

## 剑桥中国文化中心 2015 年系列讲座

一、 题 目: **2014 年报税须知**

主讲人: 魏楷则--财务专家

时 间: 1 月 11 日 2015 年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA 02452

二、 题 目: **Computer Fundamentals and Parent Guide to Computer Science**

主讲人: Ben and Chi Bong

时 间: 1 月 18 日 2015 年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA 02452

三、 题 目: **儿童近视对眼睛健康的影响及角膜塑形镜矫正和控制近视发展的效果**

主讲人: Dr. Richard Yilin Zhang, MD, OD, Ph.D

时 间: 1 月 25 日 2015 年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA 02452

四、 题 目: **Investment for Retirement 现在投资为您的退休作准备**

主讲人: 王健-美国银行美林公司理财顾问

时 间: 2 月 1 日 2015 年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA 02452

五, 题 目: **Tax law change and how to develop an effective tax  
and financial Plan**

主讲人: Ying Liu, CPA , Marketing Director, Registered Representative

时 间: 2月8日 2015年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA 02452

六, 题 目: **Maximizing College Financial Aid Eligibility**

主讲人: Richard Suder, CFA, CFP® and John Shen

时 间: 2月22日 2015年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA

七, 题 目: **从跨越文化的冲突对话, 谈华人在美国的心理压力, 心理健康,  
和心理疾病的防治**

主讲人: Justin Chen (陳志佳), MD, MPH, Lusha Liu (刘立), MD, PhD,  
Albert Yeung (杨世贤), MD, ScD

时 间: 3月8日 2015年 10:00am-12:00noon

地 点: 剑桥中国文化中心 (781) 788-8558  
411 Waverley Oaks Rd #2 Suite 214 Waltham MA

## 讲座 2

### About the Speaker:

Ben and Chi Bong, the instructors of the award winning KTByte Computer Science Academy, are dedicated to making computer science education accessible to middle and high school students. KTByte offers computer camps, private, small group lessons, and online educational tools.

### Abstract:

Computer science is driving innovations in modern science, business, and society. Computer science brought us recent Nobel Prize winning discoveries in computational chemistry. It is redefining manufacturing and automation. Even subfields like machine learning are revolutionizing genetics, finance, and education. KTByte seeks to prepare students for this ever more information based world.

In the last year and half, KTByte has helped several students place in USACO (USA Computing Olympiad), a nationally competitive computing contest. USACO Gold Winner: Willy Wu (Acton); USACO Silver Winner: Frank Wan (Lexington), Eric Nie (Westborough), Besty Pu (Lexington), and Leo Alcock (Lexington). In addition, KTByte's team won 1<sup>st</sup> place of Lincoln Labs National Education Competition in the fall of 2013.

### Topics:

1. Tips and tricks for computer productivity and internet security.
2. What is Computer science?
3. Computing competitions and other opportunities for pre-college students.

## 讲座 3



## **Introduction**

Dr. Richard Yilin Zhang graduated from Medical School in China with a Doctor of Medicine (MD) degree in 1986 and finished his residency training in Ophthalmology in 1989. His residency training and his master degree was mainly focused on the treatment and management of children's vision problems such as myopia and amblyopia. He then worked as attending ophthalmologist and pediatric surgeon in Shandong Medical University Affiliated Hospital where he continued to work until he went to National University of Singapore for his Ph.D study, focusing on neural innervation to intrinsic muscles of the eye.

In 1998, Dr. Zhang graduated from New England College of Optometry with a Doctor of Optometry (OD). He has been working in his private practice for 16 years in the Boston Area. He is one of the earliest to apply Ortho-K to control myopia in Massachusetts. In over 8 years or so, Dr. Zhang has provided Ortho-K to over 1000 patients. He has been an active member of Ortho-K Academy of American (OAA) for 7 years. OAA is the only Academy in the country and holds annual educational conference for Ortho-K doctors. Dr. Zhang recently was awarded a Fellowship by OAA (FOAA) and became the second fellow and mentor in Massachusetts.

