



SELF-ACTUALIZATION OF CHINESE ELITES IN THE UNITED STATES

by Jared Rich

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INTRODUCTION

Do you want to live a happy and successful life? Do you want to do it all in America? You have graduated from a top university in China and brought your degree with you to the United States. In China you had many significant connections that you left behind to begin a journey in a whole new country. You have found a great job with a sizable salary and have made many new friends and acquaintances. However, you know of another level of success and fulfillment that is just out of reach—cultural and social limitations have prevented you from reaching this highest level. You do not know how you can overcome these challenges, and it is so overwhelming for you that you are not even sure where the problem is coming from, it is as though the limitations are invisible. You have told yourself that if you were still in China instead of America, you could have accomplished so much more your family and for yourself.

You do not want to admit to yourself that you are stuck at a slow rate of growth both socially and financially. Yet, you know that if you do not make a change soon you will not see improvement in your financial growth, nor will you have the social life and enjoyment that you know you could have in China.

Please know that you are not alone, and your American dream is certainly still available to you. In fact, it is there for the taking, and all you need to do is reach for it.

By understanding the mystery that I can unveil to you and developing your knowledge and skills in important areas, you will unlock the solutions to your financial and social struggle and get yourself moving rapidly again. You have met with much success, but this is not the highest point. You can climb even higher from here. You can “fit in”.

You will finally breakthrough and achieve your goals and highest aspirations, you will live your dream life in the United States.



Self-Actualization (Psychological Fulfillment)

The first step of this journey to your American dream is to understand the term self-actualization, and more importantly what yours looks like, tastes like, smells like, sounds like and what it feels like. This is what you must be mindful of if you are to accomplish it. By the way, when psychologists speak of self-actualization, what we mean is the highest level of psychological development or the achievement of one's (self) full personal potential (actualization) and psychological fulfillment. This concept was initially envisioned by a white American psychologist by the name of Abraham Maslow. Maslow concerned himself with the psychology of happiness and success. Maslow would say that he didn't like to think of people as a "bag of symptoms." Most other psychologists in Maslow's day were more concerned about how to diagnose and treat serious mental illness. Maslow instead focused his studies on the most successful and happy people in the world in an effort to understand what psychological principles were responsible for the success and happiness of humanity and the individual. Today this is a field of study in psychology known as positive psychology.

While Maslow was raised within a relatively diverse population in New York,

much of his studies were centered around white American and European males (e.g. Albert Einstein, Henry David Thoreau, Abraham Lincoln). We might well speculate and wonder why he did not focus on people like Du Lee, who fought anti-Chinese sentiments in America, Yan Phou Lee who wrote the first Asian American literary text published and written in English, Wong Chin Foo, who is widely considered the Chinese "Dr. Martin Luther King", or Chien-Shiung Wu, a Chinese American physicist who made great discoveries in nuclear physics.



Self-Actualization (Psychological Fulfillment)

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The fact that Maslow did not include such people in his studies has become a limitation in the research he began. The social and cultural limitations that hold many people in suspense for their fullest happiness and success were overlooked by this limited sample size. Consequently, when many Chinese Americans observe the resulting Maslow's Triangle or Maslow's Hierarchy of Needs, they sense that something is not quite right about it—for them. The model does not feel like a good fit. In other words, this model is known by many psychologists to have overlooked some important cultural considerations. Maslow himself after taking the life of Mother Teresa into consideration for example, altered his original hierarchy of needs and added a new level: self-transcendence. In doing this, Maslow recognized the importance of transcending oneself by connecting with others and being in harmony with them, but never fully completed the additional work of defining the details behind this idea.

Other psychologists concerned with positive psychology and the concept of self-actualization have picked up where Maslow left off. One example is Dr. Paul TP Wong, a Registered Psychologist from Canada who stated:



“Self-actualization without any regard for our common humanity is doomed to fail, because it only creates an environment of mutual mistrust and cut-throat competition — a climate unfit for human flourishing. It is only when we learn the golden rule of self-transcendence that we can be fully functioning human beings; we can actualize our potentials only when we aspire to serve and realize others’ potential.”

Here, Wong recognizes the importance of self-transcendence in the final fulfillment of happiness and success. Additionally, Wong recognized the importance of including humanity as a whole as an important element rather than focusing solely on the individual self.

