

LATINA/O PSYCHOLOGY TODAY

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ENVISIONING LATINA/O FAMILIES IN THE 21ST CENTURY

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FROM THE PRESIDENT

Dear NLPA Members,

¡Bienvenid@s a tod@s! Welcome to the Fall 2015 issue of *Latina/o Psychology Today (LPT)*, edited by Dr. Hector Adames and Dr. Nayeli Chávez-Dueñas along with student editors Ms. Jessica Pérez-Chávez, Ms. Mackenzie Goertz, and Ms. Silvia Salas-Pizaña.

This issue marks another milestone for the newly revised publication of our bulletin. Many thanks to Dr. Adames and Dr. Chávez-Dueñas and their team for continuing their outstanding leadership in organizing this publication!

My name is Marie Lucía Miville, and I am honored to serve as 2015 President of the National Latina/o Psychological Association (NLPA). As a long-time member of NLPA, I have always turned to NLPA for support, guidance, and inspiration from its many diverse members. As I noted in my last column, one of the most striking and poignant experiences I have had as an NLPA member is the sense of *la familia y la comunidad* this organization provides for many of us in psychology. We are an all-volunteer organization whose initiatives and drive lie solely in our membership. I remain firm in my belief the strength and power of our vision as an organization and as individual members dedicated to serving Latina/o communities.

The NLPA is made up of Latinas/os who want to make a difference, and this remains reflective of our membership. In addition to our elected officers, there are many who are strong advocates for our diverse communities on our Leadership Council (LC), including public policy (Manny Paris), psychological science (Edward Delgado-Romero), practice (Miguel Gallardo), education and training (Brian McNeill); fundraising (Liz Fraga), professional development (Alison Cerezo); student development (Valerie Minchala); membership (Tiffany Schiffner), training and networking (Regina Jean Van Hell), liaisoning with the American Psychological Association (Evie Garcia), and leadership/mentoring (Brandy Piña-Watson and Alberta Gloria). We also have several Special Interest Groups (SIGs) focused on key issues affecting Latinas/os, including bilingualism, evidence-based practice, and neuropsychology. (*continue on page 2*)



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Each and all of these individuals work hard to promote Latina/o well-being. For example, Alison Cerezo is our new Professional Development Coordinator, and has begun to re-organize the monthly *charla* series originally established by our previous Coordinator, Ezequiel Peña. Our deep gratitude goes to Ezequiel for starting, and to Alison for continuing to establish a regular community space for us to come together to discuss important topics. Our first new *Charla* in late September will focus on the SIG *Orgullo* and the status and future of LGBTQ issues in the NLPA and Latina/o psychology. Thanks also to Valerie Minchala and Rachel Reinders-Saeman who organized a national webinar, also in late September for NLPA members and non-members on pre-doctoral internship. The webinar will consist of a panel of Training Directors from several internship sites, as well as students who have recently completed the process. The forum is designed to allow audience members to ask any questions they have about the internship application process. Finally, much appreciation goes to Regina Jean Van Hell and Miguel Gallardo who respectively organized and delivered an inspiring Book Talk *Charla* on June 23, 2015, based on Miguel's book, *Developing Cultural Humility: Embracing Race, Privilege and Power* (Sage Publications).

My Presidential Agenda for 2015 focuses on engaging in activities that promote the health and welfare of Latina/o communities. Last Spring we were pleased to bring you the first ever Continuing Education (CE) program online, developed by Alison Cerezo and Esteban Cardemil. We continue to plan more such CE programs, including ethics, bilingual supervision, and board certification, under the leadership of our re-founding NLPA President, Patricia Arredondo. In other NLPA news, Manny Paris continues to lead legislative initiatives on behalf of the NLPA and is in communication with congressional staff members regarding recent mental health legislation that may benefit Latinas/os by promoting cultural and linguistic competence. Liz Fraga has developed a Memo of Understanding (MOU) with the American Board of Professional Psychology (ABPP) to offer two Integrated Behavioral Health Scholarships annually at \$1500 each to provide career mentorship and financial support related to board certification in clinical psychology or clinical health psychology, with an emphasis on bilingual services. Many thanks as well to Cesar Gonzalez whose original generous donation in support of this scholarship help start what may now become an NLPA scholarship in perpetuity! More information will be shared about this important mentoring/funding opportunity once the MOU is finalized between NLPA and ABPP. Thanks as well goes to Drs. Shannon Chavez-Korell, Ignacio David Acevedo-Polakovich, Adriana Umana-Taylor and their collaborators for generously donating their *entire* award of \$1500 for student scholarships; their writing team won the 2015 Outstanding Paper Award from *The Counseling Psychologist*.

