

LATINA/O PSYCHOLOGY TODAY

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LATINA/O PSYCHOLOGY: ADVOCATING FOR SOCIAL JUSTICE, LIBERATION, & EQUALITY

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CONTENTS

- 1 President's Column
- 5 From the Editor
- 6 Dr. Miguel E. Gallardo:
Invited Article
- 12 2016 Biennial NLPA
Conferencia
- 17 Voces Del Pueblo Article
- 25 Articles
- 48 Latin@s Unidos

FROM THE PRESIDENT

Querida Familia,

¡Bienvenidos! to Volume 3 Issue 1 of *Latina/o Psychology Today*. Thanks to the tireless efforts of the editorial team, this issue focuses on the #NLPA2016 Conferencia Theme: *Latina/o Psychology: Advocating for Social Justice, Liberation, & Equality for Our Familias*.

For some time now there have been discussions and requests for NLPA to provide information about theories and practices grounded in Latina/o Psychology. I was disheartened by my inability to provide ample and specific examples immediately following the initial request. How could it be that a loud, proud, and strongly identified Latina Psychologist could not name multiple theories and practices born of a Latino context without taking a (very long) deep breath? The voices of my colleagues over the years came flooding in. Random words like decolonization, cultural imperialism, internalized oppression, structures of inequity were jumping in my head.

I quickly traded in the trepidation of overseeing the planning and execution of our beloved *Conferencia* with excitement about the possibilities for seizing an opportunity to grow and learn. I am thrilled that we will soon come together as a community of life-long learners to focus on a Latina/o Psychology. Serendipitously, Edil Torres Rivera posted a digital collection of Ignacio Martín Baró's work (available at: <http://www.uca.edu.sv/coleccion-digital-IMB/>). I was inspired by "El Papel del Psicólogo en un Proceso Revolucionario" [The Role of the Psychologist in a Revolutionary Process]. In his notes, Martín Baró (1980) discussed the responsibilities of psychologists in the context of post-civil war El Salvador. He called on psychologists to (a) embrace the revolution which sought among other things to advance values of solidarity, social responsibility, and community spirit, and to arrive at an authentic identity that truly reflected the people of El Salvador; (b) be good psychologists: "goodness" defined as skillful application of knowledge and skills rather than engagement with status, and (c) be a psychologist "within" the people (*desde el pueblo*), emphasizing that no individual's freedom and self-actualization was possible without the society's freedom and actualization. Martín-Baró stressed the importance of the psychologist's humility in the revolutionary process. (*continue on page 2*)



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Along with the excitement for reading Martín-Baró's work, I also felt a bit of sadness. What other voices are yet to be heard? In the history of Latin America, we share a shameful past characterized by exclusion and devaluation of indigenous and black voices. And how can we apply the tenets of liberation psychology to address the many dimensions of marginalization resulting from individual characteristics (e.g., gender, sexual orientation, disability status) and social structures (e.g., poverty)? How do we being to engage the decolonization of our psyches? and what role does NLPA play in that decolonization process?

The focus on a Latina/o Psychology during our *Conferencia* is very aligned with what I see as one of the central tasks of my presidency: to ensure that we have an NLPA-produced professional guidelines document that will provide support to Latina/o Psychologists all their professional activities. NLPA historically collaborated with the Ethics Office of the American Psychological Association (APA) and also with leaders of the Ethnic Minority Psychological Associations, lovingly called the EMPAs. These discussions were initiated by the APA in response to criticisms that their ethics code did not sufficiently address cultural diversity. The NLPA team was enthusiastic about these discussions and we worked for years to obtain feedback and recommendations from our members. We had a plan to follow the lead of the Society of Indian Psychologists in creating a commentary for the APA ethics code that addressed issues specific to Latina/o Psychology. A confluence of events led the Ethics & Practice Standards Task Force to arrive at the conclusion that NLPA needed to create a homegrown document, one that was articulated from a Latina/o perspective from its inception.

Our new Professional and Ethical Standards document will be a freestanding document rather than a-document-in-relation. The parallel with tenets of liberation psychology are eerie. It seems critically important to embrace the development of a document "from us", informed by the work we are doing from the many trenches we inhabit rather than constrained by traditional notions of what is professional and ethical from established, majority standpoint. Rather than responding to the appropriateness of existing codes for Latina/o Psychologists, we are starting with a blank page and articulating our own understanding of ethical and professional behavior.

This approach to professional and ethical standards is not just an act of liberation, but also an act of integrity and responsibility. As powerful, capable, thoughtful professionals we have a responsibility to make our voices heard and to contribute to psychology actively by presenting our perspectives and experiences, and providing the fodder for psychology to be transformed for the benefit of society. This is not a process of disengagement from APA but of genuine and passionate engagement with NLPA and with Latina/o Psychology. Having to articulate what we are about and what we expect of ourselves as professionals takes courage and clarity. I am indebted to Miguel Gallardo, Cristalís Capielo, and Lynda Field in particular for their tenacity in this journey. We are working to draft a document that we can share with our members for commentary.

The National Latina/o Psychological Association can serve a vital role in bringing us together to have the critical discussions and to build the community from within which we can gather the clarity, consciousness, and strength to push for change from within psychology for the benefit of society. We gather in Leader Council meetings, we gather in *Charlas*, we gather at the *Conferencia*. We influence through our advocacy work and leadership. Manny Paris has been instrumental to advancing policy; he has attended meetings with elected officials, organized gatherings, written and led groups in writing position statements that reflect our organizational values. NLPA representatives to the APA Council of Representatives have been arduously working to bring attention to areas in need of organizational change at APA. Our past presidents have been busy advancing Latina/o Psychology through their continued leadership. Notably, Marie Miville recently spearheaded the development of a manuscript that was co-authored by all the NLPA presidents at the time, clearly articulating our Latina/o-rooted leadership approach. Presenting alternative models of leadership has the potential to increase consciousness in leaders about their own leadership practices, which are invariably culturally rooted, and provides much needed information for potential change to occur. (*continue on page 3*)

NLPA influence is also felt in resource seeking and resource sharing that is happening at so many levels, from the great work of Orgullo and our Student Representative, Laura Minero, to create room sharing options so that our student members may afford attendance at the NLPA conference, to the great legacy of Liz Fraga and César González in creating the NLPA/ABPP Integrated Behavioral Health scholarship. Jesús Rodríguez has been instrumental in coordinating efforts for fundraising for NLPA so that we may keep reasonable costs for all our members.

From this new presidential vantage point, I can clearly see that we have the talent and resources to pursue our *liberación*. From the very foundation where members step forward and take responsibility to advance the NLPA community, to the structures that we have created to empower within and outside, we have built *comunidad*, we have formed a *familia*. We have what it takes to advocate for social justice, liberation, and equity for our Latina/o communities in the U.S. I am honored to serve NLPA as a temporary steward of organizational goals and I invite you all to join me in continuing to build a strong tomorrow.

Un Abrazo Colectivo,

Melanie M. Domenech Rodríguez, Ph.D.

NLPA 2016 President
Professor of Psychology
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HOW MANY BUTTONS WILL YOU COLLECT?

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To advance psychological education and training, science, practice, and organizational change to enhance the health, mental health, and well-being of Hispanic/Latina/o populations.

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LATINA/O PSYCHOLOGY: ADVOCATING FOR INCLUSION, EQUITY, AND DIGNITY

HECTOR Y. ADAMES^{1,2}

Editorial

It is with continued enthusiasm that we bring to you the fourth issue of *Latina/o Psychology Today*. LPT's open access format continues to expand its reach. Collectively, we are spreading the mission of the National Latina/o Psychological Association (NLPA) and working towards enhancing the health and *bienestar* [well-being] of the Latina/o community. The current issue centers on the theme, "*Latina/o Psychology: Advocating for Social Justice, Liberation, & Equality*." As with previous LPT publications, each of the articles in this issue were peer-reviewed blindly and each offer diverse ways in which students, professionals, and community members are engaging in social justice work. We hope that this issue motivates and keeps us all actively engaged in the struggle and sacrifices that come with doing social justice work in the spaces we occupy.

The invited article for this issue is authored by Dr. Miguel E. Gallardo and focuses on the challenges facing U.S. based Latina/o psychologists and Latina/o communities. Dr. Gallardo invites us to "action" as practitioners, researchers, and citizens of the world. This issue also includes a number of excellent articles on Transgender Latin@ communities; the use of testimonies as a tool for

liberation; combating a legacy of oppression; reflections on the study of bell hooks and Paulo Freire; addressing comments made by U.S. 2016 Presidential candidates; and an introduction to a multicultural psychology scholars program. A big thank you to the contributors, reviewers, editorial board, leadership council, and our vibrant membership community for making LPT the success that it is today. *Sin ustedes, no hay LPT ¡Gracias!* [Without you there is no LPT. Thank you!]

As always, my editorial team and I truly hope that the content in this issue of LPT serves as a catalyst for continued growth. We also hope this issue highlights the need for all of us to move beyond the confines of the ivory tower into spaces where we can use our skills to create and support social change and liberation. As we enter another presidential political campaign, our Latinx voices become paramount in the advocacy for inclusion, equity, and dignity. Together we can identify ways to dismantle racial, ethnic, and gender oppression directed against our community. Through our research, practice, community involvement, and activism we can continue to build for a Latina/o Psychology grounded in a practice of freedom for all.

¡ Juntos/as Podemos !

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PSYCHOLOGY'S INACTION: LATINA/O PSYCHOLOGY'S CALL TO ACTION

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INVITED ARTICLE

*"The fight is never about grapes or lettuce.
It is always about people."
- Cesar Chavez (n.d., para. 1)*

I am thankful to the National Latina/o Psychological Association (NLPA), Dr. Hector Y. Adames, and Dr. Nayeli Y. Chavez-Deñias for the invitation to contribute to *Latina/o Psychology Today* (LPT). I have chosen to take a broad perspective in my thoughts around social justice, over a more specific approach that addresses any one aspect of my work. I have also chosen to focus primarily on issues facing Latina/o communities nationally over international perspectives, which are equally important and often times missing from our discourse. Given the brevity of this article, I needed to focus my thoughts on current challenges facing U.S. based Latina/o psychologists and our communities. In the end, I hope that I have not come across as an ungrateful invited guest to someone's house. The very nature of my article and thoughts are a form of social justice in and of themselves. It is within this context that I will share my perspectives on what should be foundational to

everything we do. I am also thankful to our leadership in planning a conference on the theme of social justice. It is timely. Finally, let me say that I write these sentiments as much to myself as to anyone else who may read this.

THE PERSONAL, POLITICAL AND PROFESSIONAL

*"To change the world we must be good
to those who cannot repay us.
"- Pope Francis (2014, para. 1)*

Some psychologists and students continue to ask me why I, and others, am still talking so much about multicultural and social justice? I wonder what world these folks exist in? I am reminded of our colleague, Aldarondo (2007), who states that for too long we have kept our work as psychologists safely neutral and shielded from the realities of the world around us. I am concerned that we still promote a mentality and professional identity in our current training models that cultivates an oppressive mindset and invalidates multicultural and social justice tenets, thereby invalidating and oppressing the very nature of who they, and we, are. While many students in training from Latina/o communities understand the realities of living in the United States today, graduate training systems seem to believe that if they adhere to narrowly defined APA standards, we are matching our training model with the real-world issues facing Latina/o communities. What is our role in effecting change on this level? In reading our (NLPA's) Mission statement and objectives, there has always been something missing for me.

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While I appreciate the role our association plays in creating a supportive environment where our work can be disseminated and validated, which is also a form of social justice, I am concerned that our objectives are missing direct statements about ameliorating the atrocities happening to Latina/o communities “outside” our silos. Social justice work is a both/and. We need a place to take care of ourselves in order to be situated to take care of others. The work is tiring and to not have the support of our Latina/o familia leaves us burned out and working in solitude, which will only take us so far. It is together where our strength lies. I believe our task, as Latina/o psychologists, and as an organization, is to disrupt and effect change in unjust, unfair, and unequal systems, both in our local communities (e.g., universities, community mental health centers, research on the local level), and in the larger society (e.g., political landscape, undemocratic rhetoric) as well. Social justice is synonymous with political and I believe it is our responsibility as Latina/o psychologists to challenge the inequalities in our society, while working collaboratively with others. We need to set the standard, not wait for some other entity to do it for us.

RUNNING FROM OURSELVES WHILE MAINTAINING THE STATUS QUO

*“Darkness cannot drive out darkness;
only light can do that.”*

- Martin Luther King, Jr. (1967, p. 176)

When I hear comments from political candidates calling Mexicans “Rapists” and building walls, I can’t help but think that we, as an association, have a role to play in addressing these issues, nationally. Psychology, more broadly, has a role to play in addressing these issues. Social issues are at the heart of what is impacting Latina/o communities today. Talking about, writing about, and teaching about multicultural competence, responsiveness, attunement, congruence, whatever we want to call it, is simply not enough. When psychologists tell me that our involvement in “social issues” is not our place, I become worried. My greatest concern is that we have been, and are still, fighting to ensure that multicultural issues are integrated throughout our curriculums and in all the work that psychologists do, for far too long, with only superficial changes occurring. How many programs in psychology truly reflect the social realities of the very communities

they want their students to serve? Some, but not near enough. What is true is that training models want their students to work with the most disenfranchised in society, in order for their programs to meet numbers and retain their accreditation through accrediting bodies that perpetuate an incongruence between who we are as people and what we should do as professionals. There is a pressing need to deliver services to unserved Latina/o communities who are culturally and linguistically isolated, yet we are training our students to work with the “worried well.” This is an injustice. We have a role to play in this process.

While we have achieved much in the year 2016, I remain as gravely concerned about the state of our nation today, as much as when I read about the lynching of Blacks through the early 1900s or about “Operation Wetback” in the 1950s in the United States, neither of which occurred that long ago in our history. Unfortunately, there are still modern, metaphoric lynchings happening to a number of devalued communities, and actions to deport as many Latina/os as possible. Our voices are being silenced by the policies and practices that purport to being fair and just, but operate under the guise of “New Racism” (Bonilla-Silva, 2001; Bonilla-Silva & Dietrich, 2011). We have moved away from public, physical lynchings, and overt forms of racism (Operation Wetback) to intellectually and politically rationalized lynchings by people who claim that they are not racist (Neville, Gallardo, & Sue, 2015), sexist, homophobic, classist, etc. As we talk about social justice, where does this fall and how long is it going to take us, as a profession, to effect change? This is my concern...and it should be our concern as well.

PSYCHOLOGY’S INACTION

“Even in the face of powerful structures of domination, it remains possible for each of us, especially those of us who are members of oppressed and/or exploited groups as well as those radical visionaries who may have race, class, and sex privilege, to define and determine alternative standards, to decide on the nature and extent of compromise.” - bell hooks (2015, p. 81)

Whose responsibility is it to address these social issues and the impact they have on Latina/o communities? I believe it is ours. If not us, then who? The APA is not going to get there without us,

yet the APA continues to believe they have all the knowledge and resources they need to do what is best for *ALL*, while still remaining insular in their policies, processes, and outcomes. A good example of an injustice is the continued organizational stratification of the four ethnic associations within APA's Council of Representatives. I am reminded of the parable of the Big White dog on the porch throwing morsels of bread to the black, brown and yellow dogs on the other side of the fence. The black, brown, and yellow dogs are fighting with one another over the morsels of bread, while the Big White dog on the porch enjoys a full loaf of bread, while being voyeuristic as the status quo and power structure remains intact. Morsels of bread are simply not enough. Sitting at the table, with no vote and only being allowed to speak when called upon, is oppressive. If we are going to address social justice issues, we need to set the standard for setting policies and practices that reflect our communities' needs and not simply adapt and adjust according to the already existing infrastructures in place – narrowly defined training models, placing economic interests over the interests of people, and justifying oppressive practices in the face of attempting to meet external standards that are more concerned with leaving the status quo intact. For those who believe they are not political, maintaining the status quo is political. There is much for mainstream psychology to learn from our cultures and communities, yet I am concerned that we are still attempting to meet a standard that is inconsistent with whom we are, thereby restricting our capacity at times to truly meet the needs of our communities across research, education and practice domains. At times, we run the risk of further dehumanizing our Latina/o communities.