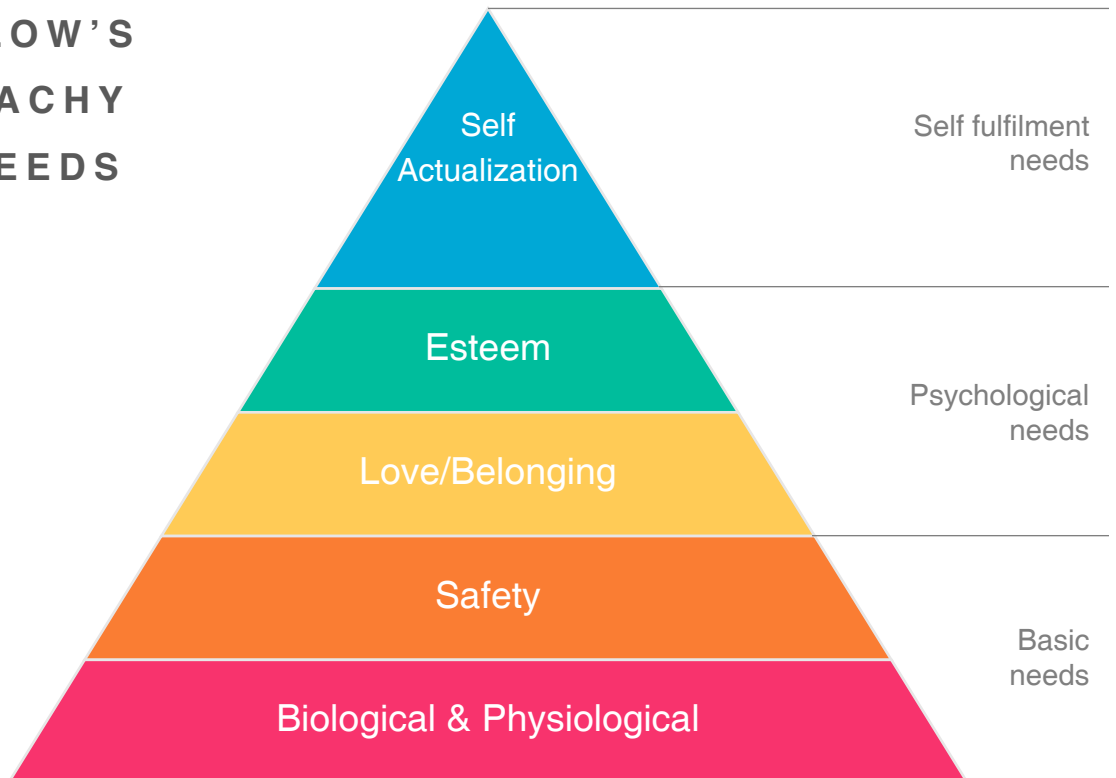


Self-Actualization (Psychological Fulfillment)

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In fact, the benefits of self-actualization are more inner peace, increased ability to learn new concepts, mastery of one's emotions, improved creativity, improved physical health, becoming an inspiration for others, and contributing positively to society. However, according to another psychologist spending some time in China—Maslow's model does not work the same way for people born and raised in The People's Republic of China. After studying Maslow's "hierarchy of needs" in China during that time, this psychologist concluded that achieving self-actualization is not the same for people from China as it is for people born and raised in America. A different model was formed that will allow you to demystify your experience in the U.S. and self-actualize in a new way.

MASLOW'S HIERARCHY OF NEEDS



Limitations of Chinese in America

The limitations of many Chinese Americans are typically of a social and cultural nature. To be able to resolve the challenges that arise from these limitations, it's important that they are clearly defined. One of my favorite quotes of all time is this one by Confucius: "To know what you know and what you do not know, that is true knowledge." When we are trying to understand what is happening in our lives, it is important to study the known unknowns. One example of this is the attitude of a majority group against a minority group. In this case we can say the attitude of all other Americans toward Chinese Americans. The limitations that you experience as a Chinese person in America are different in some ways compared with Asian Americans broadly as the survey results below suggest. The survey conducted in 2001 found that nearly half of American respondents thought that negative stereotypes about Chinese Americans were probably true or were not sure if they were true. Here are the stereotypes they were asked if they believe.

Chinese Americans (are):

- "Have too much influence in the U.S. high-technology sector" (46% not sure or probably true)
- "Are more loyal to China than to the U.S." (52% not sure or probably true)
- "Just taking away too many jobs from Americans" (32% not sure or probably true)
- "Hard to get close to, make friends with" (42% not sure or probably true)
- "Always like to be at the head of things" (50% not sure or probably true)
- "Overly aggressive in the workplace" (44% not sure or probably true)

It is notable here that nearly half of the American respondents to the survey thought that negative stereotypes about Chinese Americans were probably true or were not sure if they were true. Why does it matter if they were not sure? Well, someone who is not sure, cannot be expected to oppose a growing stereotype. What is also problematic about this is that stereotypes are one small part of a range of cognitive processes psychologist consider to be related to bias. If someone has not resolved that a stereotype is false, they are likely to rely on implicit bias to make quick judgements without spending too much time thinking about it.



Limitations of Chinese in America

Continued...

What is also somewhat alarming here, is that when respondents were asked about their attitude toward Chinese Americans in general, 68% responded with “somewhat negative” or “very negative”.

There is a history of Americans holding negative attitudes toward Chinese Americans, and something has been preventing the progress of changing those attitudes. For now, let’s just refer to this as the known unknown, as we unpack this a little further.

One stereotype in particular from this survey stands out, that is the stereotype that Chinese Americans “have too much influence in the U.S. high-technology sector”. This is particularly backward given that the opposite seems to be true in data carefully collected in Silicon Valley known as the Executive Parity Index (EPI). Research on this topic suggests that Asian Americans are underrepresented at the executive level to a large degree and that in fact suggests that they do not have enough influence in the U.S. high-technology sector to meet the expectation of sociologists that no discrimination is present.

