

SPRING 2021

ASIAN
AMERICAN

MENTAL HEALTH
AWARENESS WEEK
BRIDGING THE GENERATIONS

Presented by The Asian Greek Council at UCLA



Mental health is a part of everyone's life and can create unique challenges for us depending on our environment, cultures, and experiences. During this year's AAMHAW, we aim to provide a community and a safe space to discuss the topic of mental health and increase its awareness in the Asian American Community. With such a large scope provided by the topic of mental health, our goal is to narrow it down and address how it manifests itself within the Asian American community, especially during the COVID-19 pandemic. We hope to increase awareness by providing information, support, and a safe space. Though in recent times there has been increased awareness and acceptance, it is still difficult for many of us to not only share our struggles but also feel sincerely acknowledged.

This year, our goal is to "Bridge the Generations" and share our experiences on the effects of intergenerational social, cultural, economic, and political discrepancies on mental health. In lieu of the suspension of in-person meetings on campus, the student leaders of the AGC Board & members of our 3 chapters have worked hard to adapt AAMHAW into a completely virtual and online forum, while trying our best to retain the personalized and safe environments of our previous in-person events. Join us during Week 4 and through this zine as we explore and embrace our mental health journey as a community.

#BreakTheStigma
#BridgingTheGenerations

A LOOK INSIDE



WHAT IS INTERGENERATIONAL CONFLICT?



STUDENT SUBMISSIONS

Hear from Asian Americans at UCLA



APPROACHING NEURODIVERGENCE

Collab with UCLA club AllBrains



INTERVIEWS

With mental health professionals and a
UCLA professor



RESOURCES AND GUIDES

Various mental health guides



ACTIVITIES

Crossword, Journaling Prompts, Mental Health
Self Assessment

What is Intergenerational Conflict?

An intergenerational conflict is an abstract conflict between two generations, which often involves prejudices against another generation. Furthermore, intergenerational conflict describes cultural, social, or economic discrepancies between generations.

For many Asian American students at UCLA, cultural disparities between our family is an inescapable reality. Such discord can take a toll on how we position ourselves in our interpersonal relations and intrapersonal understanding.

By exploring the concept of generational conflict, we hope to mitigate the consequences it has on the mental health of ourselves and our loved ones.



INTERGENERATIONAL CONFLICT: STUDENT EXPERIENCES

Intergenerational conflict can be tremendously difficult for many students whether they are children of immigrants, first-generation, or just have a large age gap between parents. However, it can also take a toll on adults as well. By equipping ourselves with mental health tools, how can we not only make ourselves more emotionally resilient but also help our parents and grandparents too?

For some students, it's a matter of simply meeting their families where they are at, and accepting their vastly different experiences. However, it can be difficult to reach this level of acceptance while also honoring our personal boundaries. What's important is to remember that we are not alone in these balancing acts and that many of our peers at UCLA understand these difficult circumstances.

“Intergenerational conflict does not have to be exclusively limited to a source of strife and disconnect. Intergenerational conflict can be an opportunity to learn cooperation, care, and accommodation.”

"Intergenerational conflict is an unfortunate and inevitable circumstance for immigrant families: my parents are here for the best future for their children. But, they didn't foresee the conflicts, neither did we. As we grow up in a different culture and environment as them, there's gonna be differences in how we talk and how we think.

I noticed intergenerational conflict more and more as I got older. When I got into middle school, I noticed many things that we just couldn't agree on. I didn't understand it was an intergenerational conflict until I was in high school. I think my parents also started to gradually notice as I got older as well. Especially once we started to talk about social justice: Black Lives Matter and LGBTQ issues.

I don't think there is really a way to resolve it, because it won't be resolved: my parents grew up in a literally different environment: friends, culture, everything. But it can be rationalized from an individual level...I think my parents have also been working really hard to understand our liberal and outspoken demographic. It has been a lot of work for my parents to understand the culture that they are in."

- Mary Cho, 3rd Year

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To me, intergenerational conflict is having to explain social issues to family, having to translate things from English to Chinese and back to English, being made to feel guilty for differences in culture, having to meet unrealistic expectations, and constantly deferring to my parents'/family's opinions.

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"My parents were really strict compared to my parent's friends. Working in teams in college also made me really realize how I defer to other people's opinions really quickly and how scared I am to put my own ideas out there because of how I was raised and my family dynamic. The summer after high school graduation when my uncle told me that I should have gone to a private college instead of UCLA so that it would be easier for me to find a rich husband, and he just couldn't understand why I, as a girl, would want to have my own job instead of being a trophy wife (not that there's anything wrong with that, but I didn't like how he reduced me to a thing and not a person) and my mom told me to suck it up when I talked back and to not insult my uncle. That situation was really indicative of the cultural discrepancies between me and my family.