**Dr. Zhang will talk about how myopia will affect eye health and what we can do to correct and control myopia progression. Dr. Zhang will also discuss why some Ortho-K lenses could not control myopia progression effectively and how to maximize Ortho-K's myopia control effect.**

## **简介**

张益林医生于 1986 医学院毕业后，在山东医科大学附属医院眼科做住院医师。他的专科训练和硕士论文重点是儿童近视和弱视治疗。之后，张医生留校继续在眼科做主治医师从事门诊和病房各种眼科疾病

药物及手术诊治。张医生于 2005 年完成有关眼内肌神经控制论文获得新加坡国立大学探讨 Ph.D 学位。

张医生于 1998 年获得英格兰眼科视光博士，在此后的 15 年中张医生一直从事眼科视光临床工作，特别是近八年来，开始应用角膜塑形镜（或叫 Ortho-K）来矫正及控制儿童近视发展，集累了丰富的经验。张医生是美国角膜塑形镜学会会员并连续 6 年参加学会的年会交流活动。今年他通过考核成为美国及国际角膜塑形镜学会学会院士。

张医生的讲座是有关儿童近视对眼睛健康的影响及角膜塑形镜矫正和控制近视发展的原理。张医生将和大家探讨怎样才能有效利用角膜塑形镜控制近视发展和为什么不是所有角膜塑形镜都有同样控制近视发展的效果。

## 讲座 4

### Investment for Retirement

#### 现在投资为您的退休作准备

演讲人：王健，美国银行美林公司理财顾问。王健应用多年积累的量化分析和定量模型的经验，根据客户对财务方面的需求制定并操作各种投资方案。王健是机算化学博士，他曾是辉瑞等其他医药公司的资深科学家。

## 讲座 5

### Tax law change and how to develop an effective tax and financial plan

刘莹 – CPA 在会计师事务所工作过十多年, 现做税务及金融咨询。

Ying Liu, CPA  
Marketing Director  
Registered Representative  
Transamerica Financial Advisors, Inc.  
Transamerica Financial Group Division

## 講座 6

### Maximizing College Financial Aid Eligibility

**Abstract: Various organizations try to solicit you for college tuition waiver. We will help you to understand the basic concepts; how to choose your advisors. Please join us to learn about FAFSA (Public), CSS Profile (Private), and various strategies to reduce your EFC (Expected Family Contribution). Will also demystify "IRC Section 7702" and evaluate its pros, cons, and suitability.**

帮助您理解大学学费方面的一些问题，如何进行资产策划以求最大限度申请到助学金或奖学金。以及如何分辨金融产品推销员和理财规划师之间的区别。顺便以专家资格谈谈 IRC Section 7702 规则是什么。

## 講座 7



[全球新聞](#) > [美國](#) > [新聞縱覽](#) > 正文

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“老子有錢”富裕中國“小留”驕縱 學校束手

<http://news.sina.com> 2014年12月11日 11:27 [世界日報](#)

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美東一個學區好的郊區小鎮，吸引不少帶著鉅款移民的中國家庭。這些中國家長口中“在國內拔尖”的孩子，卻是讓老師和校方頭痛不已的問題學生。

他們都是家中獨生子(女)、與忙碌來往在中美兩地間的父母同住在豪宅中。他們不想上學，就假裝家長打電話請病假。到學校不進教室，躲進圖書館逃課。撒謊、叛逆、誤用美國的“自由”，遇到挫折就說“被歧視”，都是新一批中國移民的新現象。嚴重的，還傳出有中國學生用假名傳簡訊電郵威脅老師的事。

有些中學生帶千餘現金上學，有時褲袋不小心掉出一把信用卡。獨生子女的驕縱蠻橫、“老子有錢”的自大和價值觀的偏差，不但在學校難與同學相處，也讓師長傷透腦筋。

還有許多隻身來美、就地找到監護人就學的中學生。在校出了問題，監護人被叫到學校，對孩子的事一問三不知，讓美國輔導老師當場傻眼。中國家長不知美國法律，常把不足齡的孩子獨自留在家中，甚至數日數周，引來兒童保護機構人員介入。由於中國學生在校發生的眾多事件和問題，學校幾乎無法與不諳英語的家長溝通，已經十分普遍地造成美國中小學校和社服機構的困擾。當美國校方好意請家長到校會談和試圖共同解決問題時，還有些抱著排斥態度的中國家長，直指校方種族歧視。

