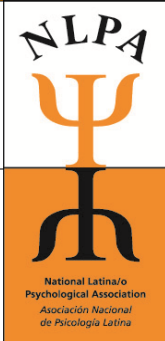


El Boletín

The Newsletter of the National Latina/o Psychological Association



From the President

Latina/o LGBTQ Psychology



Welcome to another issue of El Boletín. This issue addresses many matters at the interface between Latino/a cultures and sexual orientation. Perhaps fittingly, as I prepared my introduction to this letter in March 2010 news broke that the Puerto Rican pop star Ricky Martin had come out as, in his own words, a “fortunate homosexual man”. Martin broke several cultural taboos by publically owning his identity as a Latino gay man and father of two. His revelation put the spotlight on the issue of sexual orientation within Latina/o cultures.

Since then, exciting things have been happening in Latin America. Argentina became the first Latin

American nation to extend marriage rights to same sex partners and the Mexican Supreme Court upheld Mexico City’s decision to do the same. Clearly, Latinas/os in the U.S. and abroad are taking steps to advance civil rights for all.

The authors of the articles in this newsletter bring issues around sexual orientation and Latina/o cultures to the forefront. These articles cover a range of topics from the technical (i.e., a primer on sexual orientation), to the professional (i.e., hope for machismo; breaking the silence; becoming an ally) to the personal (the life and career of groundbreaking Latina psychologist Oliva Espin). Dr. David Acevedo-Polakovich has put together another fine issue of El Boletín. Reading these articles make me think that the NLPA is on the right track towards establishing our own journal. We have so much talent in our organization!

My congratulations go out to each of the authors who submitted contributions to this issue, and to

our editor for putting it together. Thank you all for sharing your work with the members of the NLPA.

See you in San Antonio,

Edward Delgado-Romero, PhD
Associate Professor
University of Georgia

President
National Latina/o Psychological Association, 2009-2010

IN THIS ISSUE

Noticias	
Achievements.....	2
Milestones.....	4
Calendar	4
Latina/o LGBTQ Psychology	
Invited Editorial	5
A Brief History	8
Hope for Machismo	9
Religion	11
Allies of Color.....	13
Becoming a Latina Psychologist: Oliva Espin, PhD	15
References and Resources	17
Officers' Reports	19
Recent Publications.....	20
From the Editor.....	22

Noticias

NLPA events and Accomplishments

ACHIEVEMENTS



Melba Vazquez, PhD

The University of Texas Establishes an Endowed Fellowship in Honor of Dr. Melba Vazquez, APA President and NLPA Member.

Honoring the election of their distinguished alumna, Dr. Melba Vazquez, as the first Latina to hold the post of APA President, the University of Texas Counseling Psychology program has begun work to establish the Melba J. T. Vasquez Endowed Fellowship. This fellowship will be awarded annually to a graduate student who demonstrates outstanding academic achievement and whose research and career goals are consistent with Dr. Vasquez's inter-

ests in counseling, the psychology of women, and ethics.

Donations to support this effort can be made by going to the web-address:

<https://utdirect.utexas.edu/nlogon/vip/ogp.WBX?menu=EDEP> and then entering "Melba Vasquez Fund," in the text box.

Luis Guevara PhD Elected the First Latino President of the Nevada Psychological Association.

Following the example of Dr. Vazquez (Texas) and other Latinas/os



Luis Guevara, PhD

who have recently held the presidency of their state associations (e.g., Evie Garcia, PhD, Arizona; Miguel Gallardo, PsyD, California), long-time NLPA member Dr. Luis Guevara was elected as the first Latino president of the Nevada Psychological Association. In this new capacity, Dr. Guevara has

pledged to ensure that psychologists in his state, which has seen significant demographic change, are responsive to diverse individuals. Congratulations and best wishes go out to Dr. Guevara as he works toward success in this endeavor.

Recognition for NLPA Awardee Eduardo Morales PhD.

Dr. Eduardo Morales, whose distinguished contributions have in the past earned him recognition from NLPA, has recently been multiply recognized for his contributions in the San Francisco Bay Area. ABC7 KGO-TV featured Dr. Morales in several public service announcements aired during Hispanic Heritage month. Additionally, the San Francisco Hispanic Chamber of Commerce named Dr. Morales the



Eduardo Morales, PhD

(continued on page 3)

In addition to the events and accomplishments of the National Latina/o Psychological Association, each issue of *El Boletín* features content centered around a particular topic considered important to the membership.

This issue is focused on the Psychology of Lesbian, Gay, Bisexual, Transgendered, Queer and Questioning (LGBTQ) Latinas/os. Topical coverage begins on page 5.

(Morales. Continued from p. 2)

2009 Most Influential Bay Area Latino at their awards banquet. Dr. Morales' accomplishments were recognized by Speaker of the House Nancy Pelosi, Congresswoman Jackie Speier, Mayor Gavin Newsom, Senator Mark Leno of California's 3rd district, Assemblyman Joe Coto of California's 23rd Assembly district and José Cisneros of San Francisco's office of the treasurer.

NLPA's Students and Early Career Professionals Experience Funding Successes.

Following in the footsteps of established NLPA members who have built successful research funding careers (see articles in previous issues of *El Boletín*), NLPA's early career members and students have recently experienced important successes when pursuing funds for their research and professional work.

Dr. Monica Ulibarri, an Assistant Professor at the University of California – San Diego's Department of Psychiatry, was recently awarded one of the National Institute on Drug Abuse's competitive and prestigious career development grants. The grant, entitled *Dyad-level Predictors of HIV Risk*

Among High-risk Couples in Tijuana, will allow her to examine drug use, sexual relationship power, and intimate partner violence among sex workers and their regular partners. Dr. Ulibarri's success with such a challenging and competitive grant mechanism is a testament to the quality and importance of her work.

NLPA early career professionals are getting early starts on their pursuit of



Monica Ulibarri, PhD; Michelle Cruz-Santiago; David Acevedo-Polakovich, PhD

funding. I. David Acevedo-Polakovich, PhD, an Assistant Professor at Central Michigan University's Department of Psychology, was recently selected to receive an Early Career Investigator Award from that institution. This award, disbursed over three years, will allow Dr. Acevedo-Polakovich to expand his research examining the influence of peers on adolescent's attitudes about diversity and inclusiveness.

Not to be outshone, NLPA's students have also demonstrated stellar success in the pursuit of funding. Over the last two years, NLPA student Michelle Cruz-Santiago has successfully com-

peted for three different grants. Ms. Cruz Santiago, whose experiences as a NLPA student were featured in the last issue of *El Boletín*, begun by obtaining an Applied Research Grant from the Society for the Psychological Study of Social Issues, which supported her work toward the development of SOAR, a strength-based family after-school program for low-income children. This was followed by a

\$10,000 disbursement from the Office of the Vice Chancellor for Public Engagement at the University of Illinois, which will allow the continuation and expansion of the work with SOAR.

Michelle has also experienced success with other sources of funding, such as

a 2009 Summer Grant from the National Science Foundation Research Fund, which supported her mixed-methods research into acculturation stressors among Latino families.

As these students and early career psychologists demonstrate, grant-writing and fund development is an important avenue for professional development, even at the earliest stages of a career. It is encouraging that NLPA members have experienced such successes early on. Congratulations to Dr. Ulibarri, Dr. Acevedo-Polakovich, and Ms. Cruz-Santiago.

Noticias

NLPA Events and Accomplishments

Announcing the:

National Latina/o Psychological Association's Biennial Conference

Latinas:

*Celebrating the Psychological Strengths and Resilience of Latina
Women and Girls.*

Conference: November 12-13
Pre-Conference: November 11

The Westin Riverwalk
San Antonio, TX

More Information Available at: www.nlpa.ws

MILESTONES

Promoted

Edward Delgado-Romero, PhD, to Full Professor at the University of Georgia.

Monica Ulibarri, PhD, to Assistant Professor; Department of Psychiatry, University of California –San Diego.

Awarded

Ignacio David Acevedo, PhD, the Multicultural Student Appreciation Award and the Faculty Recognition Award from Central Michigan University.

Stephanie Clouse, PhD, a doctorate in Counseling Psychology from the University of Georgia.

Yvette Tazeau, PhD, appointed as Chair of the Diversity Committee for Clinical Geropsychology, (APA Division 12, Section II).

CALENDAR

September 30 - October 2, 2010.

NHSN International Conference: Modeling a Transdisciplinary Approach to Current Research Agendas. The conference will be held at the Westin New Orleans Canal Place. More information available at <http://nhsn.med.miami.edu/x302.xml>

November 11-13, 2010. The NLPA Biennial: *Latinas: Celebrating the Psychological Strengths and Resilience of Latina Women and Girls.* Held at

the Western Riverwalk in San Antonio, TX. Alongside professional and research presentations the conference will feature a keynote address by APA President Melba Vazquez, PhD, the first Latina to be elected to this position, and an event with noted Latina author Sandra Cisneros. More information, and registration, available through the NLPA website <http://www.nlpa.ws>

June 5-5, 2010. National Multicultural Conference and Summit: Bridging Psychological Science and Practice in the Public Interest. The conference will be held at the Westin Seattle. More information available at <http://multiculturalsummit.org/>

Invited Editorial: Tax-Exempt Status or Covert Bigotry?