Clearly many Americans do not know what they do not know about Chinese people in the United States. In other words, many Americans do not know their unknowns when it comes to understanding Chinese Americans correctly.



Limitations of Chinese in America

Continued...

Some other stereotypes that have been frequently brought up by my students, prospective students, and other Asians include:

- Chinese are not very involved in the community.
- Chinese do not speak English very well.
- Chinese are “pushovers” who give in too easily under pressure.
- Chinese are very well educated.
- Chinese do not speak up when they have questions.
- Chinese are good at math.
- Chinese are good at science.
- Chinese like to stay inside their own group of other Asians.
- Chinese are smart.
- Chinese are productive.
- Chinese are hard-working people.

Often people in America will readily endorse these stereotypes and often Chinese people I speak with will say that they do not mind some of these, because they are “positive”. However, sociologists frequently argue that there is no such thing as a positive stereotype, and for good reason. In fact, the results of stereotypes are usually negative. For Chinese, the positive stereotypes can have the effect of reducing institutional support, placing undue pressure on Chinese people to perform in the areas relevant to these stereotypes, and having a negative impact on overall psychological well-being. This cluster of positive stereotypes is known as the Model Minority Myth and is under-researched and under-recognized as a pervasive problem in America today.



Limitations of Chinese in America

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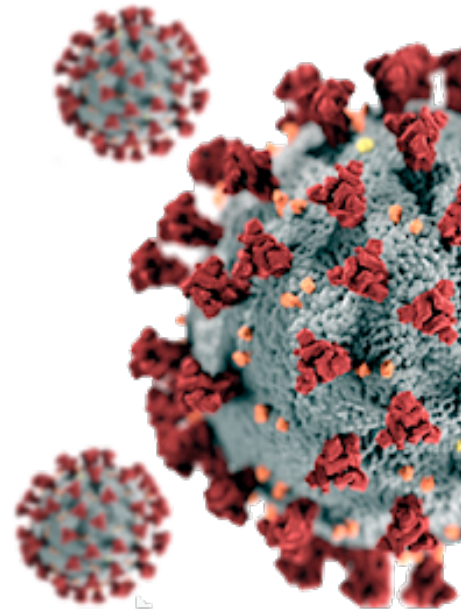
Could this be preventing the success and happiness of Chinese Americans? No. It is nothing more than a limitation to be overcome—a limitation that I help students overcome and to achieve amazing results within their respective social and cultural settings.

In an article from The Atlantic, Jason Shen, a product manager at Etsy and Chinese American Blogger states:

“I think it’s the job of everyone who’s in a position of privilege to realize that they have been given benefits that others do not, and try to accommodate or adjust behaviors to create a more equitable workplace and society. It’s on both. But without Asians bringing this attention to people’s minds, it’s not going to magically happen on its own.”

Society will not always understand your lived experience. That is why it is so important to take action and to become well educated on this issue. Doing so will make your journey to self-actualization in America that much easier. Indeed, it is very important to bring attention to these problems in people’s minds to influence them for the better.

Besides these stereotypes and the Model Minority Myth, American society has been dealing with the COVID-19 pandemic since January 2020 when the first known case was confirmed in the state of Washington. A war of words has ensued and much of the positive relationship between the U.S. and China has been damaged as the virus has spread across America and the rest of the world. Harsh words have been exchanged between the highest offices of government, scientists have worked diligently to resolve problems only to see a lack of support and a flood of criticism, unemployment in the U.S. has skyrocketed as people wait in long lines at food banks, and reports of aggression against Asian Americans across the country has risen to unacceptably high numbers.

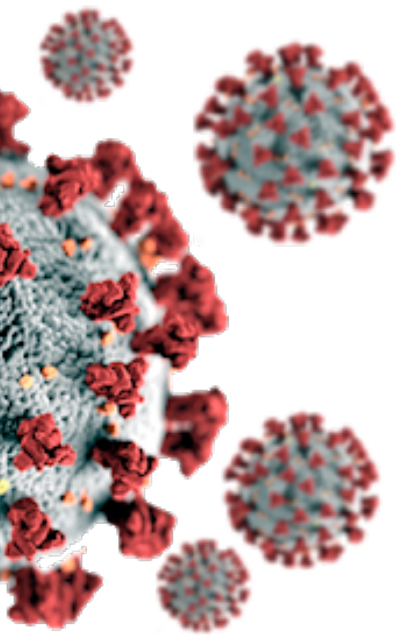


A new falsely held belief about Chinese in America has emerged: that they are at fault for the presence of COVID-19 in America. This is based on the false premise that the virus is somehow connected to an ethnic or racial identity.

Many Americans seem to be oblivious to the fact that this virus infects all humans alike and shows no preference for ethnicity or race. Even the President of the United States, whose job it is to manage such emergencies, has now contracted the virus that he frequently blames China for. In fact, politicians in America today are constantly accusing their opponents of being too friendly with China and this in combination with the stereotype that Asians are always foreigners can be especially limiting on Chinese Americans when it comes to social progress.