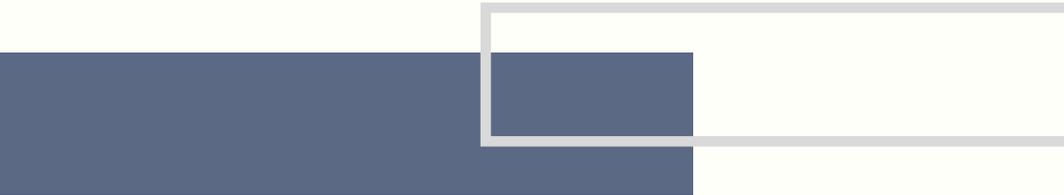
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As far as my parents being strict, I know that it comes from a place of love and now that I'm older I'm able to articulate my thought processes and feelings to them a lot better than when I was in middle school or high school. It helps that my brother has a much bigger personality than me and he stands up for me even when I don't realize that I need him to do that for me. Talking with him and my friends has also been a huge help in realizing what expectations are unrealistic or unreasonable.

Putting myself in uncomfortable situations like leadership positions has helped me break out of my shell and I'm really lucky to have friends that push me to confront issues with people and to have friends that are receptive to accepting those confrontations in a logical manner. I think I still really struggle with not meeting expectations from people but I'm learning to be more open when I need help with things so that they don't end up disappointed."

- Claire Ko, 4th year



"I realized there was an intergenerational conflict in my family, in regards to attitudes toward education, when I was nearing the end of my senior year of high school and during my sophomore year in college. I expressed to my parents how burnt out I was about school and that I hated the work and the constant stress. Rather than empathize or try to understand my situation, they lectured me on the importance of loving school and how when they grew up, they would only get two hours of sleep a night because of their extreme study habits. It felt like they were invalidating my issues and acting in a reactionary fashion rather than trying to help me get through the situation, and I think that's in large part due to their upbringing where school was their only respite in the face of poverty in the Philippines.

I try to empathize with my parents in how they grew up and recognize that it is hard to budge on values you've cultivated for almost your entire life. I stay hopeful that I would be able to make them more open-minded as I grow older and that once I am more independent, they'll take my claims more seriously. I also take it as an opportunity to become stronger and learn from these conflicts as it would help me engage with people outside both my family and generation in the future."

- Anonymous

"I know that in Asian cultures, mental health is a taboo topic and it's often overlooked. From my eyes, it looked like my parents didn't believe in it. Once I took Asian American history classes in college I learned that many Asian countries just don't believe in mental health; it's a stigma. I tried to put myself in their shoes, and I can see the intergenerational conflict.

At the end of the day, we can't change people; we can only change how we respond. We all come from different beliefs, cultures, values, and experiences. At the end of the day, you can teach me how to treat you and I can teach you how to treat me. I can see the intergenerational conflict between my parents and me. The only thing I really can do is hear their side and share my side as well. At the end of the day, if they don't want to listen to it...there's nothing I can really do. I have to set boundaries and just trust myself in how I can handle it in a healthy and fitting manner.

I practice mindfulness. I must stay present. You gotta stay in the present, you can't stay in the past, and not idealize the future. I'm going to respect other people's words, beliefs, and values but I'm also going to respect my own. It's about knowing when to respect your space and energy."

- Xavier Pua, 2nd year transfer

“ Too often elders in our communities become characterized by feebleness or a stoic mindset, yet their lived histories of physical, emotional, spiritual, and fiscal oppression are hauntings we could never begin to imagine.

“The first few years I was coming into my queer identity was probably around the same time that I recognized blatant intergenerational conflict between myself and my grandma. While she had never explicitly reprimanded me for trying to express my queerness, my fashion choices and mannerisms apparently warranted disapproving looks and snarky comments. Yet the sting never came from the actions themselves, but rather from how she proceeded to do them over and over again with such genuineness. By experiencing these microaggressions from a loved one, it proved to me that there were irreconcilable differences within our mindsets.

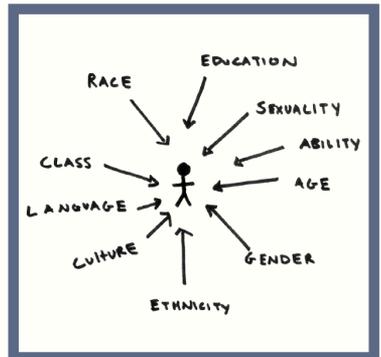
While reeducation can be a valuable (and sometimes necessary) tool to use, the process is highly dependent upon how much energy you are willing to put in. As someone who wants to prioritize my own emotional resilience whenever I can, I've come to rely on chosen family and groups like API-Equality to help me validate my queerness and come to terms with intergenerational conflict.

As a POC whose ancestors were immigrants, the weight behind intergenerational conflict is greatly shifted. In particular, there is a layer of trauma that must be respected which acts as a spectre of our ancestors past-- a spectre that traverses kin and haunts future generations too.

So yes, there is this while there is this underlying generational gap, the conflict stems from our failure to lean in. Prolonged tolerance leads to conflict, empathy leads to growth.

- Evan Sakuma, 3rd year

“The notion of intergenerational conflict takes on many different meanings for various students. The disparities can become apparent as different controversies present themselves: dating, education, politics, media, mental health, friendships, etc. The reason for different controversies rendering unique issues is often due to intersectionality: sexuality, gender, race, income, class. It's helpful to be conscious of how intersectionality causes some of our conflicts to be nuanced from other peer's conflicts.



STUDENT VOICES

We asked students at UCLA to anonymously share their thoughts on mental health and experiences with intergenerational conflict. Here is what they had to say.