NLPA continues to be an active member of the Alliance of National Psychological Associations for Racial and Ethnic Equity (or simply, the Alliance). The Alliance is made up of representatives from the four racial-ethnic minority psychological associations (EMPAs), as well as the American Psychological Association (APA). A major purpose of the Alliance is to engage collaboratively as equal partners in projects of mutual interest. This year's project has focused on *community violence*, a topic that continues to be of poignant relevance to us all. We are gathering information on violence as it relates to Latinas/os from which we ultimately will develop materials for both mental health providers and community members. Many thanks to *Claudette "Claudia" Antuña, Psy.D.*, Federal Way Psychology Clinic in Seattle, WA, and *Luci Bratini*, Counseling Center, Lehman College, New York, NY who are serving as Co-Chairs of our NLPA Community Violence Project (thanks as well to Hector Torres, one of our first Co-Chairs who stepped down due to a job change). Please contact Dr. Antuña at antunaclau@aol.com or Dr. Bratini at lbubiera@gmail.com, if you would like to be part of this initiative. The Alliance also is engaged in an exciting consultation project with the Annie E. Casey Foundation, with ABPsi member Leon Caldwell as Project Manager/Coordinator, and our own Dr. Antuña as the NLPA representative. The project involves the development of a written document focused on the disproportionate number of people of color in the juvenile justice system.

Part of the Alliance's mission is for its members to meet face to face at least once a year. As a result, President-elect Melanie Domenech Rodriguez and I attended the annual conference of the Association of Black Psychologists (APBPsi) in Las Vegas, NV in late July where Alliance members met for a day to discuss ongoing activities. In addition to the two Alliance projects described above, we had extensive discussions with our EMPA colleagues as well as APA leaders about our collective reactions as communities of color to the recent Independent Review (IR, Hoffman Report) sponsored by APA. All EMPA organizations have developed formal responses to the findings presented in the IR regarding the collusion of APA with Defense Department officials surrounding torture (NLPA's

statement can be found on our website, nlpa.ws, under Publications as well as in this current issue of LPT). We remain in communication with APA leaders regarding our concerns arising from this difficult situation. The NLPA also is an active member of the Council of National Psychology Associations for the Advancement of Ethnic Minority Interests (CNPAAEMI) which similarly is comprised of EMPA as well as APA Division 45 leaders, who meet to address issues of importance to ethnic minorities and to the advancement of ethnic minority interests. Andrés Consoli is our CNPAAEMI representative, and will be leading these initiatives in 2016. Work currently is focused on finalizing a testing and assessment monograph, identifying key ethical issues in working with communities of color, and developing criteria for alternative cultural paradigms in psychology.

I am pleased to announce that plans for the 2016 Conference are well underway, through the strong and steady leadership of President-elect Dr. Melanie M. Domenech Rodriguez and our conference chair, Ms. Cristalís Capielo. The date of the conference is September 29-October 2, 2016 at the Orlando World Center Marriott in Orlando, FL. The theme of the conference is ***Latina/o Psychology: Advocating for Social Justice, Liberation, and Equality for our Familias***. For more information, please see: <http://www.nlpa.ws/2016-biennial-conference>.

We will be looking for the second Editor of the Journal of Latina/o Psychology (JLP). NLPA is greatly indebted to our first Editor, Azara Santiago-Rivera who over the course of her tenure as *JLP* Editor supervised the establishment and expansion of our very own scholarly platform. Indeed, we already have passed several critical milestones for the journal, such as numbers of manuscripts received, and the LC is in discussions about applying for an impact factor for the journal. Ed Delgado-Romero is chairing the search committee for the new Editor, and nominations (including self nominations) can be made at <http://editorquest.apa.org/>. The deadline for applying is **October 1, 2015**.

As my final column as NLPA President, I want to give a very special acknowledgement to the Leadership Council as well as our elected officers. It is challenging to keep NLPA visible to our members during a non-conference year. Indeed this year, in addition to the activities I described above, we have been focusing on better organizing ourselves as a group to ensure NLPA functions better than ever. This would be impossible to do without the selfless gifts of time and energy that our officers and appointed representatives provide to NLPA. In addition to LC members I mentioned earlier, I would like to express deep appreciation to Secretary Lisa Edwards who, each month, faithfully writes and documents all our conversations on the LC and provides these for all of you to read; to Treasurer Fred Millán, who, along with former Treasurer Manny Paris, helped us develop a two-year operating budget as well as to envision how we might wisely invest for our future (also, both Lisa and Fred agreed to extend their roles by one year to better facilitate the passing on of these roles to new officers); to outgoing officers ECP Representative Megan Strawsine Carney and Student Representative Rachel Reinders-Saemen, each of whom stepped up to the plate to serve when the original representatives stepped down for personal reasons, and who have so well represented the voices of the newest members of the NLPA and our field; and of course, my two Presidential colleagues, Andrés Consoli and Melanie Domenech-Rodriguez, who together and individually provide such amazing wisdom, courage, and quite simply, love for NLPA and all its constituencies. It has been a pleasure and honor to serve as the 2015 NLPA President; I cannot imagine serving in this role without the kind of integrity, compassion, collaboration, and commitment of all our NLPA leaders!