麻州總醫院內科及抑鬱臨床研究項目主任兼哈佛醫學院精神科副教授楊世賢，與兩位麻省總醫院的同事 Lusha Liu 和陳志佳(Justin Chen)最近合創“華人留學生行為健康中心”，準備以研究、宣導、教育等方式關注這個正在湧現的新群體。

楊世賢表示，過去來美的留學生通常實力不錯，也因年齡稍長，個性成熟。通常是因學業、感情等壓力引來焦慮、憂鬱或幻覺的精神健康問題。至於新一波的富裕小留學生，手上尚無數據，模式尚不清楚，但已知他們帶來的新問題，讓美國學校束手無策。

據統計，在美的中國留學生占全美外國學生近 30%。陳志佳醫師表示，由於大批中國留學生來到美國，在各種壓力下產生的精神和心理問題，成為有很大需求的新現病患群體。與一般華人一樣，最常見到的情況是，許多人來到診所時，都已經十分嚴重，甚至已經過遲。

中國留學生心理和精神問題的一大癥結是“父母”。陳志佳說，中國家長非常重視子女的教育，花錢把子女送到美國，全心培育孩子進名校。對想盡全力滿足父母期待的孩子造成極大的壓力。

而中國家長不熟悉也不信任西方心理和精神治療系統，往往否認子女這方面的問題和需求。陳志佳說，自己有幾個來自中國的高中生和大學生，被學校或醫院介紹來看診。但一兩次之後，家長便以“不需要”拒絕子女再來。倒是 20 多歲、較獨立的中國病患，成功接受治療的病例較多。

陳志佳說，教育華人新移民和留學生認識精神健康問題十分需要和迫切。楊世賢說，只有心理、精神健康，移民才能有好的生活品質，一圓美國夢。

# 名校華裔生為何心理壓力大？

## 華裔學生從小就扮演「追太陽的人」 難以適應常春藤大學「自助餐文化」 華裔心理醫生為您解讀移民綜合症

【大紀元記者姬承美美國新澤西報導】很多華人父母們關心瀝血地培養孩子進入常春藤大學，原以為孩子的未來將從此獲得保障，可是卻見到他們在大學裡學習成績下滑、社交失敗，有的出現嚴重抑鬱，甚至自殺。

究竟是什麼讓這些優秀的學子感到如山的壓力？來自美國麻州大學城波士頓的華裔心理醫生劉立，為《大紀元時報》的讀者們講解大學期間的4大心理挑戰，以及常春藤大學的學生為何面臨更多的壓力。



圖：相比已和華人學生交際甚多常春藤大學的學生，華人學生在常春藤大學的社交生活，往往顯得有些孤獨。

### ● 大學生面臨4大心理挑戰

所有的大學生（包括常春藤大學學生），都會在大學階段面臨4大心理挑戰，也就是4道需要學生跨越的坎。

- 1 告別父母**。學生離開家庭，住進學校宿舍，首先要完成的就是與父母、家庭的分離感（Emotional Separation）。在此過程中，學生需要漸漸變得獨立，培養自己的社交能力，認識更多的人。
- 2 職業選擇**。很多大學為學生提供了豐富的職業可能，如何選擇，就需要考慮三方面因素：即自己的興趣（Interest）、自己的才華（Gift）以及不能忽視的生活現狀（Reality），結合了這三個因素的職業選擇是最成功的。
- 3 情感需求**。大學生階段是最變化的季節，很多人會在這個時期與同齡人建立親密關係，尋找自己的伴侶，如何處理好情感關係，是大學心理健康的重要部分。
- 4 自我認知**。學生需要通過不斷的社交、探索和人生經歷來給自己定位，了解自己是什麼樣的人，屬於什麼社交圈，能對社會做出什麼貢獻，找到人生的意義所在。

