Intro Slide:
Hi, my name is Casiana Warfield. I’m really excited to be here today to talk to you about something that I feel like is very close to my heart and very necessary and that is discrimination survival skills. Who I am is a predoctoral intern at Purdue University Counseling and Psychological Services. I'm getting my PhD in Clinical Psychology and I used to teach a course on prejudice and discrimination, at another University. So I'm really excited to just speak on what I can hopefully provide to be helpful to you all today. It will be tailored to the current crisis situation that we’re in, so the historical moment that we’re in right now, for future reference, is we're sort of in the midst of a global pandemic to the COVID-19 and I'm creating this sort of in response to my own and other people experience with the uptick in xenophobia and discrimination towards Asian and Asian-American individuals in the US and around the globe. So I’m hopeful that I can create a space for us to talk about it and be frank about it but also to give you some survival skills and I will be talking about those further as we go forward. Hopefully this will take about 30 minutes or so, and that this can be something you can go back to. All the resources that I list in the presentation I will give you access to in some way through a Word document.

Slide 1:
So, what I’ll be talking about today, I’ll be reviewing stigma, and as it relates to discrimination and who is discriminated against. We’ll be talking about the current historical moment in terms of the pandemic and how that's affected discrimination. We’ll talk about how discrimination impacts the victim but hopefully to spend the majority of the time identifying some skills namely distress tolerance skills that will help us to get through the moment of when we are a victim or witnessing someone else be a victim or just affected by the xenophobia that's happening right now. I hope that these skills can be helpful beyond this moment for anyone who is experiencing discrimination. This is something that I use in my own treatment to help people to deal with things like trauma, to deal with just really intense emotions and to still make the most of the life
that we have to live. And then finally, I'll review briefly some resources for reporting and again those will be listed on the word document that I will send out.

**Slide 2:**
So who experiences discrimination? I think that this is something that's really important to understand just so that we can validate that this is an experience that many minority individuals have in the U.S. Discrimination and prejudice is still very alive and real it has become something over time that's become a little bit more more covert or subtle but the impact is not subtle, the impact is not small. With the current crisis, the discrimination has become more overt or blatant and I'll talk about that in the next few slides. So when we think about discrimination, I think it could be really helpful to understand it psychologically so that - not so that we can excuse the behavior or make it right - but so that we can understand what might motivate someone to do this and that might help us to understand our own response to it, hopefully. So there's many theories of prejudice and discrimination.

One I'll talk about today is the idea that discrimination is something someone does in defense of themselves, so if they're dealing with some sort of feeling that is uncomfortable or an experience that is painful or they just don't really feel great about themselves they want to protect themselves, they might engage in discrimination. It's typically aligned to maybe a bully or something like that. Like maybe they are being bullied in some other way or they have a lot of emotions they don't know how to deal with and so they respond in this really unhelpful and harmful way. Who gets discriminated against is actually defined by the groups that are in power in our society. We call these groups the majority group or the dominant group and they have a level of privilege that means that they don't experience discrimination or if they do experience unfair treatment, it doesn't impact them in the same ways as those groups without privilege. And those groups are stigmatized groups, namely groups that do not share that privilege status with the majority group and because of that they suffer a lot more consequences of unfair treatment. Those individuals in this group tend to have a characteristic or more likely a set of characteristics that are devalued in some way. So I think about this in terms of like fat culture. So many people have devalued individuals who have carry body fat, especially on the certain areas, and we've seen how that has evolved over time, but generally because having fat is valued is not valued and is seen as unattractive, those individuals who carry fat on the body in those ways are also devalued. And that characteristic distinguishes that person from the majority. It's a very visual thing. It's something that you can see. And so thinking about things like race - it's very visual and you can distinguish that person from the majority group based off of those visual characteristics. And then that group and those individuals are considered to be deviant for that reason because they're different and there's often a lot of shame that’s ascribed to them.
Frequently, those individuals are objectified and this is important to understand because if you objectify someone or you treat them or see them as an object or as indistinguishable from other people in that group, you can dehumanize them. If you can take the human individual quality way from somebody it is much easier to hurt them and mistreat them. If you see someone as no different from like an office chair, you don't necessarily have as many of the barriers to treating them in an unfair way as you would if you saw them as a person with emotions and feelings and unique qualities and so I see this a lot in the Asian and Asian-American populations. When we just even talk about them in that way, even just referring to this very diverse group of different ethnicities, different nationalities, different cultures as Asian - we can really dehumanize them and we don't see them as individuals and thus, discrimination and prejudice is sort of sanctioned towards this group in our society. I'm not saying it's not sanctioned for other groups but this is one of the reasons why it is still sort of a part of many people's comedy routines to scapegoat or take or laugh at Asian or Asian-American individuals. It's still very much a part of our pop culture and it certainly is a part of our interactions now in the light of COVID-19. I just wanted to highlight this quote by the Dalai Lama, “all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction” I think that rings true, at least for how I can understand this phenomenon.