What does Asian American Mental Health mean to you?

"It honestly means so much to me because I believe that our mental health struggle with the **specific issues** which only Asian Americans can get."

"The Asian American experience is so **multi-faceted** and different for everyone, but overall I think mental health is something that is rarely discussed. To me, it means **breaking away from stereotypes**, checking up on friends, and **being open to differences**."

"Asian American mental health is advocating for **more open discourse** around mental health topics, which helps **deconstruct the stigmatization** that surrounds them."

"It means learning more about the Asian American experience, discovering my own family's history, and building my mental health toolkit so I can **help my parents and grandparents improve their mental health too**."

Do you have any experiences with intergenerational conflict?

"Since I'm a second-generation immigrant, I've had **difficulty communicating with older generations** about current issues. It's been difficult to try and share my perspective when it seems like they are adamant on their views."

TW: suicide, self-harm, anxiety

"Ever since I was 13, I've struggled with mental health issues that had **never been diagnosed**. A lot of things went wrong when I was the age of 13 until around 16, and I don't want to say much but my family was pretty dysfunctional. I was very much traumatized by everything that was happening then, and I remember crying alone in my room every day, attempting self-harm. I am very proud of myself for having never actually attempted suicide, but I can't lie - the thought often crossed my mind. One day, my parents found out about my self-harm, and instead of allowing me to seek professional help, they decided to sweep it under the rug to save face. I was always raised with the mentality that because I am privileged, I have no right to be sad. **My feelings were often belittled**, and I no longer felt comfortable sharing my mental health struggles with them.

I am happy to say that, since 2015, I have never once again attempted self-harm. I overcame my depression solely on my own - without my parents' help and certainly without any professional help - and I am very proud of myself for that.

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This is not to say that I advocate for no professional help. I am also not saying that you are weak if you seek professional help. Everyone's mental health journey (and accessibility to treatment) vary, and you should **be proud of yourself for making any sort of progress**, no matter the circumstances.

However, I want to say that **I honestly wish I had access to professional help**. I don't think I've ever fully recovered from my past. My childhood depression has morphed into anxiety and the occasional mild panic attacks. Luckily, I think my parents have become more understanding. Although they still refuse to openly talk about my mental health, they are now **the main support system in my life**.

To end this off, I want to make it clear that I don't hate my parents. I love them. Although they neglected me emotionally in the past, I kind of understand why. As Asians, we had always been raised to associate mental health struggles with weakness, which in turn perpetuates the stigmatization of mental health issues throughout many generations. Because of this, I still **struggle with openly sharing my feelings and mental health issues**. In fact, I sometimes feel ashamed of them. I also don't feel comfortable being emotionally vulnerable and I always feel obligated to put up a happy front. If you struggle with emotional intimacy like me, I just want you to know that **you are not alone**. Sorry, this is kinda long, I wanted to get this off my chest. Thank you to AAMHAW for creating such a safe space for me to share my mental health journey, which I had never shared with anyone else before.

**for those experiencing struggles with mental health,
there are resources included in this zine.**

Approaching Neurodivergence

AGC Collab with Allbrains

All Brains is a student-focused and student-led program that plans and arranges events around constant feedback from neurodiverse students at UCLA. They have created a community that caters to the social and emotional well-being of neurodiverse students and are proud to be UCLA's first neurodiversity initiative.

Neurodiversity simply means variation of the human mind. The neurodivergent population encompasses autistic, ADHD, dyslexic individuals, and others with specific learning disabilities. Similar to mental health, neurodiversity can be a difficult topic to talk about to older generations in the Asian community even if they've had personal experience with it. This is because of the misconceptions and stereotypes surrounding neurodivergence within the Asian community. There are many reasons behind such misconceptions, such as witnessing the poor living quality of the neurodivergent in their time, film and TV representations, or their professional training.

One misconception is that it's bad to have a neurodivergent child because they're socially inept or that they cannot be independent. This is entirely untrue. Like neurotypicals, neurodivergent people go to school, have jobs, make friends, have families of their own, and live happy loving lives. Another misconception is that neurodivergence is a childhood trait that the child will grow out of eventually. Again, this is untrue because neurodivergence defines the way a person's brain is inherently wired (and you can't change that, can you?)

So, how do you talk to your parents and family about neurodiversity?

Learn about it yourself! The community always needs more neurotypical allies! You can start small by checking out self-advocates on social media to learn what it is like to be neurodivergent. One good tip is to look for the hashtag #actuallyautistic! Learn the correct terminology and how to support the neurodivergent people around you, be it in school, or community. You can do this through voicing support for more accessibility in school, joining a neurodiversity support group, calling out discriminatory behaviors from professors and classmates. Learning which organization to support is important as well. An amazing autism advocacy organization is Autistic Self-Advocacy Network (ASAN).