LATINA/O PSYCHOLOGY'S CALL TO ACTION

"You see, you wouldn't ask why the rose that grew from the concrete had damaged petals. On the contrary, we would all celebrate its tenacity. We would all love its will to reach the sun. Well, we are the roses. This is the concrete. These are my damaged petals. Don't ask me why...Ask me how."
- Tupac Shakur (n.d., para 5)

Comas-Diaz (2006) states, "I use the term Latino ethnic psychology to designate the application of cultural traditions and practices into healing and liberation...and attempts to restore connectedness,

foster liberation, and facilitate ethnic identity reformulation" (p. 440). The terms connectedness and liberation are critical concepts that are consistently subjugated by oppressive policies and practices, yet the restoring of connectedness to ourselves and to others is what we lack. What if we always saw ourselves in others? What if what happened to someone else also impacted us deeply? What if I only saw the beauty and strength in those around me, regardless of who they are or where they come from? My definition of social justice- it starts with people and our ability to always recognize ourselves in others. People matter. Our current vernacular is too theoretical and conceptual. The more theoretical and conceptual we get, the further away from people we get and the harder it is to apply these theoretical concepts in action. The more detached we are, the easier it is to dehumanize people and rationalize unjust practices. Our Latina/o communities are suffering too much, and yet the discipline of psychology, more broadly, continues to perpetuate self-protection and self-interests over serving those most in need, while stifling creativity and flexibility in our practices, regardless of what domain we may find ourselves. Carlson (2013) states, our new charge must be to "comfort the afflicted and afflict the comfortable" (p. 284). I reflect on how much I am doing towards this end and I ask that you do also, and that *WE* also ask ourselves these same questions.

Pope Francis recently said while visiting the United States that we needed to think about building bridges, not walls. I agree. There is a balance. We need to work with others, but we also need not continue to tolerate injustice. A recent example in Arizona illustrates this. In 2015, the Arizona Education Department stated that reciting the poem, *In Lak'ech*, a poem penned by Chicano playwright, Luis Valdes, and one that I have used elsewhere (Gallardo, 2013), was "illegally promoting ethnic solidarity and the overthrow of the U.S. government by teaching Mexican history and hip hop" (Planas, 2015). The Arizona Education Department found that those students, who participated in the Ethnic studies curriculum that was also banned back in 2010, had higher scores on state tests and higher graduation rates. Remind me again what the issue is with this? Fear. Fear is powerful and it gives people permission to engage in behaviors and make decisions that are misguided and uneducated. This is an injustice. Arizona officials have stated that the ethnic specific curriculum and poems like *In*

Lak'ech are promoting hatred of Whites. Is it the education system or those in power who run the education systems that promote hatred of Whites? It is decisions like these and political commentary like Trump's that promotes hatred, while giving people permission to do the same. The very essence of our Latina/o communities centers on connectedness, relationships, yet our mainstream colleagues/society become fearful when we "collect" or gather. Maybe mainstream society can learn something from our cultural values. What an ethnic specific curriculum does is validate one's lived experiences, which empowers people to take control over their lives, not try to control others. Where in psychology are our lived realities reflected in the curriculum or in theories we teach about, the interventions we implement and in our research practices? Many of us are doing this work, but if you are like me, I find myself constantly battling between remaining true to my moral compass, while the systems where I find myself continue to want me to compromise this compass. This is where our support of one another is simply priceless, but we need to do more, and we can. Too many people are suffering as a result of the oftentimes lack of congruency between what our degrees define as acceptable practices and what people really need. There is suffering in our Latina/o communities. I am reminded of this every morning when I drive through Orange County, CA and I see the fields where our communities are picking strawberries right next to the running/walking path that is designated for the upper-middle class community and the newly developed housing neighborhoods where homes run in the \$500,000 and above. What is our responsibility in further addressing these two juxtaposed realities? I am left questioning if I am doing enough. What is my role in ameliorating these moral and ethical dilemmas? Lets starts by measuring outcomes by individual lives, families, their stories, their narratives and not just look at numbers. At times, numbers remove us from the reality of seeing what is going on with the people, our people. While numbers matter, there is more to our story.

If you are a human being, you are political. If you are a psychologist, you are human and therefore, you are political. In all that we do, we need to carry our degrees in one hand, and the most recent news issue in the other. It is impossible to avoid seeing all the injustices surrounding us. Are we doing enough? Should we even be involved in

"social issues?" Does our work as psychologists include being justice oriented? These are questions that I am often asked, or more aptly, challenged on when I present or do work out in the community. Prilleltensky, Docecki, Frieden, and Wang (2007) would argue that "wellness cannot flourish in the absence of justice, and justice is devoid of meaning in the absence of wellness" (p. 19). If we embrace this perspective, then we have to begin to wonder how much we are doing. As Latina/o psychologists and students-in-training, let us not be seduced by the smoke and mirrors that we are doing justice work when many times we may be perpetuating injustice. Jiménez-Domínguez (2009) states, "Objectivity must not be confused with impartiality. One cannot be impartial in the face of injustice" (p. 39). We can do this work "ethically" and we should. The real "ethical dilemma" is whether or not we, as Latina/o psychologists and students in training, continue to implement policies and practices with the knowledge that these very same policies and practices might be limited in their capacity to create social change. Doherty (2013) states that the task of mental health providers is to be citizen-therapists. We can take it a step-further and say that we need to remain centered on who we are as a community, and be citizen-Latina/o psychologists in all that we do. After all, it is who we are. In *Lak'ech*, I am you and you are my other me.

FINAL THOUGHTS

"The greatest humanistic and historical task of the oppressed: to liberate themselves..."
- Paulo Freire (1970, p. 44)

Rappaport (1995) states that mainstream cultural narratives are stories that are told repeatedly through social institutions such as the media and systems of education. Ultimately, these narratives become learned by all members of a society (majority and minority) and are internalized to such an extent that they become "reality" for all of us if we allow it. Latina/o cultural and community narratives that tell stories of the strengths of Latina/o communities must often be taught through alternative and intragroup socialization agents (i.e., ethnic socialization, child-rearing practices, ethnic-specific organizations). Unfortunately, our stories are not told through mainstream socialization agents and are often not accessible as socialization messages outside of ethnic specific cultures and communities

(Harrell & Gallardo, 2008). This needs to change. The larger society needs us to transcend our silos to better the world. Let us not be stifled by the mainstream message that our values are secondary to the dominant narrative. Social justice is a necessary condition for optimal personal, relational, and collective wellbeing (Prilleltensky, 2003). When I see my Muslim colleagues and students feeling fearful of being accused of being a terrorist that should also be my concern. Or, when laws are being passed that further oppress my gay and lesbian colleagues and the clients I serve that is my concern. Justice. *Justicia*. What does this mean? It means that we must always recognize ourselves in others, regardless of who it might be.

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Dr. Miguel E. Gallardo is an Associate Professor of Psychology and Director of Aliento, The Center for Latina/o Communities at Pepperdine University. He maintains an independent/consultation practice where he conducts therapy, forensic/legal psychological assessments, and consults with organizations and universities on developing culturally responsive systems. He teaches courses on multicultural and social justice, intimate partner violence and professional practice issues. Dr. Gallardo's areas of scholarship and research interests include understanding the psychotherapy process when working with ethnocultural communities, particularly the Latina/o community and in understanding the processes by which individuals develop cultural awareness and responsiveness.

Dr. Gallardo is currently Director of Research and Evaluation for the Multiethnic Collaborative of Community Agencies (MECCA), a non-profit organization dedicated to serving monolingual Arab, Farsi, Korean, Vietnamese, Chinese and Spanish speaking communities. Dr. Gallardo is one of the founding members and served as the first president of the California Latino Psychological Association. Dr. Gallardo is currently serving a Governor appointed position on the California Board of Psychology.

Dr. Gallardo has published refereed journal articles, books, and book chapters in the areas of multicultural psychology, Latina/o psychology, and ethics and evidence-based practices. His books include *Intersections of Multiple Identities* (with B. McNeill), *Culturally Adaptive Counseling Skills* (with C. Yeh, J. Trimble, & T. Parham), *Developing Cultural Humility*, *Case Studies in Multicultural Counseling and Therapy* (with D.W. Sue & H. Neville), and *The Myth of Racial Color-Blindness* (with H. Neville & D.W. Sue).

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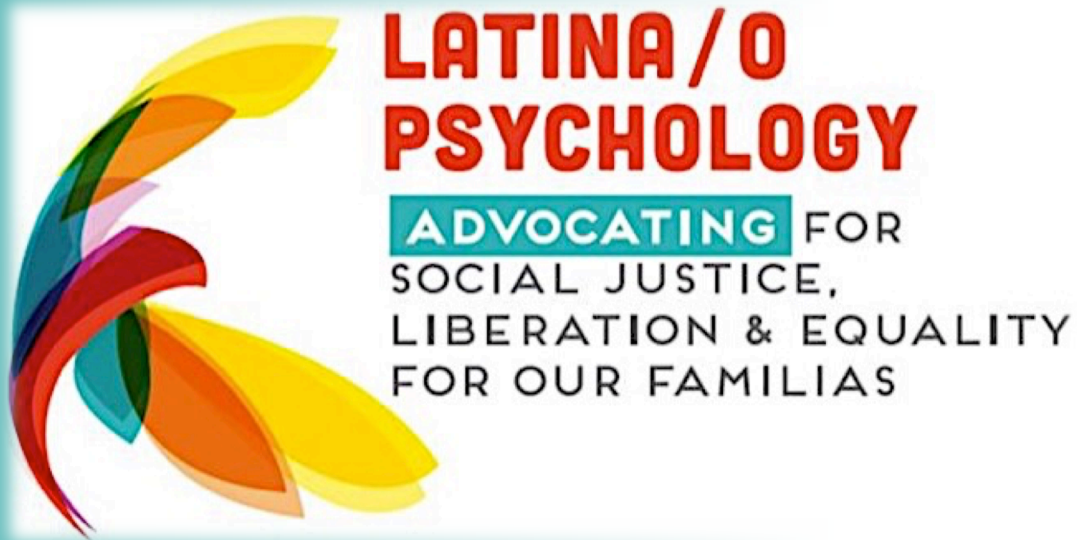
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#NLPA2016 KEYNOTE SPEAKERS



Dr. Maritza Montero

Dr. Maritza Montero is a pioneer in Liberation & Community Psychology throughout Latin America. Dr. Montero holds a Ph.D. in Psychology from La Universidad Central de Venezuela and a Ph.D. in Sociology from the University of Paris. Dr. Montero has received numerous awards, most notably an award from La Sociedad Interamericana de Psicología and the Venezuelan National Award for Social Sciences. Her work has inspired other known Latin American psychologists such as Ignacio Martín Baró, Pablo Fernández, and Yorelis Acosta.



Dr. J. Manuel Casas

Dr. J. Manuel Casas received his doctorate from Stanford University with a specialization in counseling psychology. He is Professor Emeritus at the University of California, Santa Barbara. Dr. Casas has published over 140 articles. He is the co-author of the *Handbook of Racial/Ethnic Minority Counseling Research* (1991) and is one of the editors of all three editions of the *Handbook of Multicultural Counseling* (SAGE, 1995, 2001, 2010). His research interests include resiliency in Latina/o families and the identification and implementation of culturally appropriate mental health services. In 2004, Dr. Casas was honored as a Distinguished Professional by NLPA.



Dr. Etiony Aldarondo

Dr. Etiony Aldarondo is the Provost of Carlos Albizu University and the founding Director of the Dunspaugh-Dalton Community and Educational Well-Being Research Center. He is the recipient of various awards and recognitions for academic excellence and community advocacy. His work focuses on positive development of ethnic minority and immigrant youth, domestic violence prevention, and social-justice oriented clinical practices. Dr. Aldarondo has a long history of involvement with grass root advocacy organizations and federal government agencies.



Dr. Olivia Espin

Dr. Olivia Espin is Professor Emerita in the Department of Women Studies at San Diego State University and the California School of Professional Psychology of Alliant International University. Dr. Espin received her doctorate in psychology from the University of Florida, specializing in counseling and therapy with women from different cultures and in Latin American Studies. Throughout her career, Dr. Espin has advanced our understanding about the intersectionalities of culture, gender, and sexuality and has contributed multiple articles and books.



Mr. Juan Agustín Marquez

Juan Agustín Marquez is a three-time Emmy award winning filmmaker best known for his documentaries *100,000* and *The Last Colony*. Márquez's passionate commitment to filmmaking, social justice and education trace back to his high school years in the late 90's. His most recent and ambitious project is *The Last Colony*, a documentary about Puerto Rico's unique relationship with the United States. *The Last Colony* puts together Puerto Rico's top political figures, thinkers and activists in a multilevel conversation about the Island's ultimate political status.

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**LATEST RESEARCH, PRACTICE, &
TRENDS IN LATIN@ PSYCHOLOGY:
A LOOK AT SOME OF THE
SYMPOSIUMS, WORKSHOPS, & PAPERS**



Funding Latina/o Psychology: Preparing Successful Research and Service Grant Proposals *Ignacio Acevedo-Polakovich; Esteban Cardemil; Stacy Stout*

Mujerista Psychology: Social Justice, Spirit, & Generativity *Lillian Comas-Diaz; Carrie Castaneda-Sound; Ester Shapiro; Melba J.T. Vasquez*

Centering Latina/o Community Voices to End Domestic Violence and Promote Health & Wellbeing *Josephine Serrata; R. Lilliane Macias; Alvina Rosales; Delida Sanchez; Etiony Aldarondo*

Project RAICES: Promoting Empowerment, Well-being and Academic Success among Latin@ Immigrant Students *Maritza Gallardo Cooper; Ivelisse Torres Fernandez; Maria Inma Iglesias*

Living in the Crossroads: Exploring the Intersectionality of Sexuality, Culture, Disability, and Gender *Karia Caballero; April Trejo; Beverly Bernal; Alexander Young; Ezequiel Peña*

Latino/a Thriving in the Face of Discrimination: A Mixed Methods Approach *Lucas Torres; Melissa Morgan; Daniel Meza; Maria Vazquez; Adriana Sanchez; Emily Unzueta; Natasha Nejar; Felicia Mata-Greve*

El Que Oye Consejos, Llega a Viejo: U.S. Latino Psychologists Narratives *Edward Delgado-Romero; Erin Unkefer; Cristalis Capielo; Candice Crowell*

El Salon: Beauty Constructs, Ethnic Identity and Self-Esteem Among Dominican Women in New York. *Lemny Perez*

Trans Latinx Ally Workshop
Zully Rivera-Ramos; Iris Carrillo

Race Matters in Latino/a Psychology: Addressing Mestizaje Racial Ideologies (MRI) in Clinical Practice
*Nayeli Y. Chavez-Dueñas
Hector Y. Adames*

The impact of Discrimination on Mental Health Symptomatology in Sexual Minority Immigrant Latinas
Alison Cerezo

Latina/o Adolescent and Emerging Adult Suicidality: An Exploration of Familial, Cultural, Developmental, and Gendered Contexts
Brandy Piña-Watson; Desiree Vega; Ashley Martinez; Abigail Cruz; Jasmin Llamas

Emerging Topics in Research about Perinatal Mental Health among Latinas *Lisa Edwards; Huynh-nhu Le; Karina Loyo; Alinne Barrera*

Trauma & Psychological Distress among Undocumented Mexican Immigrants and Deportees: Prevalence, Context, and Policy Implications *Luz Garcini; Angela Gutierrez; Juan Peña; Thania Galvan*

Liderazgo: Culturally Grounded Leadership and The National Latina/o Psychological Association *Marie Miville; Patricia Arredondo; Andres Consoli; Edward Delgado-Romero; Milton Fuentes; Melanie M. Domenech Rodriguez*

The Oppression of Latina mothers: Experiences of Exploitation, Violence, Marginalization, Cultural Imperialism and Powerlessness *Cecilia Ayon; Jill Messing; Maria Gurrola; Dellanira Garcia*

Transformative Social Justice in Action: Putting Theory into Practice with Latino Youth *Alejandrina Estrada*



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Torres-Rivera, Ph.D.

NEUROPSYCHOLOGICAL EVALUATIONS WITH SPANISH SPEAKERS – 3 CE CREDITS*

Presenter: Antonio Puente, Ph.D.

