

# **Remote Acculturation and its Impact on Family Dynamics: A Qualitative Study of Chinese Adolescents, Social Media, and European Religious Influences**

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**Abstract:** This study examines the influence of Remote Acculturation (RA) on identity development, family processes, and social change among Chinese adolescents through the lens of Social Cognitive Theory (SCT). In addition to cultural values transmitted through social media, European religious ideals—such as notions of individual autonomy, moral freedom, and the reinterpretation of traditional roles—have become prominent. These elements, derived from Christian ethics and other religious discourses, intersect with adolescents' exposure to Western ideals like individualism and self-expression, often creating tensions with Confucian traditions. Semi-structured interviews with 20 adolescents (aged 12–18) revealed three key themes: (1) Bicultural identity formation, where Western ideals—enhanced by European religious values like equality and forgiveness—merge with Chinese collectivist values to form hybridized identities. (2) Family tensions, as autonomy-oriented influences, including some European religious perspectives, clash with Confucian expectations of dependence. (3) Cultural change, driven by negotiations surrounding gender roles and intergenerational expectations. This research expands SCT by contextualizing observational learning within both secular and religious frameworks, offering insights into the role of RA, social media, and European religious ideals in reshaping adolescent identities and family dynamics in China.

**Keywords:** Remote Acculturation, Acculturative Family Conflict, Social Cognitive Theory, Cultural Identity Development, European Religion

## **1. INTRODUCTION**

The explosive proliferation of digital technology and global media platforms has changed the way that cultures connect and led to what we call Remote Acculturation (RA). In descriptive terms, RA relates to the indirect absorption of foreign values, trends, and behaviors, most frequently through social media and the internet (Ferguson et al., 2012). Unlike other forms of acculturation, which arise from migration routes or long-term exposure to a different culture, RA is distinguished by the remote connections that cross regional borders. This is especially evident among Chinese internet users, where there were more than 1.1 billion internet users by mid-2024, and the penetration rate of internet use was 78

percent (China Internet Network Information Center [CNNIC], 2024). With the rise of social media platforms such as Xiaohongshu, Chinese teenagers can access overseas cultural content through the internet (Li, 2024). Chinese teenagers who use social media are exposed to Western ideas such as individualism, which builds a cultural bridge (Ferguson et al., 2021). These values typically stand in stark opposition to traditional Chinese norms focused on collectivism, family hierarchy, and filial piety (Guo et al., 2022). In addition, European religious influences, particularly those rooted in Christian traditions, have subtly permeated social media content, promoting values such as forgiveness, equality, and moral independence. These religious ideals often intersect with secular Western values, providing adolescents with new perspectives on self-identity and family roles. Such exposure can lead to tensions within families, as adolescents' adoption of foreign cultural and religious norms conflicts with parental expectations ingrained in Confucian values (Bian et al., 2022; Gong et al., 2021). While studies of acculturation are notably on the rise, exploration of RA is still in its infancy, especially in non-Western contexts. Most of the literature to date has examined directly experienced acculturation processes, reflected in proximal acculturation (PA) and applied to migrant populations (Berry, 1997). However, RA fosters complexity through digital media and globalization, a phenomenon less understood. Because RA is known to change one's values and behavior at the individual level (Ferguson et al., 2012), the next step is to understand family RA dynamics—especially RA-induced conflict—which remains under-researched. This discrepancy is particularly salient in collectivist cultures, such as China, where families and social orientations diverge considerably from those in individualistic cultures (Triandis, 2018). A major gap exists in the application of Social Cognitive Theory (SCT) within RA literature. SCT asserts the learning of behaviors via observation, modeling, and interaction with the environment (Bandura, 1986). While SCT is a prevalent framework for acculturation studies, its emphasis on individual agency often overshadows the cultural and religious contexts in which learning occurs. In a society like China that emphasizes collectivism, following social norms is a very common phenomenon. When foreign cultures meet with local values, conflicts may arise, which not only cause resentment but also become one of the factors hindering the reform process. This study attempts to fill the existing theoretical gap by adjusting SCT to more comprehensively consider the impact of cultural factors on adolescents' coping with RA. Although studies have shown that RA can influence individual behavior, there is relatively little research exploring