### ● 令人又愛又恨的常春藤

常春藤大學到底好在哪儿？為何常春藤的學生，相比其他學校的學生會有更大的壓力？

劉醫師解讀，常春藤大學的優點在於其豐富的社會資源（Social Resource）。在常春藤學校，「多樣性」被更多地強調。學校向世界各地、各族裔招生，學生中各個階層、不同背景、擁有不同才華的人都有，充分追求校園人文環境的多樣性。

在如此多元的環境中，如果學生善用資源，可以通過與他人的交往、溝通、比較，找到自己的定位和人生之路，這是常春藤大學設計學校構架的理念。相比之下，州立大學則更多地招收本地學生，主要以中產階級家庭的孩子為主，因此學生之間有很多的相似之處。

可為什麼常春藤大學多樣化的環境，會給華裔學生帶來壓力呢？

這是因為華裔學生常常在做「追太陽的人」。在多樣化的環境中，行行出狀元，如果不是抱著肯定、接受他人優點的態度，而是總想在各個方面爭第一，就會迷失自己的道路，只想著如何超越別人的優點。這樣做無疑成了「追太陽的人」，最後精疲力盡，無法真正發揮自己的特長，還產生自己怎樣不如別人的自卑心理。

中國人一直推崇的是「勤能補拙」的文化，認為只要肯在一方面足夠努力，就能夠有所成就；而西方社會則尊重「自然」，認為孩子有其天生的才能，應該發現並且予以培養。

西方社會這種思想在常春藤大學中體現得淋漓盡致，孩子們接觸不同的文化、活動，找到自己的長處並且發展自己的優勢，並且用自己的才能貢獻社會以實現價值。這一文化差異，需要入讀常春藤的學生和家長們在思維上有一個轉變——找到孩子的天賦所在，而不是這樣和別人比。

劉醫師更將美國的常春藤大學文化比喻為「自助餐文化」。學校裡有各種各樣的社會資源，就像自助餐裡擺滿了不同料理，但是卻不會有人端到你的面前，你必須自己去挑選。嘗試自己喜歡的菜餚。

比如，學校的教授不會來找學生，要求他參加某一項目，而是需要學生自己去探索，找到適合自己的活動。

可是很多亞裔孩子卻不懂，理頭只吃炒麵，看到別的孩子吃奶酪、吃漢堡就感到不可思議，甚至覺得孤獨。這是源自於亞裔人群的求同心理，對於不同的事物缺乏包容（Tolerance），這些文化上的因素對許多亞裔學生構成了社交挑戰。

### ● 如何走出心理誤區

如何讓這些優秀的華人孩子走出心理誤區，在大學乃至今後的人生中保持成功，這是很多父母所關注的話題。

首先，父母應該放手讓孩子學會獨立。很多華人家長的孩子，在成長過程中沒有經歷與父母漸漸脫離這一過程，孩子有了什麼問題就馬上找父母，而不是詢問學校老師或同學。這都將妨礙孩子自由地探索大學的多样性、職業選擇的多样性，以及與來自不同背景的人群溝通和交流。

了解常春藤大學設置的理念。進入常春藤大學並不是萬事大吉，而是全新挑戰的開始。學生們應該對常春藤大學多樣化的環境有所準備，並且在學習生活中了解到大學期間的四大挑戰，充分運用學校多樣化的資源找到自己的職業、情感和社交歸屬。

父母應該多與孩子溝通。了解孩子的想法而不是採用強加的辦法。很多孩子在學校出現了問題，父母就立即公式化地地下結論。比如，孩子和室友處不好，家長就會立即找到學校要求換宿舍，而不是和孩子坐下來，看看孩子的心病在哪裡，抱著虛心學習的態度向學校、老師諮詢一下，看是否其他孩子也會有這樣的問題，應該如何處理。劉醫師說，家長和老師、學校應該是合作的關係，共同探討如何教育好孩子。◇