BEST PRACTICES IN THE ASSESSMENT OF BILINGUAL CHILDREN FOR THE BILINGUAL/MONOLINGUAL EXAMINER – 3 CE CREDITS*

Presenters: Maggie Kjer, Ph.D., & Daniella Maglione,
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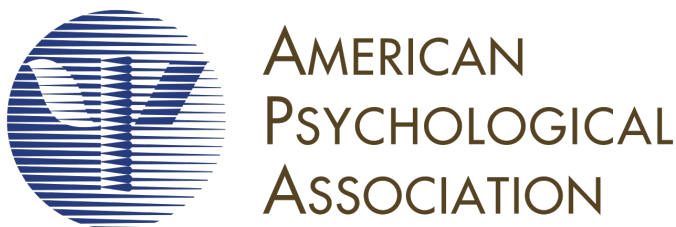
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TRANSGENDER LATINX CHALLENGES AND NEEDS: CLAIMING THE RIGHT TO EXIST AND LIVE AUTHENTICALLY

ADRIEL RODRIGUEZ, B.A. ¹

XOCHITL CRUZ, B.S. ²

JESSICA G. PEREZ-CHAVEZ, B.A. ^{2,3}

VOCES DEL PUEBLO ARTICLE

Voces Del Pueblo is an ongoing section of LPT, which provides a space for individuals from the community to become active participants in the construction and dissemination of knowledge regarding Latina/os.

“It is revolutionary for any Trans person to choose to be seen and visible in a world that tells us we should not exist” (Cox, 2014, para. 1).

Some may claim that we live in the era of the *Transgender Tipping Point* – a time where factors impacting the Transgender community are discussed within mainstream culture; however, evidence speaks to the contrary. For instance, last year at least 21 Transgender women were violently murdered (The Advocate, 2015), and this year, there have been over 44 anti-Transgender bills introduced in over 16 states in the United States of America (Human Rights Campaign, 2016). Even as the nation celebrates marriage equality and the “visibility” of particular Transgender individuals in mainstream

media, such exposure has failed to center on a discussion surrounding the insurmountable barriers that Latinx Transgender individuals face daily. Also missing from the conversation is the advocacy efforts currently underway to support the Transgender community, which faces multiple forms of oppression (e.g., gender, ethnicity, race, immigration status).

In an effort to raise awareness of the unique experiences of Transgender Latinxs, in this piece, I describe my journey and the challenges I have faced as a Transgender Latinx. Specifically, in this article I describe: 1) some of the barriers I experienced accessing culturally competent and congruent services, and 2) provide recommendations to support Transgender Latinxs. Overall, I hope that by sharing my experience I can inspire others to learn and work to serve this important but often neglected, misunderstood, and ignored segment of the Latinx population.

-
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Note: Adriel Rodriguez identifies as a Latino of Transgender experience. His passion for community activism comes from the experiences of being raised in a mixed status household, as well as his gender identity journey. He has advocated for Transgender-inclusive campaigns such as the Health4All Campaign and has also worked to create resources for the undocumented Transgender community. He currently works as the Rights to Health Patient Advocate for the Transgender Health Program at St. John's Well Child and Family Center in Los Angeles, California.

MORE THAN WORDS

As a member of the Latinx and Transgender community, and as the *Right to Health Patient Advocate* for Transgender individuals, I have witnessed first-hand the impact and power of labels and words. Because the Transgender community is diverse and individuals vary on where they are in their gender identity development, it is crucial for providers to familiarize themselves with the

complexity of language (Adames & Chavez-Dueñas, 2017). In fact, the labels and pronouns that Transgender people use to identify themselves will vary within this community. Some of us have had access to the language used by academics to express our gender (e.g., Transgender). However, there are others in our community who continue to identify as Gay, either as a way to defy concepts and terms that have been imposed on us from outsiders, or because we feel that we have not found a term that clearly represents our Identity.

I identify as a Latino of Transgender experience because it gives me the opportunity to acknowledge the evolving journey of self-discovery, as well as my intersecting identities. It means that I am a Latino man first, who experiences gender differently than men who are not Transgender. I would not say that I identify as a Transgender Latino in this space, mostly because I do not want people to only focus my identity on being Transgender. By identifying myself in this way, I can also generate conversations about gender and ethnic identities. Additionally, this is a way to remind myself of the privilege of masculinity and how I have a *responsabilidad* to represent a masculine identity that is not toxic or oppressive.

Moreover, as a man of Transgender experience, I know that the words chosen to describe a community can make a difference in whether intentional spaces are made for Transgender people. Thus, in this article, I use terminology that helps expand access to services. Table 1 provides a list of terms commonly used within the Transgender community. It is important to note that although these terms are widely used, they can be limiting because they may not encompass everyone’s gender identity. Thus, it is best to refer to individuals based on how they identify themselves rather than using labels we may perceive as “better” or more “adequate.”

LATINX AND TRANS

Growing up in a Latinx household, masculinity was something that was heavily emphasized; homosexuality was something that no one took the time to understand, which led to ridicule and

Table 1

Common Terms Used in the Trans Community

Terms	Definitions
Transgender or Trans	<ul style="list-style-type: none"> An umbrella term for people whose gender identity differs from the sex they were assigned at birth. The term Transgender is not indicative of sexual orientation, or how the individual is perceived in daily life.
Transsexual	<ul style="list-style-type: none"> A less frequently used, and sometimes, misunderstood term that may be considered by some to be outdated and possibly offensive. However, for others, this may be uniquely applicable to them. It is used to refer to people who are Transgender who use medical interventions such as hormone therapy, gender-affirming surgeries, or pursue medical interventions as part of the process of expressing their gender. Some people who identify as Transsexual do not identify as Transgender and vice versa
Transition	<ul style="list-style-type: none"> A term sometimes used to describe the process—social, legal, or medical—people go through to discover and/or affirm their gender identity. This may, but does not always include taking hormones, having surgeries, and changing names, pronouns, identification documents, etc. Many individuals choose not to, or are unable to transition for a wide variety of reasons both within and beyond their control.
Cisgender	<ul style="list-style-type: none"> Used to describe someone whose gender identity aligns with their sex assigned to them at birth.

mocking of the identity. I had been conditioned to reject anything that did not align with my family’s beliefs even before I had the opportunity to learn about my own identity and myself. When I had the experience of wanting to be a boy, I knew that my family would not accept me based on the homophobic language they used. Consequently, this led me to distance myself from my family.

When I finally came out to my mother as a Transgender male, I did it in hopes of making her understand what Transgender was. I came out to her after the funeral of my late friend, whom we were discussing. My mother was confused about my friend's gender identity. She could not comprehend that someone did not adhere to the male-female gender binary. "Was she gay?" she asked skeptically. I responded with a terse, "no, mom," and began getting frustrated with her lack of understanding. That is when I decided to use myself as an example. I tried to break down how gender is not only male-female. Also, I tried explaining that although I was assigned to the category of female at birth, due to biological sex, I did not identify with being a woman. I told her, "*soy Transgenero* [I am Transgender]," but this was not something I could say without having to explain. Furthermore, given that I did not have the terminology in Spanish to explain what Transgender meant to my mother, it was difficult for her to fully grasp my identity. Thus, it took a lot of time for my mother to get accustomed to the word *Transgenero* and its meaning.

During that period of time, my mother was distant and in denial. Though this was painful, I understood that my mother had been conditioned by her family and the Latinx culture to only understand and accept what fit within the gender binary. I knew she needed space and time. It was very recent that she began to reach out to others for support. She did not seek out mental health services; instead, she sought informal support from her friends. She also turned to her faith and sought support through her parish. She is currently participating in a Spanish-speaking support group with parents of individuals who are part of the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ). I hope that by being a part of this group, my mother will get an opportunity to learn more about the various identities one can have and ultimately accept me for who I am.

JOURNEY TO AUTHENTICITY

When I underwent medical transition, I was more comfortable with myself and hoped that others could finally perceive the masculine person I grew up

knowing was inside of me. However, even after this transition, one of my aunts encouraged me to keep my gender identity a secret. She believed, and shared this with my mother, that it would not be a good idea to expose this side of my identity to the rest of *la familia*. She did not want me to confuse others or make them uncomfortable. They were not explicitly saying it, but it felt like I could not be accepted as both Latinx and Transgender. Because of this, my relationship with the majority of my family has suffered. At this time, only my mother and aunt know that I am of Transgender experience. These external and cultural pressures at times made me question whether it was important to out myself as Transgender or not; it felt like a never ending cycle threatening to keep me away from being my authentic self and sharing who I am with others.

Prior to my transition, there were two major barriers that kept me from being my authentic self. The first barrier was the lack of economic resources available. I was working, and living paycheck to paycheck, which did not allow me to afford the health services I needed. This is the unfortunate reality for many individuals who are part of the Transgender community. My gender identity was compounded by the fact that I also belong to an ethnic community that continues to experience ongoing racism and discrimination. Thus, when members of two oppressed and stigmatized social groups are given opportunities to work and develop professionally, we are often looked at under a microscope. Our work is dissected and it must be twice as good as that of cisgender and White individuals. This is the result of living in a society where Transgender people and Latinxs are not expected to excel.

INTERSECTING ROADS OF INJUSTICE AND INEQUALITY

In the 2012 analysis, *Injustice at Every Turn: A Look at Latino/a Respondents in the National Transgender Discrimination Survey*, conducted by the National Center for Transgender Equality and the National Gay and Lesbian Task Force (Harrison-Quintana, Perez, & Grant, 2012), Transgender and nonconforming Latinxs reported higher

unemployment rates (20%, compared to 14% of the overall Transgender sample and 7% of the general U.S. population). The Latinx Transgender population also reported living in extreme poverty, with 28% living off of an income of \$10,000 or less (Harrison-Quintana, et al., 2012). The economic disparities that the Latinx Transgender community face are linked to transphobia and racism, which are two forms of discrimination that are still alive and thriving within society today. Latinx Transgender people are working in environments where their skill sets, experiences, and/or lives are not valued as much as those who are cisgender and White. The impact this makes on their self-esteem, self-concept, and overall mental health is gravely significant.

In addition to having to endure financial hardships, I was also constantly worried about my safety. The fear for my safety was a second barrier that kept me from being my authentic self. Today, Transgender individuals continue to experience an alarming rate of transphobic microaggressions, verbal harassment, and physical violence. This is something that is not well captured by media outlets or given the urgency it deserves. During my social transition, I experienced constant harassment and criminalization by being asked to show my legal identification (ID). Because the name on my ID and my gender presentation did not match, I would often have to out myself when approaching a security line to enter a concert or when traveling. On top of the anxiety and fear that I faced, I also had to deal with overt xenophobia and hate from security guards and other people in positions of authority. I was called derogatory names and had to run away from security guards and cisgender men who threatened me with physical violence. These experiences were scary, frustrating, and stressful. Because of these encounters, I had to limit the number of places I could go to and always plan for the worst.

By the time I graduated from California State University, Long Beach with a bachelor's degree in Political Science and Chicano/Latino Studies, I was ready to give my best to the world. I wanted to live an authentic life by giving myself fully and not holding anything back. This meant living with dignity and not having shame of my multiple identities. I accepted that being Latinx

would pose some challenges in being my authentic self, but I also hoped that my extended family would come around and support me. Thus, I have realized that being my authentic self is an ongoing process that requires self-reflection along with social and family support.

SERVICES NOT DESIGNED *PARA NOSOTROS*

It is equally important to understand how an individual's transitioning process impacts how others perceive them and the daily invisibility and discrimination they undergo, not only from family members, security guards, or hiring managers, but also from health care service providers. In my own experience, I have gone unseen and have been discriminated against when accessing health services. "Current medical coding practices don't include a way to differentiate a patient's gender identity from the gender they were assigned at birth" (Zielinski, 2015, para. 8). This leads to confusion when Transgender individuals seek a specific gendered medical screening. Similarly, outside of the realm of health screenings, health care professionals may implicitly act in certain ways towards me if they assume that I am a cisgender male.

Most recently, I had an appointment with a surgeon; he is a cisgender male and assumed I was cisgender male as well. It seemed as though his perception of me being cisgender male allowed him to have more familiarity with me than if I were cisgender female. He then assumed that I was comfortable with him. Early in the appointment, he asked me to take my clothes off and put on a gown. I was surprised and annoyed that he did not leave the room for me to change. He never bothered to read all the way through my medical chart - if he had, he would have known that I am of Transgender experience. Moments like these produce high levels of anxiety and panic. Do I tell him that I am male of Transgender experience? Will he find out on his own? Is it better that the information comes from me or from his own observations? Despite the invisibility I felt due to the surgeon's ignorance and obliviousness, I felt compelled to maintain that

relationship we had at the beginning of the appointment. Though I felt uncomfortable when he did not leave the room, I had an underlying urge to not out myself if I did not absolutely have to. For Transgender people, a routine medical experience like this can turn into a confusing, anxious, and annoying ordeal.

Moreover, many do not realize that routine health procedures, such as health screenings, are inaccessible to Transgender individuals. Health screenings pose a particular challenge to this community because they are often gendered. When health providers are unaware or misinformed about the Transgender population, they are more likely to misgender the patient. It is also not uncommon for health officials to be surprised or refuse services when they find out that they are treating a Transgender individual. For instance, they may refuse services when a Transgender man asks for a test that is given to cisgender women (e.g., cervical cancer test, mammograms), or when a Transgender woman needs a prostate or testicular examination. This can also lead to red tape with the patient's insurance company (Zielinski, 2015).

Overall, these are only a few of the uncomfortable and frustrating moments I have had to deal with; yet, I know it does not end here. The lack of education regarding Transgender medical care becomes an added burden on the patient who is expected to know and advocate for their health care needs. Unfortunately, these barriers can have dire consequences and result in Transgender patients not returning to seek medical attention.

**ANYWHERE BUT HERE:
LOS SERVICIOS DE SALUD MENTAL**

Similar challenges are faced by Transgender Latinxs when seeking mental health services. Although mental health professionals serve a vital role in the lives of Transgender clients, they are also often ignorant regarding the experiences of this community. In addition to the lack of training, mental health professionals may hold biases and prejudices against the Transgender community. In fact, some mental health providers have created policies that are blatantly incongruent with the

standards set forth by the World Professional Association of Transgender Health (WPATH), which outlined that: "in order to access gender affirming surgeries, Transgender people must obtain one or two letters from mental health providers" (Coleman et al., 2011, p. 27). However, many patients have shared with me that they were required to complete years of therapy and obtain letters from three different mental health providers in order to finally be able to receive gender affirming surgery.

My experiences with mental health providers were as frustrating as my patients'; often it felt like a nightmare that I could not wake up from. I had to endure microaggressions from my therapist, a White, Gay, and cisgender male. He called himself an "ally to the Transgender community," but I knew better. In the Transgender community, we call individuals like him "gate-keepers" since they have the power to deny a letter of recommendation. Because he was a gatekeeper, I had to be very cautious of what I said in fear that it would cost me the letter I needed.

On my final evaluation for gender affirming surgery, I knew I could not be completely honest with my therapist. I knew that in order to be a "good candidate" for surgery, I had to answer irrelevant questions about commonly ascribed gender roles. For example, he asked me about my childhood toys; he wanted to hear a clear "dolls" or "cars" response. To pass his gender binary test, I said, "I played with action figures and marbles." It was obvious to me that his views of gender were coming from a cisgender lens. Not only did I have to answer his questions, but I also had to answer them in the way he wanted. I knew that the way I answered would affect my quality of life; it would determine whether or not I could get the surgeries I needed. Although I was very nervous, other Transgender community members had coached me and I was prepared.

The traumatic experiences I and many other members of the Transgender community have with mental health professionals beg the following questions: 1) When therapists mainly serve as screeners for gender affirmative surgeries, who do we go to for mental health services? 2) With whom can we develop authentic, honest, and transparent therapeutic relationships? 3) Where can we go to be

validated in both our gender as well as our ethnic identities? These questions still stand for many of us. Undoubtedly, more needs to be done within the mental health realm to adequately and competently serve the Transgender Latinx community. Until providers realize this and take action, Transgender individuals will continue to face pain, violence, and discrimination, and at times at the hands of the very people who are supposed to help heal their sufferings. “It begs the question: For a community that is in dire need of mental health support, where do we go when we’re in crisis?” (Finch, 2016, para. 28).

TRANS-ADVOCACY EFFORTS

While there is a lot of work to be done, there is also a lot of important work happening in our communities right now. We are sharing our voices with the world through blogs, social media, support forums, and platforms like *Latina/o Psychology Today* (LPT). We are also part of local and national Trans-advocacy groups that are relentlessly fighting for the rights of the Transgender community. We are leading campaigns, building support through petitions, and disrupting political events. We do this in efforts to be heard and seen.

Familia: Trans Queer Liberation Movement (Familia: TQLM) is a national organization that focuses on issues that are important to the LGBTQ Latinx community. One of their programs includes a family acceptance program, which educates Latinx families on the experiences of the LGBTQ community. This is an important program because our families can be the support we seldom find in society. When programs invest time and resources for these types of services, they are investing in Transgender wellness as well. I am very proud of my mother who is currently participating, and speaking to other parents about my Transgender experience. She is in a similar program through a grassroots organization for LGBT Latinxs in California (DeColores Queer Orange County).