Francisco J. Sánchez, Ph.D. - UCLA School of Medicine

It was a simple posting to the National Latina/o Psychological Association (NLPA) electronic mailing list...or so I thought: "For those of you who can't make the [NLPA] conference in So Cal...please consider joining one of these communities on Saturday" (Sánchez, 2008). The email contained information on a nationwide rally to protest the passage of California's Proposition 8—a ballot proposition that restricted marriage rights to opposite-sex couples thus overturning the California Supreme Court's ruling that same-sex couples had the right to marry.

The response was immediate: "this is too political," "this is inappropriate for this list," and "this will threaten our tax-exempt status." Over the course of a month, more than 35 emails were posted responding to my posting and discussing what position lesbian, gay, bisexual, and transgender (LGBT) issues had within NLPA. On the supportive end, people gave various reasons why my posting was appropriate: (a) social justice issues and advocating for historically marginalized groups were within the mission of NLPA and the American Psychological Association (APA); (b) APA had passed science-based resolutions on LGBT issues and submitted *amicus curiae* briefs in same-sex marriage court cases; (c) Proposition 8 had already passed and thus no actual vote was being promoted or endorsed; and (d) it was similar to postings on protests related to English-only laws, immigrant rights, and hate crimes against Latinos.

Although I felt that most were supportive of me and other LGBT Latinos, I was left with an uneasy feeling about my place in NLPA—a sentiment expressed in a number of personal emails that I received (e.g., "...this was an oblique way to say: 'It's not okay to talk about gay Latino issues'"; Anonymous). Were the negative reactions claiming that I was jeopardizing NLPA's tax-exempt status actually a covert way to justify discrimination (Dovidio, Gaertner, Kawakami, & Hodson, 2002)? This question and the diffuse feelings that it elicited lingered in my mind. Perhaps I was overly sensitive to signs of rejection and discrimination given the anti-gay messages that I had heard throughout my life, especially while growing up in South Texas. Yet, the insidious effects of this type of uncertainty are common among people who have been historically marginalized

(Sue et al., 2007).

What was more unsettling was that I was receiving such messages from a highly-educated group of people in a "helping profession" whom had likely faced ethnic discrimination. Was I really being stigmatized by the stigmatized? Then again, perhaps it just highlighted a personal blind spot regarding traditional Latino values: As one poster stated, "I am certain some, if not many, on this listserv [sic] voted in favor of Prop 8" (name redacted). His rationale seemed to be that because Latinos value *la familia*, and because marriage—"this long-standing and society's most important institution"—is central to *la familia*, that Latinos were merely defending a value that is central to "our identity and culture."

"Was I really being stigmatized by the stigmatized?"

To my knowledge, there was no data to support his notion that "some" or "many" NLPA members in California supported Proposition 8. However, he was correct that the majority of Latinos who voted in 2008 supported overturning gay marriage. Early exit polls found that as many as 61% of Latinos voted against same-sex marriage rights (Baldassare, Bonner, Paluch, & Petek, 2008).

Subsequent studies questioned the true number of racial and ethnic minorities supporting Proposition 8 (Egan & Sherrill, 2009). Nevertheless, the perception that the majority of Latinos were against the rights of same-sex couples has persisted—a perception that may hurt innocent people in the future. For instance, anti-immigrant petitions are currently circulating throughout California. If such petitions are successful, the electorate will vote on ballot propositions aimed at further limiting the rights of immigrants. Unfortunately, I have heard many gay people say, "Why should I support immigrant rights? They didn't support us." Even though immigrants come from all backgrounds and do not have the privilege to vote until they acquire citizenship, the issue is seen as a Latino issue.

It saddens me to see how a civil rights issue can become so divisive and play right into an oppressive system. Rather than collectively fighting institutions and laws that strip people of their humanity, minority groups turn against each other and strain the relationships that they will need in the future to combat dominant groups that seek to limit their

(continued on p. 6)

Invited Editorial

(Continued from p. 5)

rights. Some choose to hide behind doctrine and dogma that perpetuate the system rather than examine their beliefs about consensual relationships that do not infringe on anyone else's right to life, liberty, and the pursuit of happiness.

It became clear to me that there was still work to be done within NLPA regarding sexual orientation. Thus, I was glad when I. David Acevedo-Polakovich, the Editor of *El Boletín*, asked if I would help with a special issue of the newsletter. He solicited proposals from the NLPA membership that resulted in the articles included in this issue, which we hope will provide valuable information to readers.

First, as part of the regularly occurring historian's contribution, Marie Miville and Fernando Diaz provide a brief historical context. Reflecting the overall tone of this issue of *El Boletín*, their article neither shies away from the injustice and ignorance faced by LGBT Latinas/os nor portrays LGBT Latinas/os as victims. There is significant ignorance and discrimination toward LGBT people in many Latina/o communities; however, there is also strength, courage, inspiration, and transformation.

Second, I have written a brief review of the main biological research on sexual orientation. When people are first acknowledging a same-sex attraction, they often ask why they have the feelings that they do. Of greater importance are the potential implications of this research on public policy. Often in legislative and judicial proceedings, biological research on sexual orientation plays a critical role. It is ridiculous that any group of people must depend on biological research to validate their experience and justify their right to equal protection of the law; yet, that is the reality in the United States.

Third, Fernando Estrada has written an article focused on the impact of traditional gender roles on gay men. Like their heterosexual counterparts, gay men grew up in an environment that emphasized masculine ideals—specifically *machismo*. Research has long looked at how heterosexual men are affected by such dated norms. Only recently have empirical studies focused on gay men. Here, Estrada argues that we should take a closer look at how such constructs may affect sexual health and risky sexual behavior.

Fourth, Dr. Hector Torres and Katherine Ely explore the role of religion in the well-being of LGB people. Religion

plays a prominent role throughout Latin America and among Latinos in the United States. Yet, many of the dominant religions also condemn same-sex attraction and relationships. Consequently, how can one balance cultural and religious values?

Fifth, Elvia Navarro and Cynthia Guzmán propose a framework for Latina/o psychologists to be allies of the LGBT community. They draw on the classic model of multicultural competencies (Sue et al., 1982), which was amended for use with LGBT people by Washington and Evans (1991, 1994).

Finally, Dr. Manuel Zamarripa presents an interview with Dr. Olivia Espin. Dr. Espin is a major pioneer in multicultural psychology whose work has impacted Latinas and sexual minorities. In his article, Zamarripa explores the hardships she encountered throughout her professional career, and how her perseverance has left her a permanent mark on the field.

As Dr. Acevedo-Polakovich points out in his regularly occurring editorial, one of the objectives of NLPA in general—and of *El Boletín* in particular—is to promote professional discourse and enhance the professional development of our members. To this end, some readers may notice the absence of the transgender community in my articles. Often, transgender issues are conflated with lesbian, gay, and bisexual issues because the communities work together to secure civil rights. However, the issues faced by the transgender community are unique and complex. Thus, I did not want to merely give “lip service”—as is often the case in scholarly writings—to the transgender issues by simply including “T” in the acronyms used. Hopefully in the future, substantive articles on the transgender community will be included.

I appreciate Dr. Acevedo-Polakovich's efforts in putting together this special issue and for asking me to be a part of it. I also appreciate the NLPA members who have served as allies of the LGBT community—including defending the discussion of Proposition 8 on the NLPA list. Ultimately, my posting may have unearthed some biases that need open discussion. If so, then hopefully by elucidating this issue within our Association we can come together against all forms of institutionalized bigotry and truly reflect one of NLPA's core values of advocating for historically marginalized people.

Latina/o LGBT Psychology: A Brief Historical Context

Marie L. Miville, Ph.D. and Manuel A. Diaz, B.A.

I loved María, I adored María. María was my savior...I was young and impressionable and I stopped going to work. My mother was really counting on that money because things were really bad and my stepfather was going to school. I was lying to her, telling her I was going to work. When payday came my mother couldn't find me. I was up in my girlfriend's house with María. My mother went looking for me and found me in this room with María. She dragged me out and pulled me downstairs. As she dragged me through the streets, I was screaming, "María, I love you! I'm going to go with you, María!" So that is how I came out. I had not choice but to come out! (Perez, 1994, in Ramirez, 2006, p. 39).

This excerpt poignantly recounts the story of Julia Pérez, a Puerto Rican woman who grew up in the Bronx during the 1950's, highlighting a number of issues that have historically faced LGBT Latinas/os. As noted by Morales (2010), LGBT Latinas/os are often faced with several negative beliefs within their communities including the beliefs that they are alien, unnatural, or inferior. Some scholars have noted that most of the Spanish words used to describe a lesbian or gay person have negative connotations (Espín, 1984, in Greene, 1994).

Because of negative beliefs like these, openly identifying as LGBT can upset family relationships, a problem made more complex by the normative family interdependence among many Latinas/os. As a result, many LGBT Latinas/os do not disclose this aspect of their being to their families, instead independently negotiating multiple community affiliations including heterosexual communities of color, mainstream society, and LGBT communities (which are often dominated by European Americans (Miville & Ferguson, 2006; Morales, 2010).

