

Working with Asian American Individuals, Couples, and Families Webinar

June 14, 2018

Operator

Welcome to the Working with Asian American Individuals, Couples, and Families webinar. Today's conference is being recorded. At this time, I would like to turn the conference over to Andreea Mitran. Please go ahead.

Andreea Mitran

Thank you and welcome everyone. Thank you for joining us today for the National Resource Center for Healthy Marriage and Families' webinar, Working with Asian American Individuals, Couples and Families. My name is Andreea Mitran and I will be helping with the logistics for this webinar today along with my colleagues, Sarah Kowiak and Jackie Rhodes, and the Resource Center director, Robyn Cenizal, who will be moderating.

Before we get to the content for today's webinar, we are going to go through a few logistical items. The webinar today will be an hour and a half, ending at 3:30 p.m. Eastern Time. The webinar will be recorded and the slides, transcript, and recording will be posted on our website in the coming weeks. Audio for the webinar will be broadcast through your computer. Please make sure your speakers and volume are turned on. If you have any technical issues, problems seeing something or hearing something, you can send us a message in the Q&A box on your screen or call us at 1-866-916-4672 and we will make sure to assist you.

Again, please make sure your computer speakers are on to hear the presentation. After the presentations today, we will have an online Q&A session. We encourage you to type in questions you think of at any time while presenters are presenting by typing them into the Q&A pod located on the bottom right corner of your screen and clicking enter. We will collect submitted questions and then address those during the Q&A session at the end as time permits. If your question is for a specific presenter, please reference that when typing in your question if possible.

Throughout the webinar, presenters may reference materials or links relevant to their presentations. You can browse web links by clicking on any of the links in the web links pod in the top right-hand corner of your screen. And you can download materials by selecting files in the downloadable resources pod on the right-hand portion of your screen. We will also be including several poll questions throughout the webinar that we encourage you to participate in by selecting or typing your response on the screen.

We are excited about the agenda for today's webinar. The agenda includes brief introductions of our presenters, a welcome and overview of the Resource Center, an introduction to the webinar and context setting, and presentations from our speakers that will provide an introduction to the topic, a review of the Working

with Asian American Individuals, Couples and Families toolkit, and a deeper look into at-risk issues.

Following the presentations as I mentioned, we will have an online Q&A session. When we close, a brief feedback survey will pop up on your screen. We encourage you to complete the survey to provide us with valuable feedback for improving future webinars. Once you complete the survey, you'll be able to download a certificate of completion for attending today's webinar.

Before we begin, I will briefly introduce our speakers for today's webinar. Robyn Cenizal is a principal with ICF. Since its inception in 2011, she has served as a project director for the National Resource Center for Healthy Marriage and Families, a federally funded initiative that promotes the integration of healthy relationship skills into social service delivery systems as part of a holistic approach to strengthening families.

Dr. Annie Isabel Fukushima is an assistant professor in the Ethnic Studies Division with the School for Cultural and Social Transformation at the University of Utah. She has taught, researched, and published extensively on the topics of Asian American studies, race, gender, migration, and violence.

Dr. Hao-Min Chen is a clinician, teacher, and researcher. She has been in the field of marriage and family therapy for almost 16 years and received her PhD in Human Development and Family Science with a Marriage and Family Therapy emphasis from the University of Georgia. She is one of the authors of our new toolkit focused on working with Asian American individuals, couples, and families. Currently, she is an assistant professor in the Marriage and Family Therapy program within the Counseling and Psychology department at the Texas A&M University at Central Texas.

To learn more about our presenters, I encourage you to download the speaker biographies document in the downloadable resources pod on the right-hand portion of your screen. And now, Robyn, I will turn it over to you to get us started and set the context for today's discussion.

Robyn Cenizal

Thank you so much and welcome on behalf of the Resource Center. We really appreciate everyone taking time out to join us this afternoon. I think that you're going to enjoy this information. I find it very informative myself, and so we look forward to sharing it, but first I want to start with just a little overview of the Resource Center for those of you who may not be as familiar as others. So at the Resource Center, as Andreea mentioned, we focus on the integration of healthy relationship education skills into service delivery systems.

And when we talk about healthy marriage and relationship education skills, we're really focusing on four core skills. The interpersonal skills such as communication and conflict resolution, as well as critical skills like parenting and financial education. And what's interesting about these, is that these four skills can be integrated successfully, individually or collectively, as part of a more holistic

program to reduce stress and improve communication for the families that you work with. We have lots of resources on our website that you can take advantage of. And as you see here, the website features a media gallery, webinar and e-newsletter archive. As was mentioned earlier, this webinar will also be added to the archive so you can share it with friends once it goes live.

There's also a calendar of events where we track events related to healthy marriage and relationship education that are happening around the country. We hope you'll take advantage of that. If you or your organization have an event that should be on our calendar, please email us and let us know. We'd love to add it. We also have a wonderful resource library that has over 3000 research-based resources in a variety of types of materials that you might find interesting and we have a virtual training center. Our virtual training center offers seven courses that can be completed. They're all free and anyone can set up a profile, go in, and complete a course, and come in and out as often as needed. So, if you start the course and you don't have time to finish it, you can come back. But if you complete the course and pass the quiz with 80% accuracy, you're also eligible for a certificate of completion. And the certificate of completion could be used for CEUs, so I hope you'll take advantage of that and share that information with colleagues as well.

We do have a monthly newsletter, it goes out- We try not to blow up your inbox because we don't like that done to us, but lots of interesting tips and resources and upcoming events are highlighted. So, if you're not already on our list, we hope you'll join. We're also on LinkedIn, so please connect with us on LinkedIn or follow us on Twitter. Lots of really interesting information being shared out there. We hope that you'll connect with us through those different strategies.

We do develop a lot of stakeholder specific and culturally responsive resources. And that's really what we're going to focus on today with the Asian American toolkit. But part of the reason that we've developed these resources is because as we've been doing this work over the years, we've identified a gap in the ability for some organizations to provide culturally responsive services. And so we feel like it's really important if we're going to serve families, we need to respect their cultures and be able to serve them appropriately. So, you may already be familiar with some of our toolkits. For example, our African-American toolkit, or our Latino toolkit, or our American Indian and Alaska Native toolkit for working with those families. We also have resources for working with Muslim families, Orthodox Jewish families, also same-sex couples and healthy relationship education, so lots of different resources that target special populations.

There's also resources for working with different groups like military families or families of incarcerated. And these come in a variety of forms, toolkits, fact sheets, research briefs, tip sheets, guides. So again, please take advantage of all these resources. They are all free and may be downloaded at will. You may also contact us if there's a particular resource that you'd like in a hard copy version. We can send that to you as well, so I hope you will enjoy those. Now, without further ado, I'm going to turn you over to Annie so that she can set the context as we start to talk our discussion today around working with Asian American individuals, couples, and families. Thanks again. Take it away, Annie.