Along with other national and local LGBTQ organizations, Familia: TQLM has also taken a stand against the detention and deportation of undocumented Latinx Transgender individuals. They

are mobilizing to proclaim “Liberation and not deportation” through campaigns such as #Not1More (Not1More, 2014). These organizations are invested in not only educating individuals about the issues faced by Latinx Transgender individuals, but are also committed to taking a stand against injustice and xenophobia.

Another campaign currently taking place to support Transgender Latinxs is the #EmbraceMeIAMTRANS (*#AbrazameSoyTRANS*) campaign by the TransLatin@ Coalition (2016), a national coalition that organizes and advocates for the issues and needs of the Transgender Latin@ community. This campaign encourages all individuals to support Transgender people by simply giving us a hug. If you are not a fan of giving hugs, you can join the campaign by filling out a cardboard that reads “I embrace a Trans person because _____” and uploading your picture with the sign onto social media (see Figure 1).



Figure 1. Photo Credit: TransLatin@ Coalition website.

Although I only mentioned a few of the ongoing advocacy efforts within the Transgender Latinx community, I know that there are many more who are advocating with us and for us. I am proud to say that I am part of an organization that advocates relentlessly for my communities. I will continue to be involved in Transgender advocacy efforts until we are treated with dignity and respect. I will continue to chant “No Justice, No Peace” until we are heard.

RECOMMENDATIONS

Service providers have a moral and ethical responsibility to understand the communities they serve. In order to improve the quality and sensitivity of services provided to this community, it is essential that service providers become informed about the many challenges and barriers faced by individuals from the Transgender community. To achieve this goal, I provide a brief list of recommendations below:

- a) Access information available online such as the National Center for Transgender Equality website (<http://www.transequality.org/>) and read articles from Transgender individuals in *The Advocate* (<http://www.advocate.com/transgender>).
- b) Encourage organizations to utilize trainings from Transgender health care entities that promote sensitive, gender-affirming, and comprehensive care for the Transgender community. The Fenway Health Institute recently published a free and online training series titled *Trans Talks*, which focuses on the health care needs of Transgender individuals.
- c) Become familiar with the health needs of Transgender individuals by downloading a free digital copy of *Standards of Care for the Health of Transsexual, Transgender, and Gender-Nonconforming People* published by The World Professional Association for Transgender Health (2011). It outlines ways in which different health providers can provide optimal care and it is available in 12 different languages, including Spanish.
- d) Attend professional conferences that educate service providers about the health and well-being of Transgender people and how to best serve them. An example is the *Philadelphia Transgender Health Conference*, held annually.
- e) Support national and local Transgender advocacy groups and organizations by following them on social media, participating in campaigns, and attending events (e.g., the TransLatin@ Coalition, Familia: TQLM, DeColores Queer OC, Lambda Legal).
- f) Identify resources for Latinx Transgender community that are available in Spanish.
- g) Conduct research, as service providers and academics, on topics that are important for Transgender Latinx such as: family acceptance and the importance of spirituality and/or religious support.
- h) Give recognition and celebrate the accomplishments of Latinx Transgender individuals (e.g., Sylvia Rivera).
- i) Additionally, it is important for organizations and clinics to have Transgender people on staff; in this way patients can see themselves reflected in the organization that they are receiving services from.

CONCLUSION:

ALWAYS FEARLESS

Y MIRANDO HACIA ADELANTE

The Latinx Transgender community faces many challenges; however, the biggest obstacle we encounter is the one that takes away our right to exist. Because of this and my own experiences as a man of Transgender experience, I have learned that retreating is not an option. Instead, I must be fearless, direct, and determined in my pursuit to help better the lives of Transgender people. “We need to fight for liberation of our community, racial justice, economic justice, trans justice and also family acceptance” (Gutiérrez, 2016, para. 10).

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THE USE OF TESTIMONIOS AS A TOOL TO PROMOTE LIBERATION AND SOCIAL JUSTICE ADVOCACY WITH LATIN@S IN COUNSELING

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Latin@s, the largest ethnic minority group in the United States, represent 54.4 million individuals or 17.4% of the total U.S. population (Krogstad & Lopez, 2015). By 2060 the Latin@ population is projected to rise to 119 million (Krogstad, 2014). Furthermore, it is estimated that 25 % of Latin@s live in poverty and about 27 % have reported seeking mental health treatment (Mental Health America, 2016). Even though there is a need, Latin@s tend to underutilize mental health services (Flores, 2013; Aguilera & Lopez, 2008). Contributing factors to these disparities and underutilization of services include language barriers, access to local mental health centers, lack of health insurance, socioeconomic status, and the limited number of bilingual professionals (Flores, 2013; Aguilera & Lopez, 2008; Castro & Hernandez, 2004). Other factors identified in the literature include acculturation and identity development; relational values not addressed during counseling such as *personalismo*, *familismo*, *respeto*, and *simpatía*; and complex gender socialization themes such as *marianismo* and *machismo* (Arredondo, Gallardo-Cooper, Delgado-Romero, & Zapata, 2014). Lastly, providers' lack of cultural awareness has been identified as a barrier to positive outcomes in therapy (Flores, 2013; Aguilera & Lopez, 2008).

THE NEED FOR CULTURALLY RESPONSIVE INTERVENTIONS

The provision of culturally and linguistically responsive services to Latin@s has been discussed in the literature. For example, culturally responsive interventions such as *cuento* therapy and storytelling have been found to be an effective approach in understanding clients' sociocultural realities (Arredondo et al., 2014). In addition, research examining the use of narrative therapy with Latin@s has found that treatment modalities such as *cuento* and hero/heroine therapy are effective in improving social judgment and reducing anxiety (Malgady & Constantino, 2003). Lastly, narrative therapy has been found effective when working with children who have experienced trauma and grief since it provides a safe and natural environment to share their stories (Cattanach, 2009; Torres Fernández, Rios, James, Martinez, & Bravo, 2012). Even though these counseling approaches have been found effective when working with Latin@s, the over reliance on Western/Eurocentric treatment models is prevalent (Flores, 2013). This is particularly problematic because these models are individualistic; thus, denying the specific social, political, and cultural context that impacts clients' experiences and wellbeing.

Therefore, the use of *testimonios* (testimony) as a counseling approach is promising since it encourages individuals to engage in resistance and transform silence into narratives by speaking about the oppressive structural realities that construct daily ideologies (Delgado Bernal, Burciaga, & Flores Carmona, 2012). Moreover, *testimonios* allow for a deeper analysis of the clients' stories by reflecting on their social, political, and cultural histories (Flores Carmona & Luciano, 2014). It also facilitates a deep cathartic processing of emotions, which promotes

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client's resilience (Alarcón, Cruz, Jackson, Prieto, & Rodriguez-Arroyo, 2011; Reyes & Rodriguez, 2012). Considering the utility of *testimonios* and the need for culturally responsive treatments for Latin@s, this manuscript aims to answer the following questions: How *testimonios* can inform counseling psychology? How *testimonios* can be used to both honor the narratives of Latin@s and promote social justice advocacy in counseling?

TESTIMONIOS AS A TOOL FOR SOCIAL JUSTICE ADVOCACY

Telling to Live: Latina Feminist Testimonios (Latina Feminist Group, 2001) provides an excellent framework to understand *testimonios*. Delgado Bernal, Burciaga, and Flores Carmona (2012) ascertain *testimonios* as epistemologies that are truthful narratives and realities synonymous with a social, political, and personal *conocimiento* or knowledge. Testimonios involve the "participant in a critical reflection of their personal experience within their sociopolitical realities" (Delgado Bernal et al., 2012, p. 364) and it provides opportunities for cathartic releases as they relate to the intersectionalities addressed in communities, education, families, and interpersonal relationships (Flores & Garcia, 2009). Testimonios that are unheard, hidden, kept, and silenced further perpetuates the oppression, marginalization, and colonization process that have impacted Latin@s living in the United States (Latina Feminist Group, 2001). Therefore, *testimonios* could inform counseling psychology from a social justice advocacy perspective as a means to broaden culturally responsive interventions; create unity amongst those fragmented by oppressive environments; critique oppressive structures and promote social change (Espino, Vega, Rendón, Ranero, & Muñiz, 2012).

In addition, the collective aspect of *testimonios* is social, personal, historical, and cultural, important components in eliciting social change and nurturing solidarity among community members. Testimonios is also a tool for describing struggles, creating new knowledge, and affirming epistemologies- *testimonios* is about writing and speaking what we know best, "*familia, barrio, life experiences*" (Rendón, 2009, p.3). Furthermore, *testimonios* place the individual at the forefront of the majoritarian narrative and can be a helpful tool for clinicians as they try to understand the lived experiences of Latin@s. This majoritarian narrative displaces Latin@s in the United States through the

ideologies established by those in power who denounce critical thinking and shaping of a new consciousness (Keating, 2006). Within this framework, mental health can be seen as the majoritarian narrative constructed through a Eurocentric perspective that does not honor the experiences of Latin@s. By re-centering Latin@s at the forefront of their sociopolitical reality, clinicians are engaging clients in disrupting the majoritarian narrative and transforming their current ideologies to emphasize intersectionalities that are acknowledged and honored.

Moreover, *testimonios*, as they relate to Latin@s are "dependent products, an effort by the disenfranchised to assert themselves as political subjects through others, often outsiders, and in the process to emphasize particular aspects of their collective identity" (Latina Feminist Group, 2001, p.13). Thus, in order to initiate change at the micro- and macro- level *testimonios* need to be listened for their intersectional dialogue that speaks to the Latin@ collective experience. Although *testimonios* are a methodological and pedagogical tool mostly used in higher education, *testimonios* belong in counseling psychology as a means for a "cathartic confession... a tool for those who have been silenced that allows their voice to be heard. Testimonios can be collective empowerment... A call to action against oppression once injustices are denounced using this medium" (Flores Carmona, 2014, p. 118). As such, the use of *testimonios* does not mean changing their narrative; it means creating spaces for individuals to heal unopened wounds and moving towards personal and societal transformation (Delgado Bernal, Burciaga, & Flores Carmona, 2012).

LIBERATION PSYCHOLOGY AND TESTIMONIOS: CHANGING THE ROLE OF THE PSYCHOLOGIST

Traditional counseling models appear to perpetuate the colonization of Latin@s through the endorsement of counseling practices that do not elicit social change nor confronts the oppression and marginalization they have endured (Martin-Baró, 1994; Torres-Rivera & Torres Fernández, 2015). Liberation psychology encourages the acquisition of new knowledge not only by empathizing with clients, but also challenging clients to embrace a new praxis that transforms reality into "what ought to be" (Martin-Baró, 1994, p. 29). Testimonios can introduce psychologists to a new *concientización* or awareness, by gaining a better understanding of

themselves as members of a larger society. Furthermore, liberation psychology challenges psychologists to introspectively examine their roles through three steps of *concientización*: (1) an active process requiring dialogue to change one's reality; (2) listening to the narratives of marginalized individuals to begin forming a new consciousness; and (3) new knowledge introduces psychologists to a new reality that becomes part of their social identity (Martin-Baró, 1994). This new reality for psychologists may lead to dismantling the personal and social oppression that Latin@s has endured in hopes that their *testimonios* can begin the healing process (Martin-Baró, 1994; Latina Feminist Group, 2001). In this regard, Ramirez (2004) encouraged Latin@, Chican@, and Mestiz@ psychologists to be weary of Western European psychology by broadening our scope of what psychology is and by implementing techniques and interventions relevant to the social, political, and cultural realities of our communities.

Like *testimonios*, liberation psychology does not focus on the "I" but on the "we"; thus, augmenting the psychologists' role through the development of a collective consciousness in the therapy session (Martin-Baró, 1994). For example, *reflexión* or reflection, in *testimonios* encourage the *testimonialista* to analyze and interpret the past, present, and future of their personal *testimonio* to move toward a collective consciousness (Espino et al., 2012). Espino et al. argued that *reflexión* encourages self-awareness and expansion of one's inner self with someone who is trusted; thus, *reflexión* requires the listener to share their *testimonio* with the *testimonialista* in order to reflect back the *testimonialista*'s truths. Lastly, they contend *reflexión* complements *testimonios* because it is the recounting of lived experiences to a trusted dialogue's partner that begins healing minds, bodies, and spirits. In other words, the cultural component of *reflexión* in therapy allows for a collective and equitable approach between the therapist or counselor and client that may lead to the development of a stronger therapeutic alliance (Gelso & Hayes, 1998).

Furthermore, the use of *testimonios* in counseling necessitates a deeper exploration of the power dynamics inherent in the therapeutic relationship. This exploration may lead clinicians to uncover instances in which they have oppressed and silenced clients by imposing Eurocentric values and beliefs or discouraging critical reflection and social change. Since liberation psychology requires psychologists to confront their reality through critical

thinking, psychologists and counselors are in a unique position to develop a new consciousness in therapy "by sharing stories about our often-fractured minds, bodies, and souls, we formulated a collective consciousness that fosters resistance and builds interdependence among Latinas" (Martin-Baró, 1994; Espino et al., 2012, p. 449). The development of this new consciousness will empower psychologists to denounce Eurocentric counseling practices and move towards systemic changes that embraces the virtues and inner strengths that Latin@ clients bring to the therapeutic relationship.

IMPLICATIONS FOR PRACTICE

This manuscript provides an opportunity to expand our *conocimiento* by presenting a unique approach to counseling Latin@s deeply rooted in social justice principles and cultural values. Elements of *testimonios* such as *reflexión* can expand our framework to view Latin@s holistically through the experiences that impact their minds, bodies, and spirits. *Testimonios* can be interventions used in counseling to improve Latin@s psychological and physiological wellbeing while also increasing the social justice advocacy identity among psychologists and counselors. Torres-Rivera and Torres Fernández (2015) stated that equity in mental health could only be achieved if counselors/therapists engage in systematic efforts to think beyond the scope of traditional counseling practices and develop theories of counseling targeting the needs of underserved populations. Furthermore, Torres-Rivera and Torres Fernández encouraged psychologists and counselors to deconstruct Eurocentric ideologies of what the counseling process is by engaging in collaborative efforts that involve clients in the process of creating new knowledge and perspectives inclusive of their experiences. Lastly, *testimonios* as a therapeutic tool can assist in identifying the needs of Latin@ clients while enhancing the social justice advocacy identity of the clinician that brings about awareness, knowledge, and strength.

RECOMMENDATIONS

The following recommendations are offered to those interested in researching *testimonios* and understanding how *testimonios* can be utilized in the counseling process:

1. Begin reading texts and articles about *testimonios* and their application to Latin@ communities.

Experts in *testimonios* include Gloria Anzaldúa, Dr. Dolores Delgado Bernal, Dr. Rebeca Burciaga, Dr. Judith Flores Carmona, and the Latina Feminist Group.

2. After reading about *testimonios* and their implications for use with Latin@s, write your *testimonios* and reflect on the ways you'll transform ideologies constructed through societal norms and expectations. This exercise might be uneasy at first, but you'll witness how writing *testimonios* will promote personal transformation over time.
3. Although the use of *testimonios* as a therapeutic tool has not been empirically validated, consider this an opportunity to expand the field by adding *testimonios* to your thesis, dissertation, or research. This would further expose the use of *testimonios* in psychology while posing future research questions that can assist Latin@s who seek mental health services.
4. Collaborate with professionals outside your department or discipline who currently use *testimonios*. Consult with them, ask questions, share your concerns or suggestions about the use of *testimonios* and its applicability in clinical practice. This promotes the development of interdisciplinary opportunities for cross-cultural collaborations among researchers.
5. Be open to the changes *testimonios* will offer. Although the challenges you will endure may be both difficult and rewarding your newfound *conocimiento*, will be powerful and transformative. Lastly, stay grounded and most importantly, be self-compassionate.

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COMBATting A LEGACY OF OPPRESSION: CHALLENGING WHITE RACIST SOCIALIZATION

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“We have to talk about liberating minds as well as liberating society” (Davis, n.d., para 16).

The racist and anti-immigrant sentiment of the current political climate is not new to the United States (U.S.), a country founded on the colonization, enslavement, and oppression of non-Whites. Scholars in Multicultural Psychology have asserted that in order for racism to truly be challenged, Whites must accept responsibility for its creation and actively work to dismantle it (Helms, 2008; Parham, White, & Ajamu, 1999). Clearly stated, racism is “a White people’s problem” (Parham, White, & Ajamu, p. 133). Unfortunately, Whites often refuse to acknowledge the existence of racism and/or deny our role in perpetuating this form of oppression (Bonilla-Silva, 2014; D’Andrea & Daniels, 2001). Such silence by the dominant community ensures the continuation of racism at the individual, cultural, and institutional levels.

