as the challenges they faced required them to strengthen and focus on the parts of themselves that were most important to them. In her journal, Paula stated, "I consider myself before all...a Christian WOMAN...then a mother, a wife, a teacher, a daughter, a sister (in that order)". Paula then discussed how she used these identities to prioritize what was important in her life throughout the migration process. Other participants spoke about being in the process of redefining their identity and their struggles with this process. For example, Daniela spoke about feeling like she needed to "reconstruct" her identity in Canada but being unsure of how much of her identity needed to be changed (Figure 2).

Figure 2

Excerpt from Daniela's Journal



This process also allowed some of the participants to discover and solidify their values. This experience was exemplified by Zerine, who realized during her migration process, that one of her core values was helping others and that she would not be happy unless she found a way to help those less fortunate than herself. When talking about one of her photos (Figure 3), Zerine

stated that she was able to explore new ways to help others through her job and that this was fulfilling for her - “Everything is learning for me so I’m trying [to figure out] how they work, I’m learning [and] enjoying my work now.”

Figure 3

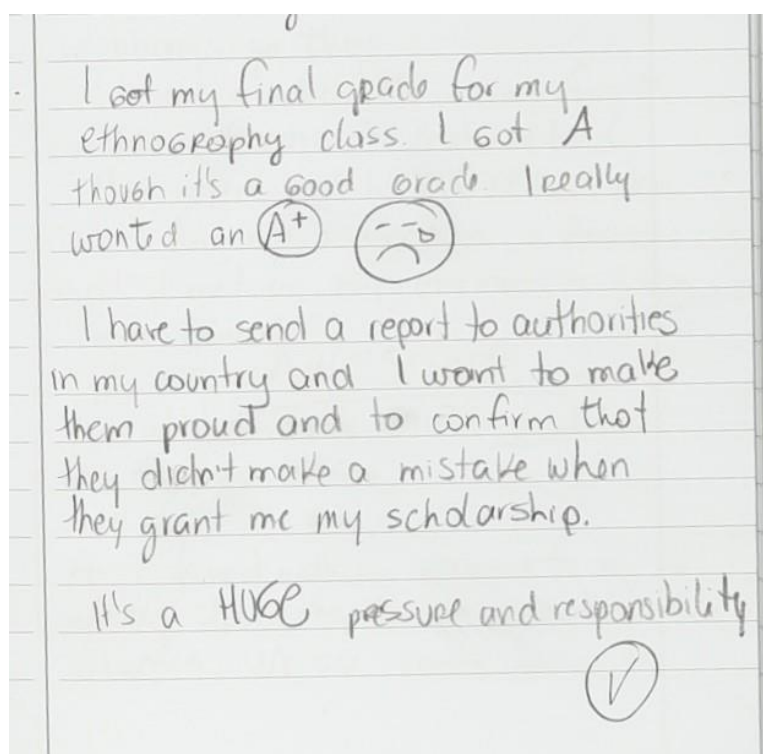
Attending Gatherings as Organizer Committee



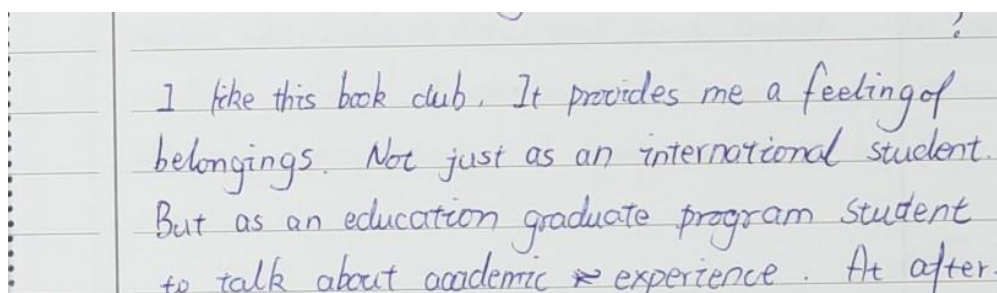
The participants also spoke about how they felt that they were changed by the migration process. Sahar spoke about how the challenges of immigration had a lasting effect on her, stating “And even you pass [the challenges of migration], they have um...I mean they have left their effect on you,” while others spoke directly about how the migration process changed their view of themselves. For example, Paula stated “I’m not a risk taker, I’m here and people say you’re brave and I, I just feel I’m not, I’m not a risk taker but when I read these [bible passages] um before leaving um...I understood many things,” Paula then noted that, despite not being a risk taker, coming to Canada required her to take several risks and she began to look at herself differently as a result.

Developing Professional Identity in Relation to Immigration

Participants also spoke about how their professional identity shifted when they immigrated, either because their professional title changed (e.g., from professor to student) or their understanding of themselves as a professional shifted. Participants described the significant effect that this identity shift had on them and the challenging nature of this shift. Paula wrote in her journal that she felt that – “My decision to change my status from ‘professor’ in my workplace to ‘international student’ in a foreign country has been nothing but hard.” Paula also shared that pride in her professional achievements was central to her identity and, therefore, she felt a lot of pressure to ensure that her professional standards continued to be high throughout her immigration journey (Figure 4).

Figure 4*Excerpt from Paula's Journal*

Daniela described that she felt her professional identity was getting lost behind her identity as an educator, as she stated, “I noticed that I always say, ‘I am an International Student,’ but I always forget that I’m also an Educator.” To prioritize her identity as an educator, Daniela shared that she purposefully engaged in activities and groups where she could foster this identity. An example of this is a book club she joined with other education students (Figure 5).

Figure 5*Excerpt from Daniela's Journal***Cultural Identity Negotiations**

Negotiating cultural identities was also a prominent experience for many participants. Several women reported an experience of feeling caught between two worlds. Paula stated, “Yeah I feel like during the first two months we watched [country of origin] news, we didn’t watch [Canadian City] news and then we shifted because there’s a lot...I mean we’re here, but it’s been really hard to detach.” Other participants noted that it was difficult to find a balance

between representing their country of origin and being an individual, separate from their ethnicity. Adriana stated:

I became Mexican rather than [Adriana] which has never happened to me before and it was something that caused me a lot of frustration because I felt like, okay yes, I'm from Mexico but I'm an individual and it's not something that I, like even... Profs would tell me like 'oh you're the Mexican student!' because in my program there weren't a lot of... I was the only international student last year, at least in the master's program.

This dichotomy was further felt in participants' desire to experience Canadian culture while also retaining their heritage and their pre-Canada cultural identity. For example, Zerine shared photos of both "true Canadian" past times that she made an effort to experience (Figure 6), as well as the ways in which she tries to celebrate holidays from her culture (Figure 7).

Figure 6
Enjoying Hockey



Figure 7
Celebrating International Mother Language Day as Part of our Culture



Participants also reported challenges with navigating religious and cultural differences, and the effect that this had on their identities. For example, Adriana spoke about the differences

in friendships in Canada in contrast to her country of origin, and how she felt herself shifting to adopt a more Canadian view of relationships and how she was worried about this shift:

I don't know it's so different even here like I...now I'm used to it so when I, when I went home in April, I didn't like immediately like hug people or - not everyone hugs but at least a kiss is expected.

Participants also discussed their shift in identity in relation to language, and how their perceptions and identities shifted as they began to embody English. For example, Daniela explained "Most of the time English just exist in certain parts of my brain. However, in this moment, English lives in all my body, a feeling of connected." Finally, participants talked about how all these challenges and changes in their identity made them uncertain about their future in Canada and whether they would decide to become permanent citizens of Canada or return to their country of origin. For example, Daniela shared that she feels like China is "home" but that her parents would prefer for her to stay in Canada, however, Daniela worries about living away from her parents for too long:

I'm an only child in my home so I am, I always think that whether I need to stay here, I just go back to China. If I stay here my parents I...I want my parents to come here with me, but they can not speak English so here is really a big, huge challenge for them to be in a place where they can not communicate with people.

Physical Identity Negotiations

Identity struggles and changes were not limited to internal experiences. Several of the participants discussed how their physical identity shifted or was challenged during their migration process. For example, during her interview, Monde discussed an experience of looking in the mirror and asking, "Is this me?" after trying to do her hair and makeup in a way that she felt was more "Canadian". As well, a prominent perspective for many women was a change in their feeling of connectedness with their body, due to the change in climate. Many participants felt that their ability to connect with their body was hampered by the cold weather in Canada, for example, Paula lamented during her interview, "And winter I didn't do any exercise, it was too cold!" The cold weather along with other environmental changes (e.g., drier climate) led many participants to struggle with their physical appearance, which in turn affected their physical identity. However, several of the participants did discuss ways in which they were able to connect to their bodies and feel more comfortable in their physical appearance. Examples of this were wearing traditional clothing and finding ways to connect to nature. In her interview, Sophie stated:

Yeah um...maybe when it's too sunny and I am going for a walk I feel the sun on my skin and, I just feel like I'm breathing like pure air, so I feel like I'm in my country 'cause there it's always too sunny so I feel like warm, like I don't know like peaceful yeah so.