Abrazos,

Marie L. Miville, Ph.D.

NLPA 2015 President

Associate Professor & Chair

Department of Counseling and Clinical Psychology

Teachers College, Columbia University

Photo Credit: Deborah Feingold, *photographer*

OUR MISSION

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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BUILDING FOR A LATIN@ PSYCHOLOGY ROOTED IN THE SPIRIT OF FAMILISMO FOR CENTURIES TO COME

HECTOR Y. ADAMES^{1,2}

Editorial

It is with continued enthusiasm that we bring to you the third issue of *Latina/o Psychology Today*. LPT's open access format continues to expand its reach via the association's listserv and official social media outlets. As of date, the last issue of LPT (Spring 2015) has reached over 1.2K individuals and communities. We are going strong, spreading the mission of the National Latina/o Psychological Association (NLPA), and collectively working to enhance the health and *bienestar* [well-being] of the Latina/o community. *Mil gracias* [a million thanks] to the contributors, reviewers, editorial board, leadership council, and our vibrant membership community for collectively creating a space within NLPA where we can support, affirm, and connect with each other in unique, caring, and professional ways. NLPA truly embodies *familismo*!

The current issue centers on the theme: *Envisioning Latina/o Families in the 21st Century*. As with previous LPT publications, each of the articles in this issue were peer-reviewed and each offers a small glimpse into the challenges faced by many of our Latina/o families particularly during a time marked by xenophobic rhetoric against our community. We hope that this issue honors the perseverance, dreams, *fuerza, y orgullo* [strength and pride] of our collective Latina/o family.

The invited article for this issue focuses on the *Legacy of Latina/o Families*, authored by Dr. Patricia Arredondo founder of NLPA and a renowned Latina Psychologist who has been a voice for *familias* Latinas in the U.S. This issue also includes articles on mixed documented status families, the strength of family for Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ+) Latin@s; the importance of having an academic family; and an interview with Dr. Martin La Roche on being effective providers for Latina/o families. Lastly, Dr. Delgado-Romero and his colleagues contributed a piece on who decides who we are as Latina/o Psychologists, which helps us think about our NLPA Professional Family. Thank you to all reviewers and authors. Without you, LPT would not be the success it is. ¡*Gracias*!

As always, my editorial team and I truly hope that the content in this issue of LPT motivates both thinkers and doers to find ways of envisioning Latina/o families in the 21st century. Together we can identify ways to dismantle racial and ethnic oppression directed against our *familias Latinas*. Through our research, practice, community involvement, and activism we can continue to build for a Latina/o Psychology rooted in the spirit and ethics of *familismo* for centuries to come.

¡ *Juntos/as Podemos* !

Hector Y. Adames
Editor

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FAMILISMO AVANZANDO

Latin@s are The
21st Century...

³
1 in 4 children
in the U.S. are of
Latina/o descent, by
2050, it will be more
than **1 in 3**

Perseverance

⁴
Latina/os have
**1.5 to 1.7
Trillion
Dollars**
In buying power
in the U.S.

Fuerza



Orgullo

⁵
Latina/os will determine future
elections. Over
21 Million are eligible to vote.

²
Latina/o youth in
the U.S. are
**TAKING RESPONSIBILITY
FOR THEIR OWN
WELL-BEING,**
as indicated by
declining rates of cigarette
smoking & teen pregnancy.

Dreams

¹
More than **90%**
of current Latina/o
children are
U.S.-born citizens.

SOURCES:

1. Child Trends Data Bank. (2014). Child Trends' analysis of March Current Population Survey data.
2. Child Trends Data Bank. (2014). Teen pregnancy.
3. Federal Interagency Forum on Child and Family Statistics. (2014). America's Children: Key National Indicators of Well-Being.
4. International Business Times. (2015). Hispanic Buying Power 2015.
5. Pew Research Center. (2011). Latinos and the 2012 Presidential Election.
6. Image: Family tree clip. Free clipart image from: www.clipartpanda.com

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THE LEGACY OF LATINA/O FAMILIES: PERSISTENCE, FUERZA, & DREAMS IN THE 21ST CENTURY

DR. PATRICIA ARREDONDO¹

Founding President of
The National Latina/o Psychological Association

INVITED ARTICLE

Contributing to this issue of *Latina/o Psychology Today* (LPT) offers me the opportunity to reflect on the strengths and challenges of our beloved *familias*. The framework for my comments comes from *Culturally Responsive Counseling with Latinas/os* (Arredondo, Gallardo-Cooper, Delgado-Romero, & Zapata, 2014). I thank my co-authors for their permission to use our work and reflect anew on the multidimensionality, diaspora, strengths, and challenges of *Latinas/os*. *Agradezco* a Ricardo Aguirre for his assistance with some of the facts presented herein.