Although the historic term “Spanish Flu” has been used to describe the influenza pandemic in 1918 and has sometimes been cited to justify President Trump’s use of the term “Chinese Virus”, it is still an example of the falsely held belief by many in America today that Chinese in America are responsible for it. Aside from the fact that the term “Spanish Flu” was going around long before the Civil Rights Era, during a time when racism was overt and tangible—the problem with this argument, is first a linguistic problem and second a misunderstanding of the underlying reasons for the use of the word “Spanish” in “Spanish Flu”.

The linguistic problem is this: the word “Spanish” can refer to the culture of Spain, the people of Spain collectively, or the language of Spain. The singular form, if referring to an individual is of course “Spaniard”. When referring to people who speak the Spanish language, the term “Hispanic” is appropriately used (except in situations where the person being referred to prefers to identify as “Latino/Latina” or “Latinx”).



Limitations of Chinese in America

Continued...

When the word “Chinese” is used, it can refer to the language(s) of China or groups of languages in China, but it also is used to refer to an individual in the singular (the term previously used now regarded as not only archaic and offensive, but also too informal). The signs of Chinese American protesters attest to the social force behind this linguistic distinction: “I am not a virus”—and it is well spoken, for this is the racist implicature that can be drawn from it.

In fact, many scientists are concerned about President Trump’s use of the terms “Chinese Virus”, “China Plague”, and other terms that single out a social group, racial identity, or geographic location. Guidelines from the Anti-Defamation League (ADL), the World Health Organization (WHO), and the American Psychological Association (APA) are very clear and unified in rejecting the use of such terminology. The ADL reports that since January 2020 hate crimes against Asian Americans have increased exponentially and include both verbal and physical assaults. The WHO advises governments against using language that links diseases to geographic locations. While the APA has specifically called for destigmatizing coronavirus and being much more careful about the language we use and the images we use in literature about the virus.

Now for the misunderstanding of the underlying reasons for the name “Spanish Flu”. The Spanish Flu became called this because World War I “censors” attempting to bolster morale in the U.K., Germany, France, and the U.S. all downplayed and minimized early reports of the severity of the influenza pandemic and the number of deaths it was causing. In Spain however, the effects were freely reported (as Spain was neutral) and this gave many the impression—albeit misleadingly—that Spain had been hit by the influenza pandemic harder than anywhere else in the whole world. Furthermore, its true origins remain scientifically undetermined to this very day.

Thus, it is with great irony that people form the argument that using the words “Chinese Virus” is equivalent to using the words “Spanish Flu” and attempt to support this claim on the false premise that the Spanish Flu was called so because of its origin in Spain (its origin is still unknown). It was called this because of censorship and the powerful psychology of misperception and stigmatization (of the kind the APA is presently speaking out against).



China and all Chinese worldwide deserve better than this. They are worthy of more serious reflection and study. They are worthy of more academic endeavor and depth of understanding. They deserve more credit for their contributions to resolving what has been a tremendous struggle worldwide. The Chinese people have always highly valued education and academic endeavor. It is reasonable to say that if we are going to find a cure, vaccine, and an effective treatment for this virus that will save many lives, it will certainly involve Chinese doctors and researchers wherever they live. This is no time for Americans to burn bridges with one another.



Paradoxes

The next topic regarding your progress to self-actualization is the seemingly never-ending layers of paradox surrounding Chinese identity in America. In this chapter, a few of these will be dissected and brought to your conscious awareness.

Entering into a new culture can very difficult. The greater the difference between your heritage culture and your host culture, the more difficult it will be to adjust. No greater differences have been observed by social scientists than the differences between “East and West”. This does present a challenge, but it has been overcome by many in both directions.

Often a new culture exists from adaptations of a previous culture. American culture for example, has been adapted largely from various cultures of Europe—with plenty of shared literature, science, religion, philosophy, linguistics, and history. The phenomenon of all this shared culture has at times even been attributed to “whiteness”—a supposed racial and biological difference—that has no real biological evidence to support it.

When it comes to the East, what do people from the West know? Unfortunately, not very much. Much of the time, Americans rely on stereotypes and implicit bias in our attempt to understand what is categorically considered Eastern culture.

What follows below is a set of paradoxes that make your new life in the United States unnecessarily more difficult. Becoming more keenly aware of them is the first step toward addressing the way they affect your life.





Majority-Minority Paradox

In China, you were most likely part of a majority (unless you were one of the 55 officially recognized minority ethnic groups living in China), even on a world scale. In America, suddenly, you are a minority, and yet many Americans are very aware that you are a global majority—this fact alone is unlike many other minorities in America and can lead to an anxiety or fear among white Americans that has traditionally been termed “yellow peril”. This has been most obviously manifested in racist literature or cartoons serving as propaganda against Chinese people.

Additionally, many people say that they would like immigrants better if they would assimilate—while simultaneously they place enmity between themselves and “new arrivals” through various means that are social, political, and rhetorical.