Process of Integration and Struggles with Transition

Participants reported several experiences where their integration process was challenging or difficult. This structure highlights some of the challenges that participants have faced in their migration and integration process. It includes five patterns: (a) discrimination

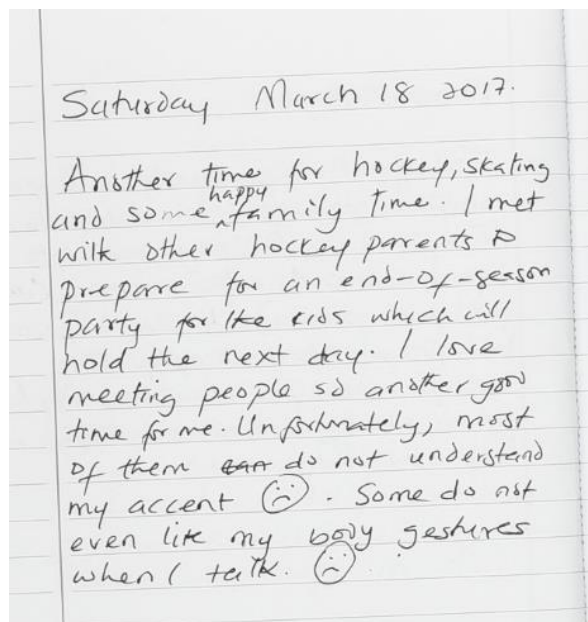
and racism, (b) pre-immigration trauma, (c) home sickness, (d) unexpected problems (e) difficult emotions. Many of these challenges are one that have been reported by newcomer women for decades, however, despite the programs and services that now exist for newcomer women and their families, the participants in this study were still facing these same struggles.

Discrimination and Racism

One of the challenges that participants reported was the experience of discrimination based on the way they looked, talked, and acted. For example, Monde reported, in her journal, feeling like an outsider at times when interacting with other parents at her son's sports activity – see Figure 8. In this journal entry, Monde writes “I love meeting people so another good time for me. Unfortunately, most of them do not understand my accent. Some do not even like my body gestures when I talk.”

Figure 8

Excerpt from Monde's Journal



Participants also reported feeling hurt, angry, and frustrated about other peoples' ignorance. For example, Sofia recounted an experience, during her interview, of interacting with a bank teller, and feeling like the teller was treating her and her father poorly because of their English skills:

Yeah, so um I remember the first time...well the first time that I went with him to the bank he use to...he go alone at the Bank but just once I went with him and well when the lady was talking to him she...she used to make like a face like ...she was talking to a person with problem...and I was like “oh my God don't do that” ‘cause we'll feel bad!

Despite increased awareness about the effects of racism and discrimination in Canada, and worldwide, the women in this study still faced multiple forms of discrimination based on their appearance, speech, and culture.

Pre-Immigration Trauma

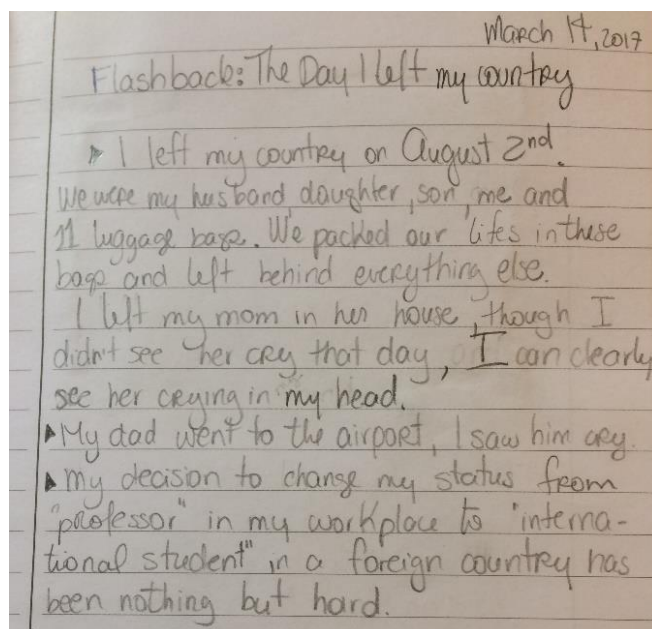
Several of the participants spoke about traumatic events that happened before they migrated to Canada, and the effect that these events continued to have on them. During her interview, Monde talked about losing her child in her country of origin and the impact that this event continues to have on her: “I lost my child to AIDS because our health system is um...it’s not very good, at least compared to here... Each time I talk about this I...I don’t know, it’s been a while anyway, but I have not...[crying].” Other participants stated that they also continue to be affected by the attitudes and ongoing risks in their country of origin, which created lasting feelings of fear and anxiety. For example, Priya discussed how the homophobia in her country of origin created a fear of coming out that travelled with her to Canada: “So that’s why I was scared, and I was scared to come out as well back home.”

Homesickness

Another impactful part of the migration process for many participants was their experience of leaving home and feeling homesickness. Specially, they disclosed that the experience of leaving their home and family members was extremely difficult and had a lasting effect on them. Paula expressed this sentiment in her journal – see figure 9. In this journal entry, Monde writes, “We packed our lives [*sic*] in these bags and left behind everything else. I left my mom in her house, though I didn’t see her cry that day, I can clearly see her crying in my head.”

Figure 9

Excerpt from Paula’s Journal



Participants also reported feelings of missing home and being homesick as a constant struggle that could be triggered by almost anything. For example, Adriana explained how, whenever she was feeling under the weather, she missed having her large network of friends and family who would always be there to take care of her: “...that sense of caring for you, you didn’t...like you don’t realize how much you miss that piece too.”

Unexpected Problems

Participants reported several unexpected problems and greater difficulties throughout their immigration journey. These struggles often began with the migration process itself. Beginning with the visa application, participants reported that it was unnecessarily difficult, and some participants felt that the process was biased. Sahar stated in her interview, “and sometimes they um what do you say reject your visa application easily with some ridiculous reason”. Once participants obtained their visas, travelling to Canada held its own challenges and resulted in unexpected problems upon arrival. Discussing one of the photos she took, Paula stated:

I couldn't imagine all the challenges that now I'm facing... because there were many challenges that I didn't think before like I have a picture of the car (see Figure 10) so it was really hard for my husband to get a driver's license, so it was frustrating and I didn't see it coming, I mean I never thought about it.

Figure 10

Photo Taken by Paula



Many of the challenges that the participants reported, also often involved a struggle to adapt to their new environment and Canadian political, economic, and social structures. For example, during her interview, Paula reported having difficulties understanding and utilizing services in Canada:

I have the picture of the Wellness Center (see Figure 11) because people don't know how hard it is to understand the health system, that is different to you, and people took for granted that I understood that, and they said, “no you don't have to go,” but I was like do I have to pay? Or what do I need? And that was hard.

Figure 11*Photo Taken by Paula*

Further, participants reported struggling to adapt to new cultural ways of interacting. For example, during her interview, Mariana discussed the difference between how her friends in her country of origin and her friends in Canada interact:

Yeah, they think different and I think it's super, super different than my Country 'cause young people like in my Country like too much to go out and go to parties and dance and go make trips or camping or all those stuff and here I think they work too much, they study too much so they're always tired. And, or they don't want to go out.

Participants also discussed the changes that they experienced in their physical environment and their difficulties in adapting to these new environments. During her interview, Paula stated:

Yes, we live on campus that's why I have this picture (participants points at picture), and this is our house, I don't like them at all I mean the building is so old and ugly but it's a sense of safety, not community, safety. It's safe, it's close to the university, it's more a convenience so I don't want to leave because I know that I'm gonna miss the fitness center and I'm gonna miss the help they give.

Several of the participants discussed their struggles with adapting to Canadian climates as well. In her interview, Priya stated, "breathing has been more of a challenge here because it's when the weather gets very cold I, it gets hard for me to breathe." Participants also discussed having to adjust to the food in Canada. Specifically, several of the participants talked about their struggle to eat healthy in Canada. In her interview, Adriana stated:

So, it's really different and you're...like a friend always makes fun of me. He says like I'm sure our Canadian produce is not up to your standards. And that's not it, like it's just that the produce that is very good here is not something that I'm used to eating.