Once you've become familiar with the community, bring up neurodiversity in your daily conversations with family members. Start slow, such as talking about a film that has a neurodivergent main character or telling them about a neurodivergent initiative in the local community that you find interesting. Invite them to join you in these activities. Additionally, you can address and correct your family members when they talk offensively or spread misinformation about neurodiversity. Overall, just try to talk about what you've learned from your research and the neurodivergent people around you to help your family better understand the topic.

www.uclaallbrains.org IG: @uclaallbrains

INTERVIEWS WITH MENTAL HEALTH PROFESSIONALS

FEATURING MS. MICHELLE POW, LCSW & DR. HOWARD LIN

Michelle Pow is a 2nd generation Taiwanese American therapist and licensed clinical social worker who has been in the mental health field for three years. She works with a culturally informed approach with many Asian American women. Dr. Howard Lin is a clinical psychologist and UCLA Lambda Alumni with a private practice in Newport Beach, California. He provides psychological treatment (psychotherapy and testing) for many adult Asian Americans aged 18 to 70.

WHAT IS INTERGENERATIONAL CONFLICT AND HOW DOES IT AFFECT SECOND-GENERATION ASIAN AMERICANS TODAY?

M: Intergenerational conflict comes from discrepancies, values, behaviors, and beliefs that play out between parents and children due to acculturation and generational differences. Sometimes, there's divergence over the degree of autonomy that one wants to have in making decisions (education, career, extracurriculars, who you're hanging out with, who you can date, responsibilities, etc.) and that creates conflict. For 2nd and 1.5 gen Asian Americans, it's important to take into account how the rate of acculturation really differs between them and their parents. Parents come in with a greater connection to their country of origin which creates conflict when their children are trying to adapt to American culture. Intergenerational conflict can be described as a family living under one roof but residing in two different worlds, with little connection or mutual understanding.

H: Well inner means between, so it's a conflict between two generations usually between in the family system. You see it in parents and children but sometimes outside the family with relatives too. Some siblings with large age groups also have that kind of intergenerational conflict there. There's a unique experience that we have that increases more intergenerational conflict. It's because the Eastern and Western values are so different and sometimes they clash. It's common to see parents who are coming from Asia clash with 2nd or 1.5 generation children.



WHEN WE ARE EXPERIENCING INTERGENERATIONAL CONFLICTS, HOW DO WE BALANCE HAVING COMPASSION AND UNDERSTANDING FOR OURSELVES WITH EXTENDING UNDERSTANDING AND EMPATHY FOR THOSE WE ARE IN CONFLICT WITH?

M: I think something that helps is trying to move away from black and white thinking. In therapy, I try to work with my clients on taking “the dialectical middle path” where perhaps both parties have valid points based on lived experiences. I think striving for the middle path gives validity to both perspectives. In terms of how we extend empathy to others, it's really imagining ourselves in someone else's shoes. It can help us to be compassionate towards where they're coming from. I think it's also important to keep in mind that as parents become more acculturated, the degree of conflict generally lessens. It's been shown over time and I know it's not true for everyone, but that's something to keep in mind.

H: I think it's important to understand your family history and where your parents have come from. You learn a lot about yourself from them and where you, your heritage and the values are. Many 1st generation parents come from poverty, a third-world country, or wartime countries. For example, my mother grew up in Taiwan on a farm, so she was very poor. Meat was a delicacy. They only ate it like once a year. So when I heard that from her, I started asking these questions and I was like it makes sense why food is so important that we had to keep everything we got to make sure it doesn't go to waste. But it's interesting when you get that perspective. So in a nutshell, it's important to get a better understanding of your heritage. That builds empathy and compassion for how they're thinking now. Also try to understand your parents or your siblings based on emotions like fear, sacrifice, loss, or safety. We have those emotions, this fear of safety or fear of loss. If you can understand that, you can build some compassion for the other person.

HOW DO CULTURAL DIFFERENCES IMPACT OUR PERCEPTIONS (PARENTS VS. US) OF MENTAL HEALTH?

M: There have been studies that show that Asian-Americans are three times less likely to seek out mental health services than their white counterparts. And when we look at that statistic, generational status matters when it comes to finding help. Generally, there's an increase in usage in second-gen, but especially 3rd and 4th gen Asian Americans. Additionally, sometimes discussing mental health concerns is considered taboo in many Asian cultures. As a result, Asian-Americans tend to dismiss or deny or neglect their symptoms. Something I wanted to mention was the pressure to live up to the model minority stereotype. It's a view that inaccurately portrays Asian-Americans as successfully integrating into the mainstream culture, overcoming the challenges of racial bias, and doing fine in our society. But that creates dangerous expectations to do well all while not talking about the negative impacts of that pressure. Part of addressing this is also just demystifying it and really calling it for what it is, which is a myth with a history of divisiveness amongst communities of color. It washes away issues like mental health and service usage.



H: So 1st generation parents coming from Asia don't understand what mental health is. They don't have a language and their healthcare system doesn't really talk about mental health issues. If they are anxious about something, the idea is to work extra hard and overcome that anxiety. Cultural impact also affects parenting styles. The term "tiger mom" means high control and low warmth, which can cause tension within the family. In Eastern culture, personal problems are usually not discussed within the family, because it is seen as a burden. The parents can't say they have a problem because they don't want to burden the kids and the kids are in a hard place because they're taught not to speak about problems. So everyone's suffering silently.

WHAT ARE SOME WAYS TO START (PRODUCTIVE) CONVERSATIONS WITH OUR PARENTS/FAMILY ABOUT MENTAL HEALTH? HOW SHOULD WE KEEP IT OPEN AND HONEST?