how it can drive social change through internal family conflicts. In fact, the intergenerational tension caused by RA often reflects broader social structural changes. These changes are not just superficial phenomena, they essentially reflect the process of redistributing individual values. An increasing number of studies indicate that adolescents tend to question traditional family hierarchies and pursue more equal family relationships (Gong et al., 2021; Guo et al., 2022). The concept of moral freedom in European thought further exacerbated this trend, prompting families to adjust their existing norms. Based on the above background, our research focuses on exploring the specific impact of RA on Chinese adolescents, especially those who experience family conflicts in the context of social change. Specifically, we use SCT to analyze how teenagers are exposed to foreign cultures through social media and explore the degree of conflict between these new cultural norms and traditional family expectations. In addition, this study also delved into the mediating role of cultural factors, including religious ideals, in adolescents' response to RA. Considering China's unique social environment and modernization process, this research is particularly important. As one of the most active social media users in the world, Chinese teenagers are in a critical period of growth, making them ideal subjects for studying the impact of RA. Through this study, we hope to provide a new perspective for understanding the impact of global cultural exchange on Chinese adolescents and their family relationships. Therefore, this study contributes to the research on RA and its social impact by addressing these issues. It also applies SCT to non Western environments, emphasizing the importance of cultural factors in cultural adaptation dynamics. By using family conflicts as a perspective to observe social change, this study reveals the complex dynamics of globalization and its role in redefining cultural values in contemporary China. This study further seeks to bridge the gap between theory and practice, providing practical experience for implementing family relationship interventions in an increasingly interconnected global context.

## 2. LITERATURE REVIEW

### 2.1 Remote Acculturation: Concepts and Mechanisms

RA is an extension of classical cultural adaptation theory in contemporary times, describing the cultural transformation that occurs after immigration or long-term cross-cultural interaction (Berry, 1997). Unlike close range cultural adaptation involving face-to-face contact, RA is

achieved through the mediating influence of foreign cultures driven by various external factors (Ferguson et al., 2012). For example, Ferguson's study of Jamaican adolescents revealed that exposure to American media alone contributed to the adoption of Americanized behaviors, tastes, and values, despite the absence of physical contact with American culture (Ferguson, 2013). RA functions differently from traditional acculturation. Adolescents passively and unintentionally absorb aspects of foreign cultures on social media, where repeated exposure reinforces their subscribed cultural dimensions (Asekun, 2022). This effect is amplified by social media algorithms, which curate content tailored to users' preferences and perpetuate cultural narratives. For Chinese adolescents, this exposure to Western lifestyles through platforms like TikTok and Instagram encourages the adoption of ideals such as self-expression and personal freedom, often at odds with collectivist beliefs emphasizing family obedience, social conformity, and adherence to family goals (Ferguson et al., 2023). During adolescence—a developmental stage marked by identity exploration and boundary testing (Arnett, 2000)—these influences are particularly potent. In addition to secular cultural values, European religious traditions, especially Christianity, also subtly influence the attitudes of young people. The concept of moral independence is often embedded in Western media, complementing the secular narrative of individuality. These religious values have added another layer of complexity in the RA process, especially in the context of collectivist culture dominated by hierarchical structures.

## 2.2 Social Media as a Conduit for RA

Social media is a cultural bridge that allows teenagers to have unprecedented exposure to global values (Byars et al., 2020; Wang et al., 2021). Platforms such as TikTok and YouTube have glorified Western individualism and other ideas. For example, TikTok features Western fashion trends, which Chinese teenagers have internalized. This kind of contact promotes the integration of two cultures, allowing traditional Chinese values to coexist with Western ideals (Ferguson et al., 2021). Algorithm planning further amplifies the impact of RA and strengthens exposure to foreign cultures and even religious themes. The religious ideals often depicted in viral social media narratives resonate with teenagers exploring new ways to understand themselves. Teenagers may be exposed to content that advocates for moral agency, which can subtly influence their attitudes towards traditional family roles and conflicts. When teenagers consume Western culture, they are constantly surrounded by similar

themes, forming a feedback loop that internalizes these values and normalizes them, making them a desire "(Ferguson et al., 2021). This curated exposure challenges traditional Chinese orthodoxies and encourages adolescents to explore unconventional avenues of self-presentation and moral reasoning, revolutionizing their understanding of self, freedom, and achievement.