Envisioning connotes optimism, dreams, creativity, change, and excitement, all words describing the force and future of *Latina/o* families. In the mid 1990's, *Time* magazine published a special issue focusing on the projected demographics of *Latinas/os* where they proclaimed that it was our decade. However, for us it is not about the Cartesian person but rather the inclusiveness, collectivism, and interconnectedness embedded within an ecosystem that is full of vitality, power, and fascination.

About 15 years ago, I made a number of presentations on counseling with *Latinas/os* where I often used a map of the United States (U.S.) that illustrated 16 states with the highest representation of our *gente*. States such as California, Texas, and Florida were highlighted, as were Illinois, New York, and the state of Washington. A few years later, the map changed significantly. The number of states with a critical mass of *Latinas/os* had doubled and comprehensive immigration legislation was being introduced and co-sponsored by Senators Kennedy and McCain. Today, a decade and a half later, we are embarking on another presidential election campaign and although the number of *Latinas/os* has drastically changed, the conversations regarding our undocumented and immigrant *hermanos y hermanas* [brothers and sisters] remain virtually the same. That is, the contributions of *Latinas/os* to the wealth and functioning of the U.S., continues to be unacknowledged in the media, policies, and the like. As a people with deep Indigenous and African roots, *Latinas/os* have inherited beautiful legacies characterized by strong cultural values such as allocentrism, *familismo*, and generativity. I have no doubt that *las familias Latinas* are and will continue to be the catalysts for the success of future *Latina/o* generations. Millennials and generations to come will carry the torch of deeply seeded traditions and successes planted by our ancestors. The purpose of this article is to briefly highlight the strengths of *Latina/o* families and discuss how the future of the U.S. will be shaped by our *gente*. Thank you to my NLPA *familia* for your inspiration.

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ACKNOWLEDGING, EMBRACING, & CELEBRATING FAMILISMO

El familismo se lleva en el corazón.
[Familismo is carried in the heart.]

Across centuries of change social scientists agree that *la familia* continues to be an essential and unifying force (Landale & Oropesa, 2007; Suro, 2007) to the *bienestar* [well-being] of Latinos. *La familia* is the glue that binds generations together and helps us grapple with lifestyle changes, the stress related to acculturation and discrimination, the challenges encountered throughout the life span, and of course life itself. Moreover, our cultural values (e.g., *familismo*, *personalismo*, *dignidad*, *simpatía*, *respeto*, *confianza*) that are grounded in the appreciation of relationships, primarily hierarchical and formal, also help us to navigate the inevitable high and low points of life (Arredondo et al., 2014). Often, I have heard other psychologists disparage these “traditional” values as barriers to acculturation or even worse, to assimilation into U.S. white culture. Perhaps we have also heard statements concerning enmeshment or poor boundaries within the Latino/a family system. However, these examples illustrate how many individuals in the U.S. fail to understand the relational, interdependence, and healing power of Latina/o families. In their extensive study of acculturation, Marín & Gamba (2002) found two dimensions of *familismo*: attitudinal and behavioral. They describe how *familismo* manifests and persists in the form of family loyalty, obligation, and solidarity across generations, time, and place. Overall, *familismo* heals; it is a source of empowerment that is carried *en el corazón* [in the heart].

RECOGNIZING FAMILY DIFFERENCES ACROSS DIVERSE HERITAGES

From my perspective, multiple heritages are the birthright of Latina/os and this is one of the reasons that our *familias* are unique. Our roots are African and Indigenous and varying by country of heritage, with our “original” cultural roots including, Asian and European. More recently, we are involved in open dialogues about the dimensions of colorism and what this means for dealing with denial and internalized racism (Chavez-Dueñas, Adames, & Organista, 2014). Beyond the shared language and cultural values, there is an evolving diversity within

and across these 20 rich cultural groups that compose the Latina/o collective. In *Counseling Latinos y La Familias* (Santiago-Rivera, Arredondo & Gallardo-Cooper, 2002), Latina/o Dimensions of Identity was introduced (See Figure 1). This framework illustrates the shared dimensions of identity, including the ways in which gender, education, religion, cultural practices, historical moments, and the like impact individuals and families. Out of these domains, the historical moments underscore the integrity, self-authorization, and *fuerza* of our Latina/o families. For instance, the state-based legislation allowing unauthorized persons to secure a driver’s license and DACA (Deferred Action for Childhood Arrivals) have all occurred due to the commitment of Latina/os in keeping families together.