M: It sounds kind of simple, but we need to start to normalize these conversations by having more of them and by being vulnerable about our experiences. We can work on trying to relate mental health and physical health when talking to parents. If we have poor physical health, that's probably gonna affect our mental health and vice versa. In general, I think vulnerability begets vulnerability. So the more that we are honest about what we share, the more our peers, our parents, our family members are also going to be honest about how they're doing. Hopefully, by someone choosing to embark on their mental health journey, they can give people encouragement to do that too.

H: So it's challenging because 1st generation parents are not understanding of the idea of mental health. I would say first pick a good time to talk about it. Maybe the family dinner or family gathering of some sort and start slow and easy. There's a bunch of movies that showcase Asian Americans and our mental health, such as *Minari*. It's about a Korean immigrant family and the struggles of the family and what they're going through. It's a good kind of movie where you can watch it with your family and ask them about their thoughts. Also talk about the behaviors of mental health (staying in bed all day, having little energy, or losing focus). That's a little more appropriate than just saying I feel sad. Sometimes parents just don't know how to help you. They don't believe in mental health or mental illness. And that's devastating. That's really hurtful for people and just know that there is support out there that can help you find your boundaries and limits. Your parents hopefully will understand and you know your limits better than anyone else out there.



WHAT ARE SOME PRACTICES FOR COPING WITH STRESS? WHY IS SELF-LOVE/SELF-COMPASSION IMPORTANT FOR OUR GROWTH AND MENTAL HEALTH?

M:

- Doing frequent/routine check-ins
- Scheduling rest and checking if what we're doing is restful
- Thinking of mental health as stoplights and getting back to green before we're in the red zone
 - Green: good to go
 - Yellow: anxious, irritable, warning sign
 - Red: need to rest

In terms of self-love and self-compassion, we spend more time with ourselves than else. So if we're not loving, validating, affirming ourselves, it's going to have an impact on our well-being. We have a chance to model what we'd like others to show through the way that we treat ourselves. We are our greatest resources. We can show ourselves love and if that is fostered, then it becomes like a strength and a source of resilience for when we go through hard times.

H:

- COVID:
 - Physical health: try to move around and exercise
 - Mental health: acknowledge that negative feelings are okay
 - Try to take breaks, do fun activities, meet with family and friends (in a safe way)
 - Spiritual: expressing your soul and heart
 - Done through mindfulness, religious rituals, singing, etc.
- Current AAPI hate issues
 - Be aware of what is going on with you and your feelings
 - Being fearful or worried is a normalized response
 - Try seeking some support from those around you
 - Take a break from the media

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Q&A WITH DR. LAU



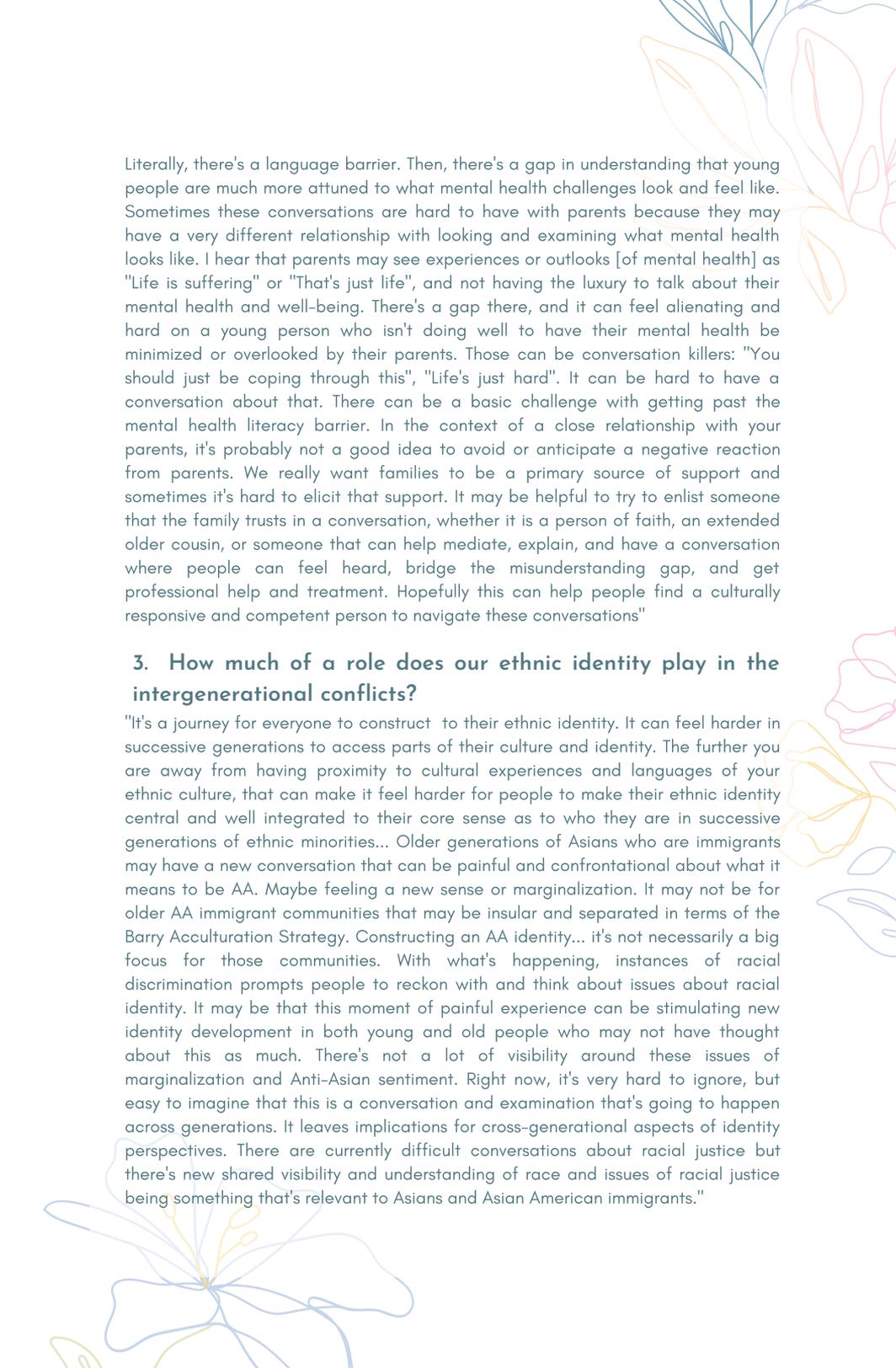
Dr. Anna Lau is a Clinical Psychologist and Professor of Psychology and Asian American Studies at the University of California, Los Angeles (UCLA). She received her Ph.D. in Clinical Psychology from UCLA in 2000. Dr. Lau's translational research on risk and protective factors for youth in immigrant families and her identification of racial disparities in youth mental health services have informed her efforts to study the implementation of evidence-based practices in community settings. Dr. Lau trains doctoral students in delivery of evidence-based psychotherapy for youth, and teaches graduate and undergraduate courses related to Asian American Mental Health and the Psychology of Diversity.

