

Bronfenbrenner's (2005) bioecological theory explains development through interactions between individuals and their environments using the Process–Person–Context–Time (PPCT) model. *Process* refers to proximal processes: repeated, reciprocal interactions that drive development. *Person* refers to individual characteristics that influence these interactions. *Context* includes the microsystem (direct relationships), mesosystem (connections between settings), exosystem (indirect influences), and macrosystem (wider cultural and societal structures). *Time* considers how individuals and environments change across development. The theory therefore views development as dynamic and shaped by multiple interconnected influences.

Vélez-Agosto et al. (2017) revised Bronfenbrenner's bioecological theory by arguing that culture should not be understood only as a distant macrosystem influence. Instead, culture is embedded within everyday microsystem interactions, including language, family relationships, social expectations, and cultural practices. This revision is particularly relevant to bicultural individuals, who regularly navigate different cultural environments. Their identity development may therefore be shaped by repeated cultural interactions rather than simply by belonging to two cultural groups.

I propose a three-year longitudinal study of 180 bicultural emerging adults aged 18–25, investigating how cultural frame switching relates to authenticity and wellbeing, and whether bicultural identity integration (BII) harmony moderates these relationships. Participants would complete annual BII and wellbeing questionnaires, alongside seven-day diary periods with four prompts daily measuring cultural frame switching and momentary authenticity. Bronfenbrenner's (2005) PPCT model guides the study: *Process* involves recurring cultural interactions and switching; *Person* involves individual differences in BII harmony; *Context* includes family, peers, university, and broader cultural expectations; and *Time* involves examining developmental changes over three years. The experience-sampling method captures aspects of proximal processes through everyday cultural interactions, while the longitudinal design allows developmental changes in identity and authenticity to be examined over time. I hypothesise that cultural switching will be associated with greater authenticity among individuals with higher BII harmony than those experiencing greater cultural conflict.

A major strength of Bronfenbrenner's (2005) bioecological theory is its holistic approach, recognising that development is shaped by interactions between individual characteristics, relationships, and wider societal influences. Its developmental perspective also recognises that these interactions change over time, making it particularly suitable for longitudinal research. Furthermore, Vélez-Agosto et al.'s (2017) revision makes the framework more culturally responsive by recognising culture within everyday interactions. However, the theory is broad and difficult to operationalise, making it challenging to measure proximal processes and determine which influences are most important. In my proposed study, self-report diaries may oversimplify complex cultural interactions, while the observational design limits causal conclusions. Despite these limitations, the PPCT model provides a valuable framework for understanding how bicultural identity develops through interactions between individuals and their changing cultural environments.