### 案例解讀

## 華裔學生的移民綜合症

很多進入常春藤大學的少數族裔學生，由於文化背景的差异受到心靈衝擊，常常感到焦慮，這樣的情緒也感染了家裡的父母長輩。這種文化的差異，和華裔家庭對於成功的單一標準，讓學生在大學中無法完成或順利地認識大學生的4大心理挑戰，可以說是一種移民綜合症。劉醫師從幾個例子來說明。

### ● 「自我認知」迷失的例子

有一個華裔學生，他的父親畢業自中國大陸最頂尖的大學，後在美擔任教授。父親從小就給孩子設立了目標：要進入頂尖的醫學院獲得博士學位。孩子從小到大的生活都被這個人生目標束縛，從未想過自己可以嘗試不同的選擇。他不浪費一分鐘的學習、科研、參加活動和比賽，什麼都要求比別人好，最終進入頂尖大學。

但一住進宿舍就產生了問題，他沒有經歷與父母的情感分離，還是有事就打電話問父母，他的室友來自不同的種族、文化，這也令他感到隔閡，不懂得怎樣表達自己想法達達自己，自我認知出現了問題；同時，由於父母預先設定好的醫學院的計畫，阻礙了他進一步探索大學所提供的各種職業選擇，並且對自己既定的人生之路感到消極。

就這樣，這個學生的學習成績大受影響，畢業後找工作也出現了困難。

### ● 告別父母後無法適應的例子

還有一個華裔學生，父母在美國屬於工薪階層，從孩子小時候就全力以赴供養她進入頂尖大學。她也是因為受不了宿舍的室友：有一名黑人室友學習不好，但是體育很棒；另一個室友社交能力很強，組織很多俱樂部活動和歡笑活動，同時成績也很好。這個華裔學生看到自己的室友非常輕鬆地可以做好很多事情，感到自己什麼也不行，同時，室友們天荒地老的休息時間也讓這個學生每天無法正常地休息。

家長們在知道了這件事後，立即找到校方要求換宿舍，而不是採用溝通和交流的方式。在孩子因為面對學校的多樣性而產生困惑時，家長沒有鼓勵孩子正視和接受多樣性，而是選擇切斷多樣性的來源，為孩子努力爭取單人宿舍。在那之後，情況變得更好，這名學生開始每天看電視，學習成績下滑，最後被學校警告。

### ● 一印度學生也遭遇類似問題

當然這種情況也不是華裔學生都有，劉醫師也舉了一個印度學生的例子。他在常春藤學校數學系攻讀博士學位，但是發現自己對數學不感興趣，也覺得自己在學校很孤獨，常常面臨壓力和焦慮。他來找劉醫師尋求心理諮詢幫助。

基於他的興趣、才華和現實，經過不斷地探索，這位學生最後在畢業之後找到了一份在聯邦政府的金融部門的工作，他不必每天面對數學，但是可以將自己的才華用於工作，這讓他相比周圍的工作人員有了更大的優勢。

而他工作後，也開始接觸印度裔社區，讓在美國長大的他了解到自己的文化和背景，並且同時給年輕人講授數學課，這些活動無疑讓他有了歸屬感，找到了自己的社交網絡。這是一個在自我認知和職業選擇方面比較成功的例子。◇

### 劉立醫生小傳

劉立醫生在中國攻讀醫學院本科學位，在89年來到美國攻讀生物學博士學位。她從小對心理學非常感興趣。於是在畢業後，轉行進入了美國明尼蘇達州醫院，接受醫院心理學訓練。

這個過程中，她經歷過許多挫折，周圍全是白人心理學畢業生，而她通過與院長和周圍同學的不斷溝通，表達自己希望學習心理學的強烈願望，並且事事抱著虛心的態度，最終在訓練結束時獲得了院長的支持。她還在哈佛大學和波士頓大學研讀過心理諮詢與藥學。