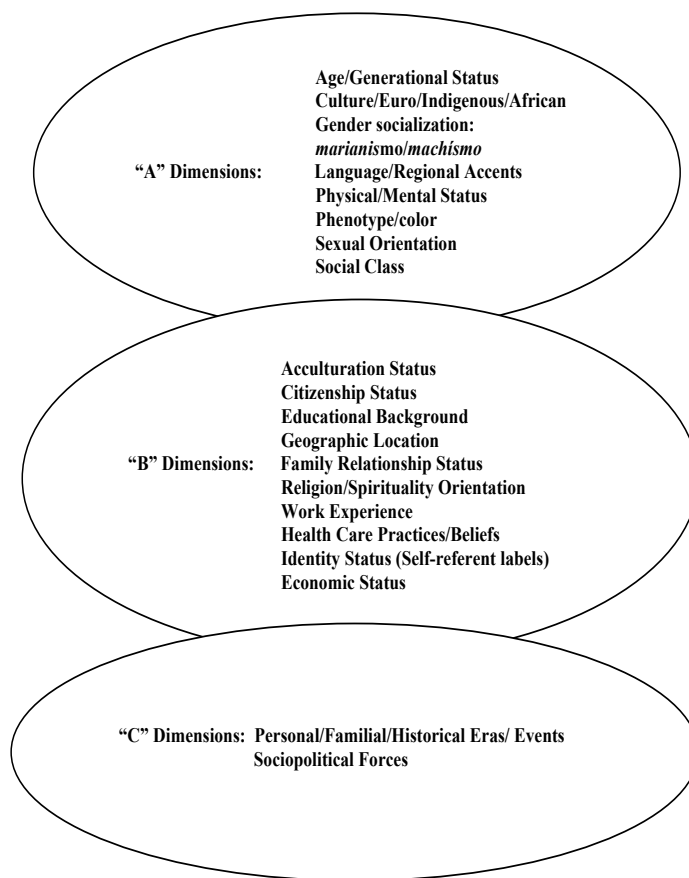


Figure 1. Latina/o Dimensions of Family and Personal Identity (Santiago-Rivera, Arredondo, & Gallardo-Cooper, 2002, p. 14).

LATINA/O FAMILIES: REALIZING THE DREAM THROUGH EDUCATION, FINANCIAL LITERACY, & PERSISTENCE

A más riesgo, más provecho.
[The greater the risk, the greater the gain]
(Rovira, 1984, p. 159)

Collectively, Latina/o children are keeping school doors open. Two facts speak to the future: (a) currently, one in four (24.7%) elementary students are Latina/os; and (b) of kindergartners through 12th graders, 23.9% are Latina/o (Pew Hispanic Research Center, 2013). Additionally, for the past two years Latina/os have become the largest first year cohort of students arriving at college campuses (Pew Hispanic Research Center, 2012), a milestone benefitting Latina/o families as well as universities who now depend on the growing number of future enrollees. *Yo sonrío* [I smile] when considering the inevitable—that is the first Latina/o president has been born and is either in K-12 or already on a college campus!

In the midst of optimism, gaps in earnings for Latina/os with college degrees persist. Indeed, lifetime earnings for degree holders are still more promising than for those who dropped out of high school or hold only a high school degree; however, the 2008 recession was particularly adverse for Latina/o & African American/Black families. For instance, becoming homeowners is a life-long dream for many Latina/o families and prior to the recession many had purchased homes and as we may also recall, many were the victims of fraudulent mortgage practices. The unfortunate facts are that economic equality remains an elusive dream despite level of education for People of Color in the U.S. In fact, African Americans and Latina/os, with college degrees have a net worth that has dropped while their debt levels have increased when compared to Whites and Asian groups. According to a report of the Federal Reserve Bank of St. Louis, homes and education are assets but they have affected Latino family livelihood since many of our Latina/o brothers and sisters may have overinvested in these two assets (Cohen, 2015). When it comes to wealth concentration, Asians and Whites have also invested in stock and bonds while Latina/o wealth concentration is primarily in our homes. Also noteworthy are several other concerns. In spite of having a college degree, employment discrimination and lack of social capital affect Latina/os with college degrees. Thus, as we look to the future for

familias, mentorship in financial literacy and social networking are priorities and NLPA can certainly play a pivotal role in these areas.