### 2.3 Family Conflict as a Consequence of RA

The cultural gap induced by RA frequently leads to family conflict, particularly in traditional Chinese families emphasizing collectivist values (e.g., filial piety and family loyalty) (Lee et al., 2010). Adolescents exposed to Western individualistic ideals—and, increasingly, European religious values—may adopt perspectives that conflict with parental expectations. For example, Christian-inspired ideals of equality and moral autonomy can clash with Confucian family hierarchies, creating tensions around lifestyle decisions, education, and career aspirations. Parents may interpret teenagers' pursuit of non-traditional paths such as creative careers as a rejection of family loyalty, while teenagers may perceive parental pressure as a violation of their autonomy. Therefore, family conflicts are no longer just personal issues, they reflect broader social contradictions. Jan Servaes (1999,2022) emphasized that conflict is a communication process of renegotiating social norms. Long term intergenerational discord related to RA often triggers family adaptation, resulting in new norms that integrate foreign and traditional values. These adjustments challenged the hierarchical relationships advocated by Confucianism and promoted more flexible family dynamics (Guo et al., 2022).

### 2.4 Family Conflict as a Driver of Social Change

The family conflicts caused by RA are a microcosm of social change. Silva believes that social change is generated through participatory communication between individuals and their cultural backgrounds (Silva, 2022). In China, the acceptance of Western concepts such as personal freedom by teenagers often triggers family discussions, gradually leading families to accept new values. The religious beliefs in Europe have further facilitated these transformations by introducing a moral framework that encourages dialogue within families. These changes at the family level will ultimately form broader cultural norms, especially those related to individual agency (Wang et al., 2021). When teenagers advocate for equal relationships within families, they also promote a redefinition of authority

in society.

## 2.5 Social Cognitive Theory and RA

The Social Cognitive Theory (SCT) provides a valuable framework for understanding RA by emphasizing learning imitation (Bandura, 1986). However, traditional individualistic assumptions often overlook the collective learning process at the cultural level, especially in non Western societies. Chinese teenagers may be exposed to Western values in the online environment, but within the family, they may inhibit behaviors related to the new values in order to maintain family harmony. This selective cultural fusion phenomenon indicates that we need to adjust SCT to better consider the impact of collective norms. The introduction of European religious values has exacerbated the complexity of cultural conflicts. Teenagers often selectively apply it to family conflicts, attempting to find a balance between traditional family values and foreign ideas. This subtle process highlights the importance of incorporating cultural factors into research to more accurately understand the actual impact of RA in the context of collectivism. This study aims to comprehensively consider these factors, expand the existing research framework, and explore in depth how Chinese adolescents can mediate the impact of RA while maintaining traditional family boundaries. This perspective not only reveals the complexity of cultural adaptation in the context of globalization, but also provides new insights for promoting cross-cultural communication. By analyzing the strategies of adolescents in coping with cultural conflicts, this study not only deepens the understanding of cultural integration mechanisms, but also lays a solid theoretical foundation for future related research.

## 3. METHODS

### 3.1 Research Design

This study adopts a qualitative research design with thematic analysis as the core method, focusing on the role of RA in social change. Qualitative research excels at handling complex phenomena and is able to capture personal perspectives that may be overlooked by quantitative methods (Creswell & Creswell, 2017). This method highlights the subjective experiences of Chinese adolescents and reveals the subtle connections between RA and social media, traditional cultural values, and emerging religious influences (Creswell & Creswell, 2017). Theme analysis helps

researchers discover patterns from participants' narratives, providing support for understanding broader cultural transformations. In collectivist societies, the tension between individualism and family responsibility may pose unique challenges for adolescents (Braun & Clarke, 2006; Creswell & Poth, 2016).

### 3.2 Data Collection Process

This study used semi-structured interviews as the main data collection method, providing participants with space to express their personal experiences while ensuring consistency with the research objectives (Qu & Dumay, 2011). For example:

- Introductory Question: "What kinds of cultural content do you typically see on social media?"
- Main Question: "How do these cultural influences shape your personality, beliefs, or values?"
- Probing Question: "Have you encountered any content related to religious values, such as forgiveness or equality, and how did this impact your thinking?"
- Probing Question: "Can you think of a time when such cultural influences caused arguments or conflicts with your family?"

Pilot testing was conducted with a small sample of participants to ensure clarity, relevance, and logical sequencing of the questions.

Participants were purposefully selected from approximately 20-30 Chinese adolescents aged 12-18, ensuring diversity in key core and statistical variables. Purposeful sampling is crucial for selecting participants with relevant experiences, which can maximize the applicability of the study (Creswell & Creswell, 2017; Creswell & Poth, 2016; Patton, 2014).

We recruit through a combination of online and offline methods, targeting teenagers who actively consume foreign cultural content on platforms such as Douban, Dida, and Weibo. We strive to capture cross-sectional experiences related to urban and rural environments, active and covert social media engagement, and different family backgrounds.