Dr. Annie Isabel Fukushima

Great. Thank you to the organizers and all of you for joining. And so, for this first part of the presentation, I will be setting up the background and context of working with Asian American families. One of the first things we want to start with is a poll question. So, I'd love if all of you could participate in answering this question which is: What are the key words that come to mind when you think of Asian Americans? A poll should have opened up and just key words that come to mind. Don't be shy.

Great. We're gonna go ahead and just pause that. I'm sure there's lots of key words that come to mind for folks. And we'll just go ahead and close that up. But as you saw, there's a lot of range of words that are coming up for folks. You know, there's a lot of things that come to mind. And we're really going to start thinking about some of these other key terms as well that I have here for you. And I appreciate for all of you who participated in that poll. But Asian American families are familiar faces across the United States. If you're not Asian American, they may be your neighbors, your friends, your family, your classmates, political leaders such as the late Senator Daniel Inouye. They might be community organizers who are inspired by the late Yuri Kochiyama and Grace Lee Boggs. In addition to our communities, Asian Americans define American sound in music such as Bruno Mars, Karen O of the *Yeah Yeah Yeahs*, and other artists up and coming. They're a part of the repertoire of television shows watched in US homes on or on our laptops across the country such as *Fresh Off the Boat*, featuring Eddie, who's played by Hudson Yang, and his parents, who are played by Randall Park and Constance Wu.

They are also Hari Kondabolu's complex look at *The Problem with Apu*. They are also Aziz Ansari's portrayal of his Indian family in *Master of None*, Mindy Kaling and *The Mindy Project*, and even making us laugh with stand-up comedy like Margaret Cho or Ali Wong. And then you're familiar with Asian foods such as noodles, dumpling, sushi, curries, and the range of flavors that are part of the American cuisine. If you're not Asian American, Asian American individuals and families have in some way connected with you and your everyday life.

Recognizing how family is not a monolithic group, but a complex arrangement that is practiced and part of a belief system, today's presentation introduces to the listener a snapshot of a particular racialized group in the United States: Asian Americans and Asian American families. As shown in *Working with the Asian American Individuals, Couples and Families*, a toolkit for stakeholders produced by the National Resource Center for Healthy Marriage and Families, and authored by Dr. Chen: "The United States population have become increasingly diverse and the important and growing role of minorities cannot be overlooked in 2015. Approximately 20.9 million US residents identified as Asian or mixed Asian. Asian Americans are the second largest immigrant group preceded by [the Latinx community], and are one of the fastest growing groups in the United States.

"Additionally a safety net stakeholders should understand," and here I'm still continuing to cite Dr. Chen, "a safety net stakeholder should understand cultural values and norms family hierarchy and structure social etiquette and minority status of individuals of Asian immigrants. For example, a provider who adopts mostly mainstream American culture may easily misunderstand their program participant." And so for today, we're really thinking about the dynamics that are central to supporting them. Now we're going to play an evident excerpt of ancestors in the Americas where I talk over this.

So, to know who is an Asian American is to know them in the context of a complex web of migration patterns. Not only are Asian Americans growing in the presence in the US, but their presence is one that dates back to the Americas as early as the 1500s. Whether it was to migrate for work in plantations in Peru, Cuba, or Hawaii as the coolie laborer, or as traders on the East Coast throughout the 18th century. There were also Filipinos who settled in Louisiana as early as 1761. Once sailors, they were part of the shrimping industry. And Filipinos first landed in Morro-Bay on the California coast in 1587. Where they're working side-by-side each other in the US agriculture industries, such as Filipino workers, South Asian workers, Chinese and other farmers, or building the Transcontinental Railroad such as a Chinese migrant who worked on the railroad, running laundry shops are even in domestic work, Asian Americans have a long history of being part of the US labor from even before the US became a country.

Not only have Asian Americans in the Americas, but the US, had a long presence in- The US has also had a long presence in Asia. And so, we think of World War II, the Korean War and the Vietnam War, and current military and economic turn to Asia, which we often times called the Asia pivot. Such presence has led to the migration of adoptees, international brides, and contract laborers working in US military bases.

So, we know Asia matters for the United States. But in all its complexity of us Asia-Pacific relations, who is an Asian American? And so, we're going to click back to the presentation. It was not until the 1960s that a pan-Asian consciousness and constituent seeds formed. Through the years, other terms have emerged to describe them: Pan Asian, Asian Pacific-Islander, Asian Pacific American, Asian American and even the subcategories to describe the regions and national origins within a category, Asian.

Today, we will use the term Asian American to describe a diverse group. Asian Americans include people with genealogies that they trace to East Asia, South Asia and Southeast Asia. Asian American experiences range from being recently migrated, to multi generations in the United States, mixed-race, mono racial, urban such as the 21.4% of Chinese in San Francisco, or their rural like the 1% rural Asian, a non-refugee or refugee, such as a person fleeing persecution, like the hundred 158,000 refugees from Cambodia, who came between 1974 and 1995. There are English speaking, or English as a second language speaking.

Therefore, what characterized Asian Americans, is that they're heterogeneous hybrid and defined by multiplicity. Heterogeneous means within a single category

such as Asian American. There are differences in national origins, generation experiences related to immigration, socioeconomic status and gendered experiences. Hybrid encompasses mixing. This mixing is not only in relation to US culture, but also mixing among other racial minority and majority experiences. Take for example, the Chino Latino, or in my case, I'm a Korexicana. I'm Korean Mexican adopted by a Japanese father and I grew up in Hawaii. And multiplicity means how people experience power relations. For Asian Americans, the power relations are experienced across race, gender, class, national, and sexuality lines.

Asian American is a political term that describes a shared history. And this is a shared history in which Asian Americans were constructed through US relations with Asia Pacific that showed up explicitly in the legacy of immigration policies. Asian Americans have been created through a shared history in relation to US immigration policy. From the 1875 Page Act, which excluded Chinese women who were traveling alone, to the 1882 Chinese Exclusion Act, which excluded migrants from China, other migrant migration policies emerged, such as the 1917 Asiatic barred Zone Act, which excluded all migration from Asia with the exception of the Philippines because of its colonial relation to the US. And by 1924, all Asians were excluded under the 1924 Immigration Act. Therefore, in many ways, it was through their exclusion as Asian that the category Asian was created.

Although the Chinese Exclusion Act was repealed in 1943, it was not until 1965 Immigration Nationality Act, or the Hart-Celler Act, when migration from Asia increased due to US immigration laws privileging skilled laborers and families and the shift in the quota system. Other policies that have shaped Asian American migrant experience, as featured in table one of the toolkit which you all can access online, the US Supreme Court will link- So these are other cases that are referred to the US Supreme Court ruling on Asians as being considered not white, with the Supreme Court cases such as the Takao Ozawa versus US. In the Bhagat Singh case, Japanese internment, such as Executive Order 9066, the War Brides Act, and the Refugee Act.