As White providers, our silence is especially problematic as it indicates an endorsement of the social, cultural, and institutional forces that oppress our Clients and Colleagues of Color. Research outlines how experiences of oppression and discrimination, particularly racism, create systemic barriers and stressors that have detrimental implications for the mental and physical health of Communities of Color (Zack, 2013). As providers, our personal beliefs, attitudes, and values are not separated from our professional or political realms. When we, as White providers, are unaware of, uphold, and contribute to such harmful experiences, we directly violate our ethical mandate of non-maleficence. Therefore, White providers have an obligation to develop racial consciousness so as to liberate ourselves from our role in the subjugation of other races and resist our engagement in the oppression, exploitation, and dehumanization of Communities of Color, including our Latinx clients.

According to Feminist ideology, the personal, is professional, is political. This notion underpins our responsibility as White providers to seek mental liberation through racial consciousness, as it emphasizes the interconnectedness of multiple domains that affect our clients. In the spirit of the theme for this issue of Latina/o Psychology Today (LPT), Advocating for Social Justice, Liberation, and Equity, the authors seek to: (1) Discuss our duty as White Americans to dismantle racism, as we are the sole benefactors and inheritors of a system that historically and currently thrives at the expense of Communities of Color, including Latinxs; and (2) Offer ways in which White providers can actively combat our racist socialization and work to dismantle racist structures that continue to harm our Latinx clients and colleagues.

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RACISM IS A WHITE PEOPLE'S PROBLEM

Historically, racism was developed by the White community as a system of biased treatment of people based on an ill-defined concept of “race”, which resulted in Whites receiving unearned privileges (DiAngelo, 2011). The pervasiveness of racism has remained steadfast over generations, transforming its expression from more overt behaviors, to implicit biases and micro-aggressions, and eventually to the blatant and unrelenting form expressed in digital spaces today, deemed by scholars as *Neoteric Racism* (Adames & Chavez-Dueñas, 2016; Chavez-Dueñas & Adames, 2014).

White Americans have long been complicit in this form of oppression by continuously manipulating the realities of Communities of Color so as to maintain our positions of power and dominance. Within Latinx communities, examples of our oppression include the forced seizure of Mexican land and property, the inhumane and manipulative treatment of *Braceros*, the exploitation of Puerto Rican labor, assisting in the implementation of dangerous politicians in Latin countries who can be manipulated for U.S. economic gains, continually denying refugee and asylum status to Central American Latinxs who are escaping warfare, poverty, and violence, the erasure of Latinxs’ contributions in our history books, and the overwhelming amount of anti-immigrant policies and daily deportations that destroy Latinx families and communities (Organista, 2007). Furthermore, through ongoing oppression of Latinxs and other People of Color, Whites continue to enjoy unearned advantages as members of the dominant group (e.g., within healthcare, financial, educational, and housing sectors; Bonilla-Silva, 2014). Not only do we receive higher access to opportunities, we also enjoy the benefits of having our group norms and values reflected as the status quo.

On a professional level, as clinicians and providers, we are able to obtain training in treatment modalities written by and for our community and therefore aligning with our own beliefs about health and illness, while pathologizing those of others. These privileges incentivize us to remain silent, thereby endorsing the status quo. Additionally, Whites maintain colorblind racial ideologies that allow us to remain as comfortable benefactors of racism, ensuring that the existing racial hierarchy goes unchallenged. This becomes especially

problematic when we work with Clients of Color, as we are likely to avoid acknowledging the saliency of race and minimize, ignore, or dismiss experiences of discrimination and racism. Further, White providers often fail to consider racism as a barrier to mental and physical health. Ultimately, if we are unable to address racial dynamics and/or affirm a client’s experiences of racism, then we violate our ethical mandate to do no harm.

Avoidance of race talk and adherence to colorblind ideologies are mechanisms used by Whites to evade responsibility for modern-day racism (DiAngelo, 2011; Helms, 2008), highlighting the shameful truth that even as providers we may understand the behavior, but are still unmoved to change it. Our inaction has negative consequences for all communities. The consequences for Whites pale in comparison to the “violence, discrimination, and harassment” that People of Color experience daily (Kivel, 1996, p. 36); however, Helms (2008) argued that in order to motivate Whites into action we “must become aware of how racism hurts White people and consequently, how ending it serves White people’s best interests” (Preface v).

Spanierman and Heppner (2004) proposed that Whites experience psychosocial costs of racism across affective, cognitive, and behavioral domains. For example, anxiety and fear are common reactions derived from a baseless sense of danger associated with other races, in addition to distorted thinking about the self, others, and reality. Further, racism negatively impacts Whites when it inhibits our social relationships, either leading us to avoid connecting with and developing honest, meaningful relationships with People of Color or being ostracized by other Whites as racial consciousness develops (Bell, 2003; Goodman 2001; Karp, 1981; Kivel, 1996). Developing a racially-conscious White identity can reduce many of these psychosocial costs. While the development of this identity is often emotionally provoking, the result is an existence that does not require the oppression of others to thrive.

SEEKING MENTAL LIBERATION BY ACTIVELY RESISTING THE ROLE OF OPPRESSOR

As Whites are conditioned to be endorsers and benefactors of racism, our role of oppressor has become rooted in our identities. Ponterotto (2004) stated that in order “to understand racism on a deep level, White Americans must acknowledge [our] own

racist socialization and admit [we] are not neutral, fair-minded citizens, but are, in fact, racists” (p. 665). All Whites, without exception, are conditioned to be racist as a result of being raised in an environment in which our own practices, beliefs, and standards are portrayed as not only normative but superior. White people’s oppression of Latinxs is insidious and pervasive, so much so that our identities as White people have become rooted in the subjugation of other races and we have difficulty defining ourselves without it. Toni Morrison (2012) asked Whites, “What are you without your racism?”

Acknowledging the reality of our socialization is the first step for White providers in the lifelong process of racially-conscious identity development.

The literature describes how a healthy White identity ultimately requires that we directly combat racism (Helms, 2008). For the authors, this includes continuing to be aware of and challenging our own racist thoughts and behaviors, taking steps to educate other Whites on systemic racism, speaking honestly and openly about our continued involvement in perpetuating racism, exploring with others the nuances of our racist socialization, and engaging in anti-racist action within our community spaces. An important note is that Whites engaged in anti-racist work often gravitate toward the organizing efforts of Communities of Color. This phenomenon is problematic for several reasons. First, it propels the idea that racism is only a problem in oppressed communities. Second, it leaves White communities untouched by organizing efforts. Third, it results in a reenactment of racial oppression when we inevitably dominate the dialogue and action. Alternatively, White providers need to work within our community to challenge participation in and endorsement of racism, and to help each other develop anti-racist identities.

The process of enhancing racial consciousness among Whites is meaningless if it is not followed with a commitment to justice and direct action. As providers, we have a duty to our Clients of Color to work beyond the individual therapeutic level and create positive systemic change, which clients can thrive in rather than adapt to. In addition to working within White communities, anti-racist action requires taking steps to interrupt and resist racism in every possible moment, both within our surrounding environments and ourselves. This necessitates us to cultivate new skills, including an ability to: name and challenge implicit racial bias, such as notions of internalized superiority and racial privilege; critically analyze and publicly reject racist messages; engage in

cross-racial dialogue and relationships in ways that do not re-enact the existing racial hierarchy, while being open to critical feedback from People of Color; tolerate the discomfort and guilt that come with being honest about our role as the oppressor; and privilege the voices and perspectives of People of Color across conversations and spaces (DiAngelo, 2011; Michael & Bartoli, 2014).

CONCLUSION

Throughout history, Whites have utilized oppressive policies to control and benefit from exploitation, segregation, and overall mistreatment of Latinx communities. The systemic racism of the U.S. has gripped society for generations due to being largely unchallenged by Whites. Our duty as White providers requires that we no longer remain silent and complicit in this racist hierarchy. Instead, we must actively work to dismantle the oppressive legacy left by our White ancestors, which has ensured our continued prosperity at the expense of People of Color. We must combat our racist socialization in order to develop racially-conscious identities and liberate ourselves from the role of oppressor, allowing us to engage in personal and professional relationships with Latinxs and other People of Color that do not re-enact the current racial hierarchy. Additionally, we must cultivate anti-racist efforts within the White community and ourselves so as to uphold our professional mandate of non-maleficence. Finally, as what is personal, is professional, is political, our responsibilities to our clients are not limited to our professional environments but instead extend into how we conduct ourselves in all aspects of our lives. We must commit to dismantling the cruel and oppressive system of the current racial hierarchy, both for our clients and ourselves.

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LESSONS FOR LIBERATION: BRIEF REFLECTIONS ON THE STUDY OF bell hooks AND PAULO FREIRE BY WOMEN OF COLOR

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Multicultural training in the field of mental health is an important and ethical component in the preparation of psychologists, social workers, and professional counselors (Sue, Arredondo & McDavis, 1992; Vasquez, 2012). As such, the importance of multicultural training is emphasized by the American Psychological Association (2003), the American Counseling Association (ACA, 2014; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015), and the National Association of Social Workers (2001) via their respective guidelines on multicultural competence. However, the implementation of multicultural training in mental health is often inconsistent across curriculum and faces a number of challenges, including assisting professionals, students, and trainees to understand the implications of social inequities and oppression in mental health education, research, and practice (Adames, Fuentes, Rosa, & Chavez-Dueñas, 2013). Despite the call to layer the curriculum with learning opportunities that increase multicultural competence in future mental health professionals, the canon is proliferated with Eurocentric perspectives, and some have even called into question the legitimacy of multicultural

education (Gamble, 2012; Weinrach & Thomas, 2002, 2004). Therefore faculty must be both vigilant and creative in their efforts to integrate cultural studies into the training of mental health professionals (White & Henderson, 2008). The authors can attest to the profound impact an intentionally multicultural curriculum can have on Students of Color.

The goal of this essay is to demonstrate how a culturally relevant and social justice focused pedagogy imparts lessons for liberation. The voices are four Women of Color enrolled in a doctoral level teaching seminar who were introduced to the writings of bell hooks (1994) and Paulo Freire (1998, 2000) for the first time. The seminar supported the students' supervised teaching internship with emphasis on multicultural related topics in the educational preparation of mental health professionals. The course materials, assignments, and critical dialogue of course content raised consciousness amongst Students of Color, whose stories are represented here. First the discussion will focus on the major themes gleaned in the course. Then next, authors will discuss first-person experiences of their studies' and its implications for their work as therapists and educators, and on their personal growth and development as Women of Color.

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RADICAL POSSIBILITIES

In *Teaching to Transgress*, hooks (1994) states, "The classroom remains the most radical space of possibility in the academy" (p. 12). This quote expresses the premise of our collective learning following the seminar. As future academicians we experienced this possibility in our learning and

replicated it in our own classrooms. Both hooks and Freire assert that teachers must be learners, who engage the classroom willing to be changed by what unfolds there. Freire (2000) proposed a fundamentally different exchange between teacher and learners than is traditionally found in the classroom. The *transactional* or *banking system* of education, where educators act as the sole proprietor of knowledge, dismisses students by muting their experiences, personal knowledge, and unique way of learning. For students who are already marginalized by society due to race, ethnicity, sexual orientation, gender, or social class, one-way transactional pedagogy can create a highly oppressive learning environment. Similar to Freire, hooks offers an alternative. She advocates for embracing everyone in the classroom and fostering their unique contributions to the learning environment (hooks, 1994). She asserts that students are not incompetent, unskilled, powerless consumers, but rather, valued contributors to the educational process. The outgrowth to this radically different learning space is transformation and liberation. What follows are the individual stories of growth and transformation of four of the authors while enrolled in a graduate level teaching course that used the writings of hooks and Freire.

Free to See Me: Keshia

When I consider the most salient lessons from the teaching seminar I think to the moment I realized that my privileges as an educated, light-skin, heterosexual, married, Christian would not rescue me from the pervasive racism and sexism that is imbedded in the culture and institutionalized in every structure in our U.S. society. Although I have never been naïve about racism, I admit that I allowed myself to be lulled into the belief that my graduate education might protect me and lead me to a “safe space” in academia. I imagined the academy as being an anti-racist, liberal, and inclusive utopia, only to learn that the academy is occupied by the same oppressive forces that Freire and hooks wrote about. The teaching seminar provided me with the tools to identify and interrogate systems of oppression, and understand how they relate to my role as an educator and therapist. Unexpectedly, the course held powerful implications for my work as a therapist.

My understanding of my role as a therapist was transformed in this class. Lessons of the importance of cultural relevance and inclusivity in the classroom from hooks (1994) are easily

transferred to the therapeutic setting. There is tremendous potential in offering a space for healing, self-discovery, and exposure to cultural knowledge that can be transformational for clients. Another important outcome for me as a clinician has been the discovery of theories and psychological models that are concerned with liberation, and normed on the inherent strengths of marginalized communities. Studying Freire and hooks, led me to Frantz Fanon, Ignacio Martín-Baró, Janet Helms, and Thomas Parham. I wanted to absorb the works of these scholars so that I might function as a therapist in a manner that is congruent with my own experience, as well as those whom I serve. The course connected me to evidence based practices that support my intuitive understanding of the needs of People of Color.

My work as a professional counselor has layered personal and cultural meaning. The teaching seminar allowed me to center my identity as an African American woman committed to the emotional, psychological, and social wellbeing of other People of Color. Like the shamans, priests, and Indigenous healers before me, I play a vital role in the community’s collective health and survival. I understand that using oneself in the service of healing others is a time honored and culturally informed tradition. The seminar has given me a new perspective on the liberatory and healing potential of my clinical work.

Liberation, according to Freire (2000) is the ultimate objective of the helper/teacher/clinician. The awakening that comes through learning is a precursor to radical change and liberation. In the context of multicultural education, knowledge of self is just as critical as knowledge of diverse ethnic and racial groups. Through the readings and dialogue in the course I have learned more about myself. This experience has shaped my understanding of myself as a professional. More importantly, I learned how I could use my education and training in the service of disrupting oppressive conditions produced by the status quo.

Learning to Teach, Teaching to Liberate: Marlena

Throughout my educational journey I have received most of my training from professors who practiced from a *banking system*. For instance, I spent much of my time regurgitating information that was transmitted to me by my professors, not realizing that I had the power to create knowledge of my own. During my time as an educator in training I learned that I possess the skills to produce knowledge and

impact the field with my voice; thus, I aspire to impart this wisdom to my students.

Freire emboldens educators to reject the notion that education is a banking system and allow students to have a voice in the classroom. I have embraced Freire and now design lessons that encourage students to share their unique experiences in the classroom. As an educator in training and African American woman, the pain of oppression has been a constant; therefore, I work to make the classroom environment one that encourages students to develop the skills they already possess. Students are welcomed to share their resources, cultural experiences and knowledge of the field in the classroom, and I consistently remind students that I am not the only individual in the room that can share knowledge. I have found this type of classroom environment to be liberating for all. I also discovered the idea of education as a liberating experience after studying the literature of bell hooks. She states, "The academy is not paradise. But learning is a place where paradise can be created" (hooks, 1994, p. 207). This paradise cannot be created without liberation; thus, I have taken risks by inviting students to examine the literature provided to them and discuss how the content may silence many groups while favoring others. I aim to create lessons to help transform students, rather than just transmit information about the profession to them.

Elements of Personal Liberation: Monica

A complete paradigm shift occurred for me while enrolled in the teaching seminar. The once careful and gradual progression of both personal and professional development of my identity throughout the doctoral program accelerated exponentially. At the time of my final review I had the courage to examine my racial and ethnic identity and emotionally accept the charge that the curriculum presented, which was to evolve. This growth was necessary to create the power that I now possess. My prescribed way of life was painfully altered with being introduced to bell hooks and Paulo Freire. These dynamic and often controversial thinkers thrust me into an awareness that was frightening. The essays exposed the degree to which my traditional education reproduced and sustained structural inequities. It was necessary for me to become fully aware that I am a member of various oppressed groups so that my pedagogical practice could move away from duplicating practices and beliefs that make students objects. I was liberated and there was

no way to return to my narrow perspective of education. Moreover, learning that I was oppressed directed me to my dissertation and new areas of research on the construct of Belonging.