Interviews are conducted through the secure online platform Zoom or directly one-on-one based on the preferences of the interviewees. Each interview lasts for 45-60 minutes and is recorded with the consent of the interviewee. The interview is conducted in an undisturbed environment to encourage open discussion and ensure that subtle reactions are captured.

### 3.3 Data Analysis: Thematic Analysis

When analyzing interview records, the thematic analysis method

proposed by Braun and Clarke was employed (Braun & Clarke, 2006). The data preparation work starts with verbatim recording to preserve the participants' expressions. Researchers repeatedly read the transcript, take notes, and determine the preliminary coding mode. Encoding work involves dividing data into meaningful segments to solve research problems. Using NVivo 14 software, these codes are categorized into broader themes such as "cultural negotiation," "family conflict," "identity formation," and "religious influence. For example, when teenagers mention that religious content influences their conflict resolution methods, they are classified as themes such as "reshaping morality through religious ideals" or "integrating forgiveness into family dynamics". The analysis is repeated, and based on its relevance to small class teaching, the theme has been refined under the principle of coherence and consistency. In order to verify the research results, a member check method was also used to ensure that participants confirmed the accuracy of the explanations. The final report provides in-depth descriptions of each topic and directly references the perspectives of participants, placing them within a broader SCT framework.

### 3.4 Ethical Considerations

Due to the sensitivity of cultural identity among teenagers, moral integrity is crucial. Research measures include:

- Informed Consent: Participants and their guardians were provided with detailed information about the study, including its purpose, procedures, and the right to withdraw at any time.
- Confidentiality: The personal identification code has been replaced by a unique code, and all digital files have been encrypted.
- Psychological support: Interviewers have received training to identify signs of emotional distress and provide appropriate support. If participants feel uncomfortable, they can skip the questions or even end the interview directly.
- Institutional approval: Prior to data collection, this study has been reviewed and approved by the relevant Institutional Review Board (IRB).

By incorporating the influence of European religion into the research methodology framework, this study not only explores how religious influence shapes family cultural dynamics, but also emphasizes the subtle role of religious values in conflict resolution among adolescents. This method enhances the ability of this study to explore the multifaceted impacts of globalization on contemporary Chinese society.



## 4. RESULT

Using thematic analysis, the data revealed three overarching themes: (1) Cultural Identity Negotiation, (2) Family Conflict and Resolution, and (3) Social Change Through Intergenerational Dynamics. Each theme reflects the nuanced experiences of adolescents as they navigate the influences of RA through social media, balancing traditional Confucian values with Western cultural ideals and, to a lesser extent, European religious values. The findings are supported by illustrative participant quotes and analyzed within the framework of SCT, emphasizing observational learning, vicarious reinforcement, and social adaptation.

### 4.1 Cultural Identity Negotiation

One of the most prominent themes was the negotiation of cultural identity, as adolescents reported integrating foreign cultural values into their self-concepts while maintaining aspects of traditional Chinese identity.

#### 4.1.1 Exposure to Foreign Cultural Values

Most participants were frequently exposed to Western cultural norms through platforms like Douyin, TikTok, and Instagram. Many noted how these platforms promoted Western ideals such as individualism, self-expression, and gender equity as aspirations. In addition to secular values, some participants highlighted exposure to religious content, such as inspirational quotes or videos emphasizing forgiveness and equality, which they found personally meaningful.

"When I watch influencers on Douyin, I can see how confident and independent they are, how happy they are. Sometimes, there's also talk about things like forgiving others or treating everyone equally. It makes me think about how I can use that in my own life, even when my parents want me to be more classical." (Participant 7, age 16)

This kind of contact often leads to a reassessment of personal values, and teenagers will selectively adopt foreign practices that meet their wishes. Nevertheless, the participants still maintained their connection with Chinese identity and achieved a balance between these external influences and traditional culture.

#### 4.1.2 Identity Blending and Tensions

Several participants described the inner conflicts they experienced while

trying to reconcile Confucian values with Western values. For some people, exposure to European religious ideals adds another layer of complexity.

"I like how Western cultures value personal freedom, but sometimes I feel guilty because my parents believe I'm disregarding our family traditions. Sometimes, I see videos about forgiveness, and I try to use that to explain my side, but it's not always easy." (Participant 12, age 17)

For others, this dissonance prompted personal growth, as they explored ways to fuse different cultural paradigms. Participants described efforts to balance opposing influences, particularly when family expectations were perceived as rigid or unyielding.