Many policies have shaped the Asian American experience. Even recent policies, such as IIRAIRA which is the Illegal Immigration Immigrant Responsibility Act of 1996, in which what we know is that one out of seven Asian migrants are undocumented. And this is from the AAPI data. While Asians have a long history of migrating to US, the reasons from migrating are multiple; For work, for family. And here we think of the Everett Lee's theory of push-pull factors which we're not going to go into too much detail but I can always go back into it if you have questions.

Whether they are strangers from a different shore, or multi generations in the US, as eloquently described by Erika Lee, over the centuries millions of people from Asia have left their home to start new lives in the United States. They've come in search of work, economic opportunity, freedom from persecution, and new beginnings that have symbolized the "American dream" for so many newcomers. There is great diversity within Asian America and across Asian American history, but there are also significant similarities and connections.

So, to work with the Asian American community is to start with the complexity of a group with shared experiences. Therefore, the presentation is an invitation to all of you to embark on a journey of learning about what it means to work with, support, and be part of the community that creates a thriving Asian American community. And now, I'm going to turn it over to Dr. Hao-Min Chen, who's going to go more into the toolkit.

Dr. Hao-Min Chen

Hello everyone and thank you, Annie, for setting up the contacts for everyone to understand the background of Asian American families in the United States. So I appreciate all the coordinator of this webinar and also I appreciate your participation. As mentioned before, the content of this toolkit focuses on implications for safety-net stakeholders and information that can be directly applied to stakeholders programs or agencies when working with Asian American individuals, couples and families. I would like to start with a poll question. So here's the question: What field do you work in? Education, child welfare, child support, workforce development, domestic violence, TANF, military, feminist services, refugee immigrant services, mental health, others or no vote. All right. Thank you very much. So, I see 20%-ish are in education. Thank you for your participation.

So, many cultural ideologies ingrained in the beliefs of this population and can affect all aspects of life. So it is important for safety-net service providers to understand the Asian cultural values and collective experiences to improve their outreach engagement in support of Asian American families. So in the following, I'm going to talk about some cultural considerations when working with Asian families. And for those of you who have the tool kit, that information is found in toolkit section 4.

So, the concept of connectedness and collectivist ideologies exist across South, East, and Southeast Asia. And it's very important to respect authority and elderlies. In many Asian cultures, everything is related and relative. No one has meanings without the other. There are some similarities between ideology in Asia and in the United States overall, but overall the Western and Asian cultures contrast each other about personal autonomy, materialism, and secularism. So many Asian countries share similar ideologies. However, each part has slightly different concept rooted in their worldview and way of life. For example, in South Asia, there is a strong emphasis on whole wholeness and interconnectedness suggesting that each element in the universe is seen as part of the divine. In Southeast Asia, the strongest influence on worldview is religion that focuses on collectivist ideas. In East Asia, worldview are rooted in Confucianism and maintaining harmonious relationships.

So, while open expression of strong affections and confrontations are generally discouraged in most East Asian countries, some concept can be used to explain that the conflicts, such as Taoism Yin and Yang conflict. In this slide, I'm going to talk about hierarchy, family structure, and relationship. So, first of all, in most western cultures, family often refers to the nuclear or immediate family. However,

under the influence of collectivism, the definition of Asian family includes the couple's family of a region, both of their extended family members, and sometimes even long-time family friends. So, it can be cousins' cousins, it can be a longtime neighbor, etc. For example, in Chinese culture, one might address a mother's friend as Aunt Li or Uncle Li instead of Mrs. Li or Mr. Li, despite not being blood related. So, this way of calling the other person implies their relationship.

Hierarchy and traditional gender rules still persist to some extent across South, East, and Southeast Asian cultures. The man assumes the role of leadership, authority, provider, and protector and a woman adopts the role of homemaker and child bearer. Gender ideologies contribute to families' interactions and expectations. Daughters may be raised taking care of their siblings and grandparents, while sons may be conditioned to inherit the wealth of the family and to assume the financial responsibility for the family's well-being. And in some Asian cultures, the parent-child relationship is considered more important than the couple relationship. Almost the center of the family.

So, it is important for service provider to recognize that and not misjudge a couple relationship as unhealthy and the structure of the family as abnormal. Also, the firstborn son especially may receive favoritism from their parents and other family members. This person might receive more attention from parents, more influence in family decisions, and monetary support, but they also are expected to take on greater responsibilities.

Multi or intergenerational families are very in common across South, East, and Southeast Asian household. So, in South Asian household, older parents may expect to live with their son and daughter-in-law. In East Asian cultures, the concept of filial piety is very important. So filial piety, Xiao Tao, is the Chinese concept focusing on the importance of being loyal to, being respectful to, and taking care of one's parents and other family elders. And the meaning and the definition can be very broad.

Currently in Japan, South Korea, China, and Taiwan, many families choose to continue the practice of an intergenerational lifestyle for cultural and economic reasons. Newly married or young couples live within a close proximity of their parents, while many older parents provide assistance to work childcare, daily chores, and finance. This is also prevails in immigrant Asian families, but demonstrate mixed feelings from both generations. For example, Chinese grandparents may experience significant loneliness, restrictions in their activity patterns, and social isolation while living in the United States with their adult children and grandchildren. And some have limited mobility because of language differences and lack of transportations.

And similarly, for Southeast Asian immigrants, immigrant children tend to have a greater ease in learning the new language and can therefore navigate the shopping, school issues, and the healthcare systems more easily than their grandparents and parents. So older individuals may find that their traditional wisdoms is no longer valued in the individualistic and fast-paced life of the United States. Moreover, this creates confusions of hierarchy and boundaries when

grandparents and more westernized adult children disagree and each claims their power in decision-making. With that said, some grandparents and adult children enjoy intergenerational lifestyles and experience it as mutually beneficial. Grandparents help to pass down the values and norms of social order and play a fundamental role in family lives as sources of wisdom and family identity. And on the other hand, the adult child receives a lot of support from the grandparents.

But it is worth noting that as the world is changing, Asian American families are changing rapidly as well. There are more and more nuclear families, and also influences of Western values. Overall, the family assistance has become less hierarchical, with greater open-mindedness in tower raising, and more Asian American couples hold equal power in their relationship.

In this slide, we are going to take a brief look at the employment and education among this population. Pursuing and gaining education is seemed to bring joy and pride to an Asian family and is therefore emphasized in a household. Wisdom and education, which in return increased respect and reverence to the family holds a lot of weight. So, in exhibit 4, which you see in the slide, shows the statistics related to education and in next slide you will see the occupation of the Asian Americans in 2015. So, overall 22.3% of Asian Americans alone had a graduate or professional degree compared to 11.2% of all Americans 25 and older in 2015.