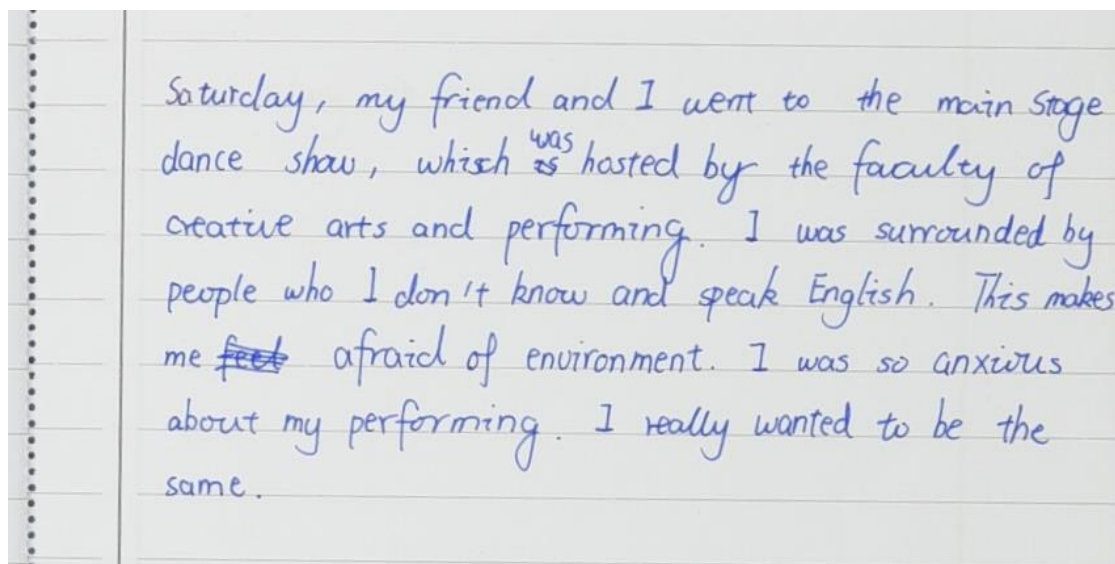
Difficult Emotions

The struggles and challenges that participants faced led them to experience a variety of negative emotions, which they continue to face. Several women reported a sense of helplessness in Canada, which was articulated clearly by Paula in her interview when she stated, "Like early in the morning or whenever I feel like I cannot do it anymore or that I'm going to give up um...I pray." Other participants also discussed feeling constricted or limited in Canada for a variety of reasons, including finances. Mariana, in her interview, expressed "My country has amazing museums and activities that are free. Here, I sometime feel constrained by money."

A prominent experience for participants was that of fear, anxiety, and uncertainty. Specially, constantly being in new and foreign situations elicited a great deal of fear and/or anxiety along with a lot of uncertainty about how to act in such situations. In her journal, Daniela summed up these experiences (Figure 12).

Figure 12

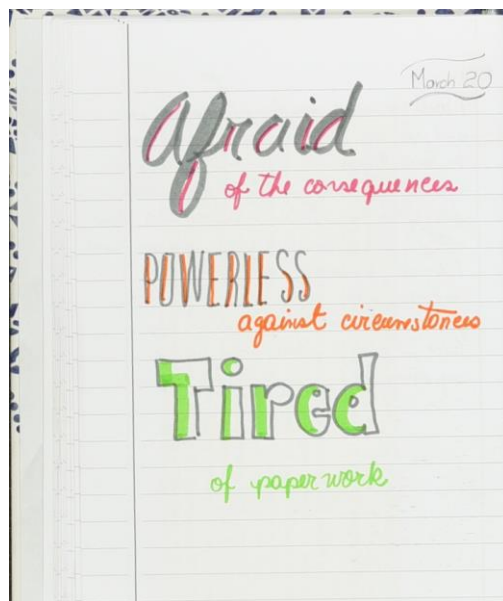
Excerpt from Daniela's Journal



Many participants also spoke about the added stress and pressure that came from being in Canada. For example, during her interview, Adriana spoke about the added pressures of being an international student:

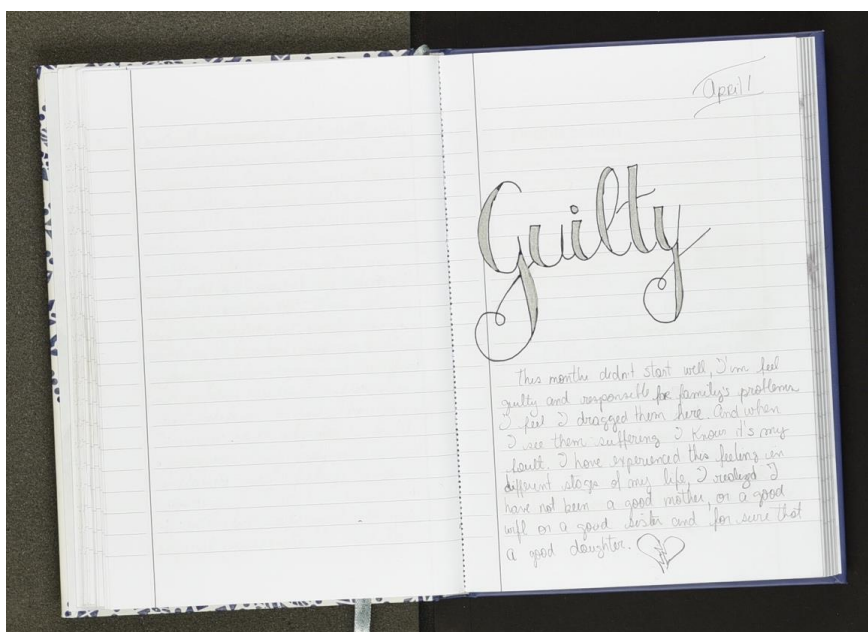
Like for Graduate Students that are International Students and that they want to stay in Canada or anything or even me like wanting to finish a degree, ah you need to do it in a certain way and certain terms like you cannot afford failing 'cause you'll be kicked out of the Country so it's something that people don't really understand and that's in the back of the mind of the minds of a lot of International Students.

Participants also discussed the feelings of isolation and loneliness that permeated their lives in Canada. Paula wrote in her journal: "I feel alone, I don't have anyone to talk to. I cannot call my mom because I just don't have the... I don't want to give her one reason to be worried about." Paula also included a summary of how she was feeling one day in the face of all the challenges of immigration (Figure 13).

Figure 13*Excerpt from Paula's Journal*

Participants also spoke and wrote about feelings of guilt that arose from either leaving their family or bringing their family to Canada where they experienced hardships. Paula expressed this guilt in her journal – see figure 14. In this journal entry, Paula writes:

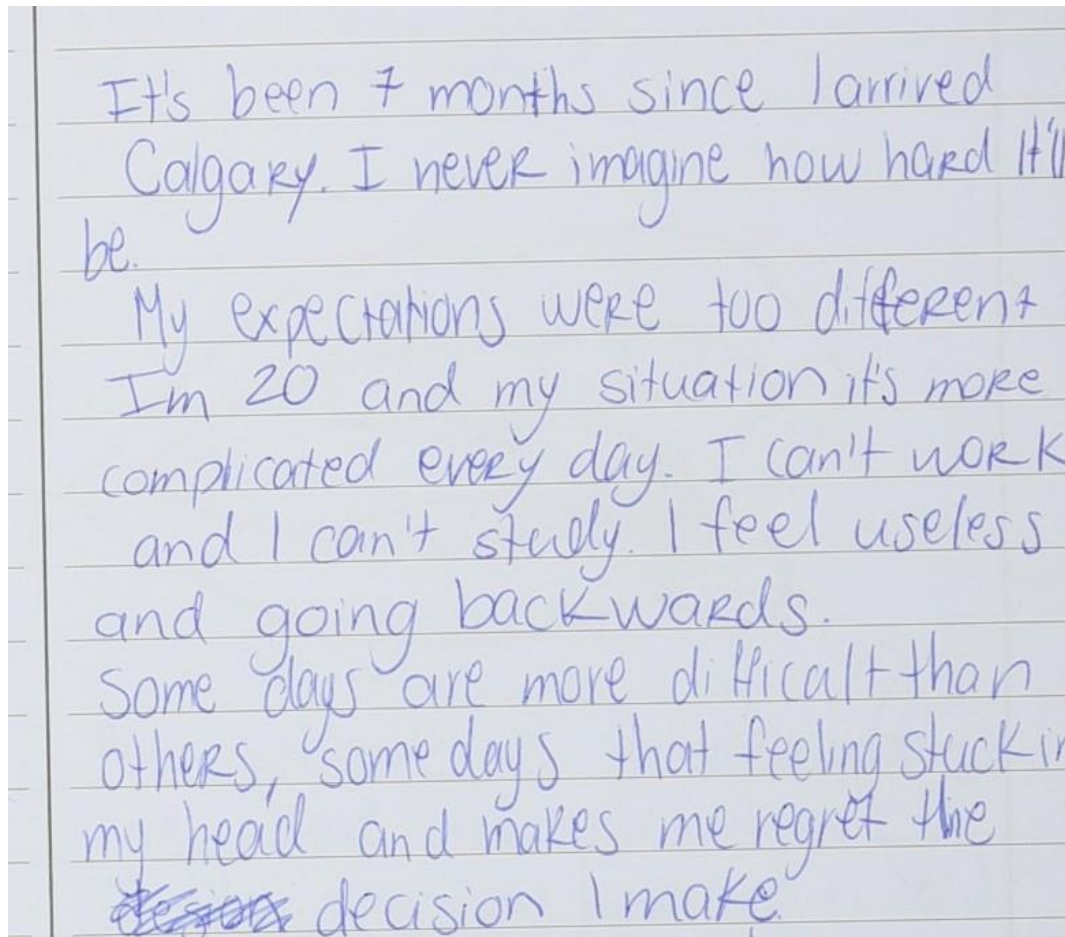
This month didn't start well, I'm feel guilty and responsible for family's problems. I feel I dragged them here. And when I see them suffering, I know it's my fault. I have experienced this feeling in different stages of my life, I realized I have not been a good mother, or a good wife or a good sister and for sure not a good daughter.