LA MUJER: THE HEART OF LATINA/O FAMILIES

Mujeres Latinas—Santas y Marquesas (Arredondo, 2002) was my attempt to capture the yin and the yang expectations and accomplishments of our *mujeres* [women] across centuries. Gender socialization lays out a script for our behaviors of perfection, nurturance, caring, long-suffering, and foremost of motherhood. The mother is often referred to as the *ama de casa* [center of the house/housewife], the heart within the home, providing warmth and stability beyond being a homemaker. The reverence for *la madre* [the mother] is a double-edged sword for contemporary Latinas who remain single longer, divorce, are lesbians or bisexual, live with a partner outside of the sanctity or legality of traditional marriage, or seek to put their careers first.

Data points to several realities for Latinas facing changes based on education and self-direction that have future implications. For the past 10-15 years, Latinas have outpaced Latinos as high school and college graduates. Further, Latinas and non-Latinas are the increasing recipients of graduate degrees. This is evident in our own NLPA community. Of our 202 student members, 168 are graduate students and 34 are undergraduates. However, there are only 40 men in the student membership pool. Clearly, this is an opportunity for NLPA!

The area of entrepreneurship is also noteworthy when discussing Latinas. Specifically, when looking at classifiable healthcare and social assistance firms, African Americans and Asians owned 29% and 12% were owned by Latinas (DeSilver, 2015). Latinas own hair salons, cleaning services, childcare centers, transportation companies, and other self-created businesses. The fact that Latina/os in general are business-oriented should not be much of a surprise to us. *Mercados* [markets] in Mexico and Latin American countries and in U.S. Latina/o enclaves are evidence of the 24/7 work ethic often overlooked by politicians and bigots. *La mujer Latina* [the Latina women] is a mom, *hija*, *abuela*, *hermana*, *madrina*, and *trabajadora* [daughter, grandmother, sister, godmother, and hardworking women] inside and outside of the home. With the Ten Commandments

of Marianismo (Gil & Vázquez, 1996), we hear some of the familiar rules: to not forsake tradition, ask for help, nor “be single, self-supporting, and independent-minded” (Gil & Vázquez, 1996, p.6). These messages belie the realities of economics for *la familia* and aspirations of Latinas across generations. *La mujer* will continue to play multiple roles as the heart of the Latina/o *familias* and beyond.

POLITICAL ACTIVISM: FAMILIAS LATINAS EXERCISING OUR AMERICAN RIGHTS

La Familia Latina is a political force to be reckoned with and this becomes evident with each presidential election. Findings from a Pew study (2013), though dated by now, pointed to the following: “Latino evangelicals are twice as likely as Latino Catholics to be Republicans” (p. 77), proportionately representing a larger percentage than non-Latino Whites. A noteworthy fact is that of the Catholic Latinos eligible to vote, 71% were Democrats and 21% were Republican. Historically, registered Latino voters have been Democrats, and as we learned in the 2012 elections, candidates who did not support inclusive immigration reform were on the losing side. A recent op-ed indicated that politicians who bash immigrants would lose the Evangelical vote (Moore & Rodriguez, 2015). They essentially affirm that immigrants, “statistically speaking,” are likely not rapists and murderers.

Another factor overlooked by political candidates is that many immigrants and People of Color are wary and mistrusting of politicians. Many Latina/os fled their homeland because of the oppressive actions of their government leaders; thus, they are very astute about proposed policies that would have an adverse effect on their freedom and *bienestar*. Further, it is not uncommon for immigrants to return to their home country for a national or gubernatorial election. Our *gente* is very well-informed and proactive politically. During political elections, it is common to see Latino/as discussing with their relatives how each candidate can impact policies that directly impact Latino/a families such as immigration reform, economics, international affairs and the like.

Many of the organizations representing Latina/o agendas and involving us as members, are based on social justice principles. Thus, political

activism to date has been cause-based and on behalf of people’s rights. The leadership of César Chávez and Dolores Huerta on behalf of *familias* working the fields and other disenfranchised groups are exemplars of social justice activism. These are lessons that political candidates and pundits have yet to learn; Latino/as vote for causes not just for people. In the future, I envision more activism by our youth and *familias* at-large as we continue to struggle with racism, xenophobia, and other forms of marginalization. As was recently witnessed with the disrespectful treatment of Jorge Ramos, a beloved Latino/a journalist, our *familias* will continue to need the advocacy of the media and social justice organizations. Examples of these organizations include the *National Council of La Raza, Excelencia in Education*, and of course our very own *NLPA*. Our 2016 national conference themed, “Advocacy for Social Justice, Liberation and Equality for our Familias” continues the social justice theme of the 2014 conference, “Dreamers, Inmigración and Justicia Social.” As an organization, *NLPA* must be at the forefront advancing social justice principles, policies, and practices.