1. What is intergenerational conflict?

"It is common that there is a generational gap in a variety of social attitudes and positions and values between parents and their kids and it's probably true across many racial groups and non-immigrant groups. This is further contextualized and heightened when we talk about AAPI families because with immigrants and refugee parents, the upbringing is so different and even having lived experiences immigrating as an adult leads to very different outlooks on what it means to be Asian American (AA) or what it means to be Asian than 1.5 or U.S. born Asians. Those differences in worldview and social attitudes can be really big and magnified in times of social change and social upheaval, like as of right now, with respect to racial justice. In terms of what it looks like, it is widely variable depending on family: what communication looks like, how people act on their values and norms about what it means to communicate or not in a family. This intergenerational conflict may *look* like conflict. It can look like people arguing and disagreeing, being upset about differences, views, behaviors, and values. Or it can look like estrangement and distance. It can look like you're talking about it but not feeling connected. It can look like not having trust or mutual respect, but it's not necessarily what it looks like when we say 'conflict' or 'family conflict'. Either way, that doesn't make it less painful."

2. Why do you think it's hard to start a conversation about mental health with families? What can we possibly do to initiate these talks?

"First of all, there's not a lot of shared language or understanding for all of the topics that mental health related in AA families. Sometimes we don't speak the same dominant language as our parents, and we may not share the same dominant language in manners of the heart. You may speak Vietnamese or Mandarin but not really have the language or shared language to express things like mental health concerns.



Literally, there's a language barrier. Then, there's a gap in understanding that young people are much more attuned to what mental health challenges look and feel like. Sometimes these conversations are hard to have with parents because they may have a very different relationship with looking and examining what mental health looks like. I hear that parents may see experiences or outlooks [of mental health] as "Life is suffering" or "That's just life", and not having the luxury to talk about their mental health and well-being. There's a gap there, and it can feel alienating and hard on a young person who isn't doing well to have their mental health be minimized or overlooked by their parents. Those can be conversation killers: "You should just be coping through this", "Life's just hard". It can be hard to have a conversation about that. There can be a basic challenge with getting past the mental health literacy barrier. In the context of a close relationship with your parents, it's probably not a good idea to avoid or anticipate a negative reaction from parents. We really want families to be a primary source of support and sometimes it's hard to elicit that support. It may be helpful to try to enlist someone that the family trusts in a conversation, whether it is a person of faith, an extended older cousin, or someone that can help mediate, explain, and have a conversation where people can feel heard, bridge the misunderstanding gap, and get professional help and treatment. Hopefully this can help people find a culturally responsive and competent person to navigate these conversations"

3. How much of a role does our ethnic identity play in the intergenerational conflicts?

"It's a journey for everyone to construct to their ethnic identity. It can feel harder in successive generations to access parts of their culture and identity. The further you are away from having proximity to cultural experiences and languages of your ethnic culture, that can make it feel harder for people to make their ethnic identity central and well integrated to their core sense as to who they are in successive generations of ethnic minorities... Older generations of Asians who are immigrants may have a new conversation that can be painful and confrontational about what it means to be AA. Maybe feeling a new sense or marginalization. It may not be for older AA immigrant communities that may be insular and separated in terms of the Barry Acculturation Strategy. Constructing an AA identity... it's not necessarily a big focus for those communities. With what's happening, instances of racial discrimination prompts people to reckon with and think about issues about racial identity. It may be that this moment of painful experience can be stimulating new identity development in both young and old people who may not have thought about this as much. There's not a lot of visibility around these issues of marginalization and Anti-Asian sentiment. Right now, it's very hard to ignore, but easy to imagine that this is a conversation and examination that's going to happen across generations. It leaves implications for cross-generational aspects of identity perspectives. There are currently difficult conversations about racial justice but there's new shared visibility and understanding of race and issues of racial justice being something that's relevant to Asians and Asian American immigrants."