Figure 14*Excerpt from Paula's Journal*

Finally, many participants expressed feeling frustrated and/or disappointed in many aspects of life in Canada. Frustration was seen in several of the participants' journal entries. For example, Mariana shared her frustrations with being unable to obtain a work or study visa in her journal (Figure 15).

Figure 15

Excerpt from Mariana's Journal



Participants also wrote and spoke about their disappointment about certain aspects of their lives in Canada. In her interview, Sahar stated, "here I expected to have more friends and more um I mean deep relationships, deep friendships um but it was not like what I expected."

Resiliency Practices and Processes

Despite the many challenges faced by participants, they all demonstrated remarkable abilities and strategies. That is, they discussed how they responded to challenges of migration and transformed their experiences in positive ways. This structure includes three patterns: (a) resisting and transforming (b) family connection and support (c) community connection and support.

Resisting and Transforming

To resist and transform negative experiences, participants tapped into their personal beliefs and values, and engaged in several meaningful practices. Participants each had their own strategies that they used to manage difficult situations. Participants reported several different beliefs and practices that aided them in resisting and transforming negative experiences. One of the beliefs reported by all the women in the study was the need for self-efficacy, for example, when asked what advice she would have for other newcomer women, Monde stated:

You're gonna face barriers, people are gonna move away from you because you have some differences; but always be positive, always reassure yourself. Nobody is gonna encourage you, don't wait till somebody makes you feel good, you make yourself feel good.

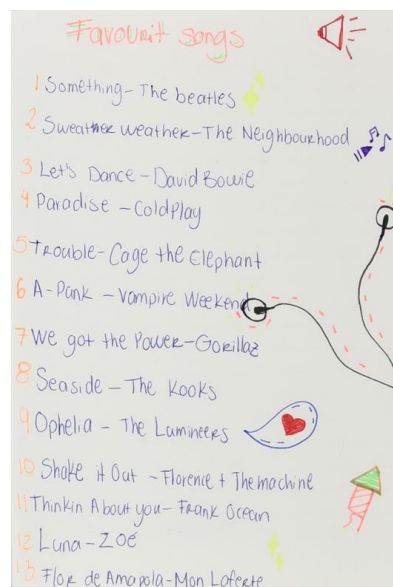
Participants also talked about the importance of self-advocacy and the benefits of using any resources that were at their disposal. Priya, in her interview, discussed advocating for herself within the mental health system, "I put myself on the wait list for [Mental Health Services; ...] which got me in contact with a psychologist whom I've been working with." Monde also spoke about how she utilized services to ensure her children were integrating into the community:

I want them to feel part of the community so I try to take them out, I look out for programs, like I said I'm low income so I don't really have lots of money to take them out for a lot of programs, but I, there are still... if you look you will see, I still see some free programs organized by the [name of western Canadian city], by some private organizations.

All the participants also talked about the importance of maintaining positive beliefs and attitudes throughout their immigration experiences. These attitudes were evident both in participants' journals, and in their interviews. For example, Paula wrote in her journal "I'm sure better days will come." The participants also shared that their values and what they deliberately chose to focus on were helpful in maintaining a positive attitude. For example, Monde stated that valuing self-growth allowed her to keep going, "I think it's just a drive, I have a drive to, I don't want to be stagnant, I want to improve myself every day, so I have this drive to go out and get to, you know, do things." Participants also appeared to focus on gratitude whenever possible. For example, Zerine disclosed: "Yeah I'm so, I told you that I'm lucky I got the financial support and good people and got opportunity to work where I want."

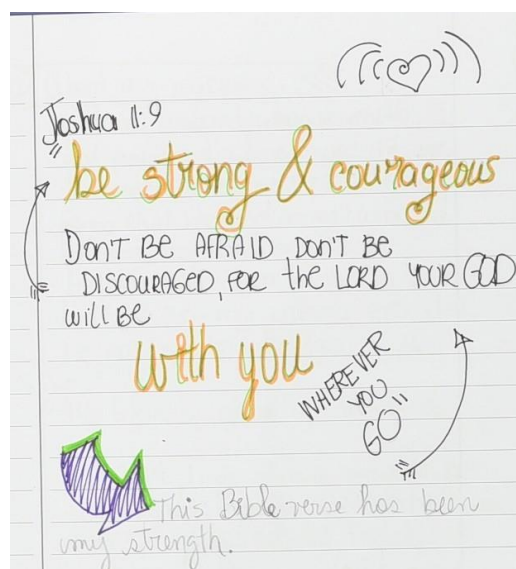
Participants also discussed their self-care practices, which aided them in maintaining their resiliency and transforming their negative experiences. These practices ranged from taking time to do enjoyable activities, to prioritizing mental and emotional health, to physical self-care. For example, Mariana shared that listening to music was a key practice for her self-care and, in her journal, shared some of the music that is important to her – see Figure 16. In this journal entry, Mariana included a list of her thirteen favorite songs, along with some illustrations.

Figure 16
Excerpt from Mariana's Journal

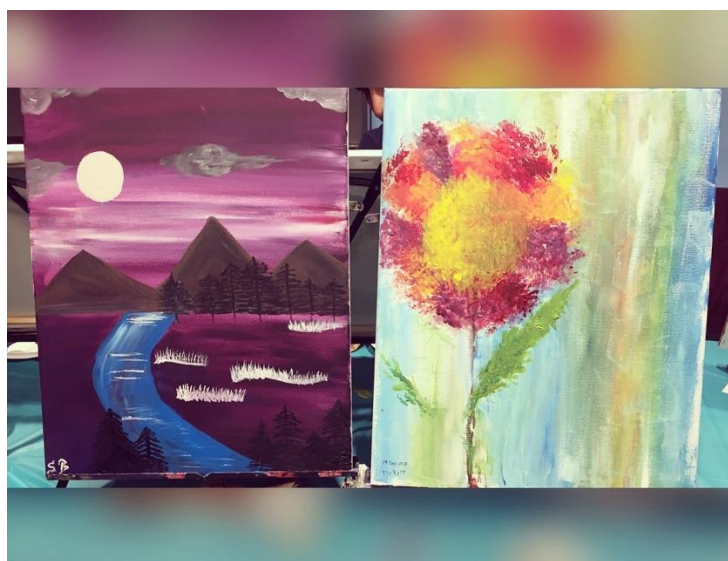


Many participants also spoke about their connection to their faith and how it gave them strength and hope throughout their migration process. One example of this was Paula's journal entry – see Figure 17. In this entry, Paula writes, "Joshua 11:9, be strong & courageous don't be afraid don't be discouraged, for the Lord your God will be with you wherever you go. This Bible verse has been my strength."

Figure 17
Excerpt from Paula's Journal



Several participants mentioned how all these practices also aided them in maintaining their identities in Canada, which was important to them. For example, Sahar discussed how artistic expression brought her peace and happiness, when discussing a photo, she provided of some of the artwork she and her friend had created – see Figure 18.

Figure 18*Excerpt from Sahar's Journal****Family Connection and Support***

Leaning on their family for support and connection was something that all participants identified as key in managing the challenges of the migration process. Participants talked about the support they received from the family that they had in Canada, for example Zerine, in her interview, stated, “I got a good husband who is the source of my confidence...so ah yes he made me feel that okay you are empowered, you can go alone to [another Canadian city] you know, no matter what, and you can do it yourself and you are beautiful no matter.” Participants also spoke about their family members across the world who provide them with support. In her interview, Adriana discussed how her sisters are a source of support:

So, I guess that also makes you more aware and I know that if anything fails with anyone, I still have them especially my sisters so it's...like you always have someone to call even if we're far away or on the other side of the world.

Many participants also spoke about the importance of valuing and prioritizing family, and how their family values aided them in making important decisions. Participants stated that focusing on their families helped them to maintain their resolve and hope when faced with challenges in Canada. For example, in her interview, Monde explained, “If I wanna make any decision now, I think about my family first, anything I do I think about, it's very important, I think it's the culture I come from, very family-oriented.”

Community Connection and Support

In addition to their relationships with their families, participants shared valuing community relationships. Participants explained that they created and maintained connections with people and communities – both in Canada and in their country of origin. Participants spoke about the importance of getting involved in their new community in Canada. For example, in her interview, Daniela stated “I think I try my best to get involved in the community.”