Asians-Are-White Paradox

Asians have often been grouped with white people, which prevents them from being recipients of much-needed research and affirmative action efforts by considering these efforts justified only by the so-called “reality” of “reverse-discrimination” (the paradoxical idea of racial discrimination against white people). This is sometimes referred to as the “Model Minority Myth”, and it’s harmful to Chinese Americans. By categorizing Asians by socioeconomic status instead of the socially constructed identity of Asian, it is too often assumed that whatever is found to be true of white Americans will also be true of the experience of Asians. The problem is that this is not accurate in many settings, situations, and personal experiences.



Racial-Specificity- Generalization Paradox

The question often arises by those who are familiar with political correctness in the United States: “Why Chinese specifically? (Why not Asians? Why not all humans?)”. One answer is that many of the important people in your life do not view everyone as simply “human”, even among the most educated in the United States racial distinctions are still discussed if only because of their historic significance. Language is also identified as a significant factor in the formation of culture—although the exact connection is not well understood. In my years studying Chinese in college, I never had a course that was titled “Asian” instead of “Chinese”. Provided that there are “Asian Studies” degrees, I have spent my time studying human behavior and Mandarin Chinese (and consequently Chinese culture too).



A paradox exists here by insisting on not naming race or ethnicity: one cannot address issues of racial injustice without identifying or classifying “races” in some manner (which is considered by some to be a racial injustice of its own). Sociologists break this paradox by first considering race a “socially constructed reality”, and they sometimes offer alternative terminology for self-identifying with one’s socially constructed race. From there, racism can be named and studied without creating a new paradox, where sense can then be made of the realities of racism.

Specializing in the experience of Americans that are of Chinese origins (i.e. from China living in the United States) and not limited only to Han Chinese, provides a clearer perspective of what remedies are most helpful.



Equality-Exclusion Paradox

As an American myself, of Welsh ethnicity and heritage, I am interested in upholding what I consider to be a beautiful American ideology. It is the idea set forth by Thomas Jefferson in the Declaration of Independence that all men (and women) are created equal. In my view, and many other social scientists' in fact, one of the least studied, funded, and fought-for group in America in terms of understanding and sincere effort to strive for equality is Asian Americans. Within that category, Chinese Americans—who are the only racial group ever legally targeted for exclusion (to immigrate into the country) by the United States government. This was unfortunately later extended to all people of Asiatic origins. It is a tremendous injustice and an intolerable paradox in my mind and to American ideology. Surely immigration is an important feature of American values... isn't it? It has been said that we are all immigrants, with the exception of the various Native American tribal members who have opted for citizenship with the United States government.



Self-Actualized Chinese in America

The following is a brief list of Chinese Americans from U.S. history that are perhaps not as prominent as they could be, but that psychologists could reasonably study and conclude that they achieved self-actualization in their lifetimes. Let their stories inspire you in your own journey to self-actualization in the United States.

Lue Gim Gong “The Citrus Wizard” (1860-1925)

Was a Chinese American who made a significant contribution to our American way of life. Lue, like many Americans, immigrated from his home country seeking new opportunities in America.

Lue started his American life in San Francisco at the age of 12. Lue was soon converted to Christianity and was helped by his Sunday school teacher Fannie Berlingame to become a U.S. citizen in 1877. Fannie Berlingame, knowing of Lue’s skill with plants helped relocate him to DeLand, Florida (where she and her sister owned some land) when he contracted tuberculosis.

In the State of Florida, nicknamed the “Orange State” Lue cross-pollinated the “Harts late” Valencia and “Mediterranean Sweet” orange varieties—making an orange variety that was both frost-tolerant and sweet, now known as the “Lue Gim Gong Strain”. For this he was awarded the first Silver Wilder Medal for a citrus fruit by the American Pomological Society in 1991.

Joseph L. Pierce (1841-1916)

Was a Chinese American and Civil War Veteran who fought in the Union Army.

Born in China, Pierce came to the United States with his adoptive father Amos Peck—a ship captain from Connecticut. In 1862 he enlisted in the Union army and is thought to be the only Chinese American soldier in the Army of the Potomac. Pierce fought in both Antietam (where he was wounded) and Gettysburg and was promoted to the rank of corporal on



November 1st, 1863—thought to be the highest rank of any Chinese American in the Union Army.

Later in life, Joseph Pierce married a white American named Martha Morgan who helped him to acclimate back to civilian life and together they had four children. A photo of him can be found hanging in the Gettysburg Museum and Visitor Center in Pennsylvania.

Dr. Faith Sai So Leong (1880-1929)

Was a Chinese American woman who demonstrated tremendous tenacity and the American spirit in becoming a dentist.

Faith was born in China and adopted by Mrs. E. J. Nickerson, an English teacher, after her parents sent her to the United States to live with a cousin in San Francisco's Chinatown.

Faith graduated from the San Francisco College of Physicians and Surgeons in 1904—the only woman in her class of about 40 graduates. This made her the first woman ever to graduate from that college and the first Chinese American woman to earn a degree in dentistry.