In this slide, you will see slightly more than half of the Asian American population worked in management, business, science, and art occupation. And 19.8% working self and office occupations. Overall, the median income of households headed by an Asian American was around \$77,000 in 2015, and the poverty rate was about 12%. So, in here you can see the Asian parents really pushed their child to pursue higher educations and they favor certain occupations. And this can, or may, create conflicts that you may see in your service area.

So, this slide we are going to talk about acculturation, which is the very important part of the Asian American families in the United States. So, what is acculturation? Acculturation refers to the process of one acquiring the cultural characteristics of the country she or he immigrants to. There are four types of acculturation strategies, integration, assimilation, separation and marginalization. Assimilation is when one gives up his or her home culture and identity to become immersed in a new culture. Separation is when one insists on his or her own culture and identity and rejects the new culture. Integration means that one not only maintained his or her own culture and identity, but also participates in a new culture. Modernization is when individual have little interest to maintain their home culture, heritage or embrace a new culture and identity.

And this is according various theories. Acculturation level of Asian Americans may vary based on several factors, such as their length of time in the United States, country of origin, their country's general attitudes toward, Western values, professional affiliation and their age at the time of immigration. So generally speaking, stress in life dissatisfaction, decrease with increasing acculturation and more acculturated individuals are more likely to recognize their needs of human

services. So social service providers can assess Asian American acculturation through various methods including the client's language use, media use, social relation, gender roles, societal norms, food preferences, holiday rituals, association with outside communities, and pride.

However, it is worth noting that the barest model has one to critique that it treats acculturation as if it is static. But it is important for us to know that actually this process can be fluid, dynamic, and even reversible as well as is influence on couple and family relations.

On this slide, I'm going to talk more about the impacts of immigration and acculturation of family dynamics. First of all, the different level of acculturation will create intergenerational disagreement and conflicts. So, there might be a generational gap, inside the family conflicts, negative impacts on adolescent self-esteem, and etc. The reason is that sometimes if some Asian parents who are more traditional or conservative than their children and they may concerned about a loss of a cultural identity or the cultural identity of the younger generation, and they become overly involved or forceful of those rules. So that's one possibility.

Discrepancies between Chinese grandparents and adolescents, for example, can be seen on when to date emphasis on academic achievement, display of love and affections especially on public place, living style of thrift and consumptions, independence, respect for authority and individualism. And younger Korean Americans often adhere less to traditional values compared with their immigrant parents. And a parent-child conflicts can include value differences, poor communication, parental control, academic expectations, and internalizing problems.

And research also shows that there can be differences between parents and children's values, known as intergenerational culture dissonance among Cambodian and Vietnamese immigrant families. But I do want to mention that not all Asian American parents and grandparents are traditional. For example, parents in bi-culture families are generally well acculturated in and exposed to Western influences. And many of these parents came to the United States as young adults and hold professional jobs. Their couple relations are more equal and family members discuss and make decisions together. Even like some Americanized or highly acculturated families may not be interested in maintaining connections with their culture of a region at all. And so there may be a lot of individual differences in terms of acculturation level so please do not generalize this content to every client that you serve.

Here comes another poll question. I would like to know how many years of experience do you have working with Asian American families? If you can please participate: 0 to 1, 2 to 5, 6 to 10, or 10 years or more. Wow. So, we have many people who have many experiences working with Asian American families. I'm very happy to see that. Okay, thank you for participating and letting us know your backgrounds.

So, in this slide I'm going to talk about the more cultural considerations when serving Asian American families. So, the first one I think is important to know about is the utilization of services. So actually, only about 6.8% of Asian Americans seek professional mental health services, compared to 18% in the general population. Asian Americans are one of the lowest rate of their utilization of the services. In terms of a different generations seeking the services, third or later generations individuals have higher rates of service use. That's about 19.3% than the first generation which is 7.4%, or the second generation, which is about 8.1%. Furthermore, Asian American college students are less likely to seek psychological services 12 months before a suicidal attempts than other population.

Some subcultures are beginning to warm up to the idea of human services and/or broaden their resources for their social and emotional well-being. But you can still see a lot of barriers for clients to come to use the services. And the reasons are the following: culture stigma, lack of understanding of mental health illness and services available, not trusting the service providers, the time and cost concerns, and no culturally or linguistically responsive resources available around their areas.

The other barriers for this populations are stereotyped in the model minority image, as some of you wrote down in the first poll question of Annie's. The model minority stereotypes refers to the culture expectations placed on Asian American families suggesting that they are more academic successful for example, naturally good at math, science and technology, or they are more economically successful, they are hardworking and uncomplaining. They are spiritually enlightened, living in harmony and never in need of resources or assistance. Other common stereotypes that relate to Asian Americans include they are a small and successful group, they solve their own problems, they live in harmony and they do not experience mental health disparities.

Because of these stereotypes and the common misunderstandings, many issues and social problems in this communities such as domestic violence, alcohol and substance abuse, gambling, guns, and violence, can be overlooked. And this stereotype they also leave mental illness with this population unnoticed and under reported. This myth creates family pressures and individual stresses as well. The lack of a range of realistic reflection of self may cause shame, stress, and identity crisis, especially for those who do not measure up to the high standard and expectations placed upon them. It can also cause self-hate and create an unfavorable help-seeking attitude.

Moreover, the problems can be kept in secret within the family to save face for the person or for people around them. Another factor to pay attention to is the idea of holistic health and well-being. So, in general, many Asian American families perceive health in a much more holistic view and this often combination of a bio cycle, social-spiritual aspects in Asian cultures. And those people adopt a view that combines Eastern and Western medicines. Families or individuals may visit those hospitals for illnesses and alternative medicines or traditional herbalist for physical care.

So, for example, in South Asia, Hinduism teaches a healthy living style with ethical and spiritual considerations and yoga as a form of body care corrects disease through regulation of muscle action and meditation. And in stress, an alternative way of healing is there because of the idea about the holistic health. So Asian feminists are more likely to turn to alternative resources within their communities such as alternative medicine, acupuncture, herbal remedies, copying traditional healers, fortune tellers, religious and spiritual leaders for the mental distress, somatic symptoms and relationship problems.

Some Asian Americans may come attribute illness to a spiritual source because of illness are often identified within religious context. So, it's important for the service providers to recognize that how their clients express their emotional distress, not necessarily through emotions, but through a lot of different topics.

Before I move on to the next slide, I do want to mention that there are questions that support experiences of racism that you might be able to use when interacting with the client. In this slide, I'm going to talk more about cultural considerations for a healthy relationship education. So, there are several factors that you need to pay attention to when working with Asian Americans. These are the suggestions that we have maybe you can think about. The first one is to introduce the basic structure and function of your role. Because we said that many Asian American families feel hesitant to come to use the service and therefore, they don't have understanding about what your services are. So, it is important to introduce the basis structure and function of your role.