In my own experience, my educational path has often resulted in a certain degree of isolation, particularly from faculty and my White peers. Although we were in the same classes, moving toward the same goal of graduation, I frequently found my voice silenced. This cohort was no different. Finally finding theory that resonated with my own experiences of oppression was a profoundly freeing experience. Although the process produced physiological reactions of panic and distress, the scholarship was a reminder to recognize my power while I challenged the privilege and complicity of my peers. Although these moments were uncomfortable, creating and expressing my voice was grounding.

The classroom assignments constructed a platform for me to validate the importance of my existence as the sole African-American female in my graduate cohort. At the same time, the curriculum in the seminar connected me to a community of scholars, which has been extremely nurturing, both intellectually and emotionally. The experience prepared me to reproduce the connections with other Students of Color to give voice to their stories, build resilience, and provide a sense of belonging. As I prepare to take on my first teaching assignment next year, I understand better why bell hooks believes successful pedagogy must connect the scholarly with the personal. Analogous to my own experience students need to understand how their knowledge will connect to their own lives and their own oppressions in order to engage with the material.

A Healing Space: Kanosha

My experience in higher education at times has been inhospitable and unsupportive. I have received messages that I was unwelcomed and unworthy of obtaining a doctoral degree. Such judgments silenced my spirit and caused an unnamed sense of despair. The cumulative effect of these experiences was pain. It immobilized my work, my actions, and sense of self. I became afraid to seek support from others after the anguish and self-doubt kept growing. My interpretation of this experience caused hopelessness, which disallowed my ability to breathe and feel joy. I was stuck.

Begrudgingly, I continued with my studies, but I had such heaviness in my spirit and felt isolated. Then, I enrolled in the teaching seminar. It is through

the intentionality of one professor's fostering academic awareness, knowledge, and prowess of theorists and philosophers of African and Latina/o descent that began to awaken my spirit. Words cannot begin to express the experience of having the opportunity to learn from the writings of bell hooks, an African American woman and someone who looks like me. It is through the readings and learning experiences of hooks that I gained insight, a sense of peace, and the ability to operationalize my experience. bell hooks candidly explains how detrimental a "white supremac[ist], imperial[ist], sex[ist], and rac[ist]" society is to one's psyche (1994, p. 29). I have learned this lesson head on; however, hooks mandates that one moves beyond the pain.

bell hooks challenges us to speak and name our experiences which I began to do. I started sharing for the first time that my experiences in higher education have been tinged with racism. I started acknowledging my pain and identifying personal liberatory practices. For instance, I sought mentorship from Professors of Color who have experienced similar obstacles in the academy. I began to safeguard myself with knowledge and most importantly, I accepted myself—flaws and all—and learned to bring a degree of excellence to the work I produced.

As a Black Woman, reading hooks and Freire afforded me a rich opportunity for personal and professional growth. Today, I am able to sit with my own personal pain, understand it, and seek solutions to the painful experiences in academia. I am equipped with the knowledge to define racist or oppressive systems and experiences while not internalizing its venom. I am armored with research to help students move past their painful experiences in academia and beyond. I am also able to integrate the work of Scholars of Color to my teaching. I am free to profess that I am a knowledgeable educator, stronger clinician, and a more hopeful professional.

RECOMMENDATIONS

While each narrative presented in this essay has its own unique connection to the teaching seminar and the readings of hooks and Freire, collectively they share moments of pain, despair, triumph, and possibilities in academia. What follows are some recommendations to help you survive and thrive despite the obstacles and barriers often faced by People of Color in the ivory tower.

1. Understand your racial identity (Helms, 1995) and its relationship to academic success and wellbeing (Johnson & Arbona, 2006; Sanchez & Awad, 2016). Build community amongst peers, scholars, and professionals with a strong racial and ethnic identity. Connect with peers in order to create spaces that help you thrive. Augment interactions with peers with deliberate practices to meet other Students of Color in the same or related disciplines.
2. Seek mentors. Develop and maintain communications with Faculty of Color who may be a lifeline for both personal and professional growth. A mentor who has a stake in your development can encourage and inspire you to endure challenges that are sure to come. (Hazlip, 2012; Maton, et al., 2011).
3. Share the journey with other Women of Color. Scholarship on female African-American and Latina/o experiences in higher education argue that sharing experiences with each other creates new knowledge, builds community, and empowers the group of women who share (Collins, 2000; hooks, 1990; Souto-Manning & Ray, 2007).
4. Find literature that speaks to your needs as a Student of Color and to the populations you will serve. As shown in the essays, when students find themselves reflected in course material they feel validated and normalized, which helps them to thrive despite the oppressive atmosphere of academia. We recommend *The Majority in the Minority: Expanding the Representation of Latina/o Faculty, Administrators and Students in Higher Education*, (Castellanos, J. & Jones, 2003); *The Latina/o Pathway to the Ph.D.: Abriendo Caminos* (Castellanos, Gloria, & Kamimura, 2006); *Presumed Incompetent: The Intersections of Race and Class for Women in Academia* (Gutiérrez, Niemann, González, & Harris, 2012), *Beginning a Career in Academia: A Guide for Graduate Students of Color* (Mack, Watson, & Camacho, 2014).
5. In order to compel faculty to begin, or continue, to infuse multicultural pedagogy, work collaboratively using data informed scholarship on the possibility of increased student engagement, and published guidelines for multicultural education and training (Harper, 2009).
6. Remain optimistic. Maintain foundational learning from one's culture that reminds you to

- believe in yourself and know your worth. Your voice has the power to transform others.
7. Maintain other support systems outside of academia. Stay connected to religious and community networks. Nurture existing familial and friendship bonds as much as possible.
 8. Arm yourself with research about the experiences of Students and Faculty of Color. This provides awareness of the potential concerns that may arise, and evidence about how to address them (Gutiérrez et al., 2012; Haskins et al., 2013; Hazlip, 2012; Maton, et al., 2011; Souto-Manning & Ray, 2007).

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WE SIMPLY CANNOT STAY IDLE IN THE FACE OF HATE: TEN CONSIDERATIONS TO ADDRESS TRUMP'S RACISM

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Donald Trump has just become the presumptive Republican Presidential Nominee for 2016 and his popularity is a cause of considerable alarm for those of us who value social justice, diversity, and human rights. The goal of this paper is twofold: one, to briefly examine the meaning of Trump's racist rhetoric; two, to highlight ten considerations that can help ameliorate the detrimental effects of Trump's racism on Communities of Color.

Donald Trump's thundering rise in American politics has shattered political conventions, defied expectations, and generated fear. His campaign represents a significant departure from traditional political movements. With Trump, a different voice has emerged. Several years ago it would have been unheard of a presidential contender to insult entire ethnic groups, as he has done repeatedly and unashamedly. For example, on June 16th of 2015, in an interview with Chris Wallace, he stated "*When Mexico sends its people; they're not sending the best. They're not sending you, they're sending people that have lots of problems and they're bringing those problems. They're bringing drugs, they're bringing crime. They're rapists and some, I assume, are good people, but I speak to border guards and they're telling us what we're getting.*" Similarly, he has repeatedly stated "*Syrian refugees are probably ISIS terrorists.*" Also, "*Islam is a religion of hate.*" He has repeatedly demeaned women. Shockingly, he has equivocated on his disavowal of the Klu Klux Klan.

He has also threatened to deport millions of undocumented Latino/as, build a wall on the Mexican border that Mexico will pay for, and banish all Muslim immigration. The list goes on and on.

How can a man who repeatedly utters racist remarks be so successful in the political arena and receive so much attention? Much has been speculated on how Donald Trump's racist diatribes have struck a resonant chord with a significant number of angry and disillusioned White Americans. Whatever the cause of his popularity, it is undeniable that he has become a significant political reality. A growing number of Americans seem to support him *because* of his racist comments, not in spite of them, which underscores the fact that racism in the United States (U.S.) is alive and kicking.

Many have observed how subtle racial microaggressions have not only become more frequent but also more overt; some microaggressions have become macroinsults. Similarly, the numbers of racist criminal acts allegedly inspired by Trump's comments are multiplying. Furthermore, Trump's rhetoric has led people to underscore race and ethnicity, moving away from the promise of a post racial world. Racism against Latinos and ethnic minorities in the U.S. may increase further and as professionals in mental health, we have an obligation to address it.

Because we simply cannot stay idle in the face of overt, hateful racism. Ten considerations organized around three general categories to combat Trump's bigotry are proposed. These considerations are not necessarily innovative. Rather, they aim to become a call to action.

RACISMO

1. Underscore how Trump's comments are racist. Any consideration to combat racism starts by denouncing it. However, denouncing racism is not enough. We need to continue underscoring our

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condemnation of racism while supporting the voices of those already doing so (e.g., National Council of la Raza). Trump has attempted to reframe his racist attacks by suggesting that he is just not “politically correct.” However, this is not accurate. According to the UN International Convention on the Elimination of All Forms of Racial Discrimination (1965) the term "racial discrimination" means any distinction, exclusion, restriction, or preference based on race, color, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing...” Trumps comments are clearly threatening to exclude, restrict, and nullify the rights of entire groups of people because of their race ethnicity and/or religion.

2. Racism hurts Communities of Color. We suffer, as we are not acknowledged for who we are, as we are not treated equally, as we are insulted, or not offered the same opportunities as others. Trump’s repeated remarks are fostering a fragmented, stereotypical and negative view of Latinos and other minority groups that is detrimental to our well-being. Claude Steele’s (2010) Stereotype Threat model can be used to explain how Trump’s xenophobic comments are threatening our identity by having us devote much energy to protect ourselves rather than investing energy into productive activities. Consequently, not only do these attacks interfere with our everyday activities, but they can also increase our depression and anxiety levels, which have a detrimental effect on our health (Steele, 2010). Not surprisingly, in the therapy room clinicians have noticed how an increasing number of patients are reporting that their anxiety and depression symptoms have increased after Trump’s diatribes. For example, a nine-year old girl was in tears as she described her fears that Trump would separate her family. It is important that clinicians learn to empower patients to confront racism and injustice (La Roche, 2013; La Roche & Maxie, 2003), while researchers document the impact of Trump’s racism on the well-being of so many. Similarly, educators need to address these issues within their classrooms as a means to inoculate students from racism’s deleterious academic effects.

3. Racism promotes racists actions. Racism generates frustration, hate, and violence and it is not surprising that Trump’s political rallies are becoming riots. Although we may be tempted to respond to Trump’s bigotry with his own violent and hateful words and tone, we cannot descend to his level. For no matter how despicable or racist someone is, we cannot throw more gas on the fire and polarize our

country even more. We need to act in a deliberate and strategic manner. Furthermore, it is helpful to remember that being Latino means that our sisters and brothers are African Americans, Muslims, Asians, Native American, and Whites. We are all family and we need to have solidarity with all, not only Latinos. Studies have consistently found that the best way to dismantle racist attitudes is through frequent and positive intergroup contact, not segregation (Pettigrew & Tropp, 2006, 2011). Furthermore, studies have repeatedly documented that diversity can significantly contribute to enhanced creativity, health, vitality, and productivity (Pentland, 2015).

4. Racism is not insurmountable. Like Trump himself, racism often presents itself as an undefeatable, unchangeable, and enormous force. Nevertheless, this is not the case. During the last generations our country has experienced significant progress towards equality. No longer are racial groups drinking from separate water fountains and gay marriage is increasingly becoming a reality. However, these advances are slow and many economic, health, and educational ethnic/racial disparities remain. For example, Latinos make up more than 16 percent of the U.S. population, but we only hold about 2.2 percent of its wealth. Similar disparities are noted for different ethnic minority groups in the U.S.. Although we have much work ahead of us and at times obstacles may seem intractable, history reminds us that our efforts can lead to a more equitable and just society.

LA COMUNIDAD LATINA

5. Promoting unity. Racism tends to segregate and separate us from each other. Racism tends to devalue and lead us to live in the shadows. Instead of separating and isolating ourselves we can restore our sense of value as we hear and are heard by others. This mutual recognition of who we are through interpersonal connections is an important source of validation and strength that is particularly powerful for Latinos and other groups who tend to define themselves through relationships (La Roche, 2013; La Roche, 2002). As we reconnect and are empowered we become increasingly aware that we are crucially significant just as others are meaningful and valuable irrespective of skin color, religion, or gender orientation.

6. Strength stems from our diversity. We have a rich family, spiritual and work ethic that is not only being ignored but vilified by Trump’s rhetoric.

Trump construes Latinos as the “others” and he reduces us to criminals and rapists. However, we are not defined by Trump’s wealth. Furthermore, his beauty pageants do not define who is beautiful. We define our strengths and values. Instead of disowning our differences we can embrace and celebrate them. It is important that we proudly identify and voice our cultural values. We have much to feel proud of and we become stronger as we underscore our assets.

LATINOS EN ACCIÓN

7. Talk is not enough: we need to act. As Trump utters racist insults we not only need to denounce them but also protest against his hate and prejudice. We need to join and support the efforts of the growing number of people doing so. For example, many are joining #LatinosUnidos or #MxContraTrump in Tweeting and posting “Dump Trump” or “you are fired!” on social media. Similarly, researchers, academicians and students cannot stay in ivory towers. We need to join and/or organize Trump protests. In addition, we need to vote and motivate others to vote. It is promising that many Latinos are becoming citizens to vote in the 2016 elections. Furthermore, as psychologists we need to actively participate in our professional and government institutions and condemn racism in any shape or form it appears. Within these institutions we need to promote social justice for all, particularly for those who cannot readily speak for themselves (e.g., disabled, economically disadvantaged). We need to give voice to the plight of those suffering from discrimination. It is uplifting that the National Latina/o Psychological Association (NLPA) has started to vigorously denounce racism. Unfortunately, to date I have not seen much in the press reflecting the plight of Latino/as harmed by Trump’s racism.

8. Latino/as are not free of racism. Unfortunately, racism not only stems from Trump’s rhetoric; there is also racism within Latinos (Adames, Chavez-Duenas & Organista, 2016) and if we do not address it we will perpetuate it. Therefore, it is necessary to continuously examine ourselves and explore ways in which we can improve and rid ourselves from it. Although this process requires a thorough, humble (Gallardo, 2014), and open self-examination, which includes feelings, behaviors and thoughts, it also requires feedback from others. In addition, many of our prejudices are implicit and we need to explore them even through standardized tests whenever possible. Freeing ourselves from racism is an important and never ending task and responsibility.

9. Boycott Trump’s products. Trump’s voice and racist comments are supported by his wealth, which results from his companies and products. As 16% of the population stops purchasing his products we may bankrupt his racist voice and companies. To accomplish this goal, we first need to identify his products. Ongoing efforts to list his products should be supported and expanded. It is encouraging that the list of “Boycott Donald Trump Products” sites is growing. Similarly, we need to promote an increased awareness that purchasing Trump products is supporting racism.

10. Trump is not an isolated phenomenon. Far from imploding, Trump’s force seems to grow. Trump’s ascendance to relevance in the political arena seems to reflect many socioeconomic, political, and cultural forces to perpetuate their power. Furthermore, it is likely that politicians will start imitating and spreading Trump’s racist message as means to become relevant. Some may now feel comfortable enough or even invigorated to convey racist messages. We need to remain vigilant to the re-emergence of Trump-like bigots.

CONCLUSION

As we propose ideas to combat Trump’s racism we not only need to actively refine and add new strategies, but also question our own considerations as we engage with others in the fight for social justice. Only as we are able to embrace and learn from our differences and similarities can we truly move towards a more equitable, just and free country for all. Trump has attempted to advance his own interests by silencing a multitude of voices and imposing his prejudices and biases through fear and money. Together, we can do much better.

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THE MULTICULTURAL PSYCHOLOGY SCHOLARS PROGRAM: AN UNDERGRADUATE STUDENT CLUB FOR ETHNIC MINORITY PSYCHOLOGY MAJORS AND ALLIES

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There is a strong need to support and actively advocate for increasing the racial, ethnic, and linguistic (REL) diversity in the field of psychology. As noted by several scholars, a heterogeneous workforce has the potential to afford numerous benefits, including the diversification of ideas, models, and experiences that inform research, training, practice, and advocacy efforts (Antonio et al., 2004; Newell et al., 2010), which considerably influence the future of the field. Furthermore, there is a need for practitioners who are competent to provide culturally sensitive services in order to meet the needs of increasingly diverse stakeholders (Castillo, Curtis, & Gelley, 2013) and who are representative of the populations served (Antonio et al., 2004). This article describes the Multicultural Scholars Program (MPS), an undergraduate, student club that provides mentoring to psychology majors, who identify as ethnic minorities, and White allies. The aim of MPS is to “be a source of information and support to all psychology students at Montclair

State University, and to aid in the recruitment and retention of multicultural psychology students in order to prepare psychologists, who will be effective in a diverse, multicultural society” (MPS, 2011).