MENTAL HEALTH RESOURCES

24/7 HOTLINES

CrisisLine: (800) 273-TALK

For Asian languages: (877) 990-8585

Promotes constructive responses to crisis and trauma, and to prevent violence to self and others through direct support and community education.

SAMHSA National help line: (800) 662-HELP

A confidential, free information service. This service provides referrals to local treatment facilities, support groups, and community-based organizations.

CalHOPE Warm line: (855) 845-7415

A non-emergency resource for anyone in California seeking mental and emotional support.

Crisis Text Line: text "HOME" to 741741

Serves anyone, in any type of crisis, providing access to free, 24/7 support via text.

OTHER

Asian Mental
Health Collective

<https://www.asianmhc.org/>

Their mission is to normalize and de-stigmatize mental health within the Asian community. [Contains links to hotlines and a mental health organization directory]

UCLA ORGS

Student Wellness Commission

<http://swc.ucla.edu/>

Part of UCLA's Undergraduate Student Association council, they focus on health education, student advocacy, and holistic well being. SWC has 11 committees centered around self-care, mental health, sexual health, physical health, and more. [Contains links to many student health resources around campus]

Unmasked

<https://www.unmaskedproject.com/>

A supportive, anonymous, peer-support based community for college students, by college students. Works to erase the stigma surrounding mental health and lower the barriers to accessing emotional support.

CONVERSATION

STARTERS

Use these questions as a guide to start bridging the gap between your family members and break this cycle of intergenerational trauma.

Share your thoughts with a friend or family member and listen to their thoughts, too. You can also use these as journaling prompts!

Is there a topic in your family that family members aren't allowed to talk about because it's too upsetting to someone?



Has anyone in your family experienced a hate crime, racism, or stigmatization? What impact did it have?



What does mental health mean to you and/or your family? How did your culture and community regard mental health?



Was there ever a time where you felt pressured to uphold certain cultural expectations at the expense of your own personal wellbeing? If so, how?



What was your family member's experience with immigrating to a new country?



How do you think your parents have influenced your approach towards resolving conflict?



EMPATHETIC LISTENING GUIDE

Empathetic listening is important because it:

1. Creates trust
2. Boosts one's confidence
3. Shares diverse thoughts and ideas
4. Reduces tension and stress
5. Allows one to communicate more freely

1. OFFER MAXIMUM ATTENTION

- Understand that they came to you because they trust you
- Let them dominate the conversation
- Be patient and encourage them to open up emotionally



2. LISTEN ACTIVELY



- Be non-judgemental when you listen
- Eye contact, nod head, match facial expressions
- Also be mindful of what's not being said -- what they hold back can be important

3. ASK QUESTIONS

- Avoid opinionated or judgemental words
- Pose neutral and thoughtful questions in a gentle tone to guide thinking and emotions
- Think of yourself as a mirror: repeat their thoughts and feelings back to them to make sure you're on the same page



4. NONVERBAL READING

- Pay attention to their emotions and body language
- Be mindful of emotional content being delivered
- Make and maintain eye contact



5. SHOW ACCEPTANCE

- Let them know you understand how they feel ("I understand", "I see")
- Avoid statements or words of agreement: we are validating emotions, not arguments



SIX TIPS TO

Practice Mindfulness

Mindfulness is integrative practice that we can apply to our daily lives to help us in managing our thoughts and feelings about mental health. We hope that these techniques will provide you with the abilities to improve your own mental health and wellbeing during these arduous times!

THINK BREATHING

Take a moment and take a deep breath. Notice the rise and fall of your breath as you exhale.

Breathe in for three seconds, hold for two seconds then slowly exhale. Repeat seven times.



CONNECT WITH YOUR SENSES

Experience a moment through each of your five senses. Stop and focus on one sense at a time.

Notice the sounds around you, the smell in your environment, or the taste of your food.



HIT STOP

Stop everything that you are doing, sit for a moment, and just be.

Empty the mind. Take a few moments to be still.



LET GO OF EMOTIONS

Recognize the emotions, acknowledge them without engaging, and simply watch them pass by.

Forgive yourself for every negative thoughts.



PRACTICE NON-JUDGEMENT

As soon as the mind wanders, bring it back to your present breath.

Bring yourself back to the present moment without judging yourself.