DREAMING AND ENVISIONING CON ASPIRACION Y FUERZA

La Ambición Nunca se Llena

[Ambition never has its fill]

(Sellers, Nelson, & Soto, 1994, p.42)

What makes us so special and why has the Latina/o collective persisted in the face of countless laws and lawlessness to deny us our basic rights? For me, the fundamental answer is *la familia* and its centrality to our *fuerza* [strength], *ganas* [ambitions], and tenacity.

“No, la abuela does not go to a nursing home, she lives with us...I am going to go to college close to home so I can help my parents at the bodega... We have familia en Guatemala who depends on us...everyone has to work.”

These sentiments about *familia* and our cultural value for relationships are often portrayed in contemporary fiction produced by Latina/os for Latina/os, which is in stark contrast to self-help and leadership books by White people. The latter promote themes of self-centeredness and the former

clearly underscore themes of allocentrism and care for the dignity of each other. In *Loving Pedro Infante* (Chávez, 2001), Tere, the protagonist, named for Saint Teresa de Ávila ponders the role of mothers. “You place her up on the altar where all Mejicanos (men) place their mothers, next to God” (Chávez, p. 229). Who cannot identify with this quip? We may laugh about it but we also cherish and respect the *corazón* of *las madres de familia*. A contrasting view comes from a book about women leaders where the author advocates that women relate to the business organization as their family. I know of no Latina/os who share this sentiment. The “yo” always reverts back to the “nosotros.”

Our hopes and dreams are also based in realities. As we look to the future, there are a number of indicators of optimism for the increasing *bienestar* of *Latino familias* [well-being of Latina/o families], and our centrality to the *bienestar* of the U.S. We are younger on average compared to our peers, and we use our *ganás* [persistence] to aspire for self-improvement. We will be the consumers most pursued for our loyalty, and of course, we will be the determining votes in many future elections as our children and youth swell the electorate. Our multiple heritage roots will expand and our intersectionality will explode. I envision more LGBT partnerships, *familias* with fewer children, and more entrepreneurs. *DREAMers* who have been family mainstays will be exemplars of patience and persistence in the crusade for human rights for future generations.

The year 2050 is seen as a watershed for the U.S. because Latina/os are projected to be 30% of the population. Accordingly, and from existing data points, I envision more Latina/os with undergraduate and graduate degrees, education and corporate leaders, and with greater visibility on networks beyond Univision. With our activism, we will also become elected leaders. The values of *simpatía*, *caridad*, and *humildad* will continue to fortify and give us vitality as we make and assume leadership in these United States. I have no doubt that the *familia* Latina will be the exemplar for all families. We embrace change, forgive *los pecados* [sins] of family members, and are grounded in our cultural values and spiritual identity. A recent survey of Latino Catholics further underscores this attitude toward change and acceptance. Although the majority of those surveyed believe that a two-parent household is the “best” for raising children, a large majority responded that it is okay for children to be raised in

divorced, single-parent, gay and unmarried households (Pew Research Center, 2015).

As *familias* continue to put into practice our collective *caridad*, persistence for dignity and respect, and self-appreciation, we will transcend the myriad of obstacles in front of us. Borrowing from two of my favorite icons, Julia de Burgos and Gloria Anzaldúa, I am reminded that we are traversing “wild zones” and borderlands (Anzaldúa, 1987) on a daily basis, but we are also creating unique *rutás* [pathways], innovating as we go along, because we want to be who we want to be, not someone else’s portrayal of us (de Burgos, 1953). Our families are creating the 21st century legacy for this country and the world *con fuerzas y ganas. Adelante siempre!*

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Dr. Arredondo earned her graduate degrees from Boston College and Boston University. She is extremely proud of her Mexican American heritage. Dr. Arredondo is family-centered and enjoys her extended family engagements across the country.

EL PODER DE LA FAMILIA: THE STRENGTH OF FAMILY FOR LGBTQ+ LATIN@S

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AFIYA SAJWANI²

VOCES DEL PUEBLO ARTICLE

Voces Del Pueblo is a new & 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.

Lesbian, gay, bisexual, transgender, queer, etc. (LGBTQ+) people of color have been a vital part of the LGBTQ+ movement. From Sylvia Rivera, a Puerto Rican transgender woman who was a prominent figure during the Stonewall Riots in 1969, to Jennicet Gutierrez, a Mexican undocumented transgender woman who challenged President Obama and his administration on the abuse experienced by undocumented transgender women in immigration detention centers, LGBTQ+ Latin@s have been some of the trailblazers that have advocated for and participated in various liberation movements. Their efforts in organizing, which were comprised of their intersecting identities, have allowed for the discourse and visibility of non-heteronormative identities among communities of color. Thus, they have created a space for others to also come out and share their

stories amongst their own communities, friends, and familias. In this issue of *Voces del Pueblo*, we talk to LGBTQ Latin@s who are redefining the notion of "traditional families." They reflect on their relationships with family members and on their experiences in coming out to them.