South and East Asian Americans may favor concrete, logical, rational and structure solutions and action plans. So, if you can tell them like what's your short-term goal, what's your long-term goal, what's for example for marriage and family therapy, how many sessions you're going to work with them. Establish trust. The focus on interpersonal relationship makes the credibility of service providers a major deciding factors of participating in services. So, credibility of providers may be established through trust if providers are referred by a source being trustworthy, it is much more likely that Asian American families will attend services.

And pay attention to climb support system and their attitudes toward human service providers. This attitude of might influence families' attendance in services. So, in my clinical experiences a lot of people will say that they lose their Asian client, or they no-show or they premature termination. So, this is the part that you want to pay attention to their support system in their overall attitudes towards your services. The next ones to pay attention to psychosomatic complaints such as chronic migraines, gastro intestinal problems, ulcers, heart problems, and high blood pressure. They continue to be the most common person presenting problems for Asian Americans and could suggest relationship problems, anxiety or depression.

And provide a network with community ethnic centers, religious center and spiritual leaders to spread the knowledge and to bring awareness of healthy marriage and relationship education to the population. So, it is very important and very effective if you can network with the community centers or religious centers.

Because this, go back to our second point about establishing trust. If your referral is coming from some resources deemed very trustworthy, it will create attendance of the Asian American families in your service.

The next one is to provide healthy relationship education that is clear, concrete and organized with examples that illustrate differences between cultures. Culture influences interactions with a marriage and couple relationships. Gender roles can be discussed and challenged, but it is important to respect how cultural factors influence couples' decision. After all, it is their life, isn't it?

So, this slide I'm going to talk about integration of healthy relationship education. So, the National Resources Center for Healthy Marriage and Families have demonstrated three-level regarding how healthy marriage and relationship education can be integrated into setting made services. And those three levels include a basic engagement, partnerships, and full integration. Integration of healthy relationship education will vary based on agency structure and service delivery methods.

Level one we are talking about basic engagement. So, for example, place brochures for local healthy marriage workshop in reception areas, hand out healthy relationship tips sheets to all clients. For the collectivist pattern found in Asian American immigrants and communities makes promoting healthy relationship education through health screening as a potential option. So that's something I you might be able to think about. And a simple way to ensure cultural responsiveness is to make sure that documents are translated in a way that makes sense to particular immigrant groups. Oftentimes groups of elder immigrants travel together to local community centers where health care providers send notices through traditional pathways such as temples and emphasize that whole ethnic translators will be present. So, this are all things that you can think about to have that basic engagement.

For level two, we are thinking about partnerships. So, for example, identify community partners for clients' referrals and bring relationship education programming on-site for the clients. Providers may want to network with spiritual and religious leaders as mentioned before. These leaders can include priests or monks and/or local ethnic culture centers to serve Asian Americans.

Level three is full integration. For example, you will have trained staff or volunteer to offer relationship education at career centers as part of job readiness program as foster parents in-service training or workshops for a co-parenting individuals. This is to teach healthy relationship skills as part of existing individualized services or to offer group based programs for individuals and families being served.

That's all of my presentations today. If you have any questions, feel free to type on the Q&A section. I will be happy to answer any questions that you have. Now, I'm turning back to Annie to take a deep look at the high-risk factors of working with this population.

Hello? Annie are you there?

Dr. Annie Isabel Fukushima

Yes I'm here. Hi. Great. There we go. Thanks for setting that up.

So, you know Dr. Chen offers great tool for us to consider when working with the Asian American community, Asian Americans and Asian American family. And so, as part of this last part of the presentation, we're going to offer an opportunity for when to consider culture when working on an issue that is a social problem. Examples of sexual assault, domestic violence and human trafficking will be explored. I focused on domestic violence, human trafficking and sexual assault. While these forms of violence do intersect they are also legally and socially understood specifically.

So, I've highlighted earlier in this presentation, Asian Americans experienced stereotypes and racism. These stereotypes further the belief of the Asian American woman as a dragon lady, which that is someone who uses her sexuality to get what she wants. It's one stereotype. Another stereotype might be the Asian woman as the lotus blossom, which this stereotype is of Asian women as submissive. These contrasting images of sexuality and submissiveness continue to haunt Asian women. Research shows they're less likely to report sexual violence. In part this does not mean they do not experience it, but are less likely to disclose personal and familial information due to what was earlier discussed and described as collectivist views.

So, here's some data about Asian American and Pacific Islander experiences with sexual violence from the Asian Pacific Institute on Gender-Based Violence Report, which is one of the resources in the resource guide. But regarding sexual violence, of API women, or Asian American, during their lifetime 23% experience some form of sexual violence. And so, with sexual violence encompasses is sexual assault, rape and sexual abuse. 10% experience rape or attempted rape and 21% experience unwanted sexual experiences.

The image and stereotype of Asians may mean that one assumes that Asian females are silent about it if you have stereotypes of their submissiveness. But if you recall Columbia University students, Emma Sulkowicz, who was a visual arts major, for her thesis project she did an endurance performance. Many of you probably familiar with it. It was called The Mattress Performance. In this performance, she carried her mattress that she was raped on for the entire time her rapist was also attending the University. She carried her mattress around campus between from September 2014 and ended her performance on May 2015 when she ultimately crossed the stage at graduation. So, her rapist was on campus her entire time until graduation.

While many talked about her performance addressing sexual assault at Columbia University and she was seen as part of a wider movement creating visibility on sexual assault. Emma Sulkowicz is Chinese, Japanese and Jewish American. She's multiracial Asian American who spoke out. When working with Asian American community around sexual violence, this means addressing what does it mean to have silences and family? And so while Emma Sulkowicz spoke out,

there are still pervasive silences around sexual assault. How do these silences get passed on generationally?

So, thinking earlier to earlier part of the presentation, what are the religious values impacting the Asian American community and the culture's perceptions of how one should dress? Their cultural perceptions of women traveling alone late at night. What are the perceptions of virginity and purity? What is the cultural value and perceptions around saving face as described earlier, and how does this impact survivors and in particular Asian or Asian American survivors of sexual violence and sexual assault from coming forward? Additionally, what are the concerns surrounding family language and working with law enforcement?

I apologize. I wasn't on this slide, but these are some of the things to consider regarding cultural awareness and barriers when it comes to working with survivors of violence. Domestic violence sometimes intersects with sexual assault. Domestic violence is when the lover, partner or spouse abuses their partner, lover or spouse and this can be physical, psychological and emotional abuse, and sometimes sexual violence can occur in domestic violence.