In 1906 she lost her office to the San Francisco earthquake and fire, but never quit. In 1909 she married Nam Owyang and had two sons. Faith took in her adoptive mother in 1912, but Faith's life was tragically cut short when she was struck by a car in 1929 at the age of 49. She had pushed her 11-year-old son out of the car's path.

It is estimated that in 1910 only 10% of all medical doctors were female. As of 2019, only 33.4% of the 200,419 dentists working in dentistry are female according to the American Dental Association.



Ing “Doc” Hay (1862-1952)

Was a Chinese American and prominent medical practitioner in Oregon.

Ing Hay was born in China in 1862 in Guangdong Province and immigrated to the U.S. with his father around 1883 sometime after the Chinese Exclusion Act had passed, leaving behind a wife, son, and a daughter—never to be reunited again.

Hay practiced traditional Chinese medicine in John Day, Oregon. Specializing in herbalism and pulsology he sometimes cured diseases that perplexed other American-trained doctors.

Although many of his patients were local Chinese Americans, white Americans also came to see him from places as far as Oklahoma and Alaska. Hay became well-known outside of the Chinese American community after treating a highway construction crew of non-Chinese workers who had contracted influenza during the unusually deadly influenza pandemic in 1919.

He retired from medicine in 1948 and died in 1952 in a nursing home in Portland. Doc Hay had practiced medicine through the Great Depression and after his death, some uncashed checks from his clients were discovered totaling over \$23,000 (not adjusted for inflation).

Chien-Shiung Wu (1912-1997)

Was a Chinese American physicist who made great discoveries in nuclear physics.

Wu was born in China in 1912. She studied science at National Central University in Nanjing. Wu was later encouraged by a supervisor at Zhejiang University--where she was a researcher--to earn a PhD from the University of Michigan.



Self-Actualized Chinese in America

Continued...

She left China and her parents behind and went to the University of Michigan in 1936, she was never reunited with them again. When she learned that women weren't allowed to use the front entrance at Michigan in those days, she applied instead for Berkley and was accepted. While at Berkley, Wu applied for a scholarship but due to prejudice against Asians received a readership with a lower stipend instead.

Despite all the unfair hardships in Wu's life, she received many honors and awards including becoming the first woman with an honorary degree from Princeton University in 1958, the first female President of the American Physical Society in 1975, the first person to receive the Wolf Prize in Physics in 1978, and being inducted into the National Women's Hall of Fame in 1998.

Yan Phou Lee **(Li Enfu; b. 1861)**

Was a Chinese American author who expressed bold opinions freely.

Lee was born in China and selected by the government to study abroad in the U.S. When called back, Lee refused the order and applied to Yale University. Of his decision to stay he would later write:

“I am content to stay and cast my lot with the good people of this country, who, [we] will find, are mostly Christians. When I was in need of friends, Christians befriended me. Christians helped me to return to this country, and they said nothing about it either. When I was in doubt about the advisability of returning to college, Christian friends gave me encouragement and promised help. When I... denounced the anti-Chinese policy of this government, it was the Christians who strengthened me with their enthusiasm and applause...The true Christian is the friend of the poor, the down-trodden, and the oppressed of all countries.”



Lee advocated for Chinese Americans by writing powerful essays, converted to Christianity, married two white women in his life, and eventually returned to China to start a newspaper in English.

**Margaret “Maggie”
Gee**
(1923-2013)

Was a Chinese American woman who served in the U.S. Air Force during WWII.

Gee was born in Berkeley, California and graduated from UC Berkeley where she also studied physics as a graduate.

As a Women Airforce Service Pilot (WASP) Gee helped train pilots for the war—as female pilots weren’t allowed to enter combat at that time. Gee trained bomber gunners by co-piloting B-17 bombers to help pilots perfect their combat skills. When the WASP program was deactivated, Gee returned to UC Berkeley and completed her physics degree. Working in the Lawrence Livermore National Laboratory beginning in 1958, Gee contributed to the lab design of nuclear warheads and the Poseidon missile.

Additionally, Gee was known for her civic engagement, including serving as an elected member of the Democratic Central Committee of Alameda County, where she supported voter registration and fundraising.

In 2010, Gee received the Congressional Gold Medal along with her fellow WASP pilots.



Hiram Fong **(1906-2004)**

Was a Chinese American politician, lawyer, and businessman.

Fong was born to impoverished Cantonese immigrants Mr. and Mrs. Lum Fong in Honolulu on Oahu—the seventh of eleven children—in 1906. Despite the hardship of growing up in poverty, Fong earned a degree from the University of Hawaii at Manoa in 1930 and by 1935, Fong had obtained a law degree from Harvard Law School.

In Hawaii, Fong became the Prosecuting Attorney of Honolulu, and during WWII Fong served in the U.S. Army Air Forces as a Judge Advocate—later retiring as a colonel. Fong established an industrial and consumer loan company to service minorities to start new businesses and buy homes—helping to improve the U.S. economy.

As a politician, Fong also fought to make Hawaii a state. He would later become one of Hawaii's first U.S. Senators and voted in favor of the Civil Rights Acts (1960, 1964, 1968) and the Voting Rights Act of 1965. In 1964 Fong became the first Asian American to receive votes for president at a major party convention and was the first Hawaii-born individual to run for President.