**Slide 3:**

Another thing that’s important to understand is there are many stigmatized groups but some groups have more harmful stigma than others and if you have a harmful stigma, there are really direct negative consequences that are just worse than if you have a more benign stigma. And it's not to say that stigma is ever okay, but it's good to recognize that it’s on a spectrum. And so the things that predict that are: course, concealability, aesthetic qualities, origin, and danger. So firstly, whether that identity is a long-lasting chronic one or a temporary one, a stable one versus unstable. So if it's more chronic and long-lasting or stable that's going to have longer-term more consistent negative consequences for that person. If it's a more temporary situation or if it's sort of unstable in some ways then you know there are definitely negative consequences but they're not as consistent and therefore not as long-term harmful for that person’s health. So I think about this in terms of things like identities that are life long like gender or sex, those typically can be lifelong although if we can recognize the trans community as well, there are exceptions to that. When we think about something such as perhaps wealth, sometimes that is something that can change over time - for the better or for the worse. And we would see more negative consequences for something that's more stable in terms of identity.

Concealability: so how easily can you hide or control that visibility of that identity if you’re a stigmatized person. Race is one that is often very difficult to conceal. However, if you think about multiracial individuals such as myself, sometimes that can vary depending on the space
that you're in. It depends wholly on that other person’s perceptions. When we look at things like across different minority groups, so if you look at black individuals or African-American individuals, there tends to be something like the one drop rule where very much if you are any percentage of that race, it is something that is a part of a stigmatized identity. It is very salient in our culture due to our history of slavery and just the way that we have oppressed black and African-American individuals. So that’s something to think about. Something that’s more concealable might be something like sexual orientation. Now that has negative consequences as well, but if you can conceal it, then control where you are stigmatized in some spaces, in some cases. So that's just for the sake of example - obviously there are a lot of within group differences here.

Aesthetic qualities: so generally, if you are perceived to be more attractive by the dominant group, you will have less negative consequences of stigma. And again that is defined by that dominant group, so what is attractive is actually something that is very subjective. It's not something that we measure objectively. It is culturally dependent.

Origin: so how did you come to be that part of that group right, so if you if it feels like it's something that's under your control, there is less sympathy for you and a lot more anger. So I think of - and that's why I have this picture here - I think of substance use. Sometimes people do have substance abuse issues and ultimately we don't regard those people very well. We discriminate against those people. We talk about denying those people things like health care because we view that the origin of their stigma was within their control. And while it may be true that it was that person's decision to use that substance the first time, addiction is a very powerful thing and while some people can use things once and they don't become addicted, many people can only use a few times and they become very powerfully addicted physiologically and to stop doing that is something that's very hard to do without professional help. So we don't have a lot of pity for those individuals unfortunately, but that is what makes it a harmful stigma.

Finally, danger. So how dangerous that person is presumed to be especially to the majority group that will determine how much stigma is happening as well and how harmful it is and so when we think of the shootings that have been happening for a long time but are now recognized by larger society or at least the media. The shootings of black males, that is arguably due to them having a stereotype of being dangerous to others and being more prone to violence and so you see these things where unarmed black men and boys are being killed by police officers because they are assumed to be dangerous in the moment. Even though the facts of the situation were that person or persons they didn't have a weapon on them, they are being brutally killed out there and it's sanctioned by our society. So that is a very harmful stigma. You can see right there, death is probably the worst consequence that there could be for a stigma and so the idea with this is to
give you a sense of, you know, how does society perceive us and how might this translate into
discrimination.