由於自己的經歷，她充分地了解到很多華人家長和學生的壓力是來源於移民的經歷和文化背景的差异，她自己也是兩個優秀孩子的母親（分別就讀於哥倫比亞和MIT大學）。目前她正積極籌備，希望能在哈佛大學建立華人學生行為健康中心，對這些學生提供心理諮詢幫助，為父母提供子女教育方面的建議。

劉立醫生表示，如果孩子有心理障礙，千萬不要礙於面子不聽心理醫生。身處美國這樣一個文化不同的國度，常常諮詢心理醫生能夠幫助家長和孩子正視「移民綜合症」。◇

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## **Anticipating the 4 psychological challenges of Chinese American college students**

By Justin Chen, MD, MPH, and Lusha Liu, MD, PhD

*Emily is the eldest of two children of Chinese immigrants. A conscientious and obedient child, she heeded her parents' wishes throughout high school and studied diligently, avoided dating, and ultimately gained acceptance to a selective university. Freshman year was difficult for Emily; she had little in common with her white American roommates, who seemed more interested in making friends and meeting boys than going to class. Though she felt lonely, she found that her parents had little advice other than to focus on her schoolwork. Now a sophomore, Emily has discovered a talent for writing and is thinking about declaring a major in either English or sociology. However, she knows her parents really want her to become a doctor or pharmacist and have been pressuring her to choose a concentration in the natural sciences, which are subjects that she feels unskilled in at more advanced levels. Her friends tell her, "It's your life; do what you want!" But this type of approach doesn't sit quite right with her either. She thinks, "Easy for you to say—you're not the one disappointing them and being told you're ungrateful for their sacrifices!" As the year wears on, the stresses of college life mount; each day she is confronted by a multitude of decisions pulling her in different directions. Should she pursue that summer lab tech position, or apply for a French immersion study abroad program? Tackle her physics problem set, or attend a friend's play? Go to the dance Friday, or have a quiet night in and risk feeling like even more of an outsider among her roommates and peers? She feels she is constantly letting other people down, most importantly her parents. Her conflicted feelings about her future career continue to loom over her and she falls into a depression fueled by feelings of helplessness and hopelessness. She loses interest in spending time with others, withdraws into her room, and even stops going to the dining hall. When her roommates become concerned, they refer her to the administration, and a mandatory leave of absence is recommended.*

In our last article, we described four important psychological challenges that often affect Chinese American students during the transition to college: 1) Separation from parents, 2) Face and shame, 3) Clash of cultural values, and 4) Identity formation. Each of these challenges can contribute to stress and negative effects on students' mental health, personal growth, and academic success. Not all of these issues are unique to Chinese families; for instance, separation from parents and identity formation are common challenges in many cultures. However, because of the strongly interconnected nature of Chinese family dynamics, in which children are seen as extensions of the family unit and children's wishes must often be subordinated to suit parents' priorities, Chinese students in the U.S. may struggle more with these issues and feel torn regarding which cultural "script" to follow when they gain greater exposure to their American classmates.

In this article, we aim to help Chinese families anticipate some of the consequences that often arise from differences between Chinese and American cultural views regarding

normal adult development and academic achievement, and suggest guiding principles for parents and students to both anticipate and manage these consequences.

Perhaps the most important issue that negatively shapes Chinese students' experience in the U.S. is the clash of cultural values when it comes to scholastic achievement. As we wrote previously, Chinese culture promotes diligence, obedience, and conformity. The Chinese concept of *qinnengbuzhuo* ("diligence can make up for a lack of intelligence") teaches that hard work always triumphs in the end. Thus, the prototypical Chinese American student has a relatively predictable set of characteristics when it comes time for college applications, molded by a cautious cultural mindset that stresses persistent effort: high test scores, flawless GPA, and pursuit of extracurricular activities that can also be mastered through diligent practice (e.g., instrumental music).

On the other hand, Western culture celebrates natural talent, independence, and pursuit of individual fulfillment and happiness. American culture represents an extreme version of these values, with its strong emphasis on rugged individualism and self-reliance. A child raised in an American family is more likely to be encouraged to pursue an unusual extracurricular activity, embark on a community service project in a different country, or leave school entirely and found a startup company—in other words, to "follow their dreams" (though of course, good grades and test scores are usually still prerequisites for admission to selective universities).