Participants also discussed how they valued forming and maintaining new friendships in Canada. By way of example, Mino disclosed that she often found herself reluctant to reach out to her friends and family back home, as she did not want them to worry about her. At the same time, she voiced gratitude for her new friendships in Canada, stating “I think maybe because, you know, people here really understand me; of course, international student are more understanding...”

Participants also spoke about the support they were able to get from the international community through their university campus and the friendships they formed with other newcomers. Paula spoke about these friendships during her interview:

I was really happy to have all these international students in my class, it was a relief [...] I read about the Internationalization Program at the university, but I couldn't imagine how strong it is and it is really strong and really important.

Participants suggested that when they were able to connect with someone who spoke their first language, or who had experienced the challenges of being a newcomer, they were able to connect and find support in a unique way. Mariana gave an example of this during her interview:

Participant: So sometimes I talk with her, and she told me like for her it was tough too 'cause she came here too young, so she always tell me things.

Interviewer: So, talking to people who have kind of experienced it before can be a little bit of help.

Participant: Yeah 'cause maybe if I talk with someone that they don't know everything about this change they won't help me at all.

Interviewer: They can't understand.

Participant: And they will say “I understand” but no they don't understand me.

Maintaining connections with friends and communities in their country of origin was also important for many participants. Paula highlights this experience in the following quote:

I feel like a...like a relief that I still can get connected and I don't wanna miss that 'cause I know that for them it's so easy to forget about me 'cause they are really busy, even my family, they are doing many things there so but I don't want to miss what is happening there and about my mom it's really hard.

Making Meaning of Migration Experiences

Participants also experienced their immigration and integration into Canadian society in positive ways. This structure, therefore, is about the ways in which participants have made meaning of their migration experiences and includes two patterns: (a) positive personal experiences (b) positive experiences for family.

Positive Personal Experiences

Participants shared numerous positive experiences throughout the process of migration. While these varied among participants, each woman identified at least a couple of positive experiences. These positive experiences included feeling safe in Canada, being excited about

the new opportunities in Canada, feeling welcomed and supported, having freedom and independence, noticing that aspects of their health have improved, and appreciating the beauty and Indigenous heritage of Canada.

Several participants reported that they felt safe in Canada and discussed an overall sense of pride in their accomplishments associated with migration. All but one woman mentioned feeling safe in Canada, explaining that this condition allowed them to venture outside of their comfort zones. Zerine explained this feeling of safety during her interview:

I feel so safe and, and last week I went to [other Canadian city] alone so I flew, I have some work and I went to [local park] and [national park] and I, I did all by myself and I came back again and I, I didn't feel anything.

Participants also mentioned that there were many opportunities available to them in Canada, which were not accessible to them before migrating to the country. For example, Adriana shared:

Canada has been a good place for me, and I was bored in my Country. I still...I felt like I needed a change so it was good to go out and see that I can do it and that I can get to meet new people and do something completely different in a different setting, in a different language.

These new experiences, and instances of venturing outside their comfort zone, led many participants to feel a sense of pride in their accomplishments. This sense of accomplishment was evident in Monde's interview when she stated, "you know all the problems I've been through in [country of origin] it's been helping me to like...regain myself, I've been proud of myself again, build confidence again. Yeah, so I think that I've had wonderful experience here so far."

When it came to feeling welcomed and supported, several participants stated that there were people in Canada, both friends, family, and professionals, who helped them feel at home in the country and encouraged them during their first few months following arrival. For example, Zerine stated that she felt very supported by [name of local migration agency]:

And they told me, "Okay we have a coordinator. Her name is [name of staff member]. If you don't have food talk to her" ... so we know where to talk. So maybe I don't need help like financially or logistically, but that support that I can...I have somewhere to go. That's all. I didn't go for food or settlement or anything but, but it made me confident.

Participants' experiences of freedom and independence were varied and ranged from feeling like they were able to express their independence more in Canada, to feeling like they had more freedom in what they wore, to feeling like they can express their true self more in the country. Priya expressed this sense of independence in her interview:

So that was my reason for wanting to come to Canada 'cause it was a LGBT-friendly country and they have laws that protect LGBT folks and I could be myself to be independent as well. Because in [home country], I was raised to be dependent on people, especially men, like my father and my brother and in future, my husband so that's why.

As well, while many participants spoke about the difficulties of eating healthy and maintaining their connection with their body in Canada, some mentioned ways in which their health had improved in the country. In her interview, Zerine discussed this shift and explained that it resulted from having access to healthier foods and being more aware of what she is eating in Canada:

Yeah...so now I can come in my physical things so for my health condition, so it was bad before that I am here, so I just take my annual check-up, so the doctor told me "Oh you're absolutely perfect" [...] so what happened, I change my food habit, I changed my lifestyle.

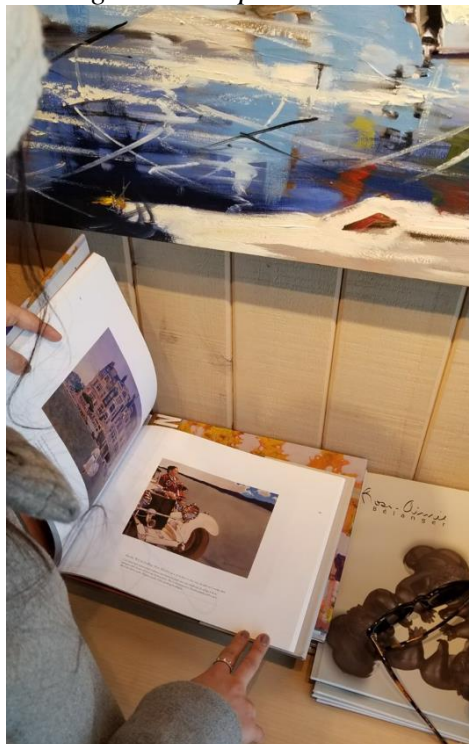
Regarding appreciating the beauty and Indigenous heritage of Canada, participants mentioned how they enjoyed the landscapes and architecture in Canada. For example, in her interview, Adriana stated:

I think so far, it's been like the focus in nature here and like especially in [City] and since [City] is so close like having that opportunity to go and hike and like experience nature in a different way it's something that, it's really nice and I didn't really, I could have done it in my Country, but I didn't do it as much.

Further, Mino disclosed how she developed an interest and respect for the traditional territory and customs on which the country was built. She shared her learning about the process of colonization, which changed her overall perceptions of Canada. Mino's experience is captured in the photograph below (see Figure 19).

Figure 19

Mino Looking at a Book about Indigenous Peoples in Canada



The women also shared important meaning-making experiences. For example, Paula disclosed feeling like her migration process had been a profound experience:

I'm living a dream um...twenty (20) years ago I used to laugh or joke about it and say my dream is that someday they will pay me to study. I didn't even thought that it was a possibility, because I didn't know the university has these programs for instructors. So now that I'm here and I go back, I start thinking like yeah, I'm here.

As well, Daniela expressed her happiness and contentment with her decision to come to Canada:

Interviewer: Okay and were you happy with your decision...now that you're here are you happy with your decision that you came here to study?

Participant: Yeah definitely.

Interviewer: Definitely? Yeah, yeah, you're smiling so it's been like ... it was a good choice for you is that ...

Participant: Yeah, because I have spent one year studying here and I really like the academic atmosphere here, because here I can try my best to explore what I want to do ...

Finally, Adriana expressed that she feels more respected as a woman in Canada, "It's great to know that I can go out here dressed however I want to dress and feel respected. Go Canada!"

It is important to note though, that these positive experiences were often contrasted with the struggles that the participants experienced. For example, in her journal, Paula spoke about the many positive experiences she had in Canada, but also the fear and loneliness that she experienced – see Figure 20.

Figure 20

Excerpt from Paula's Journal



Positive Experiences for Family

A couple participants, who came to Canada with their partners and children, also talked about the ways in which their migration journey was made meaningful by providing new opportunities and experiences for their families. Monde discussed how important it was to see her family happy in Canada, “The laughter, joy, and sense of fulfilment I see in him makes me happy in turn. Whenever he plays, he does so with much confidence, and it gladdens my heart.” As well, Paula discussed how she valued the opportunities that she was providing for her children:

And that’s why I started telling directly to my daughter, this is your chance to know a different Country. How many girls like you have the chance to go to another country, not to be worried about getting a job, not to be worried about paying the apartment or housing and all this, just enjoy the moment.

Discussion

The purpose of this study was to better understand the experience of being a newcomer woman in Canada. ABEE (Goopy & Kassan, 2019; Kassan et al., 2020) was used to gain a rich and nuanced understanding of the experiences of nine newcomer women, who were provided several cultural probes they could use to support them in reflection and documentation of their experiences. Following the analysis of artifacts and interviews with the nine women, four main structures were found in the data, each with one or more patterns. These structures highlighted participants’ discussion of experiences related to identity negotiation, integration and transition within a new culture, resiliency throughout their journey, and meaning making resulting from their migration.