**Slide 4:**
Now the current situation that we are in I think is really important to acknowledge too. So
COVID-19 has led to an increase in uncertainty. We don't know when it's going to end. We don't
know how it's going to affect our society fully. We don't know if there's going to be a vaccine
soon enough to sort of really allow this to not have as many far-reaching economic, personal,
relational, racial consequences or not. There's a lot of fear of being exposed and to losing people
there is just discomfort with having to social distance and having to change, all related to this
pandemic. If we refer back to our theory of discrimination that people act out in defence and to
avoid these feelings of discomfort and pain, we can see how this would contribute to really
ramping up the amount of xenophobia and discrimination that's happening. The reason why it is
going towards those individuals - at least from what we can tell - is due to a number of reasons.
Because of their salience as the “other,” being varying visually, culturally, relationally
different from the majority and because of the way that our world leaders have talked about and
spread misinformation about this pandemic, COVID-19 has been regarded as an Asian originated
virus even though Asian individuals are not more likely to contract or be infected with this virus
than anyone else - than white individuals and black individuals and Hispanic and Latinx
individuals. They are linked very visually to the virus and the way we talk about it and we think
about just how our president calls it the “Chinese virus,” that really associates that group with it
and because we regard Asians as homogeneous despite all the cultural variability, the impact is
on all Asian communities.

So there has been a documented increase in discrimination against this population in the US but
also around the world. We also have to think about: how are hate crimes motivated in general?
Well one is to protect your in-group, to protect your people and your territory and your
resources, to also coerce that feared group to leave or to subjugate themselves. It could be
retaliation for some kind of offense and if we're making Asians the enemy here, you might feel
as a majority member justified in acting violently towards those people. Also if there has just
been a trend of lack of respect for this population or any marginalized population that can
contribute to dehumanizing them and being willing to do these things. And then again, if we go
back to that uncertainty and not being able to do anything except social distance about this issue,
you might need to feel like you have some agency, have some control over the situation. For you,
if you're a disturbed individual or even if you're not, you might feel really empowered to do
something about it and that might be acting out against a group that you might not like as much.
Hate crimes originate this way in a number of different ways but they are maintained and
continue to happen by us normalizing it in our culture by us coming to expect it and I also by us
not identifying that these things are happening. And we don't identify them and then we don't
condemn them or have any consequences for those people that commit these crimes, it's going to keep happening and that's really unfortunate.

**Slide 5:**
The impact of discrimination is vast which is makes it very unfortunate that these things are continuing. So I've had these mirrored here, these two different responses one to a hate crime in one to a general trauma response. Because I truly feel that if you were being discriminated against, you are likely to experience trauma and you are likely to act as though you have experienced this trauma, which is really, really damaging and problematic. If you look at the common symptoms of a victim of a hate crime what are these sort of internal events like feeling anxiety, depression, and stress increase, having these very intrusive thoughts, often worried thoughts, fear thoughts, but it can also impact how you work - difficulty concentrating and focusing on what's in front of you, you might really feel dysregulated meaning feeling anger and needing to retaliate in some way which is going to be problematic you too. You could feel very exhausted and not really understand why if you're not aware that you're having a trauma response but also it can affect how you relate to other people. So if you are really fearful like “when is this going to happen to me again,” you might feel very distrustful of other people like you can't trust that people are going to keep you safe or not hurt you. You might fear that like you are just personally more vulnerable to these things and then ultimately have difficulty coping with being a victim and when some things are not going right with ourselves it impacts our relationships with other people. So if things aren’t going right with you, you might have difficulties in relating to other people in your life, even if those people are trying to help you. Similar to a trauma that we might see in say a veteran or a victim of sexual assault - like these things look very similar and you can see them mirrored here.