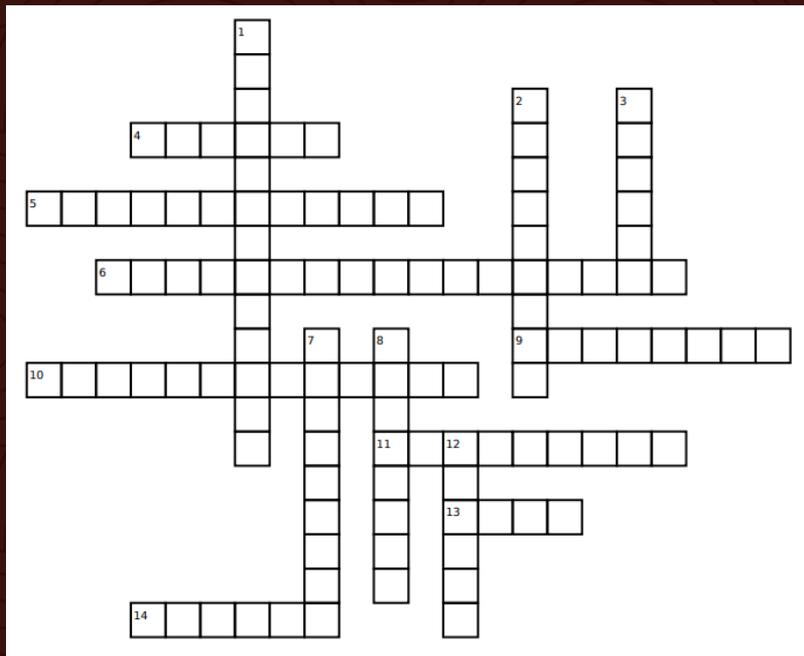
PATIENCE

Go easy on yourself. Take everything that you do one step at a time.

With time you will slowly see your progress.



AAMHAW CROSSWORD



CLUES:

DOWN:

1. ASSIMILATION TO ANOTHER CULTURE
2. WHAT WE CAN FEEL LIKE SOMETIMES
3. A MARK OF DISGRACE ASSOCIATED WITH A PARTICULAR CIRCUMSTANCE, QUALITY, OR PERSON
7. GROUP OF PEOPLE WITH SIMILARITIES
8. IMMIGRANTS WHO MOVE TO AMERICA
12. WE ALL HAVE WAYS OF _____ WITH OUR STRESS

ACROSS:

4. OLD WOUNDS
5. GROUP OVER INDIVIDUAL
6. BETWEEN GENERATIONS
9. BARRIER TO CONNECTION
10. AN INACCURATE AND DANGEROUS STEREOTYPE OF ASIAN AMERICANS
11. CHILDREN OF IMMIGRANTS WHO GROW UP IN AMERICA
13. PHYSICAL AND PSYCHOLOGICAL REACTION TO PAINFUL AND DISTURBING OLD MEMORIES
14. PEOPLE WHO ALL INEVITABLY CARE FOR ONE ANOTHER

ANSWERS ON INSIDE OF BACK COVER



Self Care Assessment

Self-care is the practice of taking action in improving one's health. There are a variety of activities that you can incorporate in your daily routine to maintain a healthy lifestyle. The Therapist Aid provides a Self-Care Assessment that allows you to reflect on how well you practice self-care activities. For more: [tinyurl.com/aamhawsselfcare](https://www.tinyurl.com/aamhawsselfcare)

1: Do Poorly | 2: Do Sometimes | 3: Do Often | ★ : Want to Improve

1 2 3 ★ *Mental Health*

- Participate in hobbies and activities that I enjoy
- Stay away from distractions
- Take breaks to not overwork myself
- Have a good balance of everything in my life

1 2 3 ★ *Physical Health*

- Eat a balanced meal
- Be consistent with personal hygiene
- Get enough sleep / have a consistent schedule
- Participate in physical activities/exercise

1 2 3 ★ *Social Health*

- Spend time with people I enjoy being around
 - Keep in touch with old & long-distance friends
 - Meet and converse with new people
 - Ask for help from others when needed
- 



Mindful Journaling

Prompts to get started!

What are you looking forward to this week?

There are many things in our lives, both large and small, that we might be grateful about.

Think back over the past week and write down five things in your life that you are grateful or thankful for.

What is something that may challenge you this week?



We would like to thank Dr. Howard Lin, Ms. Michelle Pow, and Dr. Anna Lau for their insight and wisdom about our topic and their willingness to have an interview with us. We would also like to thank the UCLA Club AllBrains for their submission Approaching Neurodivergence. Lastly, we would like to thank Mr. Sean Yee for his continuous help in making the zine and care package. We truly could not have done it without all of these people.

If you have any questions or comments, please visit our website www.agcbruins.com or follow us on instagram @bruinagc.

Crossword Answers:

Down:

1. acculturation, 2. invisible, 3. stigma, 7. community, 8. first gen, 12. coping

Across:

4. trauma, 5. collectivism, 6. intergenerational, 9. language, 10. model minority, 11. second gen, 13. ptsd, 14. family



“

Intergenerational conflict does not have to be exclusively limited to a source of strife and disconnect.

Intergenerational conflict can be an opportunity to learn cooperation, care, and accommodation.



ASIAN AMERICAN MENTAL HEALTH AWARENESS WEEK 2021
BRIDGING THE GENERATIONS

Presented by The Asian Greek Council at UCLA
www.agcbruins.com