Your Own Path to Self-Actualization

In order to achieve more and experience a breakthrough in U.S. culture and society you need to follow these four steps:

1. Understand your full potential in the U.S. (self-actualization) clearer than you ever have before.

This is a very important step, because you must first understand what you are trying to achieve. Without understanding your potential (self-actualization) you will not be prepared to make it happen. This sounds very simple on the surface, but this is often the most challenging part. If you do not complete this first step you will very likely feel like giving up your dreams and returning to your old life. You may also experience unnecessary setbacks in your career and social life in the U.S. and you will not be doing everything you can for your business or your employer.

It is very important to understand what your happiness is based upon, and how you can fulfill the psychological need for happiness and accomplishment. You will need to understand what it takes to bring out your best self on a daily basis. You will need to understand how your identity plays an important role in this process (e.g., Gender, Age, National Origin, Religion, Ethnicity, Race). It is also very important to understand how your upbringing in a culture other than U.S. culture is also a factor in the process of your growth towards your best self—your happiest self.

2. Discover the mysterious elements that are potentially limiting your progress toward self-actualization.

You need to understand what could be limiting your progress toward self-actualization, because if you underestimate the potential challenges, your plan is bound to fall short or even fail. It is very important to understand the situation of Chinese people in the United States at the group level, because many beliefs and attitudes may be working against you in the long run which might cause you to fail to reach your full potential and happiness in America. When you do not understand these mysterious elements, they can affect you over time and erode your progress away. Your career, friendships, and happiness will suffer as a result.



Accomplishing this will take some time, but it is definitely worth it. Spend some time learning about people who are similar to you and what they have been able to accomplish. More specifically, you will want to study and understand how they accomplished it. Learn about people who failed to become the best version of themselves too and try to understand why this happened to them. Learn what you can about American attitudes towards immigrants and how that could hinder or even prevent some of your progress. Although some of these attitudes can present a challenge for you, they are not impossible to overcome. There are plenty who have succeeded even in the worst of circumstances. You cannot afford to allow the attitudes of others to prevent your growth. At the end of the day, you should realize that attitudes can be influenced.

3. Embrace every part of who you are and appreciate your heritage.

Once you have a firm understanding of the first two steps, you can embrace a new sense of your identity and an understanding of what it takes for you to breakthrough to self-actualization in the United States. This is important because if you do not have some important realizations about your heritage culture and your new culture, becoming your best and happiest self will be challenging. You cannot just forget your childhood and all the important lessons you learned throughout your life before you came to America. You also cannot fail to appreciate the new things you have discovered about life in your new culture. The reason for that is that it will only make it more difficult for you to become your best self and find your highest level of accomplishment and happiness. If you do not have gratitude and a positive attitude both about where you came from and where you are now, it will create friction in your work, with your family, with your friends, and in every other area of your life that will limit your level of happiness.

So how can you do this? While it may seem like a balancing act, it really can be quite simple. Begin by reflecting on the important lessons you brought with you from China and everything else that you really love and appreciate about your heritage culture. Do the same for where you are living now. What important lessons have you learned in the United States? What do you like about America? The next step is to expand your social circle and start to be more comfortable with a little discomfort. Develop some meaningful friendships with people outside of your own cultural upbringing. Learn to embrace all that is beautiful and worthwhile that you have learned and the people and places you learned it from.



4. Achieve self-actualization in the United States.

Finally, to achieve self-actualization you must learn to identify good friends and allies, explore and belong in your community wherever you live, influence people around you in positive ways, and grow yourself again towards the best version of yourself. This will bring you to the highest levels of growth that you can experience, and you will be very successful and feel very happy.

To experience this, you should reflect on what you have learned about yourself through following each step mentioned above. Reaching this point sometimes sounds like an ending, but it is really much more of a beginning. So, you should also visualize the path ahead, make new goals for yourself and live your dreams to the fullest. Reflect often on the experiences you have had along the way and all the new friends you have made and how you can strengthen those relationships.

Many first-generation Chinese elites to the United States have already spoken with me and have followed these steps with my personal guidance. With a high level of determination and good follow-through, many of them have experienced this wonderful process first-hand. In fact, one of my greatest joys in life is to hear from my happy and successful students about what they have accomplished and realized after working with me that is bringing them fulfillment, recognition, promotions, and happiness! Often, they begin to see tangible results even after the first two steps. By the end they frequently express to me that they believe every first-generation Chinese elite to the United States should reach out to me and have the same experience.

As magical as the experience may seem when you carefully follow these steps, these steps are actually all firmly rooted in empirical evidence-based solutions from social science.

If you'd like to talk more or even hire me to help you successfully navigate your new life here in the United States, as other competent professionals have done in the past, please let me know. I think you'll find that my passion for resolving paradoxes and your passion for advancing your career are a good fit. Feel free to send me a message if you would like to achieve more and experience a breakthrough in U.S. culture and society in the shortest amount of time!



Why Growth Coaching?