**Slide 6:**
Further, you don't actually have to experience the event directly to experience the symptoms as if you have experienced it directly. So you can still have a trauma response if you are just witnessing the event, happened to someone you love or someone who looks like you or seeing those things in the news. So that's where we have to be careful - we want to stay informed but at the same time we don't want to experience this response. And you might similarly have a fear like that person that’s like me is being attacked - when will I be attacked? And sometimes that just ambiguity and uncertainty can be really uncomfortable and painful as well and you might feel like “I really need to hide right now, I need to hide who I am” and that can come in the form of disengagement, disidentification or compensating behaviorally. So you might disengage from what has happened so that you don't have to take those hits to your well-being. You might disidentify with how important things like cultural identity might be to you or your community so that you don't become a victim as well and you might compensate to really not fit into those stereotypes so I know for example for me, I want to wear a mask in public. I really want to wear
a mask in public to protect myself and my family. But I know as an Asian person, when I put a mask on, because wearing masks as a civilian in this country is just not as seen as okay it is not as common, I feel very stigmatized and identified and I feel like my Asian identity is putting a target on my back. It’s just how I feel. Whether it's true or not, that that's my feeling and in that way it can be seen as a sort of a secondary trauma response.

Slide 7:
So what do we do? One is to participate in things like this and just become aware of how you might be being impacted and make room and compassion for that - for yourself and others. The other ways are these very specific skills for dealing with the emotional consequences of this event and trying to make the most out of the life that we are being given in and try to prevent as many of the long-term consequences of these traumas as possible and so I often use distress tolerance skills in my own treatment with individuals to help them to feel safe and to help them get to a place where they can do things that are more productive and effective and not engage in like self-harm, not engage in relational conflict if they don't have to, and help him to just improve how they're feeling in the moment. These are things for a crisis and so if we regard discrimination as a crisis we can see how these fit. These are not for everyday problems and stresses, those aren't going to be effective. But these are for those really acute intense events that have very serious in the moment consequences. Right, so I'm trying to create for you a little tool kit so that you can feel like you have some things to go to in the moment.

Distress tolerance skills are skills for tolerating painful events, urges and emotions. Especially when you cannot make those things better right away. So for instance, it could be that you're experiencing a sort of intense emotional or physical pain that really needs to be helped quickly but it's hard to do when we're feeling like that. It could be when you're feeling that intense emotion to do something but acting on those emotions and giving into those urges would actually make the situation worse or it might be actually unsafe for you to do in the moment. It also is useful for when we're feeling overwhelmed but the same time life goes on and we have to get things done. So I'm thinking about - we're still doing remote learning, we still have to do all these classes, we still have to do our jobs. Unfortunately many of us do not get to distance in that way. But you have to get things done and if that's important to you then these can be helpful for getting through in the moment. These are also helpful when we can't solve that problem immediately. Maybe you've taken action and you've reported a hate crime but you don't know when that's going to be resolved. In the moment you need to deal, this can be helpful to get you to the next step until something can be done. So here's the list of skills starting with ‘stop’ in ending with ‘radical acceptance’ that we’ll talk through quickly today.

Slide 8:
Again I will be sending a link that will have detailed instructions for all of these in case you want a reference so try to just take these in, in the moment, and then go back to them when you start to practice it with the instructions later.

So the first one is our stop skill. So our stop skill is really helpful when you know that you are tempted to react impulsively. Or perhaps you're just having/making decisions because of all the emotions and thoughts are going in your head but you have to respond right then and there. It's a very quick skill where first you stop and I would say physically and mentally freeze. Take a step back in your mind but also physically if it's necessary and observe what is going on in your environment and what is going on in your mind and how those things may or may not match up. We can often build things up a little bit more in our head because our mind is trying to solve the problem. But if we can just observe what is actually happening can be helpful. And then the next - the last step is the most important which is to proceed mindfully.

So you might ask yourself - you know - what can I do in this moment that will serve me and what I want and what I need. You might ask yourself what are my goals, what are my values, what do I want to be able to say I did in response to this event - tomorrow, in a week, in a year from now. What will I feel satisfied by and not feel regret about. And you can see how if you're feeling really intense emotions, there's no way that you can necessarily make that decision very well because it's going to be very over influenced by the crisis, potentially submerges that aren't helpful. So again, I want to highlight this quote: “Respond; don't react. Listen; don't talk. Think; don't assume.” There are very important things that you might miss if you don't stop.