Although Latinas/os and other LGBT people of color have historically been ignored in the psychological literature, modest improvements have occurred in recent years. For example, Harper, Jernwal and Zea (2004) were able to gather together enough published studies to conduct a review of the literature on LGBT people of color. The current issue of *El Boletín* shares some of the available schol-

arship with our members, and is perhaps best understood as one among many efforts made by contemporary psychologists to raise awareness about LGBT Latinas/os, their contributions and the issues they face both in the larger society as well as within the mental health professions (Harper et al., 2004).

In reading through this issue, it might be helpful to keep mind the important historical context provided by LGBT Latinas/os and their allies who have been involved in many of the civil rights movements of the past forty years. Here is a brief listing recounted by NLPA member Eduardo Morales (April, 2010):

- 1978 – The first professional presentation on LGBT Latinas/os is conducted for Spanish speaking mental health agencies in the United States.
- 1979 – United Way funds the first LGBT people of color counseling program.
- 1979 – First Third World LGBT conference is held in Washington, D.C. as well as the first presentation on the psychology of LGBT people of color.
- 1979 – LGBT people of color lead the first LGBT National March on Washington.
- 1983 – The APA conference includes the first presentation on LGBT people of color.
- 1991 – AGUILAS (*Asociación Gay Unida Impactando Latinos/Latinas A Superarse*) is formed in order to address needs and issues within the Latina/o LGBT community.
- 2008 – The first Mexican LGBT Leadership Conference is held in Mexico City.

As evidenced in this brief listing, LGBT Latinas/os and their allies have made important steps toward dispelling the harmful and misinformed attitudes prevalent in many Latina/o communities. However, inaccurate beliefs, prejudice, and lack of knowledge still exist among many Latinas/os, including –unfortunately– some mental health professionals. We hope that this issue fosters efforts within our organization to create conditions where all Latinas/os, regardless of their gender identity or sexual orientation, can live freely within their families and communities.

A Brief Review of The Biology of Sexual Orientation

Francisco J. Sánchez, Ph.D.; UCLA School of Medicine

Sexual and romantic relationships play a significant role in our society. Although most people are attracted to the opposite-sex (i.e., heterosexual), a small percentage of people are attracted to the same-sex. Recent estimates for non-heterosexual people in the general population range between 3–5% for men and 1–3% for women (Diamond, 1993; Lauman et al., 1994).

People who experience same-sex attraction may identify as lesbian, gay, and bisexual (LGB). However, some choose not to identify by such descriptors. Even though LGB people represent a small segment of our society, a large proportion of them seek out mental health services (Cochran, Sullivan, & Mays, 2003). Thus, professional psychologists will likely encounter LGB people in their practice.

When LGB people are first struggling with same-sex feelings, a main question that they have is why they are feeling what they do. A number of psychological theories for the development of LGB identities exist (e.g., an absent father or domineering mother); yet, none have received empirical support. However, the life sciences are beginning to hone in on the role that our biology plays in sexual attraction. Given space limitations, I will focus on a few findings within the major areas of research—hormone studies, association studies, and genetic studies. Interested readers can find a thorough review in a chapter by Sánchez, Bocklandt, and Vilain (2009).

Hormone Studies

A popular idea used to be that LGB people had abnormal levels of sex-specific hormones. Based on this hypothesis, some researchers attempted to treat LGB patients with sex-hormones, which was unsuccessful. For instance, the use of testosterone on gay men actually increased their same-sex sexual behavior versus inducing sexual attraction towards women (Glass & Johnson, 1944). Furthermore, studies on humans have repeatedly found that LGB people have hormone levels in the expected range for their sex.

Animals have been used to try to imitate human sexual

behavior. Researchers have altered animals by removing their gonads (i.e., ovaries or testes), transplanting gonads, and administering cross-sex hormones during critical stages of development. The most compelling studies found that rats that were manipulated in such ways exhibited cross-sex sexual responses to stimuli. For instance, male rats that were castrated and treated with high-levels of es-

trogen exhibited lordosis (a female receptive posture) rather than mounting behaviors (Paup, Mennin, & Gorski, 1975). However, such studies are unconvincing because we do not know what the animals were actually thinking and

because the animals only responded to stimuli versus initiating same-sex sexual behavior.

Association Studies

A major area of research has focused on finding associations or correlations between biological traits and same-sex attraction (e.g., the length of people's fingers, the age at which puberty begins, and right- vs. left-handedness). I will focus on three specific findings. The first consists of the *fraternal birth-order effect* (Blanchard & Bogaert, 1996): The more older brothers a man has, the greater the odds that he will be gay. Each older brother increases the odds of being gay by approximately 33%. However, this is relative to the baseline frequency of 3–5% of men being gay. This effect has only been found among men, it is not influenced by having older sisters, and it is only true for brothers birthed by the same mother. The dominant theory for this effect—which lacks any empirical evidence—is that the mother's immune system may be affecting the developing male fetus whereby her immunity becomes "stronger" after each male pregnancy.

The second area focuses on *childhood gender nonconformity*. Some children exhibit strong and persistent cross-sex identity or interests (e.g., a boy playing house versus rough-and-tumble play); several may even express wanting to be the opposite-sex. Longitudinal studies on such children found that the overwhelming majority of such children identified as LGB in adulthood (Drummond et al., 2008;

"Controversy typically surrounds studies suggesting that our sexual orientation is innate. Yet, most life scientists would agree that sexual attraction has a biological basis. "

(continued on page 9)

The Biology of Sexual Orientation

(Continued from p. 8)

Green et al., 1987). However, this does not mean that all LGB adults exhibited gender nonconformity in childhood.

The final area focuses on the brain. Studies have found structural and functional brain differences between heterosexual people and LGB people (e.g., Allen & Gorski, 1992; Savic & Lindström, 2008). These differences include the size of brain regions that are known to differ between men and women, differences in performing cognitive tasks (e.g., mental rotation), and cerebral blood flow when exposed to male or female odors.

Genetics Studies

Preliminary findings from genetics studies are suggesting that genes play a role in our sexual orientation. The first compelling evidence came from the National Institutes of Health where researchers found that relatives who identified as gay shared a specific region of the X-chromosome known as Xq28 (Hamer et al., 1993)—a result later supported by a meta-analysis of several contradictory studies (Sanders & Dawood, 2003). Subsequently, additional potential region of the genome involved in sexual attraction were identified on chromosomes 7, 8, and 10 (Mustanski et al., 2005). Although the specific genes involved in sexual orientation have yet to be identified, there are several studies underway attempting to solve this question by focusing on twins discordant for sexual orientation (i.e., one identifies as heterosexual and the other as gay), gay brothers, and other specialized populations (e.g., men with Klinefelter's Syndrome).

Conclusion

Our sexuality plays an important role in our lives. Controversy typically surrounds studies suggesting that our sexual orientation is innate. Yet, most life scientists would agree that sexual attraction has a biological basis. Although many of the above studies require further testing, collectively they suggest that there are biological factors influencing our sexual orientation.

Hope for Machismo

Fernando Estrada; Arizona State University

Lesbian and gay Latina/os in this country are becoming an increasingly visible group (e.g. Lopez & Cheung, 2005; U.S. Census Bureau, 2000). This increased visibility highlights both the important contributions of lesbian and gay Latinas/os and the challenges that they face including ethnic discrimination, homophobia, social and cultural alienation, and family rejection (Diaz, Ayala, & Marin, 2000). Among Latino gay men this challenging social environment is associated with an elevated risk of sexually transmitted diseases (STD), including the transmission of the human immunodeficiency virus (HIV) (Diaz, Ayala, & Marin, 2000; Centers for Disease Control and Prevention, 2008; Farmer, 1999; Hall et al., 2008). In this article, I examine the role that cultural norms associated with Latino masculinity play in Latino gay men's sexual behaviors including risky behavior (e.g., unprotected sexual intercourse; Carballo-Diequez et al., 2004); and, I argue that constructs like *machismo* hold promise for reducing HIV transmission rates among Latino gay men.

Machismo and Latino Gay Men

Machismo, broadly defined, is a constellation of socially constructed expectations and behaviors associated with male gender roles in Latino society (De La Cancela, 1986). This construct has largely been understood as a cultural ailment with adverse physical and psychological effects (Giraldo, 1972; Lewis, 1961; Madsen, 1964; Pleck, 1981; Rubel, 1966; Stevens, 1973). Fortunately, researchers like Mirandé (1997) have re-examined machismo as a source of positive influence. Recently, Arciniega, Thomas, Tovar-Blank, and Tracey (2008) described two constructs that comprise machismo. The first, *Traditional Machismo*, focuses on the traits of hypermasculinity and aggression. The second, *Caballerismo*, taps into the elements of nurturance

(continued on page 10)

Hope for Machismo

(Continued from p 9.)

and chivalry (Arciniega et al., 2008).

Despite the recent insights from scholars developing a comprehensive view of machismo, few have considered variables like sexual behavior and sexual identity in their research. Rather, some argue that because Latino culture relies heavily on gender role stereotypes, gay men are often considered purely feminine (Morales, 1996). Additionally, because *hypermasculinity* has long defined machismo, femininity in men is normally considered antithetical to the proper study of the construct (Félix-Ortiz, Abreu, Briano & Bowen, 2001). Glaringly evident is the absence of Latino gay men in the study of machismo. Until addressed, this absence prevents a full understanding of this social construct and its implications.