These results confirm and extend upon past research findings, particularly previous studies investigating the influence of migration on identity, as well as the influences of migration on wellbeing. Further, these results highlight social justice implications for research with newcomer women as well as important methodological implications for conducting research with this community. While many of these results have been represented in previous literature on migration, ABEE offers a unique, in-depth understanding of these experiences. As well, it is important to note that while these experiences may not be novel, they are still very relevant for newcomer women as they are presently experiencing them, despite decades of research on this subject and many attempts to better support newcomer women.

Migration and Identity

The structures and patterns found within our results are consistent with previous research related to migration and identity, transition, and acculturation, particularly related to personal, professional, and cultural identity. Participants in this study spoke of negotiations with their cultural identities, such as wanting to find a balance between experiencing Canadian culture while also retaining their culture of origin and their language. These findings are like previous research results, whereby participants have reported feeling “in-between” two cultures (Cohen & Kassan, 2018; Fang & Huang, 2020), as well as feeling an attachment to both cultures, especially the language of their culture of origin (Barros & Albert, 2020). Participants also spoke of their experiences with changes to their personal and professional identities, such as becoming international students as well as gaining a better understanding of their personal roles and values. These findings complement the findings of previous researchers, whereby the process of migration has been described as having an interwoven

influence on both cultural and personal identity (Macias-Gomez-Estern & de la Mata Benitez, 2013). These authors described narratives of migration as having a profound impact on the life story and on identity construction (Macias-Gomez-Estern & de la Mata Benitez, 2013), which may include aspects of professional and physical identity.

The rich and varied findings related to identity in this study are also consistent with the perspectives of Verkuyten and colleagues (2019) related to the multiple social identities of newcomers. These researchers conceptualized multiple social identities of newcomers as potentially intersecting, combining, and conflicting. They noted that the examination of the multiple identities of newcomers would benefit from an increased focus on how multiple social identities interact with, and relate to, one another in different contexts. They asserted that such an approach to understanding the multiple social identities of newcomers would allow for a greater understanding of how identities change and develop throughout the migration process (Verkuyten et al., 2019). Just as our findings uncovered a structure of meaning-making related to the process of migration, Verkuyten and colleagues (2019) also noted that research investigating the meanings associated with multiple social identities of newcomers would benefit from increased attention, as meaning-making associated with multiple identities would likely differ between individuals.

Influences on Well-Being

In addition to the results related to identity, the structures and patterns within our findings are also consistent with previous research related to the mental health, well-being, and resilience of newcomers throughout their migration process. Participants spoke of difficulties related to discrimination in Canada, pre-migration trauma, homesickness, and unexpected problems faced during their migration process. Given the results of previous research, we know that such pre- and post-migration difficulties can have a significant impact on the mental health of newcomer women, including feelings of depression (Lai, 2004; Smith et al., 2007) and feelings of isolation (Meadows et al., 2001).

Although participants reported experiencing numerous difficulties, they also noted several positive influences on their well-being, including family and community connections as well as positive personal experiences throughout their processes of migration. These findings are consistent with previous research examining the resilience of newcomers. Hufana and Morgan Consoli (2020) found that, among a group of Filipino participants, resilience was demonstrated via multiple methods, such as a reliance on support systems and cultural values, and that such actions positively contributed to participants' perceived well-being. Additionally, Aube and colleagues (2019) examined migration challenges and experiences with resilience among mothers in Montreal, Canada and identified several helpful strategies, including maintaining connections to family and friends in their country of origin as well as recognizing small gains in independence over time.

Like the findings related to identity, the results related to influences on well-being also highlight the varied experiences of newcomers in our study. These results support the efforts of Graham and Thurston (2005) to discredit perceptions that newcomers are "helpless victims" (p. 75), by noting the occurrence of both positive and negative experiences of newcomer women and the overall resilience the women in our study have demonstrated. We assert that, like multiple identities, it is important to examine the intersection, combination, and potential conflict of the positives and negatives experienced throughout migration and how they collectively influence well-being.

Social Justice Implications

In addition to the influence of experiences with discrimination and racism on well-being, it is important to note the social justice implications associated with such experiences of newcomers. Researchers have well-documented experiences of newcomers with discrimination and how newcomers experience systemic inequality in Canada. Closson and colleagues (2014) found that, among many newcomer adolescents in Canada, more recent newcomers perceived significantly greater levels of discrimination compared to newcomer youth who had lived in Canada longer. Vang and Chang (2019) recently documented newcomers' everyday experiences with discrimination in Canada, including experiences with harassment, being treated with less respect, and receiving poorer services. Such discrimination can significantly impact the lived experiences of newcomers, especially about employment success and financial stability. Newcomers to Canada experience significantly higher unemployment rates and significantly lower wages compared to Canadian-born workers, despite the focus of immigration policies on the recruitment of highly skilled and educated individuals (Oreopoulos, 2011). Such a disadvantage will have far-reaching consequences on the lives and well-being of newcomers. Thus, the findings of our research suggest that experiences with discrimination are still commonplace in the lives of newcomers and that efforts to reduce both the negative attitudes towards newcomers as well as the systemic inequality they experience are critical.

Methodological Implications

Finally, an additional strength of this study is its use of the arts-based research method to explore newcomer women's experiences. In addition to qualitative research, overall, being a "minority endeavour" within psychological research (i.e., the discipline within which this research is conducted; Chamberlain et al., 2018, p. 131), arts-based qualitative research is conducted even less. Despite its lack of use in psychological research, Chamberlain and colleagues (2018) argued that such an approach has "significant potential" for use in psychology (p. 132), due to the opportunity arts-based research affords to "extending our capacity for understanding the human condition" (Chamberlain et al., 2018, p.133). Thus, arts-based methods can support the examination of complex phenomenon in creative ways (Chamberlain et al., 2018). In addition to the perspective of Chamberlain and colleagues (2018), we have asserted that arts-based methods provide the opportunity to make the research process more accessible to participants who may not be fluent in languages spoken by researchers and that the use of an intentional package of cultural probes allows for increased depth of information gathered, when paired with a more traditional interview (Kassan et al., 2020).

We assert that the use of ABEE (Goopy & Kassan, 2019; Kassan et al., 2020) in the current research contributed to the rich, diverse, and nuanced findings that came from interviews with participants related to their cultural probes. Participants in the study were provided with the opportunity to reflect on experiences they may not otherwise have had reflected upon and were also afforded with the ability to interact with their cultural probes in an individualized way. This process allowed us to uncover a more complete understanding of their experiences as newcomer women in Canada. We recognize that using arts-based methodologies, such as ABEE, with newcomer participants in research involves more careful consideration of planning and reflection by the researchers. However, we believe that, when afforded such considerations, researchers using ABEE, and other arts-based methods will benefit from such a unique, open, and accessible perspective from which to better understand the experiences of newcomers.

Limitations and Directions for Future Research

There are several important directions for future research, implicated by some of the limitations of the current work. First, most participants involved in this study were enrolled as students at a Canadian University. The perspectives of these women as newcomers to Canada were important to explore and we also recognize that they may not reflect the experiences of all newcomer women in Canada. Thus, the use of ABEE (Goopy & Kassan, 2019; Kassan et al., 2020) to examine the experiences of newcomer women in Canada who are not students would add to our understanding of the migration experiences of this population. Furthermore, it is critical that future research continues to invite the voices of diverse individuals across social locations – including gender identity, sexual orientation, ethnicity, and religion. Most of the participants in our study identified as cisgender, heterosexual women, who limited the scope of experiences shared. We also recognize that our definition of racialized (i.e., those identifying as persons of colour or as being part of visible minority groups; Statistics Canada, 2016) may have excluded the voices of some newcomers; for example, those who are racialized due to their accent but not necessarily the colour of their skin. Overall, more research is still needed to understand the experiences of newcomer women in Canada, and how to conduct such research in culturally sensitive and meaningful ways. In doing so, working closely with community gatekeepers to identify the needs and experiences of newcomer women is an imperative part of future research design and initiatives.

Conclusion

The use of ABEE to explore and understand the experiences of newcomer women in Canada provided a rich and diverse description of participants' experience of their identities and well-being throughout the migration process. Our results highlight the benefit of arts-based methods in collective varied information related to the multiple social identities of newcomer women, as well as the diverse positive and negative experiences throughout the migration process that can have an impact on overall well-being. Social justice implications of this research also highlight the importance of continued efforts to reduce systemic oppression in Canadian society to create a more inclusive and equitable community for newcomers and Canadians alike.