**Slide 9:**

One that I think is a skill that many of us are sort of trained in as students from very young are pros-and-cons list. And this is very similar so hopefully that makes it feel accessible. The idea is that if we can be aware of what the consequences of different things that we feel the urge to do, we can make the right choice in the moment. So this is really useful when you have to decide between two different courses of action or you're trying to decide whether you engage in or not engage in some sort of destructive urge or behavior. So for instance I will often work with clients who feel like self-harming in the moment in order to deal with it. It works unfortunately. It's very effective but it is harm. It is harmful and not kind to ourselves and ultimately long-term wise it’s not going to be the best solution. So if you're trying to decide between something that might be destructive and something that might not be or to just literally not engage in, it pros and cons can be helpful in the moment.

So first you want to describe whatever that destructive urge or behavior is. And those are typically behaviors that might feel really great in the moment, short-term and have benefits then, but long-term is pretty damaging. Then you want to make a pros-and-cons list about acting on
your urges in the crisis and then make another list of pros and cons about resisting urges and then ultimately contrasting them. It can be helpful if you can visually see them together. And then hopefully you can see how long-term there's going to be more negative consequences of self-destruction. It's not going to serve you and you're going to have regrets about that later on.

**Slide 10:**
I really love these next set of skills because they can be really helpful if you just don't have the mental energy or flexibility to think through these other strategies in the moment. They're very quick physical things that you can do. So if you're feeling a lot of agitation and you feel like you need to do something these tri-tipp skills- so really it's when you need to reduce some sort of extreme emotions and sensations quickly and you're not able to distract necessarily in the moment.

So T - “tip the temperature” this means get yourself cold. Right so I think that's very successful to do is splash cold water in your face. It might look more for you like an ice pack, might look for you going out in the cold if you're in that sort of climate, it might be taking a cold shower, it might be submerging your face for a few seconds in a bowl of cold water. These things can really tip your physical, physiological chemistry and help you to get back to a place of calm.

I - “intense exercise” so any sort of 20 to 30 minute exercise that you could do that is very physically intensive. Right so you're not necessarily just taking a stroll down the street. You're walking fast or power walking. You’re running. You're doing burpees. You're playing some sort of sport or activity that's very fast-paced. It’s not golf - it’s basketball. You’re lifting weights and we are doing this for a short period of time. And again you get the benefits of exercise but you also tip your chemistry again so that you can feel more balanced. The next two are great for relaxation.

So “pace breathing” that can allow you to access your executive function - your decision-making lobe of your brain which is your frontal lobe. It can sort of decrease your fight-or-flight survival response that's happening in your brain and allow you to slow everything down so that you can make better decisions. So I have the square breathing described there which is breathing in for 4, holding for 4. Breathing out for 4 and pausing for 4. So Square.

I also would suggest P - “paired muscle relaxation” which is where breathing slowly and then we're alternating the tensing and relaxing our different muscle groups. I have linked here different lengths of exercise. It’s definitely ones where you potentially need to practice it more before you can covertly do it in public. Alternately if you feel comfortable putting in earbuds and having someone walk you through the audio of it that's helpful too. There’s also some benefits to recording that script yourself. You know as you move through the muscle groups and then just
listen to that later on sometimes people find that comforting. And I again, this will be all listed in the resource list. I like many of these things because they are just great tools at your fingertips for when you just don't really have all the mental know how to do the other things that I'm suggesting.

**Slide 11:**
The next is “accepts” so this is for distraction. We often think of distraction as this negative thing. I do not. I think when you are in a crisis it is okay to take yourself away from that moment. Netflix it up if you need to, you know. Listen to your favorite music if you need to. Do what you need to do to get through that moment. And it's really important that when you do these things you try to do them mindfully- meaning really attending to that one thing in the moment.

So “accepts” is just a prompt for coming up with this list of distracting activities. You want to create a list that's tailored to you - so develop this list before you're in a crisis alright. First is activities. You'll want to do those activities that make you want to feel opposite to the emotions and the thoughts that you have when you're feeling destructive or in a crisis. That might be a relaxation, that might be a bubble bath, I don't know. It might be playing sports, I'm not sure. It might be dancing, it might be singing, it might be creating art.

C - contributing and comparisons. So comparisons is a simple one you can do in your brain. It’s the idea that you might compare yourself to someone who has it worse than you or in order to have some more perspective. Right, so I'm thinking about what I'm a healthcare worker but I'm not a nurse that's working in the ER that has to be exposed to the COVID right now. I kind of got pretty great and even though there are things that are definitely challenging about my situation, it can be helpful to just recognize how lucky I am.