Dichotomous Ideology. Sociologists and ethnographers have documented that gay men in Latin America negotiate their sexual relations based on an ideology that dichotomizes gender roles—an ideology much like that espoused by machismo (i.e., masculine/feminine, penetrator/penetrated; Arboleda, 1995; Carrillo, 2002; Kutsche, 1995; Lancaster, 1988). This masculine ideology, however, is not exclusive to gay men from Latin American countries. U.S. studies have found that Latino gay men also subscribe to rigid gender stereotypes when making decisions about sex (e.g., deciding who the giver/receiver is during oral sex; Carballo-Diequez et al., 2004). Qualitative findings also suggest that Latino gay men believe the *activo* role is associated with being an *hombre* (man) while the *pasivo* role is associated with “feeling like a woman” (Carballo-Diequez et al., 2004).

Sexual Control. The machismo literature has focused on problematic sexual behaviors among both heterosexual and gay Latino men, such as having poor sexual control (e.g., Ingoldsby, 1991) and a decreased likelihood of using condoms (Marín, Gómez, Tschann & Gregorich, 1997). Diaz (1997) reported that many Latino gay men believed that they are supposed to experience intense sexual urges

that they cannot control. Responses from his interviews included, “can’t think when I’m hot,” and “men can’t control themselves” (Diaz & Ayala, 1999, pp. 282–283). Such responses illustrate how machismo ideology influences gay men’s sexual behavior, which warrants further examination. Furthermore, because both groups of men exhibit similar sexual interests and behaviors such reports call into question the conception that gay men are more like women and less like heterosexual men.

Connectedness. Data also points to a masculine ideology among Latino gay men that supports healthy development in same-sex relationships. For example, Carballo-Diequez et al. (2004) described Latino gay men who felt comfortable changing between the active and passive roles because it was more democratic and demonstrated their love for their partners. Diaz and Ayala (1999) describe Latino gay men’s feelings that condoms interfered with intimacy and were therefore not used. Collectively, these findings both reflect elements of masculinity found in presumed heterosexual men and raise important questions concerning the complex role of machismo as increasing and decreasing risk among gay men.

Internalized Heterosexism. Some Latino gay men tend to be tortured with chronic doubt about their masculinity (Diaz, 1997), which may be in part due to the frequent use of homophobic slurs in the Latino culture (e.g., *maricon* or *sissy*; and *joto* or *fag*). The repeated exposure to such insults can lead to the internalization of negative messages about homosexuality, which has been called internalized homophobia (Szymanski & Carr, 2008). This phenomenon may help explain findings that show Latino gay men valuing the masculine *activo* and devaluing the feminine *pasivo* (e.g. Carrillo, 2002; Kurtz, 1999). Furthermore, an examination of machismo alongside internalized homophobia may help us better understand the psychological strain inflicted by this internal conflict and the relation to risky behavioral

(continued on page 11)

Hope for Machismo

(Continued from p. 10)

patterns like promiscuity and unsafe sex (Friedman & Downey, 1999).

A New Direction

The examination of the roles of machismo in the lives of Latino gay men raises important research questions concerning psychological impact and behavioral patterns. Unfortunately, with a few exceptions (some covered in this review), the emerging scholarship in this area has tended to take an unbalanced approach almost exclusively focused on negative aspects of Latino gender roles in general and machismo in particular. More work is needed in this area that includes a more balanced perspective and moves the research toward the use of more rigorous measurement. Until this is done, the identification of cultural sources of strength among Latino gay men will remain uncertain.

Like most men, Latino gay men model their beliefs and behaviors to correspond with society's expectation for men (Morales, 1990). Therefore, by incorporating sexually diverse samples in future studies, researchers may gain clarity on the generalizability of scientific findings. However, because male homosexuality is constructed differently across cultures (Kurtz, 1999) and because heterogeneity among Latinos is one of the most distinctive characteristics (Marsiglia, 1998), it is also important to study machismo as a multidimensional construct. Thus, it is crucial that research move beyond traditional, heterosexist manifestations of masculinity to a conceptualization that acknowledges the existence of diverse *masculinities* (Kimmel & Messner, 1992). Doing so will help us gain a better understanding of the role that machismo plays in sexual and ethnic identity development while better informing effective and culturally-relevant interventions for STD risk reduction.

For questions, or to obtain full references, contact author at fernando.estrada@asu.edu.

Breaking the Silence: A call to address the intersection between Religion, Sexual Orientation, and Latina/o Cultures*

Hector Torres PsyD and Katherine Ely; The Chicago School of Professional Psychology

Religiosity can provide people with a variety of benefits including a sense of identity, a framework for morality, social support, rituals/traditions that help structure and explain reality (i.e., praying, attending church, and celebrations), and guidance. Because religion and spirituality have great importance to many Latinas/os, religious views and cultural attitudes are closely intertwined. For example, the various versions of Christianity prevalent in Latina/o cultures have played a role in the establishment of fixed familial expectations, strict gender roles, and rigid moral standards common in Latina/o cultures (Barbosa, Torres, Silva, & Khan, 2010). Indeed, religion, identity, and culture are so strongly related in many Latina/o cultural groups that it can be difficult to talk about any one of these issues without also addressing the others.

Given this close intertwining of religion, identity, and culture in many traditional Latina/o groups, it is important to understand that the religious traditions salient in these groups have frequently either espoused the belief that homosexuality is unnatural or avoided the topic altogether. The overall effect of this stance is to invalidate and margin-

(continued on page 12)

*** Editorial Note:** Religion and sexual orientation are dimensions of diversity with a patent importance recognized in APA guidelines and rules. These same guidelines clarify that no one dimension of diversity can be used to justify intolerance against another. *In their work-related activities, psychologists do not engage in unfair discrimination based on age, gender, **gender identity**, race, ethnicity, culture, national origin, **religion**, **sexual orientation**, disability, socioeconomic status, or any basis proscribed by law (APA Principle 3.01).*

Religion, Sexual Orientation, and Latina/o Cultures

(Continued from p. 11)

alize LGBT individuals. Under these conditions, LGBT Latinas/os face the tremendous challenge of employing various strategies to make sense of the contradictory messages frequently conveyed by their religion and culture. In some cases, the conflict between religious values, cultural values, and a homosexual identity can compel LGBT people to discard one or more of these identities. Such conflict may contribute to internalized homophobia, potentially damaging LGBT people's self-concept, and threatening their mental health (Igartua, Gill, & Montoro, 2003).

One cultural value that can contribute to the conflict encountered by LGBT Latinas/os is the emphasis on family and kinship ties that characterizes many traditional Latina/o cultures. Family membership contributes to one's identity, provides a strong social support system, and can serve a protective function. However, because traditional Latina/o families often emphasize marriage, procreation, and the continuation of family lineage, family members who identify as LGBT may be alienated from the family, compromising their access to the protective factors and coping mechanisms associated with family membership (Barbosa et al., 2010). As previously mentioned, many of these emphases are supported by religious traditions prevalent in traditional Latina/o communities. For instance, Roman Catholicism condemns homosexuality in part because of its belief that sexual acts should occur in service of procreation, which leads it to label homosexuality as unnatural and sinful (Hunsberger, 1996). Beyond possible loss of adaptive coping benefits, a family member identifying as LGBT can become a stressor if other family members perceive that identity as a threat and a disruption to the family's functioning.

A second area of conflict that can be encountered by LGBT Latinas/os involves the narrow gender roles that are sometimes prescribed within traditional Latina/o cultures. LGBT Latinas/os must develop an understanding of their own gender identity and sexual orientation that often markedly differs from strict assumptions and guidelines about masculinity and femininity (Barbosa et al., 2010). *Ma-*

chismo—a prominent cultural script in many Latino cultures—promotes a male identity that prizes honor, respect, dignity, and specific masculine behaviors (e.g., aggressiveness, invulnerability, and sexual prowess; Lancaster, 1988). The female identity often revolves around *Marianismo*, which encourages motherhood, passivity, compliance, and sexual purity. Violating these strict gender roles can lead to stigmatization and negative judgments by others. The strict gendered expectations within some traditional Latina/o cultures can cause variations from the norm to become particularly salient, creating obstacles to healthy identity formation.

A third area of conflict that can be faced by LGBT Latinas/os involves the rigid moral standards that are often espoused by both traditional Latina/o cultures and the religious traditions prevalent in them. Specifically, religious values influence cultural notions of right and wrong. Given that homosexuality is often condemned by the religions prevalent in many traditional Latina/o cultures, openly negative attitudes toward homosexuality are often characteristic of these cultures.

These multiple areas of conflict can affect LGBT Latinas/os in various ways including internalization of negative attitudes or rejection of religion, culture, or LGBT identity. Alternatively, LGBT Latina/os may opt to keep their sexuality a secret or attempt to compartmentalize their identities to avoid marginalization from communities of importance. Within some of these traditional Latina/o cultures, a harmonious integration of LGBT Latina/os' religious, ethnic, and sexual identities may be difficult due to a loss of support systems and the contradictory messages from religious institutions, family members, and LGBT communities. LGBT Latina/os may experience continual conflict between acceptance of their homosexuality and belief that homosexuality is a sin.