## 4.2 Family Conflict and Resolution

The second major theme concerned the family tensions caused by RA and the strategies adolescents used to navigate these conflicts. The conflicts revolved broadly around three domains: lifestyle, education, and career.

### 4.2.1 Sources of Conflict

Participants frequently described clashes with their parents over lifestyle choices, such as fashion and social behaviors influenced by the Western world. Some noted that Western ideals, including those derived from religious content, encouraged them to assert their individuality.

"I feel like I dress like American influencers, and my parents aren't happy about it. They think it's not fitting for our culture. I try to explain that it's about expressing myself and sometimes even mention how some people talk about everyone being equal, but it's hard to get them to agree." (Participant 5, age 15)

Career aspirations were another source of conflict. While adolescents were inspired by creative or non-traditional career paths promoted in Western media, their parents often emphasized stability and prestige in fields like law or engineering.

"I love design, but my parents don't think it's a good idea. They always say I should study something more stable, like engineering. I sometimes feel like I'm disappointing them." (Participant 18, age 16)

### 4.2.2 Conflict Resolution Strategies

Adolescents used various strategies to manage family conflicts. Some engaged in open dialogue with their parents, using these conversations to share their perspectives and negotiate compromises. A few participants noted that religious ideals like forgiveness and mutual respect, encountered

in social media content, inspired them to approach family disagreements more constructively.

"I told my parents why I liked these Western ideas and how they help me think about my future differently. They didn't agree at first, but when I brought up how it's important to understand each other, like some videos talk about, they started listening." (Participant 3, age 17)

Others avoided direct confrontation by compartmentalizing their behaviors, conforming to family expectations in certain spaces while expressing themselves more freely online or with peers.

"At home, I stick to my parents' rules, but online or with friends, I can be more myself." (Participant 9, age 14)

Despite these efforts, many participants acknowledged the persistent challenges of navigating intergenerational and cross-cultural differences.

#### 4.3 Social Change Through Intergenerational Dynamics

Findings from the study indicated that conflicts caused by RA often acted as catalysts for social transformation within families and communities. These disputes prompted shifts in parental attitudes, family structures, and broader societal values, steering them toward greater egalitarianism.

##### 4.3.1 Changing Parental Perspectives

Some participants explained that ongoing conflict led their parents to reconsider traditional expectations. While many parents initially resisted aspects of Western culture, continued dialogue and exposure to their children's experiences gradually fostered greater flexibility. In some cases, religious ideals were indirectly referenced as influencing these changes.

"At first, my parents thought that social media would have a negative impact, but when they saw how I used social media to learn, they began to become more open-minded. When I mentioned some topics including how to respect others equally, they seemed to understand better." (Participant 14, age 16)

##### 4.3.2 Evolving Family Dynamics

The data shows that the Convention on the Rights of the Child has reshaped family roles by deepening frank communication between adolescents and parents. This dynamic relationship often transitions from a hierarchical relationship to a more equal relationship.

"My parents still want me to follow their advice, but they're also starting

to listen to me more. It feels like we're finding a middle ground." (Participant 20, age 18)

#### 4.3.3 Broader Societal Implications

The changes within the family reflect broader social changes. The attendees pointed out that their generation is challenging traditional norms and is more accepting of diversity in areas such as personal freedom. In this cultural transformation, the integration of religious values provides teenagers with more moral frameworks to help them smoothly complete these transformations.

"I feel like our generation is proving it's okay to be different. We're not rejecting our culture, but we're adding new ideas to it. Sometimes, even things like forgiveness or fairness from religious content make us think differently about how we handle relationships." (Participant 10, age 17)

By weaving together elements of foreign and traditional values, RA encourages adolescents to forge evolving identities that transcend personal boundaries, reflecting broader societal transformations.