One example of the intersecting experiences is a case of Ny Nourn, a Cambodian woman who spent 15 years incarcerated for a murder that was done by her abusive ex-boyfriend. Convicted for murder in 2003, the media painted her story as a love triangle gone wrong. A survivor of child abuse at the age of 17, she ran into the arms of the man whom she met on the Internet. A man who was twice her age. So, if you just think back to a lot of the things that Dr. Chen was talking about earlier, just imagine that story and those kind of narratives of this intergenerational youth. And then eventually for relationship turned into domestic violence where he physically harmed her. He raped her, and also threatened her that he would kill her.

Instead of being seen as a survivor, she was convicted of first-degree murder and sentenced to life without parole, in spite of four expert reports that showed she suffered from Battered Women's Syndrome. According to the ACLU, 60% of incarcerated women have a history of physical abuse or sexual abuse. While many undocumented migrants are vulnerable, for Ny Nourn, there was a huge organizing for her release which they ended up being successful with.

But it also raises these sort of questions about Asian Americans staying in domestic violence due to collectivist views, which was described earlier. And so, here's some more data to share with you regarding domestic violence and sexual assault and this intersection. Again, this is just based on what we think we know. This is based on 143 sampling. And so, 56% of Filipinos and 64% of Indian and Pakistani women had experienced sexual violence by an intimate partner in a study of 143 domestic violence survivors. 18% of Asians or Pacific Islander woman reported experiencing rape, physical violence and stalking by intimate partner in their lifetime, in a national survey. And these numbers were lower than other racial groups, and it breaks down differently. But that's not to say that- I think this is to recall the earlier comments by Dr. Chen about silences and reporting and how they might come to services. And so, it doesn't mean that they're not there, it's just that we know that they're not reporting.

Also, other data that is highlighted here includes witnessing violence and families and domestic violence. So, when children are witnesses to violence- This doesn't mean that Cambodians are more likely to do it than South Asian, but that this is what the reporting is showing. And that we know that there still continues to be concerned regarding lethality even within the Asian American community regarding the data provided here on homicide. But you know, it's really not just about numbers, but people's lives.

In a study I'm conducting in San Francisco, which is a citywide needs assessment for survivors of domestic violence, human trafficking and sexual assault, one of the things that we're finding is that is a lot of the barriers that was described earlier by Dr. Chen. Sorry, I'm just doing a quick check on time. And so, we know that even in the most of our city like San Francisco, where they have very complex multilingual responses to violence, that there continues to be barriers, and part of barriers is because even when you have multiple languages provided, you still find minority languages emerging. You also we also see that survivors may fear to report because the community is small. And so, the one service provider who speaks Indonesian also knows everyone in their community. And that there may be cultural stigmas and stereotypes as suggested by Dr. Chen earlier in coming forward.

And so, in considering the stories of Emma, Ny and many Asian Americans who are unnamed survivors of domestic violence and sexual violence, as well as but also have felt very briefly, human trafficking culture is central to be resiliency at the individual level, along the family and the community.

So regardless of the challenges that culture has in preventing survivors from coming forward as they described earlier, it is clear that it is also a protective factor in promoting resiliency. So, cultural responses may mean the provision of food that one finds comforting, supporting one in a preferred language, recognizing the length the challenges when communities are very small or the opposite that comfort in speaking your language and preferred language. It also means understanding why survivors may not want to report, not only for the fears their safety, but also because of collectivist views and which they may fear what it means for their families' reputation.

And so, if there's also cultural perceptions of debt and owing. And so how that might also impact survivors and coming forward. And so, the last example that I'm going to go into very briefly is human trafficking. And so, simply defined, a human trafficking is when a person experiences a force, such as physical beatings or rape fraud, which is when somebody tells you lies or coercion so flex such against them or their loved one's safety for the purpose of keeping them in servitude, debt bondage or slavery and forced labor. Or for the purpose of exploiting them for their sex, and so into sexual economy.

In trafficking, you know what we know is that it's quite complex the industries that we see. And that there's definitely different sort of belief systems around hierarchy, around authority that may impact survivors and coming forward. But the range of industries that survivors are trafficked into, especially Asian

survivors include agriculture industry. They might be trafficked into domestic servitude, in which we're seeing an example a case is a Fang Ping Ding case in which Chinese migrants trafficked and other Chinese with the purpose of holding this person in servitude. And so, they confiscated her passports and maintained control over the survivor and this particular survivor was able to come forward, but one of the things that we know is that in the case of Ding, it is cultures of servitude travel. Right? And this is something I'm thinking about the work of Raka Ray and Qayum Seaman's work and which cultures of servitude travel.

So, in the US we might have belief systems around domestic service and practices and laws, but other cultures might carry with them other kinds of arrangements that are exploited. We also know that within the Asian American community and so in the Fang Ping Ding work in which cultures of servitude travel.

So, in the US we might have belief systems around domestic service and practices and laws, but other cultures might carry with them other kinds of arrangements that are exploited. We also know that within the Asian American community and so in the Fang Ping Ding case, she had a debt that she owed. And so, we know that a debt is a source of shame which impacts survivors from coming forward if they feel that they are expected to pay back money owed. And then, there's also filial piety. If they actually are sending money home to their family, then also might impact their ability to come forward because even if they're not making very much money, the very few dollars that they're getting, if they're getting anything at all, might be going back home to their families.

Other cases of trafficking of Asians that we've seen in the hotel industry, a large case that we saw was giant labor solutions, which occurred across the country. It included Filipinos and Jamaicans and people from the Dominican Republic. It was a very multiracial trafficking or organized crime. And we saw in that particular case that there were also perceptions of debt that impacted survivors from coming forward and that many of them was sending the very few dollars home that they were making there too.

Survivor were also trafficked in some informal economies. I worked on the case called the ghost case, in which you can read about that I published an article about that. We also see massage parlors, which I think most people are familiar with, is the trafficking of Asians into massage parlors. But it's not just the industries, but how even within these industries they experience racism. So, in the case of United States versus Kang, which occurred in Washington, what happened was that in that particular case, it was a massage parlor that served as a front for sexual economies. And so, then when callers would call for their service, they would order their sort of Asian delicacy that they wanted. And so, when they wanted pho, that was you know- or a dim sum or kung pao, or pad Thai. These would become kind of code words for the Asian person that they were requesting.

We've also seen Asians trafficked into construction sites, such as a large case of the Thai welders that were brought in to work on the Bay Bridge here in California, and then even in restaurants such as the Lockheed Ready case,

which is a very complex case because even within that, it wasn't just about the trafficking of Asians, but that's the Lockheed Ready was actually a huge property owner in California, had a huge reputation in the Asian community, and in the Indian community. He ended up trafficking lower caste Dalits to work in the sweat shops and into sexual slavery.