Because of the strong connection between identity, culture, and religion in some traditional Latina/o cultures,

(continued on page 13)

Religion, Sexual Orientation, and Latinas/os

(Continued from p. 12)

LGBT Latinos/as who grew up in these cultures may feel the need to be connected to religious groups as they seek ways to cope with the various conflicting views. LGBT Latino/as can especially benefit from such support during their “coming-out” and their sexual-identity development process. Such support may be found in religious traditions endemic to traditional Latina/o cultures and that are affirming of LGBT people. For instance, Espiritismo, Santería, and other indigenous religious/spiritual communities often welcome and celebrate the gay identity. Some Christian denominations active within Latina/o communities have LGBT-affirming ministries. One example is Other Sheep Multicultural Ministries, an organization funded in 1992, which has over 60 centers across six continents. Some LGB Latinas/os from traditional backgrounds eschew organized religion altogether and focus instead on direct communication with the supernatural through personalized spiritual practices (Tan, 2005).

Despite these notable exceptions, the efforts of many organizations (e.g., International Gay and Lesbian Human Rights Commission, the Hispanic American Religion Group of the American Academy of Religion, and the Hispanic Theological Initiative) to generate conversations about homosexuality within the religious traditions that are most prevalent in traditional Latina/o cultures have typically experienced little or no success. This leaves LGBT Latino/as vulnerable to discrimination and without support during their coming-out process. It is time to have open conversations about religion, culture, and homosexuality within Latina/o communities. The forced choice between embracing an LGBT identity, a Latina/o identity, and a religious identity is one that is both unnecessary and unhealthy.

Becoming a LGBT Ally of Color

Elvia Lorena Navarro, B.A. & Cynthia E. Guzmán, M.A.,
NCC; New Mexico State University

Although people of color have often been on the receiving end of oppression, they have also often taken on the role of oppressor when it comes to lesbian, gay, bisexual, transgender, and queer or questioning (LGBTQ) rights. Of particular relevance to NLP members is the bias toward LGBTQ people documented in many Latina/o communities (Ayala & Diaz, 2001; Marin, 2003; Gonzalez & Espin, 1996). To remain consistent with the guiding principles and values of our profession, Latina/o psychologists must move beyond observing the injustices against LGBTQ human rights and toward active involvement in efforts to end these injustices. Building on the work of Washington and Evans (1991, 1994) (who in turn drew their ideas from Sue et al., 1982) we provide a basic outline of the process of becoming an LGBTQ ally, and we introduce strategies that Latina/o psychologists can employ in order to develop successfully in this role.

Washington and Evans (1991) define an ally as “a person who is a member of the dominant or majority group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for the oppressed population” (p. 195). They suggest that people usually progress through four specific statuses as they become active allies: awareness, knowledge and education, skills, and action. With a few considerations, Washington and Evans’ (1991, 1994) model can be useful to Latina/o psychologists in becoming LGBTQ allies of color. A primary consideration involves the recognition that, like other people of color, Latinas/os often arrive at their role as allies by expanding their understanding of oppression. As such, an ally of color is an ethnically diverse person that acknowledges that the denial of basic human rights is the heart of all forms of prejudice and works to end oppression through support of and as an advocate for other oppressed

(continued on page 14)

Becoming an Ally

(Continued from page 13)

groups. We will now review Washington and Evan's four statuses.

People at the first status—awareness—are described as focused on actively observing the similarities and differences between themselves and LGBTQ people. This includes examining one's biases and fears regarding same-sex attraction. Take for example the event of having a close friend or family member "come out" to you: This can be a catalyst for the self-awareness that is representative of this initial status. One strategy that can aid in progressing to the next status involves engaging in frank discussions about doubts and fears with trusted others (e.g., friends, family members, mentors, or counselors). Additional strategies for examining attitudes and beliefs about the LGBTQ community involve engaging in "conversations with LGBTQ individuals, attending awareness building workshops, reading about gay and lesbian lifestyles, and self examination" (Washington & Evans, 1991, p. 200).

People at the second status are actively developing their knowledge about sexual orientation, gender identity, and the experiences of LGBTQ persons. In addition to the information available in books, journal articles, and at some universities' LGBTQ resource centers, information can also be found through various forms of popular media (e.g., the Internet, television, radio, and movies). Examples of people and resources that may be particularly of interest to Latinas/os at this stage include the work of Ignacio Rivera, the trans-multi gender- queer social activist and poet, and *Mano and Mano*, the Latina/o Gay Rights Coalition

People at the third status are focused on acquiring the ability to communicate both formally and informally about LGBTQ issues. The demands of this status can appear more taxing than those of the previous two because opportunities to develop these skills may be rare. One approach that may prove useful in navigating through the demands of this developmental status is to focus on building confidence gradually with small successes. Latina/o allies may first wish to begin practicing these skills in those settings in which they feel most comfortable, and build from there. It is also helpful to acknowledge that—as with the intentional

development of any other skill- mistakes will occur and can be used as opportunities for further growth and improvement. With time, the allies should feel more comfortable and confident asserting their affirming attitudes and beliefs as they practice skills in different settings and situations. Latinas/os who are at this status might take advantage of workshops and formal programming organized by Division 44 (Society for the Psychological Study of Lesbian, Gay, Bisexual, and Transgender Issues) of the American Psychological Association (APA) at the annual APA Convention.

The final status is focused on active efforts that demonstrate support to the LGBTQ community. This might include giving presentations on LGBTQ issues, participating in LGBTQ rights events, involvement in the promotion of non-discriminatory policies, and even dissuading someone from telling a heterosexist or homophobic joke. Other forms of action may include inviting LGBTQ guest speakers to conferences, classes, or on to college campuses and displaying LGBTQ affirming posters, stickers, or buttons. Many LGBTQ allies also purposefully display LGBTQ affirming books, symbols, and/or brochures (DiStefano et al., 2000). Allies of color may choose to focus their efforts on educating the heterosexual community of color.

Like LGBTQ psychologists of color, allies of color can face discrimination, judgment, and social censure. We encourage NLPA members to consider that it is within the association's control to decide whether it will be a safe professional-home for all Latina/o psychologists. Embracing the rich diversity that exists among Latinas/os has to date been—and must continue to be—a salient feature of our organization. It is through our actions that we can ensure that NLPA will consistently reflect the values of *la familia* that are a part of Latina/o cultures. We should not allow the stigmatization that sometimes exists in these cultures to take place within the NLPA family.

Becoming a Latina Psychologist: Oliva Espin

Interview by Manuel X. Zamarripa, PhD; Texas A&M –Corpus Christi

Dr. Oliva Espin is one of the most well-known multicultural psychologists, specifically on issues affecting the mental health and well-being of Latinas. Her many honors and awards include receiving American Psychological Association (APA) Fellow Status (1988), the APA Award for Distinguished Professional Contribution to Public Service (1991), the Association for Women in Psychology Distinguished Career Award (2001), and the National Latino/a Psychological Association Distinguished Psychologist Award for life-long work on the psychology of Latinas (2004). She currently is Professor Emerita of Women's Studies at San Diego State University and Professor Emerita of Psychology at Alliant International University. At her interview with *El Boletín*, she was preparing to do work in Austria as part of her 2010 Fulbright Distinguished Chair in Gender Studies at the University of Klagenfurt.

Dr. Espin took a roundabout way to becoming one of the most influential Latina psychologists. Born and raised in Cuba, Dr. Espin was drawn to the field during her high school years when she took her first psychology class. However, at the beginning it was not a simple love of the field that influenced this decision. “My first class in psychology was in high school from my favorite teacher...SO then I wanted to be a psychologist!” (Dr. Espin chuckles as she reveals this). After graduating high school in 1956, Dr. Espin briefly lived in several different countries including Panama and Costa Rica, and she eventually completed her college degree in Costa Rica in 1969. She received a fellowship in Belgium for a doctoral degree in psychology.



Oliva M. Espin, PhD

While in Belgium, Dr. Espin was briefly married because she felt pressured to get married and have children—ideals based on heterosexual assumptions that she did not question at the time. After her divorce, Dr. Espin moved to Florida where her parents were living. Reflecting on that time, Dr. Espin stated that, “it was very difficult to let that (the fellowship) go.”

She continued her doctoral pursuits at the University of Florida. All the professors were White males and most were uninterested in issues of gender or culture. However, she was able to find “one professor who was willing to sponsor a dissertation that focused on women *and* he encouraged me and another student to teach a whole course on counseling women.” Her dissertation was the first time she focused on the lives of Latinas. She collected data on college women in Latin America (Costa Rica and Valenzuela) and the U.S., completing her doctoral work in 1974.

Dr. Espin spent one year at McGill University in Montreal where she supervised students in French, which she had learned while living in Belgium and France. At that point in her life, the importance of cultural variables in counseling began to surface for her. She noticed that the things that “worried people were different depending on cultural background. It became clear to me that culture made a difference.” She further explains that she started “fumbling” around to find some way to explain what she was seeing in her practice.