### 5. DISCUSSION

This study explores the role of RA in shaping cultural identity among Chinese adolescents. The research results confirm that RA plays a crucial role in promoting cultural shaping. However, it also brings about significant contradictions as teenagers internalize individualistic values primarily derived from Western culture, which often conflict with Confucian family traditions that emphasize collectivist principles. This study proposes three main themes: (1) identity negotiation through RA; (2) The shift in cultural standards directly leads to family conflicts; (3) RA is the driving force behind social change. Teenagers exhibit a selective process of integration, adopting values such as autonomy and creativity while also retaining core family oriented traditions. This is consistent with SCT (Bandura, 1986), especially its concept of learning reinforcement, as the values displayed on social media are subsequently internalized by adolescents. However, the research findings emphasize the importance of cultural background, namely that the adoption of values is influenced by family expectations, thus expanding SCT. Teenagers often express Western ideals of personal achievement in online spaces, as these values can be explored without the risk of conflict with their families. This adaptive choice indicates a negotiation process, and SCT's individualistic framework

may not fully adapt to this negotiation process. The research results highlight that small class teaching needs to adapt to a collectivist environment and incorporate the influence of families. In addition to secular Western ideals, this study also discovered subtle but meaningful influences from European religious traditions, particularly Christian principles such as equality. These values provide a moral perspective for some teenagers to deal with intergenerational conflicts. Religious inspired ideas help teenagers to handle family disputes constructively and provide other avenues for mutual understanding. This fusion of European religious ideals extends SCT and illustrates how ethical frameworks conveyed through social media can complement cultural adaptation. Teenagers who have been exposed to these values indicate that they use them as tools for resolving conflicts. This discovery emphasizes the multifaceted nature of RA. RA can promote bicultural identity among adolescents (Ferguson, 2013; Zhao et al., 2019). Studies have shown that Jamaican and South African adolescents integrate foreign values into their existing cultural frameworks (Ferguson et al., 2012). However, in East Asia, Confucian family structures often create barriers to fully accepting these values. The role of social media as an intermediary for RA is consistent with previous research findings. This study adds new content to the relevant literature, demonstrating how algorithm driven content amplifies RA and exacerbates intergenerational tensions. Schools should implement cultural literacy programs to help young people understand the complexity of RA and promote understanding between generations. These plans could include workshops on intergenerational communication, with a focus on coordinating old and new value systems. Religious ideals can serve as a common foundation for promoting these discussions. Policy makers should consider regulating social media platforms to limit the prioritization of content unrelated to culture, thereby reducing the risk of cultural homogenization. Encourage social media platforms to promote values in a balanced manner, including constructive religious information, which can help teenagers form a more complete identity. Family counselors should address the dual impact of RA on family conflicts. Counseling interventions can incorporate principles inspired by religion to bridge cultural differences between adolescents and parents. These strategies can help families negotiate cultural differences without damaging their relationship bonds. This study has promoted the development of SCT by addressing its limitations in collectivist societies. Although SCT emphasizes observational learning, this study emphasizes that cultural and family backgrounds largely influence the way behavior is adopted. Teenagers are

more inclined to internalize values that do not clearly contradict family expectations, indicating a selective integration process. In addition, the study emphasizes the role of social media algorithms in enhancing alternative reinforcement mechanisms of SCT. The algorithm content planning amplifies the opportunities for teenagers to be exposed to Western values, forms a feedback loop, and strengthens self-expression. By integrating these dimensions, SCT can better explain the subtle impact of RA in collectivist environments.

## 6. LIMITATIONS

Qualitative research design can help us understand the impact of RA on adolescents and is crucial for gaining a deeper understanding of their personal experiences. However, this study is mainly based on urban samples, which to some extent limits the generalizability of the research. Rural adolescents have significant disadvantages in accessing global cultural products, therefore, current research results may not fully reflect the true situation of rural adolescents., The data collection method relying on self-report may also lead to social expectation bias. This situation may affect the authenticity of research results, making it difficult for us to obtain completely objective insights.

## 7. FUTURE RESEARCH DIRECTIONS

Future academic exploration should focus on expanding the scope of research and paying attention to the rural youth population. This group of young people may have significant differences in cultural exposure compared to their urban peers. If the research can cover these unique perspectives, it will undoubtedly bring a more comprehensive understanding to the field. In addition, conducting longitudinal tracking studies to explore the long-term impact of RA on family relationships is also valuable. Such research helps us to gain a deeper understanding of how values among family members develop over time. In addition, considering that religious beliefs play different roles in different cultural backgrounds, further investigation into their specific impact in RA will undoubtedly add rich information to the literature in related fields and deepen our understanding of this complex issue. This not only broadens the existing research perspective, but also enables us to have a more detailed understanding of RA.

## 8. CONCLUSION

This study highlights the profound impact of RA on shaping the identity of Chinese adolescents and explores its role in broader social change. By incorporating the influence of European religions into the analytical framework, the study reveals the complexity of RA and its dual role in conflicts. These findings not only promote the development of small class teaching theory, but also provide valuable practical guidance for addressing the challenges brought by globalization.

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