Neither of these cultural scripts is inherently good or bad. Chinese discipline drives standardized test scores that are the envy of the world (with 15-year-olds in Shanghai, Hong Kong, and Singapore sweeping all 3 categories of math, science and reading during the most recent international PISA exam), and it's undeniable that diligence is a useful quality regardless of one's future career. However, Chinese students are often derided as soulless "robots" lacking in creativity or independent thought, who flounder once they leave an academic setting. Meanwhile, the Western focus on individualism and talent has helped produce some of the most creative and successful people in the world, including Bill Gates, Steve Jobs, and Mark Zuckerberg (all billionaire college-dropouts.) However, those individuals who pursue their own fulfillment and are *not* successful may risk being viewed as spoiled ("not everyone has the luxury of doing what they love") or selfish ("why is your happiness more important than everything else?")

As with so many other issues in life, problems mainly crop up when either position is taken to an extreme, and when flexibility is rejected for dogma. Additionally, the concept of "success" is likely to vary between cultures, with many Chinese families placing a premium on stability and financial security, and American families more interested in helping their children pursue personal fulfillment and happiness. Both of these goals can be admirable, depending on the context and the degree to which they are pursued.

The truth is that parents of every culture who value academics and want the best for their children are likely to become anxious about how things will turn out. If unchecked, this anxiety can fuel rigidity and perfectionism that may in turn be transmitted to children, with harmful consequences. Again, none of this is unique to Chinese families; the

dreaded “helicopter parent” hovering over their child’s every move has been lamented in American media for over a decade. But particularly for Chinese immigrants who view their sacrifices as the price they’ve paid to afford their children greater opportunities than they themselves had, the pressure to succeed and reap a significant return on investment are huge. If the child’s abilities and interests happen to align with the parents’ wishes, great. But too often, a mismatch leads to friction in the family and distress on all sides, sometimes with serious consequences including psychological isolation, anxiety, depression, and even suicide. For example, Emily’s inability to discuss her own ideas about the future with her parents contributed to a sense of isolation, which led to helplessness and hopelessness. She felt like a disappointment and failure when her talents did not match her parents’ expectations, and this fueled a downward emotional spiral ending in depression.

What can Chinese families do about this? Should kids just toughen up and obey their parents? Should parents just lighten up and let their kids do whatever they want? The answer is probably somewhere in the middle. Children usually need to be pushed to achieve, but this must be balanced against each child’s own unique set of abilities, interests, and internal motivations. Parents need to carefully examine their own reasons for strongly encouraging one particular path, and be wary of signs of rigidity or extremism. It is impossible to perfectly script anything in life; failure and rejection come hand in hand with ambition and effort. By modeling a flexible and thoughtful approach, parents can help children learn better skills for coping with life’s inevitable challenges, thereby promoting mental health and resilience.

In April, Harvard University sophomore Andrew Sun jumped to his death from a seven-story building in Boston. He was 20 years old.

News of Sun’s suicide shocked the Harvard community. The well-liked young man originally from China had moved as a rising high school sophomore to the U.S., where he quickly distinguished himself as an outstanding and ambitious student. At Harvard he studied economics, tutored children in South Boston, and was active in a campus Christian association; colleagues there remembered him as a caring and supportive friend who often prayed with those in crisis.

Sun’s suicide occurred on the heels of several other high-profile Asian American student suicides, including those of Boston University sophomore biomedical engineering student Kevin Lee and Columbia University dental student Jiwon Lee (no relation to Kevin). Jiwon left a note before her disappearance that read, “Not living up to expectations.” It is no surprise that these three deaths clustered in April, near the end of the school year when academic pressures are often greatest.

Asian American students’ scholastic success has attracted significant media attention in recent years, with much fanfare about the large numbers of Asian students who ace the SATs and dominate the admissions processes at selective schools. Indeed, “tiger mother” Amy Chua capitalized on this phenomenon (and the anxiety it provokes in parents of all races) with her books suggesting that cultural values shape academic excellence.