Doctor Espin then began her first tenure track position in the US, an experience that —because of the resistance toward multiculturalism that she encountered— she de-

(continued on page 16)

Oliva Espin

(Continued from page 15)

scribes as a “horrible in many ways.” She recounts that during her first years as a new faculty member, senior faculty would at times imply—and at others explicitly state—that culture and gender were irrelevant to psychology and counseling. Dr. Espin stated, “I felt completely useless. Those first years I was absolutely miserable and absolutely convinced that I was totally incompetent.” Regardless, she continued to push for and was finally able to create and teach the first multicultural course in counseling at her university. However, no students from her department took the course. The students who took it were English language teachers.

When applying for tenure, Dr. Espin received the feedback that the articles she had published were “creative but not in the right journals” and she was denied tenure. She mounted an appeal that included 60 letters of support: Including letters from Derald Wing Sue and J. Manuel Casas. Her appeal resulted in a three-year extension. During that time, which included a one year sabbatical, Dr. Espin received a fellowship from NIMH to study Latina healers.

Dr. Espin recounts that several events occurred around that time that helped crystallize her ideas about issues important to Latinas. She delivered an address at Barnard College at a conference on sexuality in which she discussed the influence of culture on Latina sexuality. Additionally, she conducted research on Latina lesbian identity development and presented these results at a conference on Lesbian Psychology in Boston. Finally, she was able to publish an article based on the research she was conducting out of Harvard on Latina healers.

Although her second application for tenure was denied, she was offered a promotion without tenure and a three-year contract. At the conclusions of those final three years, she left. She remembers saying to herself, “I can’t put up with these people anymore.” Ultimately, a position in Women’s Studies at San Diego State became Dr. Espin’s academic home as she felt welcomed and valued there.

She was able to teach courses on the psychology of women (e.g. women’s experiences of migration, women saints) and to produce important scholarly work (including 8 books over 20 years).

Throughout the tumultuous journey leading up to San Diego, Dr. Espin was able to maintain her motivation because of her strong desire to advance research that could help her community. Much of this had to do with a strong sense of conviction and because of the potential benefit of her work. “I think it has to do with: THIS IS IT. This is what I want know, so this is what I am GOING to study and explore.” She also received validation from others along the way that shared her passion and valued her voice. For example, in 1979 Dr. Espin was among the participants in the Lake Arrowhead Conference (which became the origin of the forerunner of NLPA, the National Hispanic Psychological Association). At this conference, Dr. Espin learned that although she may have felt as if she were “fumbling around,” others felt that she was doing something valuable.

One area that needs more attention in all branches of psychology, according to Dr. Espin, is inclusion of LGBT issues. These issues are still often the “last” to be addressed when issues of culture are discussed. Although there has been some progress, she still feels more awareness and education is needed, particularly the role that religion plays in the lives of lesbian, gay, bisexual and transgender (LGBT) people.

Throughout her career, Dr. Oliva Espin has moved forward with a resolve emanating from her guiding belief that what she was doing was right and important. She has been instrumental in bringing to light the experiences of Latinas and giving them the voice they deserve. Without the life and work of this incredible Latina, there would be a tremendous hole in our knowledge of women from all backgrounds—but especially Latinas—LGBT people, and other marginalized voices in our society. We are in her debt.

REFERENCES AND FURTHER READING IN LATINA/O LGBTQ PSYCHOLOGY

- Allen, L. S., & Gorski, R. A. (1992.) Sexual orientation and the size of the anterior commissure in the human brain. *Proceedings of the National Academy of Sciences of the USA*, 89, 7199–7202.
- Arboleda, M. (1995). Social attitudes and sexual variance in Lima. In S. O. Murray (Ed.), *Latin American male homosexualities* (pp. 100-110). Albuquerque: University of New Mexico Press.
- Arciniega, G. M., Thomas, C. A., Tovar-Blank, Z. G., & Tracey, T. J. G. (2008). Toward a fuller conception of machismo: Development of a traditional machismo and caballerismo scale. *Journal of Counseling Psychology*, 55, 19-33.
- Ayala, G., & Diaz, R. (2001). Racism, poverty and other truths about sex: Race, class and HIV risk among Latino gay men. *Revista Interamericana De Psicologia*, 35, 59-77.
- Barbosa, P., Torres, H., Silva, M., & Khan, N. (2010). Christian reconciliation conversations: Exploring the intersections of culture, religiousness, and homosexual identity in Latino and European Americans. *Journal of Homosexuality*, 57:1–19.
- Blanchard, R., & Bogaert, A. F. (1996). Homosexuality in men and number of older brothers. *American Journal of Psychiatry*, 153, 27–31.
- Carballo-Dieguez, A., Dolezal, C., Nieves, L., Diaz, F., Decena, C., & Balan, I. (2004). Looking for a tall, dark macho man: Sexual role behavior variations in Latino gay and bisexual men. *Culture, Health & Sexuality*, 6, 159-171.
- Carrillo, H. (2002). *The night is young: Sexuality in Mexico in the time of AIDS*. Chicago: The University Press.
- Centers for Disease Control and Prevention (2008). Retrieved February 18, 2009, from <http://www.cdc.gov/hiv/hispanics/index.htm>
- Cochran, S. D., Sullivan, J. G., & Mays, V. M. (2003). Prevalence of mental disorders, psychological distress, and mental health services use among lesbian, gay, and bisexual adults in the United States. *Journal of Consulting & Clinical Psychology*, 71, 53–61.
- De La Cancela, V. (1986). A critical analysis of Puerto Rican machismo: Implications for clinical practice. *Psychotherapy*, 23, 291-296.
- Diamond, M. (1993). Homosexuality and bisexuality in different populations. *Archives of Sexual Behavior* 22(4), 291–310.
- Diaz, R. M. (1997). Latino gay men and psycho-cultural variables to AIDS prevention. In M. P. Levine, P. M. Nardi, & J. H. Gagnon (Eds.), *In changing times: Gay men and lesbians encounter HIV/AIDS* (pp. 221-244). Chicago: University Press.
- Diaz, R. M., & Ayala, G. (1999). Love, passion and rebellion: Ideologies of HIV risk among Latino gay men in the USA. *Culture, Health & Sexuality*, 1, 277-293.
- Diaz, R. M., Ayala, G., & Marin, B.V. (2000). Latino gay men and HIV: Risk behavior as a sign of oppression. *FOCUS*, 15(7).
- DiStefano, T. M., Croteau, J. M., Anderson, M. Z., Kampa-Kokesch, S. & Bullard, M. A. (2000). Experiences of being heterosexual allies to lesbian, gay, and bisexual people: A qualitative exploration. *Journal of College Counseling*, 3, 131-141.
- Drummond, K. D., Bradley, S. J., Peterson-Badali, M., & Zucker, K. J. (2008). A follow-up of girls with Gender Identity Disorder. *Developmental Psychology*, 44, 34–45.
- Farmer, P. (1999). *Infections and inequalities: The modern plagues*. Berkley, CA: University of California Press.
- Felix-Ortiz, M., Abreu, J. M., Briano, M., & Bowen, D. (2001). A critique of machismo measures in psychological research. In F. Columbus (Ed.), *Advances in psychology research* (pp. 63-90). New York: NOVA Science Publishers.
- Friedman, R. C., & Downey, J. I. (1999). Sexual fantasy and behavior: Selected clinical issues. In R. C. Friedman & J. I. Downey (Eds.), *Masculinity and sexuality: Selected topics in the psychology of men* (pp. 1-28). Washington, DC: American Psychiatric Press.
- Giraldo, O. (1972). El machismo como fenomeno psicocultural. *Revista Latinoamericana de Psicologia*, 4(3), 295-309.
- Glass, S. J., & Johnson, R. W. (1944). Limitations and complications of organotherapy in male homosexuality. *Journal of Clinical Neuroendocrinology*, 4, 550–554.
- Gonzalez, F.J., & Espin, O.M. (1996). Latino men, Latina women, and homosexuality. In R.P. Cabaj & T.S. Stein (Eds.), *Textbook of homosexuality and mental health* (pp. 583-601). Washington, D.C: American Psychiatric Press.
- Green, R., Roberts, C. W., Williams, K., Goodman, M., & Mixon, A. (1987) Specific cross-gender behaviour in boyhood and later homosexual orientation. *British Journal of Psychiatry*, 151, 84–88.
- Hall, I., Song, R., Rhodes, P., Prejean, J., An, Q., Lee, L. M., et al. (2008). Estimation of HIV incidence in the United States. *Journal of the American Medical Association*, 300, 520-529.