The other example that I'm going to give the sexual economy, we know that they're definitely trafficked into a range of sexual economies, but there are organizations such as Bundy SYE, which is an Oakland based organization that are doing very complex cultural work with survivors and those that are at risk. The way that they do it is most of their survivors or Southeast Asian and they know that because they are, say, Cambodian or Vietnamese, that their parents were refugees and the young people don't speak the language of their parents, which also created some of those vulnerabilities. And so, in order to encourage the protective factors of family, they have been building those cultural relationships with the community.

How prevalent is it? You know, this is just a number of the number of survivors who called the Polaris Projects hotline. They found that they were the second largest group to have calls about. But it's just really about what we know and what we don't know. And so, this is what we know and there's so much more that we don't know about hidden forms of violence will just continue to be pervasive silences.

But overall, Asian culture matters when working with survivors of violent domestic property men trafficking and sexual sold because it matters in the concept of outreach. It matters in the context of the services that are provided. And it matters in the context of the legal needs that they may have. And that's just kind of where I'm gonna end this part of the presentation with it just say that Asian Americans are also not just survivors of violence, but they're also part of the front lines of the anti-violence movement. If you look across all movements, domestic violence, sexual assault and human trafficking, they're not just survivors. They're also people who are advocating for other survivors, such as we saw at The National Convention Ima Matul, who was a survivor of domestic servitude, who organizes the National Survivor Network with other survivors.

This is where the presentation ends. Here's some of my contact information. I'm happy to go into more detail about the cases and what it meant to work with them. I thank everyone for listening and I'm going to hand it now to Robyn who's going to facilitate the Q&A.

Robyn Cenizal

Thank You, Annie, and thank you, Hao Min. This has been so informative, so much information and we do have some questions that have been coming in. I'll get started on those. First, let's follow up real quick on one of the things that you were just kind of talking about, Annie. How do the sexual violence and domestic violence stats that you share, how do they actually compare with to the rates of all women or women in general?

Dr. Annie Isabel Fukushima

Mmhmm. Yeah, and so in general, is that the reporting is lower. So, it makes it seem like that the Asia- it's not occurring as prevalent in the Asian American community, but actually what that just means is reporting. And so they're just reporting that. We just don't know. And so that's what these numbers say. It's that they're reporting less, and part of it might be because if you know you call like a hotline, maybe they don't provide your preferred language. So, you're less likely to come forward. And that we know that language lines are available in most national hotlines and local hotline. Even in that case, there's oftentimes the interpreter is not trained as an advocate in violence. And so, it may impact a survivor and coming forward knowing that there isn't that kind of support. Or that they just don't know because it hasn't been translated into their specific language, which there are tons of languages within just the Asian American community.

Robyn Cenizal

Excellent point. And even if they do offer it, it may not be advertised as such. So, someone may not be willing to call because they don't know that it's offered without calling to find out. Excellent point.

Hao-Min, you also mentioned the low utilization of services among Asian Americans. And so, one of our listeners is curious- What kind of strategies do you suggest for out reaching to these populations? How do you get them to be more likely to take advantage of services?

Dr. Hao-Min Chen

Yeah. I really like this question. One of my articles is about approaching the resistance, talking about East Asian international students in their perceptions of marriage and family therapy after they come to the United States. I interviewed a few like international students from East Asia about this and they change their perceptions about therapy or mental health in general after they came to the United States. So, how magic, right? Like what changes when they came to the United States? We know that there are a lot of cultural stigmas. We know there are language barriers. But what are the encouraging factors rather encourage them to use their services? First of all, of course, is that to have culturally friendly and translated documents, flyers, things like that. And also have some staff who can speak the language of the country. And for the therapist or the service provider, actually it varies depending on the areas that you are in. For example, if you are in a big city in California State or maybe in New York City, that you have many, many that say Chinese speaking marriage and family therapists, for example, and a lot of research shows that the declines will favor those who can speak their language and have similar culture backgrounds.

However, if you are in a small town that have very few Asian families and probably this person would already know the other person or they go to the same temple, they go to the same church or they are family friends. But this person is also a service provider. In that case that some participants actually said that they

will avoid that person to having that services. So, depending on the areas that you are in, the context does influence if the clients is going to the same ethnicity therapist or service provider or not. This is something to think about.

And another thing is of course that to be culturally sensitive, like even that you are not an Asian family service providers, that you can still share with your client that, oh I do have experiences working with Asian families before, and you can share whatever you feel comfortable with. But to give a concept or idea out that you have training, you have education, or you have experiences working with this population. Always be okay with silence, or be okay with ambiguity. Like when working with person from a different cultural backgrounds, because a lot of times that for a service provider, the thing is that you can sometimes lack off the culture knowledge that you cannot accurately assess for the presenting problem, or the diagnosis because you don't have to overall cultural understanding.

So, for example the eye contact- this is a very simple thing, but for a lot of Asian families or individuals especially the traditional ones, they are not trained or they are not socialized to look people in the eyes for a long time. So, you might find your clients looking a little bit shy, or not directly looking at you, or seem anxious or things like that. But with the culture knowledge overall, then you are able to interpret the client's behaviors in a correct way. So, culturally appropriate engagement strategies and also interventions within the service, I would say, would be like very important for us all to think about.

Dr. Annie Isabel Fukushima

Can I just add to that too?

Robyn Cenizal

Oh yes.

Dr. Annie Isabel Fukushima

Yeah, yeah, yeah.

I was just thinking about like if you run groups, for example, another thing that we've seen is really common and I know that Dr Chen's words can also probably speak to this, is that is that often times even in participating in groups, whether it's an educational setting or a mental health group or some kind of emotional support group, Asians are less likely to participate because of the hierarchy and the belief in sort of relegating or giving space to other people. And so, it might not mean that they're not present or that they don't hear what's going on or let's say are they're disengaged, but it just is there is a cultural value of how they participate in places where there are hierarchies.

Dr. Hao-Min Chen

Oh exactly. I love the idea Dr. Fukushima, exactly. And some research even shows that for the client for the Asian American while sometimes even though the intervention doesn't work, they feel hesitant to tell you, because they want to respect you and they respect our authority. They don't want you to lose faith. So sometimes you have to read minds. I like to look for small cues that if people

think that this is not working. So, a lot of the informations that Asian American family is not only sharing in a verbal way, but the nonverbal way. The behavioral cues or maybe the way that they look at you, or they may seem hesitant in terms of promising, accused like this.

Dr. Annie Isabel Fukushima

Yeah, yeah.

Robyn Cenizal

Excellent point. So, what I'm hearing both of you say is that we shouldn't make assumptions based on our own culture in terms of working with Asian American families. We should be considered- First of all, make every effort to be educated on the culture and specifically the culture of the individuals you're serving as opposed to just thinking broad Asian American. But, in any case, be as educated as possible. Obviously if you have folks who can speak the preferred language. Have those folks involved in providing the services. But mostly just be real. Just be open and show that you care and you are genuine. And then share your interest and then allow them to share their information at a level that they're comfortable with.