Contributing - this is a really powerful one so a lot of people are making masks for healthcare workers right now and that can be something that you can do to give you an activity and deal with your discomfort but it's not putting you in danger and it's helping someone else. So if you need this track from your pain and you can help someone else. I guarantee that's not funny that you're going to regret in a year from now.

Emotions - so engaging and things that are going to create emotions opposite from what you're currently experiencing. So let's say you're feeling really numb like you're just sort of hopeless about everything that's happening. It might be important to watch like a real tear-jerker P.S. I love you - things like that that are just going to generate really intense emotions for you and help you to feel differently. Alternatively, it could be a point in a comedy special. It could be watching Tik Tok. It could be watching YouTube. Whatever you need to do to get you to feel differently in the moment it's okay to distract and create those feelings for yourself.
Pushing away - that could be leaving the situation physically and just separating yourself from harmful individuals and situations. It could be that you can't do that. I know that there are many people that are in difficult home environments right now that they normally would be at college for and be avoiding and they can't leave. They don't have anywhere else to go and so it might be important for you to mentally build yourself a little fortress and it sounds silly but it can be really, really powerful. So it could be building a wall around yourself visually in your mind and could be creating some sort of shield. It could be imagining some sort of person fictional or otherwise who feels really helpful to you to have there, sort of on your shoulder as a protection.

Thoughts and Sensations - again it's engaging in thoughts and thought patterns that are going to be very diverting and distracted so sometimes people will sing their favorite song in their head sometimes it’s reciting something loud that takes a lot of mental energy and distracts you from what you're doing. It could be creating sensations that are very different than what you're currently experiencing. So you might go back to Tipp skills with that.

Slide 12:
The next piece is more of a sensory one, so this can be really about ‘how do I make myself physically feel different in this moment?’ so I often think of self-soothing as being kind to yourself - comforting, nurturing, peacemaking, gentle - and just how compassionate it can be to take time to take care of yourself in the moment. When we want to self soothe we need to do it through as many senses as we can. And so I would, if I were you, consider making a self-soothe kit where you list things that appeal to each of these senses that feel just comforting to you. So it could be for a taste that you have a certain meal that your caregivers made you when you were younger that just feels comforting. So I think for me it is sinigang, which is the Filipino dish that is warm and comforting, a little bit sour and just very appealing to my sense of taste but also my touch, in terms of the warmth and smell. You might have a certain sight, right like certain pictures of you and your friends. Pinterest for collages. It could be that you like to color. It could be that there are certain nature scenes that feel comforting. For sound, I often think of like instrumental or electronic music, feeling just very comforting in the moment. Sometimes the words are too much and it could be a playlist though of music from when you were a teenager - that tends to be very diverting for sure. It could be something as simple as white noise for you in the moment.

So think through what yours would be and list them again, creating this kit before you're in the crisis so you have access to it later.

Slide 13:
Second to last skill that I'll talk about: improve the moment. So often, discrimination is a very unpleasant but also seemingly meaningless and just painful experience and I think it could be helpful to turn that painful moment into one that is positive and has purpose. So it might be about going to a happy place and engaging an imagery that is pleasant and takes us somewhere else. I think one that’s really important is meaning - so people often need to create meaning from a meaningless experience to survive - to feel like they have the motivation to go on. So when I think of this, I think of Holocaust Survivors who have talked about how they can find a meaning or a purpose to what they have suffered through. It helps them to hold on, it helps them to get through their time in the concentration camps and being subjugated which is not to say that you need to believe that you deserved what has happened to you but more so that if you can find some sort of impact that is positive for you, so often people will say “everything happens for a reason,” including my pain. It taught me something about myself and taught me something about my environment. It helped me to deal with similar situations in the future because I went through this, I can relate to and connect to other people who have went through this. I can help other people that I've heard, so you might consider that.

Sometimes people find this meaning through prayer if they feel like they are religious or spiritual. Sometimes that can just be letters to yourself. It doesn't have to be a religious or spiritual thing. Often if we can relax and watch the imagery, that can make the moment more pleasant.