References

- Agnew, V. (2007). Introduction. In V. Agnew (Ed.), *Racialized migrant women in Canada: Essays on health, violence and equity* (pp. 3-36). University of Toronto Press.
- Alcoff, L. (2006). *Visible identities: Race, gender, and the self*. Oxford University Press.
- American Psychological Association Presidential Task Force on Immigration. (2012). *Crossroads: The psychology of immigration in the new century*. American Psychological Association. <http://www.apa.org/topics/immigration/immigration-report.pdf>
- Arthur, N. (2019). Culture-infused counselling: Context, identities, and social justice. In N. Arthur (Ed.), *Counseling in cultural contexts - identities and social justice* (pp. 29-62). Springer.
- Aubé, T., Pisanu, S., & Merry, L. (2019). La maison bleue: Strengthening resilience among migrant mothers living in Montreal, Canada. *PLoS ONE*, *14*(7), e0220107. <https://doi.org/10.1371/journal.pone.0220107>
- Bacal, V., Blinder, H., Momoli, F., Wu, K. Y., & McFaul, S. (2019). Immigrant status associated with cervical cancer screening among women in Canada? Results from a

- cross-sectional study. *Journal of Obstetrics and Gynaecology Canada*, 41(6), 824-831. <https://doi.org/10.1016/j.jogc.2018.07.010>
- Barros, S., & Albert, I. (2020). "I feel more Luxembourgish, but Portuguese too": Cultural identities in a multicultural society. *Integrative Psychological and Behavioral Sciences*, 54, 72-103. <https://doi.org/10.1007/s12124-019-09500-8>
- Bierman, A. S., Ahmad, F., & Mawani, F. N. (2009). Gender, migration and health. In V. Agnew (Ed.), *Racialized migrant women in Canada: Essays on health, violence and equity* (pp. 98-136). University of Toronto Press.
- Chamberlain, K., McGuigan, K., Anstiss, D., & Marshall, K. (2018). A change of view: Arts-based research and psychology. *Qualitative Research in Psychology*, 15(2-3), 131-139. <https://doi.org/10.1037/aap0000171>
- Cheung, M. (2008). Resilience of older immigrant couples: Long-term marital satisfaction as a protective factor. *Journal of Couple & Relationship Therapy*, 7(1), 19-38. <https://doi.org/10.1080/15332690802129697>
- Choudhry, U. K. (2001). Uprooting and resettlement experiences of South Asian immigrant women. *Western Journal of Nursing Research*, 23(4), 376-393. <https://doi.org/10.1080/15332690802129697>
- Chung, R. C., Bemak, F., Oritz, D. P., & Sandoval-Perez, P. A. (2008). Promoting the mental health of immigrants: A multicultural/social justice perspective. *Journal of Counseling and Development*, 86(3), 310-317. <https://doi.org/10.1002/j.1556-6678.2008.tb00514.x>
- Closson, L. M., Darwich, L., Hymel, S., & Waterhouse, T. (2014). Ethnic discrimination among recent immigrant adolescents: Variations as a function of ethnicity and school context. *Journal of Research on Adolescence*, 24(4), 608-614. <https://doi.org/10.1111/jora.12089>
- Cohen, J. A., & Kassan, A. (2018). Being in-between: A model of cultural identity negotiation for emerging adult immigrants. *Journal of Counseling Psychology*, 65(2), 133-154. <https://doi.org/10.1037/cou0000265>
- Collins, S. (2018). *Embracing cultural responsiveness and social justice: Re-shaping professional identity in counselling psychology*. Counselling Concepts.
- Crooks, V. A., Hynie, M., Killan, K., Giesbrecht, M., & Castleden, H. (2011). Female newcomers' adjustment to life in Toronto, Canada: Sources of mental stress and their implications for delivering mental health care. *GeoJournal*, 76(2), 139-149. <https://doi.org/10.1007/s10708-009-9287-4>
- Daoud, N., O'Brien, K., O'Campo, P., Harney, S., Bebee, K., Bourgeois, C., & Smylie, J. (2019). Postpartum depression prevalence and risk factors among Indigenous, non-Indigenous and immigrant women in Canada. *Canadian Journal of Public Health*, 110, 440-452. <https://doi.org/10.17269/s41997-019-00182-8>
- Fang, L., & Huang, Y.-T. (2020). "I'm in between": Cultural identities of Chinese youth in Canada. *Families in Society: The Journal of Contemporary Social Services*, 101(2), 205-218. <https://doi.org/10.1177/1044389419891333>
- Ganann, R., Sword, W., Newbold, K. B., Thabane, L., Armour, L., & Kint, B. (2019). Provider perspectives on facilitators and barriers to accessible service provision for immigrant women with postpartum depression: A qualitative study. *Canadian Journal of Nursing Research*, 51(3), 191-201. <https://doi.org/10.1177/084456211985286>
- Gaver, W. H., Dunne, A., & Pacenti, E. (1999). Design: Cultural probes. *Interactions*, 6(1), 21-29. <https://doi.org/10.1145/291224.291235>
- Goodman, R. D., Vesely, C. K., Letiecq, B., & Cleaveland, C. L. (2017). Trauma and resilience among refugee and undocumented immigrant women. *Journal of Counseling & Development*, 95(3), 309-321. <https://doi.org/10.1002/jcad.12145>
- Goopy, S., & Kassan, A. (2019). Arts-based engagement ethnography: An approach for making

- research engaging and knowledge transferable when working with harder-to-reach communities. *International Journal of Qualitative Methods*, 18, 1-10. <https://10.1177/1609406918820424>
- Goopy, S. E., & Lloyd, D. (2006). Documenting the human condition in everyday culture: Finding a partnership between ethnography and photo-documentary. *International Journal of the Humanities*, 3(5), 33-38. <https://10.18848/1447-9508/CGP/v03i05/41676>
- Government of Canada. (2020). *Multiculturalism and anti-racism: A brief timeline*. Government of Canada. <https://www.canada.ca/en/canadian-heritage/corporate/transparency/open-government/standing-committee/chagger-whole-senate-addressing-ending-systemic-racism/multiculturalism-anti-racism-timeline.html>
- Graham, J., & Thurston, W. (2005). Overcoming adversity: Resilience and coping mechanisms developed by recent immigrant women living in the inner city of Calgary, Alberta. *Women's Health and Urban Life*, 4(1), 63-80. <http://hdl.handle.net/1807/4265>
- Gupta, J., & Sullivan, C. (2013). The central role of occupation in the doing, being, and belonging of immigrant women. *Journal of Occupational Science*, 20(1), 23-35. <https://doi.org/10.1080/14427591.2012.717499>
- Hudon, T. (2015). Immigrant women. *Women in Canada: A gender-based statistical report*. Statistics Canada. <http://www.statcan.gc.ca/pub/89-503-x/2015001/article/14217-eng.pdf>
- Hufana, A., & Morgan Consoli, M. L. (2020). "I push through and stick with it": Exploring resilience among Filipino American adults. *Asian American Journal of Psychology*, 11(1), 3-13. <https://doi.org/10.1037/aap0000171>
- Immigration, Refugees and Citizenship Canada. (2018). *2018 annual report to parliament on immigration*. Canada. <https://www.canada.ca/content/dam/ircc/migration/ircc/english/pdf/pub/annual-report-2018.pdf>
- International Organization for Migration (IOM). (2021). *World migration report 2020*. www.iom.int/wmr.
- Kassan, A., Goopy, S., Green, A., Arthur, N., Nutter, S., Russell-Mayhew, S., Vazquez, M. S., & Silversides, H. (2020). Becoming new together: Making meaning with newcomers through an arts-based ethnographic research design. *Qualitative Research in Psychology*, 17(2), 294-311. <https://doi.org/10.1080/14780887.2018.1442769>
- Kassan, A., & Sinacore, A. L. (2016). Multicultural counselling competencies with female adolescents: A retrospective qualitative examination of client experiences. *Canadian Journal of Counselling and Psychotherapy*, 50(4), 402-420. <https://cjc-rcj.ualgary.ca/article/view/61111>
- Lai, D. W. (2004). Depression among elderly Chinese-Canadian immigrants from mainland China. *Chinese Medical Journal*, 117(5), 677-683. <https://www.ncbi.nlm.nih.gov/pubmed/15161533>
- Lather, P. (1993). Fertile obsession: Validity after poststructuralism. *Sociological Quarterly*, 34(4), 673-693. <https://doi.org/10.1111/j.1533-8525.1993.tb00112.x>
- Lofters, A. K., McBride, M. L., Li, D., Whitehead, M., Moineddin, R., Jiang, L., Grunfeld, E., Groome, P. A., & CanIMPACT Team. (2019). *BMC Cancer*, 19(42). <https://doi.org/10.1186/s12885-018-5201-0>
- Macías Gómez-Estern, B., & de la Mata Benítez, M. (2020). Narratives of migration: Emotions and the interweaving of personal and cultural identity through narrative. *Culture & Psychology*, 19(3), 348-368. <https://doi.org/10.1177/1354067X13489316>
- McKenzie, K., Agic, B., Tuck, A., & Antwi, M. (2016). *The case for diversity: Building the*