Despite rapid changes in the demographic characteristics of the U.S. (United States Census Bureau, 2015), psychology currently remains largely homogenous. On the professional front, APA (2015) noted a lower representation of racial/ethnic minority groups in the “active psychology workforce” as compared to the overall U.S. workforce. With respect to the training pipeline, 2010 saw an increase in the number of students enrolled in APA-accredited doctoral programs in the subspecialties of both clinical Psy.D. (14%) and school programs (5%; APA, 2011). Specifically, Highley and Carlson’s research (2012) found that approximately 17% of students enrolled in APA-accredited and National Association of School Psychologists (NASP)-approved school psychology programs were from racial/ethnic minority backgrounds and 18% were bilingual.

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THE ROLE OF MENTORING IN RETENTION AND ACADEMIC PERSISTENCE

The aforementioned findings suggest a critical need for strategies that assist with the diversification of the field, with a specific, student-centered focus on the recruitment and retention of REL students; however, researchers and practitioners have emphasized the importance of offering strategic support (Crisp & Cruz, 2009). The evidence demonstrates that mentoring programs can be effective in supporting Students of Color

academically and emotionally (Crisp & Cruz, 2009). Campbell and Campbell (1997) reported Students of Color who received mentoring had significantly higher GPAs and were twice as likely to continue their education as non-mentored students. Additionally, Bordes and Arredondo (2005) found a positive relationship between Latino students' perceptions of mentoring relationships and how comfortable they felt at their university. The next section discusses the Multicultural Psychology Scholars, a promising, university-based, undergraduate student club that offers mentoring and social support to ethnic minority students and White Allies.

The Multicultural Psychology Scholars

The Multicultural Psychology Scholars, (MPS), originally known as the MSU Scholars Program, was established in 2007 with support from APA's Commission for Ethnic Minority Recruitment, Retention, and Training Taskforce (CEMRRAT2), of the Office of Ethnic Minority Affairs, whose primary aim is to assist with the diversification of psychology through strategic efforts and sound supports. Through this taskforce's support, the first Author (Fuentes), two Students of Color, and a White ally at Montclair State University developed a program that brought together a cohort of undergraduate, ethnic minority, students, who were interested in the field of psychology, and created a supportive environment that was conducive to professional development and personal growth. The program aimed to accomplish the following goals: provide continual mentoring and guidance; clarify career goals and research interests; explore professional affiliations within the field of psychology; build leadership skills; foster networking opportunities with upperclassman, university faculty, and professionals within the field of psychology; and create opportunities for attendance or presentation at professional state, regional, or national conferences.

To recruit the scholars, the first author (Fuentes) assumed the role of Program Director, and collaborated with the Center for Advising & Student Transitions (CAST) to secure contact information for the Students of Color, who self-identified as such in their admissions applications and declared psychology as their major. They were all emailed to participate in the MSU Scholars program, limiting the initial cohort to the first 12 students, who committed to enrolling in the program. This

maximum of 12 was determined by the grant proposal. As MSU scholars, they were required to participate in a learning community, consisting of the following three courses: Writing; Psychology of Leadership; and General Psychology with the Program Director to ensure exposure to a Faculty of Color. They were also required to attend regular advising meetings with the Program Director, who also served as the academic advisor; join the Psychology club and attend at least three club events, consisting of presentations or committee meetings; participate in monthly brown bag lunches, where undergraduate and faculty research was showcased; partner with advanced undergraduate and faculty mentors and form research communities; complete the Institution's Human Participants Protection Education for Research Teams Training; join at least one psychological association as a student and attend one professional or research conference.

The MSU Scholars program lasted for two years and involved 24 students. In each year the program conducted pre and post evaluation surveys via an online survey. We found that prior to the program, 63% of the Scholars were able to correctly define Ph.D. and Psy.D, while in the end 86% were able to define them. Additionally, before the program, 8% of the Scholars were able distinguish the differences between a Ph.D. and a Psy.D and in the end 43% of the Scholars were able distinguish the differences. Furthermore, in the beginning, 8% of the Scholars could identify the criteria used by graduate admissions to evaluate applicants for doctoral programs in psychology and in the end 71% of the Scholars identified the criteria. Lastly, 75% of the Scholars joined a professional psychological association; 50% of the Scholars presented a poster at a psychology conference; and 17% of the Scholars attended a psychology conference. Moreover, the responses to open-ended questions revealed overall program satisfaction with the participants recognizing the importance of becoming and remaining involved; participating in and presenting research; as well as securing and appreciating academic and social support. While we recognize that these findings lack perspective without a comparison group, these preliminary outcomes suggest some academic growth.

Once the grant funds were expended, the Program Director and the MSU scholars pursued a charter with the university's student government association (SGA) and in 2009 they were approved to form the Multicultural Psychology Scholars. The

MSU scholars re-considered the program mission, while maintaining its focus on the recruitment and retention of Students of Color to align with the SGA's policy. The mission was broadened and currently reads:

The purpose of MPS is to be a source of information and support to all psychology students at Montclair State University, and to aid in the recruitment and retention of multicultural psychology students in order to prepare psychologists, who will be effective in a diverse, multicultural society. To accomplish this mission, MPS is committed to fostering an environment in which psychology students are encouraged to become leaders in the field, who recognize that substantial efforts that must be made to ensure high-quality training for all psychologists. This organization seeks the involvement of MSU students, faculty, alumni, and those involved in promoting equity in the field of psychology (MPS, 2011).

Once the SGA awarded MPS a charter, an executive board was established, consisting of a President, Vice-President, Treasurer, Secretary, Public Relations Officer, Member-At large, and a Faculty Advisor and these roles were filled by former MSU Scholars. The SGA awarded the program \$1,500 a year, allowing the newly found MPS to recruit subsequent cohorts and the advanced students to assist the faculty advisor in assisting with academic, research, and professional matters.

Shortly after MPS was established, the university received a federal Undergraduate Student Training in Academic Research (U-STAR) award from the National Institutes of Health to establish the Maximizing Access to Research Career (MARC) Program with the aim of increasing the number of underrepresented students who were interested in pursuing careers in biomedical and behavioral research. Given their mutually shared missions, the MPS faculty advisor partnered with the MARC U-STAR Program, identifying ways to engage MPS members in the program. This collaboration led to several of the MPS members being selected to participate in MARC, leading to two years of support during which students received a stipend and partial payment of tuition and fees. Students were required to conduct supervised biomedical or behavioral research with a faculty mentor during two academic years; complete a summer-long research experience in an external setting; present their

research at the annual MARC Research Day; and serve as mentors for potential Pre-MARC students.

THE VOICE OF A LATINA MPS SCHOLAR

Giving and increasing voice among historically marginalized populations is an important step towards diversifying the field of psychology. This section borrows from the tenets of critical inquiry, which strives to empower individuals by stressing the nuanced narratives of those who have experienced oppression. It does so by recognizing how their identity is informed and shaped by personal, social, political, and cultural realities (Merriam & Tisdell, 2015). Creswell (2013) recognizes that narratives capture individual experiences, and they help reveal "the identities of individuals and how they see themselves" (p. 72). Guided by this theory and in the spirit of collaboration and mentorship, the narrative that follows was written by Ana V. Montenegro, a Latina MPS Scholar. Her story contributes valuable insights when considering the need to diversify the profession, and highlights the impact of early educational experiences, the benefits of mentoring and social support at the undergraduate level, as well as her continued efforts to actively engage in and address multicultural concerns.

Ana V. Montenegro: A Latina MPS Scholar

Most of my upbringing took place in a traditional middle-upper class area, but my mother and I were by no means middle-upper class citizens. My mother valued education above all else. She did whatever she could to make sure I went to the best schools possible, even if this meant constantly working and living in a small apartment, while my classmates lived in mansions. I really did not know, early on, the way my cultural differences would impact me. This was mostly because I looked like every other White, European American classmate. While this may seem like it would not create a challenge for me, it certainly did, as looking like my White American peers stripped me of being "loud and proud" about my Latina/o culture. Due to my appearance, my classmates and teachers did not understand nor support my Argentine culture or practices. I was looked at and poked fun of by students and teachers alike. While this did not take place so long ago, it was still at a point in US history when Latinos were not as visible as they are now. My mother's reaction to the teasing regarding my

culture was to advise me to keep quiet about my culture and native language. While, my father's reaction was to advise me to be proud and not assimilate, which is what I did.

My experience with MPS began somewhat rocky; I felt the same judgment I had felt for years from my White classmates except this time it was coming from my fellow Latinas/os. With time however, MPS gave me something I had never had, freedom to express my cultural values, beliefs, and practices without fear of being looked down upon. With this sense of home and comfort, I was able to focus on what really mattered--the reason we were all there--to learn and spread awareness about mental health issues, culture, and their interrelatedness.

MPS was vital to my development as a young professional in psychology. The various workshops on professional development and seminars regarding different cultures helped me to expand my knowledge and secure relevant professional experiences. I held two leadership roles while involved with MPS, Event Organizer and Vice President. These roles were essential to realizing and establishing my capabilities as a leader. The most important part of being in MPS was the connections I made with both faculty and other students. This network has given me unlimited opportunities and I have no doubt that these connections will continue to help me move forward with my professional goals.

I earned my B.S. in Nutrition and Food Science as well as a BA in Psychology from (University) in 2012. I graduated with honors, within four years. I also completed my M.A. in Clinical Psychology with a Latina/o Psychology concentration from (University), graduating with a 3.8 GPA. Prior to (University), I had not been one to put very much effort into my grades and schooling. MPS was essential in encouraging me to reach my full academic potential and set high goals for myself as well as help me look to my future. My goals for the immediate future include traveling abroad to my native Argentina, making connections within my field, and possibly teaching or conducting research at a local university. Beyond that, I would like to pursue a Ph.D. in Human Sexuality or Clinical Psychology while conducting research and working with the LGBTQ Latina/o population.

RECOMMENDATIONS

Based on our experiences with MPS, this section offers a few recommendations on establishing similar programs at other institutions. First, we recommend that faculty interested in developing a similar initiative consider the particular context of their Institution. Sue et al. (1998) identified six elements that are salient to helping organizations, such as undergraduate programs, achieve and maintain cultural competence. They include valuing diversity; having an ability to engage in organizational self-assessment as it relates to cultural nuances; appreciating the dynamics fostered by differences; ensuring diversity is central to the organization's vision, using its institutional cultural knowledge to inform policies and practices; and recognizing the dynamic nature of multiculturalism and tolerating the ebbs and flows of the process. If faculty members are going to be successful in their efforts to diversify their departments, they must create and preserve contexts that will easily accommodate these efforts and ensure their sustainability. Fuentes, Adames, Rosa, and Chavez-Dueñas (2013) provide useful guidelines in this area. To this end, MPS is clearly embedded in a context that values diversity, as its host department's supports the program and MPS's collaborators also share a mutual dedication to diversity and multiculturalism.

Additionally, as programs prepare for diversification, several experts advise programs to first assess readiness for these pursuits by engaging in ongoing dialogues that encourage self-reflection and the evaluation of internalized attitudes, beliefs, and biases (Proctor and Truscott, 2012; Shin, 2008). Ideally, programs will secure considerable support for these endeavors. Additionally, with respect to retention efforts, we encourage training programs to consider the literature on identity threat, as it may prevent REL students from building and maintaining connections as well as from being treated objectively and fairly by classmates and faculty (Steele, 2011). Steele provides several effective strategies that can assist with minimizing identity threat, leading to greater retention of and optimal performance with REL students.

Next, given the aforementioned, we recommend that psychology departments explore other entities at their respective universities that share a common vision or mission around diversity and examine ways to collaborate with each other, allowing for the potential pooling of human,

structural, and financial resources. MPS could have easily become another, well-intended, defunct mentoring program had it not sought out and collaborated with the MARC U-STAR program or the SGA. The structure of universities tends to promote silos; careful, creative and strategic efforts are needed to move away from these natural tendencies and engage in sound and effective collaboration. Moreover, if there are structural barriers, it may be imperative to address them so sounds efforts are not thwarted. For example, in our case, the SGA consistently questioned the soundness of having MPS and the Psychology club. Through deliberate and nurtured relationships with the SGA senators and staff, this concern gradually subsided.

Lastly, programs are encouraged to engage in systematic data collection regarding their recruitment efforts and associated outcomes to facilitate ongoing program development efforts. To this end, we recommend mixed methods designs that capture the complexity of the mentoring initiatives and identify the related program's facilitators and inhibitors.

CONCLUSION

Over the past five years, MPS has enjoyed considerable success with the scholars launching their own research projects; attending or presenting at local, regional and national conferences; mentoring first and second year students; leading their own student club; and securing admissions into graduate programs. As the program begins its sixth year, efforts are underway to conduct a formal evaluation.

As the reader may have surmised, multicultural psychology clubs, like MPS, have the potential to greatly influence our diversification efforts, leading to richer academic and social experiences and creating a much-needed pipeline for Latina/o mental health professionals. Department chairs, faculty, and students interested in diversifying the field of psychology are encouraged to engage in similar efforts at their respective institutions. The lead author is available to support such efforts; those interested in starting a similar program are encouraged to contact him.

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National Latina/o
Psychological Association
Asociación Nacional de Psicología Latina

#Latin@s Unidos

NLPA STATEMENT ON CANDIDATE PUBLIC REMARKS

The mission of the National Latina/o Psychological Association includes a focus on the well-being of Latina/o populations. As such, we affirm the value and dignity of Latin@os of all national heritage backgrounds and their continuing contributions to the prosperity of the United States (U.S.). Derogatory statements about persons of Mexican heritage in public and national settings are divisive and run against the spirit of inclusive diversity being advanced in this country. Additionally, hate crimes against persons perceived to be Latin@o as well as of foreign national origin have increased in the U.S. over the last several years. Thus, racist statements against persons of Mexican heritage in a public, national forum contribute to hateful sentiments and behaviors against Latin@o and immigrant communities. To this end, NLPA continues to denounce racist and otherwise derogatory messages and instead works to promote social justice for all persons, particularly those who cannot readily speak for themselves.



CULTURAL FOUNDATIONS & INTERVENTIONS IN LATINO/A MENTAL HEALTH: HISTORY, THEORY, & WITHIN GROUP DIFFERENCES

Hector Y. Adames & Nayeli Y. Chavez-Dueñas



TABLE OF CONTENTS:

PART I: SOCIO-CULTURAL FOUNDATIONS

Chapter 1: The Diverse Historical Roots of Today's Latino/as: Learning From our Past to Move into the Future

Chapter 2: Skin Color Differences Within Latino/as: Historical & Contemporary Implications of Colorism

Chapter 3: The History of Latino/a in the United States: Journeys of Hope, Struggle, & Resilience

PART II: UNDERSTANDING WITHIN GROUP LATINO/A DIFFERENCES

Chapter 4: Socio-historical Construction of Latino/a Gender Ideologies: Integrating Indigenous and Contemporary Perspectives into Treatment

Chapter 5: Adapting to a New Country: Models & Theories of Acculturation Applied to the Diverse Latino/a Population

Chapter 6: Skin Color Matters: Towards a New Framework that Considers Racial AND Ethnic Identity Development Among Latino/as

PART III: CULTURALLY RESPONSIVE & RACIALLY CONSCIOUS CLINICAL PRACTICE WITH LATINO/AS

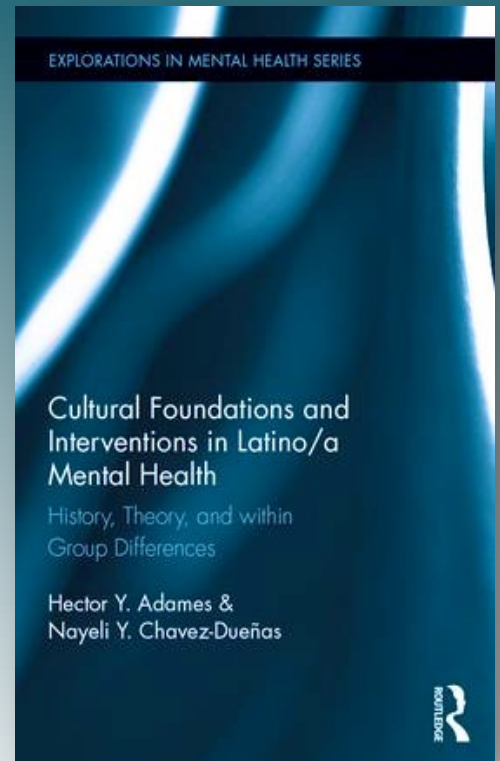
Chapter 7: Towards a Complex Understanding of Mental Health Service Utilization Among Latino/as: Considering Context, Power, and Within Group Differences

Chapter 8: Roots of Connectedness: Applications of Latino/a Cultural Values in Mental Health Care

Chapter 9: Culturally Responsive and Racially Conscious Mental Health Approaches with Latino/as

PART IV: LATINO/A PSYCHOLOGY IMPACT

Chapter 10: Impact of Latino/a Psychology on Racially & Ethnically Diverse Students and Professionals



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"Simply remarkable and to be celebrated! Adames & Chavez-Dueñas have opened new pathways that respect and celebrate the racial and cultural diversity among Latina/os and honor the history, individuality, and continuing contributions of Latina/os to these United States!"