Achieving a very high level of personal growth is very challenging, but it becomes unreasonably challenging when you do not have someone to be accountable to for your progress. When you have someone on your side who is familiar with the challenges you may encounter along the way, your goal becomes more realistic and you have a personal guide who can help you steer clear of pitfalls and rocky roads.

My name is Jared Rich and I'm a growth coach for Chinese elites in the United States. I am often asked why I decided to become a growth coach and why exactly I decided to focus on first-generation Chinese Americans. One major reason is that it fits snugly with my educational background.

In my studies, I have obtained an associate degree in sociology with high honors from Salt Lake Community College, a bachelor's degree in psychology from Westminster College with a certificate of honors, an associate degree in Chinese with high honors from Weber State University, an international honors certificate in international human resources from the University of South Carolina in partnership with Phi Theta Kappa International Honor Society (PTK), an international honors certificate in contemporary China and Chinese culture from Beijing Language and Culture University in partnership with PTK, and a teaching English to speakers of other languages certificate (TESOL).

Before I began growth coaching, I taught English as a second language (ESL) online to Chinese children living in China for two years. I am a member of two divisions of the American Psychological Association (APA) one of which is Division 52 for International Psychology. I am also a lifetime member of Psi Chi—The International Honor Society in Psychology.

My background in this area and my interest in promoting happiness and healthfulness among Chinese elites in the United States is at the heart of what I do for my students. I sincerely hope that you will not hesitate to contact me.



The Value of Growth Coaching



Please allow me to share some brief success stories of a couple of students I greatly admire and respect. These students are a living example of a positive attitude, hard work, and dedication to the coaching received.

The first is Yucheng, he has been described by his coworkers and managers as “a good team player”, “sharp-thinking”, “versatile”, “talented”, “a real asset”, and “multi-disciplinary”. What follows below is his testimonial of the coaching he received.

“When Jared came to me, the idea that backed my decision to join his program is simply to step into the unknown—to get exposed to the knowledge that I don't have many opportunities to learn as a non-native. During Jared's program, he walked me through key concepts and knowledge about psychology, the history of Chinese Americans, cultural differences, and even philosophical groundings of such differences.

I always thought I am a book worm and have read a lot about these topics, Jared's program has broadened my view even more and this is my first time for me to connect the dots systematically and build my own framework of understanding society. The concept of “integrated self” has become part of my core value framework in my daily life. If you need some help with clearing your thoughts about self-actualization, a deeper understanding of how American society works and how to build an integrated self among it, or just want to learn something interesting that you can rarely read from books or friends, Jared's program will be a great fit for you!”

–Yucheng Liu, Senior Software Engineer

A coach can take no credit for the accomplishments of students. They do all the heavy lifting—as it should be, and they deserve 100% credit for their own success and careers. This next testimonial is from Jorge, an incredibly tenacious, intelligent, and passionate man with undying fortitude in the face of every challenge.



The Value of Growth Coaching

"I am a hard-working engineer that recently started a new life and career in the US. I just finished Jared's coaching session and I have some fair words to say.

First off, the uniqueness of Jared's session is its solid academia basis. The coaching session is not some cheap talks on history that you can easily see in some museums or YouTube videos, but a real academic tour based on established psychology, sociology and even some recent cutting-edge research conclusions.

The coaching session I had with Jared is focusing on building a framework based on models of psychology and sociology, providing some necessary historical and nowadays evidence. You will see some real solid stuff from the history of Californian Chinese American in the 1800s to the recent sociology study on race-related topics. This is proven to be more effective than just answering some few questions in a superficial way. It opened a world that enabled you to find the answers by yourselves through critical thinking, in a psychology and sociology context. It also inspired me to ask more and more questions by myself like there is no tomorrow, which is always nice and always beneficial in a way to understand my situation left, right and center.

Another thing that inspired me a lot is the dedication of Jared in helping Chinese American by using his knowledge and thoughts. Jared seems to have made his mind to go on this way and apparently there is no turning back. His lecture notes are carefully prepared and packed with a humongous amount of academic content, with unbelievably high fidelity. Moreover, Jared answered every single question that I had during the session in an extreme patience and level of quality. I would like to say this kind of dedication is very rare nowadays and is a critical factor to ensure the quality and effectiveness of the coaching session and that's the major reason why I'm believing in it.

I would highly recommend Jared's coaching session that's tailored to help Chinese Americans (especially "newcomers") to gear up your careers and ambitions. So impressive. After the session I just feel I have become unprecedentedly confident on multiple topics with regard to the life and career of Chinese American and want to try more, do more and even do something that I could never imagine before. Instead of me crying in the corner like before, It seems like all the obstacles lying ahead of me like a "bamboo ceiling" and so on so forth suddenly become so easy to overcome and there seems nothing can stop me achieving some ever increasingly ambitious goals and I can sweep them so easy. I would like to say I will surely achieve or even become something bigger after taking Jared's session, and I bet you will, too."

—Jorge, Software Engineer



THANK YOU



**SELF-ACTUALIZATION OF CHINESE ELITES
IN THE UNITED STATES**

by Jared Rich