- case to improve mental health services for immigrant, refugee, ethno-cultural and racialized populations. Mental Health Commission of Canada. https://www.mentalhealthcommission.ca/sites/default/files/2016-10/case_for_diversity_oct_2016_eng.pdf
- Meadows, L. M., Thurston, W. E., & Melton, C. (2001). Immigrant women's health. *Social Science & Medicine*, 52(9), 1451-1458. [https://doi.org/10.1016/s0277-9536\(00\)00251-3](https://doi.org/10.1016/s0277-9536(00)00251-3)
- Morrow, S., (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of Counseling Psychology*, 52(2), 250-260. <https://doi.org/10.1037/0022-0167.52.2.250>
- Nakamura, & Kassan, A. (2013). Understanding the experiences of immigrant sexual minority women through a cultural identity model. *Women & Therapy*, 36(3-4), 252-267. <https://doi.org/10.1080/02703149.2013.797848>
- Norton, P. J. (2007). Depression anxiety and stress scales (CASS-21): Psychometric analysis across four racial groups. *Anxiety, Stress, & Coping*, 20(3), 253-265. <https://doi.org/10.1080/10615800701309279>
- O'Mahony, J. M., & Donnelly, T. T. (2007). Health care providers' perspectives of the gender influences on immigrant women's mental health care experiences. *Issues in Mental Health Nursing*, 28(10), 1171-1188. <https://doi.org/10.1080/01612840701581289>
- Oreopoulos, P. (2011). Why do skilled immigrants struggle in the labor market? A field experiment with thirteen thousand resumes. *American Economic Journal: Economic Policy*, 3(4), 148-171.
- Phan, M. B., Banerjee, R., Deacon, L., & Taraky, H. (2015). Family dynamics and the integration of professional immigrants in Canada. *Journal of Ethnic and Migration Studies*, 41(13), 2061-2080. <https://doi.org/10.1080/1369183>
- Pulvirenti, M., & Mason, G. (2011). Resilience and survival: Refugee women and violence. *Current Issues in Criminal Justice*, 23(1), 37-52. <https://doi.org/10.1080/10345329.2011.12035908>
- Pumariega, A. J., Rothe, E., Pumariega, J. B. (2005). Mental health of immigrants and refugees. *Community Mental Health Journal*, 41(5), 581-597. <https://doi.org/10.1007/s10597-005-6363-1>
- Rashid, R., & Gregory, D. (2014). 'Not giving up on life': A holistic exploration of resilience among a sample of immigrant Canadian women. *Canadian Ethnic Studies*, 46(1), 197-214. <https://doi.org/10.1353/ces.2014.0010>
- Rice, C. (2003). *Becoming women: Body image, identity, and difference in the passage to womanhood*. Available from ProQuest Dissertations Publishing database (UMI No. NQ99227)
- Saldaña, J. (2014). Coding and analysis strategies. In P. Leavy (Ed.), *The Oxford handbook of qualitative research* (pp. 581-605). Oxford University Press.
- Sethi, B., & Obradović-Ratković, S. (2021). "We are a gift to Canada": Voices of resilience and resettlement. In B. Sethi, S. Guruge, & R. Csiernik (Eds.), *Understanding the refugee experience in the Canadian context* (pp. 45-59). Cambridge Scholars Publishing.
- Smith, K. L. W., Matheson, F. I., Moineddin, R., & Glazier, R. H. (2007). Gender, income and immigration differences in depression in Canadian urban centres. *Canadian Journal of Public Health*, 98(2), 149-153. <http://www.jstor.org/stable/41995783>
- Statistics Canada. (2010). *Canada's ethnocultural mosaic, 2006 census: Definitions*. <http://www12.statcan.gc.ca/census-recensement/2006/as-sa/97-562/note-eng.cfm>
- Statistics Canada. (2016). *Census profile, 2016 census*. <https://www12.statcan.gc.ca/census-recensement/2016/dppd/prof/details/page.cfm?Lang=E&Geo1=CMACA&Code1=82>

- [5&Geo2=PR&Code2=48&Data=Count&SearchText=calgary&SearchType=Begin&SearchPR=01&B1=All&TABID=1](#)
- Statistics Canada. (2018). *The Canadian immigrant labour market: Recent trends from 2006 to 2017*. <https://www150.statcan.gc.ca/n1/pub/71-606-x/71-606-x2018001-eng.htm>
- Tastsoglou, E., & Preston, V. (2005). Gender, immigration and labour market integration: Where we are and what we still need to know. *Atlantis*, 30(1), 46-59. <http://journals.msvu.ca/index.php/atlantis/article/view/858/851>
- Thurston, W. E., Roy, A., Clow, B., Este, D., Gordey, T., Haworth-Brockman, M., McCoy, L., Rapaport Beck, R., Saulnier, C., & Lesley Carruthers, L. (2013) Pathways into and out of homelessness: Domestic violence and housing security for immigrant women. *Journal of Immigrant & Refugee Studies*, 11(3), 278-298. DOI: 10.1080/15562948.2013.801734
- Vang, Z. M., & Chang, Y. (2018). Immigrants' experiences of everyday discrimination in Canada: Unpacking contributions of assimilation, race, and early socialization. *International Migration Review*, 53(2), 602-631. <https://doi.org/10.1177/0197918318764871>
- Verkuyten, M., Wiley, S., Deaux, K., & Fleischmann, F. (2019). To be both (and more): Immigration and identity multiplicity. *Journal of Social Issues*, 75(2), 390-413. <https://doi.org/10.1111/josi.12324>
- Wolcott, H. F. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Sage Publications.
- Wong, R., Wu, R., Guo, C., Lam, J. K., Snowden, L. R. (2013). Culturally sensitive depression assessment for Chinese American immigrants: Development of a comprehensive measure and a screening scale using an item response approach. *Asian American Journal of Psychology*, 3(4), 230-253. <https://doi.org/10.1037/a0025628>
- Zelkowitz, P., Schinazi, J, Katofsky, L, Saucier, J. F., Valenzuela, M., Westreich, R., & Dayan, J. (2004). Factors associated with depression in pregnant immigrant women. *Transcultural Psychiatry*, 41(4), 445-464. <https://doi.org/10.1177/1363461504047929>

Author Note

Danielle Smith has an M.Sc. and is currently working towards her Ph.D. in counselling psychology at the University of Calgary. Her research focuses on the experiences of newcomer youth and their families.

Amy Green has a Ph.D. in counselling psychology from the University of Calgary. Her clinical and research interests focus on women's mental health, particularly in the areas of embodiment, migration, and holistic wellbeing.

Sarah Nutter is an assistant professor of counselling psychology at the University of Victoria. Her research centres on weight stigma and weight-related issues, with interests in better understanding the nature of weight stigma, its relationship to body image and eating issues, and its impact on healthcare.

Anusha Kassin, Ph.D., R.Psych., is an associate professor with a high-impact position in child and youth mental health in the school and applied child psychology program at the University of British Columbia. Her program of research is influenced by her own bicultural identity and is informed by a social justice lens. She is presently studying the impact of immigration across different communities. She is also conducting teaching and learning research, investigating multicultural and social justice competencies in professional psychology. <https://orcid.org/0000-0002-7614-9034>

Monica is a social constructionist-oriented family therapist, educator, supervisor, and researcher. She works at the Eastside Community Mental Health Services and the Calgary

Family Therapy Centre as a therapist and supervisor. Monica is the Academic Coordinator of the Couple and Family Therapy Program at the Faculty of Social Work, University of Calgary. Her current research interest focuses on relational and systemic work with immigrants, refugees, and newcomers. She is involved in the Calgary Impossible Cases Project.

Nancy Arthur is a Professor Emeritus and former Canada Research Chair in professional education at the University of Calgary, currently appointed as Dean Research for UniSA Business, University of South Australia. Nancy's program of research focuses on diversity and social justice in professional practice and the career development of international students and workers. Her current research includes refugee and migrant youth transitions, funded by the Australian Research Council. Prof. Arthur is a Registered Psychologist (AB Canada) and elected Fellow of the Canadian Psychological Association.

Shelly Russell-Mayhew is a professor of counselling psychology in the Werklund School of Education at the University of Calgary. Her research focuses on weight stigma and weight-related issues, building healthy school communities, and school-based wellness intervention.

Correspondence concerning this article should be addressed to Danielle J. Smith, Werklund School of Education, University of Calgary, 2750 University Way N.W, Calgary, AB, Canada, T2N 1N4. Email: danielle.smith3@ucalgary.ca

Acknowledgements: Most of this work was developed at the University of Calgary and was supported by funding through the Werklund School of Education Office of Research: Collaborative Research Team Grant and Powerful New Ideas in Education Grant.

Copyright 2021: Danielle J. Smith, Amy Green, Monica Sesma-Vazquez, Shelly Russell-Mayhew, Sarah Nutter, Anusha Kassan, Nancy Arthur, and Nova Southeastern University.

Article Citation

Smith, D. J., Green, A., Sesma-Vazquez, M., Russell-Mayhew, S., Nutter, S., Kassan, A., & Arthur, N. (2021). "I am more than my country of origin": An arts-based engagement ethnography with racialized newcomer women in Canada. *The Qualitative Report*, 26(12), 3834-3869. <https://doi.org/10.46743/2160-3715/2021.4798>