Latina/o LGBTQ Psychology References (Continued)

(Continued from page 17)

- Harper, G.W., Jernewall, N., Zea, M.C. (2004). Giving voice to emerging science and theory for Lesbian, Gay, and Bisexual people of color. *Cultural Diversity and Ethnic Minority Psychology, 20*, 187-199.
- Hamer, D., Hu, S., Magnuson, V., Hu, N., & Pattatucci, A. M. (1993). A linkage between DNA markers on the X chromosome and male sexual orientation. *Science, 261*, 321-327.
- Hunsberger, B. (1996). Religious fundamentalism, right-wing authoritarianism, and hostility toward homosexuals in non-Christian religious groups. *International Journal for the Psychology of Religion, 6*(1), 39-49.
- Igartua, K. J., Gill, K., & Montoro, R. (2003). Internalized homophobia: A factor in depression, anxiety, and suicide in the gay and lesbian population. *Canadian Journal of Community Mental Health, 22*(2), 15-30.
- Ingoldsby, B. (1991). The Latin American family: Familism vs. machismo. *Journal of Comparative Family Studies, 1*, 57-64.
- Kimmel, M. S., & Messner, M. A. (Eds.). (1992). *Men's lives*. New York: Macmillan.
- Kurtz, S. P. (1999). Butterflies under cover: Cuban and Puerto Rican gay masculinities in Miami. *Journal of Men's Studies, 7*, 371-391.
- Kutsche, P. (1995). Two truths about Costa Rica. In S. O. Murray (Ed.), *Latin American male homosexualities* (pp. 111-138). Albuquerque: University of New Mexico Press.
- Lancaster, R. N. (1988). Subject honor and object shame: the construction of male homosexuality and stigma in Nicaragua. *Ethnology, 27*, 111-125.
- Laumann, E., Gagnon, J.H., Michael, R.T., and Michaels, S. (1994). *The Social Organization of Sexuality: Sexual Practices in the United States*. Chicago: University of Chicago Press.
- Lewis, O. (1961). *The children of Sanchez*. New York: Random House.
- Lopez & Cheung, Inc. (2005). Analysis of the 5 percent Public Use Microdata Sample, Census 2000. In National Gay and Lesbian Task Force *Hispanic and Latino same-sex couple households in the United States* (p. 2). Retrieved March 15, 2009, from http://www.thetaskforce.org/reports_and_research/HispanicLatino_households
- Madsen, W. (1964). *The Mexican Americans in south Texas*. New York: Holt, Rinehart & Winston.
- Marín, B. O., Gómez, C. A., Tschann, J. M., & Gregorich, S. E. (1997). Condom use in unmarried Latino men: A test of cultural constructs. *Health Psychology, 16*, 458-467.
- Marin, B.V. (2003). HIV prevention in the Hispanic community: Sex, culture, and empowerment. *Journal of Transcultural Nursing, 14*, 186-192.
- Marsiglia, F. F. (1998). Homosexuality and Latinos/as: Towards an integration of identities. *Journal of Gay & Lesbian Services, 8*, 113-125.
- Mirandé, A. (1997). *Hombres y machos: Masculinity and Latino culture*. Boulder, CO: Westview Press.
- Miville, M.L. & Ferguson, A.D. (2006). Intersections of sexism and heterosexism with racism. In M.G. Constantine & D.W. Sue (Eds.), *Addressing Racism: Facilitating Cultural Competence in Mental Health and Educational Settings* (pp. 87-104). Hoboken, NJ: Wiley.
- Morales, E. S. (1990). HIV infection and Hispanic gay and bisexual men. *Hispanic Journal of Behavioral Sciences, 12*, 212-222.
- Morales, E. (1996). Gender roles among Latino gay and bisexual men: Implications for family and couple relationships. In J. Laird & R. Green (Eds.), *Lesbian and gays in couples and families* (pp. 272-296). San Francisco, CA: Jossey-Bass.
- Mustanski, B. S., Dupree, M. G., Nievergelt, C. M., Bocklandt, S., Schork, N. J., & Hamer, D. H. (2005). A genomewide scan of male sexual orientation. *Human Genetics, 116*, 272-278.
- Paup, D. C., Mennin, S. P., & Gorski, R. A. (1975). Androgen- and estrogen-induced copulatory behavior and inhibition of luteinizing hormone (LH) secretion in the male rat. *Hormones & Behavior, 6*, 35-46.
- Pleck, J. (1981). *The myth of masculinity*. Cambridge, MA: MIT Press.
- Rubel, A. J. (1966). *Across the tracks: Mexican Americans in a Texas city*. Austin: University of Texas Press.
- Sánchez, F. J., Bocklandt, S., & Vilain, E. (2009). The biology of sexual orientation and gender identity. In D. W. Pfaff, A. P. Arnold, A. M. Etgen, S. E. Fahrbach, & R. T. Rubin (Eds.), *Hormones, brain and behavior* (vol. 4, 2nd ed.) (pp. 1911-1929). San Diego, CA: Academic Press.
- Sanders, A. R., & Dawood, K. (2003). In *Nature Encyclopedia of Life Sciences*. London: Nature Publishing Group.

(continued on page 19)

Latina/o LGBTQ Psychology References (Continued)

(Continued from page 18)

- Savic, I., & Lindström, P. (2008). PET and MRI show differences in cerebral asymmetry and functional connectivity between homo- and heterosexual subjects. *Proceedings of the National Academy of Sciences of the USA*, 105, 9403–9408.
- Stevens, E. P. (1973). Machismo and marianismo. *Society*, 10, 57-63.
- Sue, D.W., Bernier, J., Durran, M., Feinberg, L., Pedersen, P., Smith, E., et al. (1982). Position paper: Multicultural counseling competencies. *The Counseling Psychologist*, 10, 45-52.
- Szymanski, D.M. & Carr, E.R. (2008). The roles of gender role conflict and internalized heterosexism in gay and bisexual men's psychological distress: Testing two mediation models. *Psychology of Men and Masculinity*, 9, 40-54.
- Tan, P. P. (2005). The importance of spirituality among gay and lesbian individuals. *Journal of Homosexuality*, 49, 135–144.
- U.S. Census Bureau (2005). *Hispanic population passes 40 million, Census Bureau report*. Washington, D. C.: Author. Retrieved March 15, 2009, from <http://www.census.gov/Press-Release/releases/archives/populations/005164.html>
- Washington, J. & Evans, N. J. (1991). Becoming an ally. In V. A. Wall & N. J. Evans (Eds.), *Beyond tolerance: Gays, lesbians, and bisexuals on campus* (pp. 25-38). Alexandria, VA: American College Personnel Association.

Officers' Reports

APA Delegate, Azara Santiago-Rivera, Ph.D, NCC

As the Delegate (formally as the Observer) for NLPA on the Council of Representatives, I attended the February 2010 meeting. This was an important meeting because of the types of agenda items reviewed and voted on by council members. Among the numerous action items discussed, APA's governing body:

1. Adopted a new Model Licensing Act which provides guidance to states or other jurisdictions in the development or modification of licensing statutes. The act also provides guidance on the scope of practice including the provision of psychological services in schools.
2. Approved changes to APA Ethics Code (specifically standards 1.02 and 1.03) to ensure that these standards are never used to justify or defend the violation of human rights.
3. Voted to move its upcoming August meeting in San Diego out of the Manchester Grand Hyatt. This decision was made as a statement in protest of Doug Manchester's contribution to Proposition 8.
4. Approved a \$25 dues credit for APA full members who are members of the Associations for Psychological

Science, the Society for Neuroscience, organizations that are part of the Federation for the Advancement of Behavioral and Brain Sciences, state, provincial and territorial psychological associations, and the four national ethnic minority psychological associations.

5. Adopted a core values statement which consists of the following:
 - Continual pursuit of excellence
 - Knowledge and its application based upon methods of science
 - Outstanding service to its members and society
 - Social justice, diversity and inclusion
 - Ethical action in all that we do

Other action items included the approval of the 2010 budget, and the re-authorization of APA's public education campaign. the Council also received two important reports: 2009 Presidential task Force on the Future of Psychology Practice, and the Task Force on Psychology's Contribution to End Homelessness. These reports can be found on APA's website: <http://www.apa.org/pubs/info/index.aspx>

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 psychologists. All citations are provided directly by the authors. It is *El Boletín's* policy to include in this section all submissions by members that (1) have been published since the last issue of *El Boletín*, and; (2) Can be best described as books, full chapters in edited books, or articles in peer-reviewed publications.

Books/Monographs

- American Psychological Association. (2009). *Multicultural Competency in Geropsychology*. Washington, D.C.: American Psychological Association.
- Nogales, A. & Bellotti, L. G. (2009). *Parents Who Cheat: How Children and Adults Are Affected When Their Parents Are Unfaithful*. HCl: Deerfield Beach, FL.