One thing in the moment - that's a really hard one I think for a lot of people. We often are multitasking but if you could just be kind to yourself and allow yourself to just take one thing at a time. To engage in one activity very mindfully, very presently I can be helpful to you. A vacation can be great. So I'm not meaning like let's go get on the plane because certainly please don't do that. But taking a brief mental vacation. For many of us, especially if you are very driven and independent person, that means accepting help and not doing everything yourself means relying upon other people you trust and that can be hard. I mean it's not being productive that day even if you have a deadline and you're feeling pressure from your professor to do so. It means taking that time for yourself if you need it but you have to recognize that you needed it to do that.

And finally E - encourage yourself. That things are going to be okay, that you can manage this but also that you might just need to rethink the situation and think about it in a different light.

**Slide 14:**
The finals skill that I want to address today is a tough one and I want to be really sensitive and careful about it because in no way I am I trying to suggest that you need to accept the treatment that is unfair, when it comes to prejudice and discrimination. What I mean by radical acceptance
is the willingness to experience your life and your reality and who you are as you are and as it is. Radical acceptance is not condoning the evil that has happened to you. It's not condoning discrimination. It is not related to what is right or wrong or fair. Whether you accept something is not depending on whether that thing is fair or not but it is working that system. It is being effective despite this outdated, oppressive, unjust environment - it's being effective in that environment and making it work for you. And to do that you have to accept reality as it is - not the way that we build stuff in our mind, not the way we're interpreting it, not the fears that we're having about it but what is observable - what is actually happening. What are those limitations that you have and that your society has. It's also accepting that that hopelessness and fear you feel about the future while justified in understandable and reasonable is not fact. We don't know, we don't have a crystal ball and our life is worth living even though we know there is going to be pain, which is a tough one. But if we don't even have that basic assumption that we should go on - that we can go on - that there will be something positive at the end of this or through it, why even engage in any of these strategies? Why try to change society? So we need to be able to take stock of that. So again, if we accept that pain is just inevitable, unavoidable experience and denying that reality actually does not change it, it causes us to suffer more. It turns our pain into suffering. Then we can accept that in order to change, we need to accept the facts. So for instance when we're doing let's say a math problem - we have to define what that problem is. What kind of problem it is, what it would take to solve the problem - before we can actually solve it. If we don't have the facts, if we can't take stock of that in an objective way, then there's nothing that we can do. So the idea with radical acceptance in discrimination is if we can acknowledge what the problem is and what has happened and what we need to do in that situation then we can begin to change. Then we can begin to feel better and have the benefits of it.

**Slide 15:**

Something I want to make sure I'm saying is that this engagement and radical acceptance is not surrender. But it is freedom. You are not responsible for your oppression. It's something you asked for. It is not your fault that you or your community has experienced prejudice and discrimination. Unfortunately, it's also true that we can't control who oppresses us or how. And we can only control how we respond to it. An unfortunate, unjust truth that we have to accept is that while you did not create these problems that you are experiencing in any way, you are the one that's here watching this presentation. You have to be the one to solve them and while I will definitely promote allyship wherever I can, we also can't control how effective they're going to be either. But you can control how you respond to these events that are happening to you. So you can engage in distress tolerance activities and you can enact institutional change if you can accept where the problems are - if you could know the facts.

**Slide 16:**
So another thing that you can do is to bring about awareness by reporting if these things happen to you or a loved one. So I have listed a number of resources here. I want to highlight the Victim Connect Resource Center, which has a number of hotlines. It has a chat function if you don't want to speak to someone on the phone to help you walk through how you would report. I want to highlight also that these are reasons in the red box of why you would call 911 and engage Emergency Services, when it's a more imminent life-threatening situation. Stop AAPI Hate is an organization of the Asian Pacific Policy and Planning Council that is not only documenting these events but trying to help promote legislation that will protect Asian-American Pacific Islander population. There are many states that are experiencing high level of hate crimes that have created explicit hotlines to call just for that purpose so that you can get help. So you might check that out in your location. I just highlight New York's as they are experiencing a lot of stress due to COVID-19.

**Slide 17:**
Here's my references. I will send out the resources to you. Hopefully this feels helpful. I welcome any feedback about the presentation that you might offer. I appreciate your attention. Feel free to contact me at CAPS if you have further questions and please take care of yourself, be kind to yourself. We are thinking of you and we are here for you. Thank you!