**-Patricia Arredondo, Ed.D.,
NLPA Founding President**

"This is one of the most engaging, thorough, and practical books on Latino/a Mental Health."

**-Martin J. La Roche, Ph.D.,
Harvard Medical School**

"Superb! Cultural Foundations and Interventions in Latino/a Mental Health: History, Theory, and Within Group Differences is a must read for anyone interested in Latina/os. Adames & Chavez-Dueñas weaved psychological theory, research, and practice into a healing *arpillera*. This invaluable book is a **timely and essential contribution to the field.**"

-Lillian Comas-Diaz, Ph.D., George Washington University

"This book offers a major contribution to understanding and effectively working with Latino/as. It presents an excellent history of the journey of Latino/as in the United States and their ability to maintain hope, dignity, and connection to the past and future. The authors offer a powerful discussion of the role of skin color in Latino/a ethnic and cultural identity."

-Joseph L. White, Ph.D., University of California, Irvine

FELICIDADES COLEGAS !

RECENT PUBLICATIONS BY NLPA MEMBERS

The recent publications of NLPA members are listed in this section as a service to the membership, and with the intent of facilitating the exchange of new information among Latina/o professionals and individuals interested in Latina/o mental health.

It is LPT's policy to include in this section all submissions by members that (1) have been published since the last issue of the bulletin, and; (2) can be best described as books, full chapters in edited books, or articles in peer-reviewed publications.

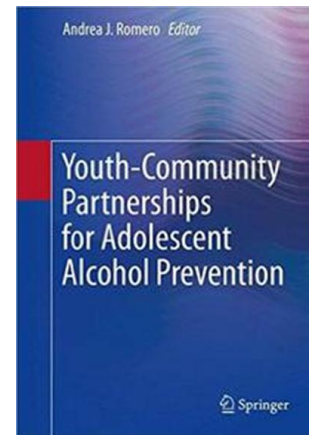
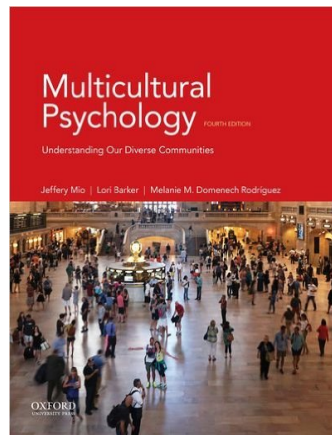
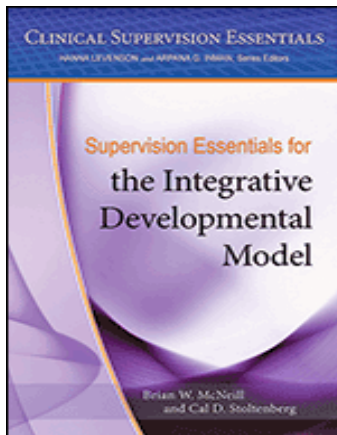
BOOKS & TRAINING VIDEOS

American Psychological Association. (Producer). (2015). *The integrative development model of supervision with Brian W. McNeill* [DVD]. Available from <http://www.apa.org/pubs/videos/4310948.aspx>

McNeill, B. W., & Stoltenberg, C. D. (2016). *Supervision essentials for the integrative developmental model*. Washington, DC: American Psychological Association.

Mio, J., Barker, L., & Domenech Rodriguez, M. (2016). *Multicultural psychology: Understanding our diverse communities* (4th ed.). New York, NY: Oxford University Press.

Romero, A.J. (2016). *Youth-community partnerships for adolescent alcohol prevention*. New York, NY: Springer.



BOOK CHAPTERS

Acevedo-Polakovich, I. D., Beck, K. L., Hawks, E., & Ogdie, S. E. (2016). Toward a relevant psychology of prejudice, stereotyping, and discrimination: Linking science and practice to develop interventions that work in community settings. In A. N. Alvarez, C. H. Liang, & H. A. Neville (Eds.), *The cost of racism for people of color: Contextualizing experiences of discrimination* (pp. 317-337). Washington, DC: American Psychological Association.

Santiago-Rivera, A. L., Adames, H. Y., Chavez-Dueñas, N. Y., & Benson-Flórez, G. (2016). The impact of racism on communities of color: Historical contexts and contemporary issues. In A. N. Alvarez, C. H. Liang, H. & A. Neville (Eds.), *The cost of racism for people of color: Contextualizing experiences of discrimination* (pp. 229-245). Washington, DC: American Psychological Association.

PEER REVIEWED JOURNAL ARTICLES

Adames, H. Y., Chavez-Dueñas, N. Y., & Organista, K. C. (2016). Skin color matters in Latino/a communities: Identifying, understanding, and addressing Mestizaje Racial Ideologies in clinical practice. *Professional Psychology: Research And Practice*, 47(1), 46-55.

Barnett, M.L., Davis, E.M, Callejas, L.M., White, J.V., Acevedo-Polakovich, I.D., Niec, L.N., & Jent, J.F. (2016). The development and evaluation of a natural helper's training program to increase the engagement of urban, Latina/o families in parent-child interaction therapy. *Children and Youth Services Review*, 65, 17-25.

Morgan Consoli, M.L., Delucio, K., Noriega, E., & Llamas, J. (2015). Predictors of resilience and thriving among Latino/a undergraduate students. *Hispanic Journal of Behavioral Sciences*, 37, 304-318.

Morgan Consoli, M. L., Llamas, J., & Consoli, A. J. (2016). What's values got to do with it? Thriving among Mexican/Mexican American college students. *Journal of Multicultural Counseling and Development*, 44(1), 49-64.

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CONGRATULATIONS

APPOINTMENTS, AWARDS, TRANSITIONS, PROMOTIONS, &
OTHER ANNOUNCEMENTS BY OUR MEMBERS

Suzana Adams, Psy.D.

Was elected as the Committee on Division/APA Relations (CODAPAR) Member for the Public Interest slate of the American Psychological Association.

Nayeli Y. Chavez-Dueñas, Ph.D.

Is the recipient of the Distinguished Award for Research & Scholarship at The Chicago School of Professional Psychology.

Melissa Morgan Consoli, Ph.D.

Was elected co-chair of the Committee of International Relations in Psychology for APA.

David Andrés González, Ph.D.

Has been appointed Clinical Assistant Professor in the Department of Neurology at the University of Texas Health Science Center at San Antonio.

Omar Gudino, Ph.D., ABPP

Is the 2016 President-Elect of the Clinical Psychology of Ethnic Minorities (APA Division 12, Section VI).

Silvia L. Mazzula, Ph.D. & Josephine V. Serrata, Ph.D.

Received a grant award from RISE for Boys and Men of Color, an initiative in collaboration with the White House's My Brother's Keeper, to identify solutions to improve the lives of Boys and Men of Color. Dr. Mazzula also received a grant award from the Robert Wood Johnson Foundation to expand the Latina Researchers Network to diversity research capacity and foster inter-disciplinary work.

Silvia L. Mazzula, Ph.D.

Earned tenure and promotion to Associate Professor while also pregnant with boy #3. The family welcomed Xavier Mazzula Roman on March 16, 2016.

Antonio E. Puente, Ph.D.

Has begun serving his term as President-Elect of the American Psychological Association.

Andrea Romero, Ph.D.

Has a new appointment as the Director of the *Frances McClelland Institute for Children, Youth, and Families*.

Vincenzo G. Teran, Psy.D.

Is the 2016 President of the Clinical Psychology of Ethnic Minorities (APA Division 12, Section VI).

WHAT'S THE 411?

CONTINUING EDUCATION, MENTORING INITIATIVE, & NLPA'S SIGs

Prepared By: Dr. Regina Jean-van Hell, SIG & Information Column Coordinator

CONTINUING EDUCATION ONLINE invites you to our first-ever Continuing Education training by Dr. Esteban Cardemil titled, “**Clinical Work with Latinos: Integrating Research into Best Practices.**” Training provides **2.5 CEUs. Cost of Attendance:** \$40 NLPA members and \$ 62 Non-NLPA members. **Please register at:** <http://ce-psychology.com/mhlatinos.html> for technical assistance contact Eric Melendez, Alliant International University: Email emelendez@alliant.edu Phone 415-955-2029. Toll Free 800-457-1273 (NLPA members use the discount code: NLPA). Enter the code into the discounted code box after selecting the course; click recalculate and the fee for the course will go to \$40.

NLPA MENTORING PROGRAM FOR STUDENTS

Join this program and come to our *Mentoring Social* for students September 29, 2016 at the Pre-Conference, and please sign up. *Training Sessions for Students, two sessions*, one on September 29, 2016 at the Pre-Conference, and the other at the Conference to be announced. Check for our emails and join this exciting program!

SPECIAL INTEREST GROUPS (SIG) NEWS

The *Bilingual Issues in Latina/o Mental Health SIG* will present a webinar for SIG and NLPA members during Spring 2016. Possible topics include linguistic identity development in clinicians and the provision of culturally- and linguistically-competent services. The SIG will also offer members the opportunity to earn a \$250 stipend for travel to the NLPA conference this year. (Submitted by Laura Cote)

Orgullo, NLPA LGBTQI+ SIG has been very busy advocating for the well being of Latinas/os within our organization. Last September 2015, a *Charla* was organized by Alison Cerezo about the importance of *Latina/o Values and LGBTQI + Identity*. Stay tuned for our next *Charla*, coming soon. *IPsyNet Representative Dagoberto Heredia* has been participating in bi-monthly calls with IPsyNet as well as volunteered in their Programming Committee and contributed at the International Congress of Psychology in Lima, Peru. Dagoberto has also established professional relationships with international LGBTQI+ scholars, and plans to participate in the upcoming International Congress of Psychology (ICP) in 2016. Roberto, Cristalis (2016, NLPA Conference Chair) and Dr. Zully Rivera-Ramos (2016, Hospitality Chair) are excited to announce the events related to LGBTQI+ Latinas/os **at the 2016 Conferencia** these are: (a) Keynote speaker **Dr. Olivia Espin** will speak about the intersection of Latina/o values and LGBTQI+identity; (b) *Orgullo* will host a happy hour on Thursday, September 29, 2016, after the main welcome event; (c) **rainbow nametags** will be available. *Orgullo* is also expecting an increased number of LGBTQ+ proposals. Special thanks to Dr. Melanie Domenech Rodriguez (NLPA President), Cristalis Capielo, and Dr. Zully Rivera-Ramos for their support in making these events possible. Roberto, who also serves at Division 45 Student Liaison, has made possible a

Webinar Collaboration between *Orgullo* and APA's Division 45 Student Committee with the goal to expand well-being of racial and ethnic diversity. Finally, *Orgullo* leadership team (Alison Cerezon, Dagoberto Heredia Elizabeth Aranda, and Roberto Abreu) will be planning and interactive event at the 2016 Conferencia ! (Submitted by Roberto Abreu)

NLPA Neuropsychological SIG continues to disseminate information (e.g., articles) on Latina (o)s and neuropsychological assessments/functioning. In addition, a recent email was sent out to group members regarding the abstract submission deadline for the upcoming American Academy of Clinical Neuropsychology (AACN) conference that will be held in Chicago from June 9-12, 2016" in Chicago. The NLPA Neuropsychological SIG also continues to recruit new members. If anyone is interested in joining this group, please contact Dr. Eduardo Estevis (eduardo-estevis@utulsa.edu). (Submitted by Dr. Eduardo Estevis)

The **NLPA Early Career Professional Committee** has been working on a variety of initiatives aimed at addressing needs of our ECP members. These initiatives include conference planning for ECP events, working on a mentor-mentee program, updating members about conference proposals and award through Facebook, and developing a needs assessment to guide future ECP Committee initiatives. Additionally, in January, Dr. Megan Strawsine Carney transitioned out of the ECP Representative position and Dr. Brandy Piña-Watson has now taken on this role. (Submitted by Dr. Brandy Pina-Watson)

NLPA International SIG a summary from the Co-Chairs, Gregory Benson-Florez and Ryan Bluker. The mission of the group remains: 1. Identifying and sharing of resources related to international psychology, Latin American Psychology, and a global perspective, 2) Identifying and sharing opportunities for international collaborations, 3) Encouraging and ensuring the inclusion of international topics and education in NLPA. A space on the **NLPA website** for this SIG has been created. We plan to upload information specific to the following topics onto the website:(a) Immersion programs; (b) Conferences with international focus; (c) Relevant articles and information on publishing in international journals; (d)International opportunities/collaborations including a list of opportunities, ongoing projects and how to initiate your own project (research; teaching; training; clinical); (e) Training resources for immigration related assessments. We have also discussed the importance of our SIG having a close relationship with other groups (Sociedad Interamericana de Psicología; APA Div. 52 International Psychology; APA Office of International Affairs) given some common interests and the possibility of mutual sharing and support. Links to those organizations could also be listed on the website. It was agreed to have a meeting to discuss the goals, ideas and updates from this SIG at the NLPA conference, Orlando in September 2016. We will schedule a date/time that will best fit member's schedules once the conference program is announced. We thank those members that have participated in the meetings and everyone that is part of the SIG and look forward to continued communication and collaboration on international topics within NLPA. (Submitted by Dr. Gregory Benson-Florez)



Type of Membership (Check One):

New Membership

Membership Renewal

By signing you acknowledge to have reviewed NLPA's bylaws (visit www.nlpa.ws/bylaws) and agree to obey to them while a member of NLPA. **Signature:** _____

Contact Information

Name: _____ Degree: _____ Year: _____

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Clinical, Research, & Teaching Interests:

Fees (Please visit the association's website for description of membership category. Check all that apply):

Undergraduate Student \$30

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Early Career Psychologists \$75
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Would you like to be included on the NLPA Listserve?

Yes

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Have you ever been convicted of a felony, expelled from a professional organization on ethical or professional grounds, or had your license to practice revoked? Yes _____ No _____ If yes, please add additional documentation explaining the circumstances around the conviction, expulsion, or revocation. E-mail documents to info@nlpa.ws

Would you like to join any of the following Special Interest Groups (SIG) and be included in their communications? See descriptions on SIGs at www.nlpa.ws/special-interest-groups Select up to three:

BIL

Bilingual Issues in Latino/a Mental Health

CAF

Latino/a Child, Adolescent, & Family Psychology

EBP

Evidence Based Practice with Latino Populations

LGBTQI Orgullo

Latino/a: Sexual Orientation and Gender Identity

ML

Mentors y Lideres: Apoyando a Futuros Profesionales

NEURO NLPA

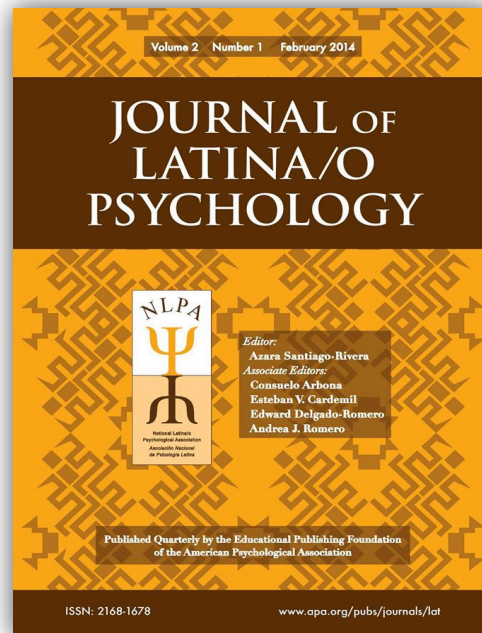
Neuropsychology

Mail form with payment payable to NLPA

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EDITOR:

Azara Santiago-Rivera, Ph.D.
Cambridge, Massachusetts

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