Peer-Reviewed Articles

- Buelna, C., Ulloa, E.C., & Ulibarri, M. D. (2009). Power as a Mediator of the Relationship between Dating Violence and Sexually Transmitted Infections. *Journal of Interpersonal Violence, 24*, 1338-1357.
- Castillo, L. G., López-Arenas, A., & Saldivar, I. M. (2010). The influence of acculturation and enculturation on Latino high school students' decision to apply to college. *Journal of Multicultural Counseling and Development, 38*, 88-98.
- Filson, J., Ulloa, E. C., Runfola, C., & Hokoda, A. (2010). Does Powerlessness Explain the Relationship Between Intimate Partner Violence and Depression? *Journal of Interpersonal Violence, 25*, 3, 400-415.
- Flores, L. Y., Ramos, K., & Kanagui, M. (2010) Applying the Cultural Formulation Approach to career counseling with Latinos/as. *Journal of Career Development, 37*, 411-422.
- Jett, S. & Delgado-Romero, E. A. (2009). Pre-practicum service learning in counselor education: A qualitative study. *Counselor Education and Supervision, 49*, 106-121.
- Kanter, J., Santiago-Rivera, A.L., Rusch, L., & Busch, A. M.(2010).Initial outcomes of a culturally adapted behavioral activation for Latinas diagnosed with depression as a community clinic, *Behavioral Modification, 34*, 120-144.
- Karel, M. J., Emery, E. E., Molinari, V., & CoPGTP Task Force on the Assessment of Geropsychology Competencies (2010). Development of a tool to evaluate geropsychology knowledge and skill competencies. *International Psychogeriatrics, 1*-11.
- Lüders, E., Sánchez, F. J., Gaser, C., Toga, A., Narr, K. L., Hamilton, L., & Vilain, E. (2009). Regional gray matter variation in male-to-female transsexualism. *NeuroImage, 46*, 904–907. doi:10.1016/j.neuroimage.2009.03.048
- Perez, W., Espinoza, R., Ramos, K., Coronado, H., & Cortes, R. (2010). Civic engagement patterns of undocumented Mexican students. *Journal of Hispanic Higher Education, 9*, 245-265.
- Sánchez, F. J., Bocklandt, S., & Vilain, E. (2009). Gender role conflict, interest in casual sex, and relationship satisfaction among gay men. *Psychology of Men & Masculinity, 10*, 237–243. doi:10.1037/a0016325
- Schwartz, A., Domenech-Rodriguez, M., Santiago-Rivera, A.L., Arredondo, P., & Field, L (2010). Cultural and linguistic competence: Welcome challenges from successful diversification, *Professional Psychology: Research and Practice, 41*, 210-220.
- Shelton, K., Delgado-Romero, E. A. & Wells, E. M. (2009). Race and Ethnicity in Empirical Diversity-Focused Research: A 18-Year Review. *Journal of Multicultural Counseling and Development, 37*, 130-140.

Recent Publications by NLPA Members

Continued from previous page

Peer-Reviewed Articles (Continued)

- Ulibarri, M.D., Strathdee, S.A., Patterson, T.L. (2010) Sexual and Drug use Behaviors Associated with HIV and Other Sexually Transmitted Infections among Female Sex Workers in the Mexico-U.S. Border Region. *Current Opinion in Psychiatry*, 23, (3), 215-220.
- Ulibarri, M. D., Ulloa, E. C., & Camacho, L. (2009). History of childhood sexual abuse among a community sample of Latinas: A descriptive study. *Journal of Child Sexual Abuse*, 18, 405-421.
- Ulloa, E.C., Baerresen, K., & Hokoda, A. (2009) Fear as a Mediator for the Relationship between Childhood Sexual Abuse and Relationship Violence. *Journal of Aggression Maltreatment and Trauma*, 18, 872-885 .
- Ramirez Garcia, J., Manongdo, J., & Cruz-Santiago, M. (2010). The family as mediator of the impact of parent-youth acculturation/enculturation and inner-city stressors on Mexican American youth substance use. *Cultural Diversity and Ethnic Minority Psychology*, 20, 404-412.
- Reynaga-Abiko, G. (2010). Opportunity amidst challenge: Reflections of a Latina supervisor. *Training and Education in Professional Psychology*, 4, 19-25.
- Vandiver, B. J., Worrell, F. C. & Delgado-Romero, E. A. (2009). A psychometric examination of Multidimensional Inventory of Black Identity (MIBI) scores. *Assessment*, 16, 337-351.
- Wells, E. M., Delgado-Romero, E. A. & Shelton, K. (online ahead of press). An Analysis of Race and Ethnic Categories in Career Research from 1990-2007. *Journal of Career Development*.

Chapters

- Castañeda, D., & Ulibarri, M. D. (2010). Women and Sexuality: An International Perspective. In M. Paludi (Ed.), *Feminism and Women's Rights Worldwide: Vol. 3. Feminism as Human Rights* (pp. 81-99). Santa Barbara, CA: Praeger.
- Delgado-Romero, E. A., Delgado-Polo, E. E., Ardila, R. & Smetana, C. (2009). After la violencia: The psychology profession in Colombia. In Gerstein, L., Heppner, P. P., Ægisdóttir, S., Leung, A. & Norsworthy, K. (Eds.) *Handbook of Cross-Cultural Counseling: Cultural Assumptions and Practices Worldwide* (pp. 369-374). Thousand Oaks, CA: Sage Publications.
- Sánchez, F. J., Bocklandt, S., & Vilain, E. (2009). The biology of sexual orientation and gender identity. In D. W. Pfaff, A. P. Arnold, A. M. Etgen, S. E. Fahrbach, & R. T. Rubin (Eds.), *Hormones, brain and behavior* (vol. 4, 2nd ed.) (pp. 1911–1929). San Diego, CA: Academic Press. doi:10.1016/B978-008088783-8.00060-7
- Ulloa, E. C., Castaneda, D., & Hokoda, A. (2010). Teen Relationship Violence. In M. Paludi & F.L. Denmark (Eds.), *Victims of Sexual Assault and Abuse: Resources and Responses for Individuals and Families: Vol. 1. Incidence and Psychological Dimensions*. New York: Praeger Publishers.

NLPA: A Professional *Familia* for Everyone

From the Editor

Among the many reasons that NLPA has been my principal professional home for many years, one that I most value is the unique learning environment that it provides. Perhaps as a result of the *personalismo, simpatía, respeto, and familismo* prevalent among many of our members, NLPA has always felt more like *familia* than any other organization of psychologists that I belong to. *Familias* offer many wonderful benefits, among them the opportunity to learn in an environment that is supportive and encouraging.

One of the most memorable lessons that I've learned in NLPA occurred in the context of the discussion alluded to by Dr. Francisco Sánchez in his invited introduction to this issue. The mostly productive and frank discussion that followed his posting helped me clearly understand one important thing: **Psychology is a discipline committed to ending discrimination based on gender identity and sexual orientation.** As Dr. Sánchez noted, among the few comments that were not directly supportive, a handful were discriminatory while others sorely uninformed. The smaller set of comments suggested that it would be to our organization's benefit to continue and expand the conversation and learning sparked by Dr. Sánchez' posting. This issue of our newsletter is an attempt to do just that.

I would like to thank Dr. Sánchez and all of the members who answered my call for papers and labored with me throughout the editorial process. Their contributions are important, valuable, and highlight the leading roles that NLPA members play in advancing psychological research and practice. I also would like to mention and thank Charles Hursh, who assisted with the announcements and news section of this issue, and Manuel X. Zamarripa, whose interview with Dr. Oliva Espín allows us all to learn from the life experiences of a person who is one of the foundations of Latina/o psychology. It is also important to thankfully note that Dr. Zamarripa has agreed to take over as editor of this publication beginning in 2012, and will serve as co-Editor until that time.

Reflecting the theme of our upcoming biennial, the last open issue under my editorship will focus on *Latina Psychology*. Members of the NLPA *familia* who are interested in contributing to El Boletín are invited to contact our new Editorial Assistant, Miya Barnett, by e-mail to: barne2ml@cmich.edu

If your *familia* is anything like mine, you know that some of the most important contributors to any successful accomplishment often work behind the scenes. I would like to thank Dr. Melba Vazquez, Dr. Loreto Prieto, Dr. Oliva Espin, Dr. Ed Delgado-Romero and Dr. Milton Fuentes for their generous support and feedback on this issue.

I close this issue thankful for NLPA, a *familia* of professionals where everyone is welcome to learn just how to be a successful, competent, **Latina/o** psychologist.

I. David Acevedo-Polakovich PhD
Department of Psychology, Central Michigan University
Editor

NLPA MEMBERSHIP FORMMEMBERSHIP AND PAYMENT CAN ALSO BE COMPLETED ONLINE AT www.nlpa.ws**Type of Membership** (Check One): New Membership Membership Renewal**Contact Information**

Name: _____

Degree: _____

Title/Position: _____

Institution/Organization: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Email Address: _____

Phone: _____ Fax: _____

Ethnic Self-Identification (Optional): _____

Clinical, Research, & Teaching Interests:

Fees (Check All That Apply): Lifetime Member \$500 Institution/Organization \$100 Professional \$45 Student \$20 Voluntary Contribution, please specify amount \$_____**Mail form with payment** (check payable to NLPA) to:

Linda Castillo PhD
Associate Professor, Department of Educational Psychology
Texas A&M University
College Station, TX 77840

El Boletín Policies

A subscription to *El Boletín* is free to NLPA members. Interested organizations may subscribe at the rate of \$85 per year. The publication of any advertisements by the NLPA is neither an endorsement of the advertiser nor the products or services advertised. Advertisers may not state in any subsequent advertisement that a product or service has been advertised in *El Boletín*. The acceptability of an advertisement for publication is based on legal, social, professional, and ethical considerations. The editorial staff reserves the right to edit all copy inconsistent with its principles. NLPA is not responsible for any claims made in the advertisements. **Classified Rates/Payment Terms:** \$5 per line for employment and other advertisements. Minimum order is 10 lines (\$50.00). Each line contains approximately 40 characters. To submit a copy and/or other display advertisements, or for more information, contact David Acevedo-Polakovich david.acevedo@cmich.edu.