However, much less attention has been paid to the toll that all this success takes on young scholars.

The suicides of Andrew, Kevin, and Jiwon should serve as a wakeup call regarding the growing problem of stress and mental health among Asian American students. These individuals are more likely than their White American peers to both experience suicidal thoughts and to attempt suicide, and Asian-American women age 15-24 have the highest suicide rate of women of any race or ethnicity in that age group. Sadly, stigma and shame surrounding mental illness prevent many Asians from seeking out mental health supports, with deadly consequences. This issue will only become more pressing as the population of international students from China continues to explode due to the ongoing appeal of obtaining a brand name U.S. education. Currently, nearly 300,000 Chinese students hold active U.S. student visas, accounting for 29% of all foreign students. Fifteen years ago, that percentage was just 5%.

While stress, depression, and suicide affect university-age students from all cultural backgrounds, in our clinical experience, we have noticed that Chinese students face four unique psychological challenges that greatly increase the stress of transitioning to college:

1. Separation from parents. Many traditional Chinese families exhibit less psychological separation between children and parents than their Western counterparts. Children are expected to fulfill parental expectations, which can be extraordinarily demanding—especially when the parents are immigrants who view their sacrifices as the price of ensuring their children's success. Chua's book underscores this point: "An A- is a bad grade; ... the only activities your children should be permitted to do are those in which they can eventually win a medal; and... that medal must be gold." Thus, Chinese students often experience tremendous external pressure to succeed at any cost, which can be devastating when the children are unable to meet these expectations due to either a mismatch in interests or abilities.

2. Face and shame. Traditional Chinese culture relies heavily on shame as the basis for regulating behavior and maintaining social harmony, as demonstrated by the concept of "saving face." The collectivist and tight-knit nature of immigrant Chinese communities in the U.S. makes preservation of face even more important, but can feel claustrophobic to members of the younger generation who are often held up to be the external representatives of their families of origin. Unfavorable comparisons to other Chinese children in an attempt to motivate greater effort can exacerbate this stifling sense of competition and pressure. Furthermore, studies have found that feelings of shame can contribute to suicidal thoughts and behaviors.

3. Clash of cultures. Eastern cultures value diligence (*yong gong*), obedience (*xiao sun*), and harmony (*jing*), whereas Western cultures celebrate natural talent, independence, and pursuit of individual fulfillment and happiness. The tremendous contrast between these worldviews can be positively head-spinning for Chinese students who have been reared under the philosophy of *qinnengbuzhuo* ("diligence can make up for a lack of

intelligence”). Chinese culture’s emphasis on hard work as the primary precursor to success results in a very narrow definition of what success is as well as how to achieve it—hence the well-known stereotype of the Chinese student who becomes president of her math club, concertmaster of the high school orchestra, and volunteer at a local hospital as a precursor to an eventual career in medicine. Once admitted to college however, that same student may find herself underprepared to meet Western expectations of independent thought and diverse interests, resulting in stress and self-doubt.

4. Identity formation. As described, Chinese children are often expected to become the embodiment of their parents’ expectations for success. Yet college is naturally a time of individual growth and exploration. For most people, freshmen year is their first time living apart from their parents, and therefore their first opportunity to experience emotional independence and experiment with a variety of different identities. This is also frequently the first encounter with romance for many Chinese students who were discouraged from dating throughout high school. These changes can be jarring and precipitate a sort of “delayed adolescence” for relatively sheltered Chinese students, who may suddenly become very concerned with popularity, beauty, and social status. Particularly due to the high value Western society places on uniqueness and individualism, some Chinese students may become self-conscious about stereotypical aspects of their own identities and seek to differentiate themselves from the clichéd obedient student described above, generating conflict with parents.

These observations are obviously very general, but they provide a framework for talking about some of the unique challenges that Chinese students grapple with when transitioning to college. In our next article, we will outline some strategies for families attempting to navigate these challenges.

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