Dr. Annie Isabel Fukushima / Dr. Hao-Min Chen

Yeah. All right. Exactly, exactly yes.

Robyn Cenizal

So, there is also another question here Annie for you about where service providers might find a domestic-violence guide or sexual violence guide, survivor for survivors or victims. What kind of resources are available, specifically for these populations?

Dr. Annie Isabel Fukushima

Yeah so, there was a handout a resource that has like different kind of national resources for human trafficking, domestic violence, and sexual assault. We did offer that, and I think that there's definitely been models. And so, you might turn to sort of if your organization doesn't have that kind of diverse dynamic infrastructure to support the Asian American community. But you are interested in collaborating or learning from other models. There's definitely been models for domestic violence. Asian Women Shelter in San Francisco is one of the oldest shelters to specifically serve domestic violence survivors. They also provide advocacy and community. So, not just the shelter space but do other kind of work.

So, they're definitely one. There's also A Woman Kind, of which has the MAP model which has been found to be very effective. It's called moving actively. I'm sorry actually can't remember what the acronym means but I know the P stands for positively. They are great models for working with diverse communities and that one of the things that's been very interesting is that a lot of these on Asian organizations don't just work with the Asian American community, but they also

serve other communities too. Because there's just a need, right? And so, you'll see Latinos going there, indigenous people going there, the Arab, Southwest Asia folks going there. I think those are the models of resources that are available out there. That a resource guide that the folks organizing this with ICF with a Family Center also has provided to the audience too. So, you can find some resources there.

Robyn Cenizal

Awesome. So, I have one more question and I'd like for each of you to tackle this one. So, we'll start with Hao-Min and then you, Annie, to follow. I think this is a really interesting one based on a lot of the gender-based conversation that we've been having. Are Asian American men open to the idea of learning about feminism and teaching their sons and daughters to be feminists, or to at least be more understanding of gender roles?

Dr. Hao-Min Chen

Well, I think yes, but it's depending on like how you present the idea. I think that in Asian culture a lot of times because we value relationships. So, relationship is something that can be used to extend your influences. As Asian family therapist, I do believe that relationship can change people. And we would learn from the relationship.

So, when you think about Asian men, you may think about that- oh, he has a strong idea about gender hey and he thinks about how woman should do and what a man should do. But because of the globalization, like things are changing so much. Right? Like even for the most traditional men, he probably already knows that there is a completely different ideas there in the world that is very much different from his own. So, I would say yes, definitely this is a great idea to teach everyone about feminist ideas.

The other thing that I'm thinking about right now is that I'm very hopeful about teaching Asian men about feminism because of the economics. You know nowadays that most family that you have two workers like wife has to work of course also that to support the family. You know, and so by where the wife has the employment actually promote the equal equality in the relationship and also the men is in joining like some part of that as well because he is not as stress about the financial responsibility that he has to face all by himself. In my own perspective, I see feminism, as relieving burdens not or they're relieving the social stress not only from women but also from men. There are benefits you know from improving the equality within the relationship. For example, the men can be vulnerable as well like he can cry sometimes, like he can cry on woman's shoulders, like he can share the financial responsibilities. He can enjoy time with the kids and he can do like whatever like he feels like too - and as long as the couple are ok with it, we are ok with it. But I think a lot of times is about extended family members as well, like how they see the man is providing to the family. So, there are like some traditional, I would say, Asian grandparents or older generations they do see men as have to take care of the woman. A lot of times the pressure is not only coming from like one person or like the Asian man and

how he think of himself but also the surrounding people's, like what are the expectations that they have toward the husband or toward the man toward that the male partner.

So that's also the thing that mentioned in a toolkit. When a service provider worked with individual like you think about his relatives, his extended family members or the people around them that is influencing the nuclear families, the wife and the husband. And I do want to leave the time for Dr. Fukushima to answer this question because I know why she has great ideas.

Dr. Annie Isabel Fukushima

Yeah. Thank you um so I think this is a great question. I think it's quite actually big best question. We do see that Asian American men are definitely involved in being feminist in their communities. We see them speaking out about when the whole #metoo movement was happening. We saw some of them being visible in that movement as well. I think that when they think of this question around feminism, I also want to sort of think about how even Asian men experienced sexism too. We know that historically the way to denigrate and to be racist towards Asian men was either turning them into asexual people or feminizing them. So, when you think about sort of children play or even dynamics in colleges and other contexts, Asian men also experience sexism too, differently than Asian women.

We also know that they are more likely to experience the bamboo ceiling, or what we call the bamboo ceiling differently, and so the bamboo ceiling is sort of that like they're not able to go above. It's like the glass ceiling for women, but for Asians, it's called the bamboo ceiling. We know that they are less likely to be seen as leaders. So, while we know that in the tech industry, there's a lot of Asian male leadership in the visible sense or some but we know that if you look in politics or if you look even in university settings in other sort of workspaces, they're less likely to be seen as leaders unless if they're within a particular sort of Asian organization. Then they're more likely to rise up to being seen as leaders in that kind of context. But they also do experience hetero patriarchy in the Asian American families. I think that you know pressures to be the provider all those other things that were talked about earlier are definitely part of their experiences and that's part of the sexism in our society. So, I think when I think of this question about feminism and Asian American community, I think that we need to have these conversations. And actually, when you think about gender boxes then pours even the Asian American community those gender boxes might look a little bit different in some communities depending on how the experience gender what might be seen as feminine or seen as you know submissive actually just not be a sign of respect and so those are interesting things I also just wanted to add very quickly is that there's also the question around homophobia and transphobia in the Asian American community. Almost all countries in Asia are definitely conservative around sexuality. We know that there's definitely different experience and varied experiences, where some communities are more open to sexuality diversity and you know, such as the Filipino community and so that might kind of also change the way that communities grappling with feminism and issues that are related to that.

Robyn Cenizal

Awesome. Thank you. Thank you both so much, and we do have other questions but we're out of time. And so, what we will do is we will share those questions with our presenters and post the answers. I wanted to remind folks one more time that we do have these web links for additional resources as well as the downloadable resources in the boxes in the center. So please take advantage of those resources. And also, I'm going to turn it back over to Andreea to talk to you through the final survey. Here's our contact information if you don't already have it. So, Andreea, thank you.

Andreea Mitran

Thank you so much, Robyn. And thank you all so much for your expertise and for your willingness to share with us today. As the webinar concludes, there will be a brief survey that pops up on your screen. Please remember to provide your feedback using the survey, as it helps us with planning for future webinars. Once you complete the survey, you'll be able to access your certificate of completion for attending this webinar. The survey link will also be sent out via email following this webinar. If you have any additional questions, you can send them to info@healthymarriageandfamilies.org. And to check out more of our resources and information you can go to our website at www.HealthyMarriageandFamilies.org. Thank you all for joining us today.