Coming out as lesbian, gay, bisexual, or queer, or a combination of these identities, can be challenging for many individuals. For Fernando, Christina, and Diana, coming out to their families was a difficult process. Having been raised in a "traditional" Latin@ heterosexual household, they feared rejection from the people they loved the most. Though their stories are not reflective of the experiences of all LGBTQ Latin@s, they hope that others will be able to relate to their struggles and find strength through their *familias*.

“ SHE STARTED CRYING. I CAME OUT TO HER AND I FEARED THAT SHE WASN’T VERY HAPPY, BUT IT WAS ACTUALLY TEARS OF HAPPINESS ”

Fernando, a Chicano teacher from Houston, Texas, spoke about how supportive his family was of his sexual identity from the very beginning. As Fernando describes coming out as a self-identified gay man, he discussed feeling comfort in knowing that his aunt, who he says is a lesbian, had been accepted and supported by his family. In 2005, after dating a boy in high school

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Authors' Note: Various aspects of the individuals interviewed in this article, including the specific cultural background and history, have been altered in order to protect the anonymity of the interviewees. The authors of this article, all cisgender women, acknowledge that the voices of the Latin@ transgender community are missing in this piece. We plan on dedicating the next *Voces del Pueblo* to the Latin@ transgender community.

for a couple of months, he finally told his mother. "I realized I was going to be in this relationship for awhile and I figured it would be very difficult to hide [it] from her," he said.

Any fears Fernando had about his mother not accepting him were put to rest. He realized that her tears were out of relief because "...I was being who I wanted to be," he said. Fernando did not feel that sharing his sexual identity with his family threatened their cultural values. His family did not disown him; rather, they supported him wholeheartedly and accepted his partner Jaime. "My parents love him and my sister loves him so much," Fernando said with delight. In Fernando's case, his coming out fostered honesty and interconnectedness with his family.

As Fernando's journey continued onto college, one of his identities became more significant to him than the others.

I felt like the more salient piece of my identity was my ethnic/cultural identity. My sexual orientation, that part of my identity wasn't a big deal for me at all in college.

Although Fernando was comfortable with his sexual identity in college, he was not "rallying for LGBTQ+ rights." He focused his organizing efforts towards the Latin@ community. He became involved in Latin@ organizations on campus, while maintaining strong ties to his *familia* back home. For him, maintaining a strong connection with his family back in Texas was a part of Latin@ culture that he values greatly.

“ THE FAMILIAL UNIT IS CRUCIAL IN YOUR SUCCESS ”

Fernando describes family as a "primary source of support and love." When Fernando went away to college he maintained close communication with his mother and also managed to keep a long distance relationship with his boyfriend. Not only was it important for Fernando to keep those lines of communication open while he was far away, but it was also a priority for him. He would speak to his mother over the phone several times a day to check-in and to provide moral and emotional support through difficult times. "[Given] the circumstances in my house when I was away in college, she needed an outlet and she needed support."

That communication with his family and friends helped Fernando understand that family was at the center of his academic and professional drive. Even when he felt overwhelmed about the financial struggles his family was experiencing back home, he understood that staying in college was a necessity, not only for himself, but for his family as well.

I felt I owed something to my family, like then and there, like I'll just go back and find a job to help with the bills, but soon I realized it's a sacrifice to get this degree from this school; [it] will open up opportunities for me to go back and help people more. Which actually it has.

To this day, Fernando feels that he is able to fall back on his *familia*, and that they are able to fall back on him, for any kind of support. "If all else fails, in your romantic life or your professional life, you have blood to turn to for emotional stability – sometimes even financial stability." He has also learned that his success is much owed to his familial unit.

“ I REALIZED THAT HE WAS THE ONE I WANTED TO SERIOUSLY BE WITH FOR THE REST OF MY LIFE, AND I COULD NOT SEE MYSELF WITHOUT HIM ”

Fast forward 10-years, the boyfriend Fernando had dated in high school and throughout college, is now his husband. The happy couple has been married for 3 years, and they live close to both of their families in Houston, Texas. Now that Fernando is married, he and his husband have talked about what they envision in their future, including, but not limited to, real estate, children, and their extended family.

We acknowledge that this view might change, but right now we both feel like our families have a lot of kids already, to raise and to direct, and to pay for college.

Children are already a part of Fernando's family and extended networks. He and his husband feel a sense of responsibility to ensure that these children have everything they need to succeed. Their commitment to invest time and resources on their

"children," stems from their love and sense of responsibility for their *familias*.

“ ITS JUST A SCARY THING TO SHARE, IT IS STILL VERY MUCH TABOO IN LATIN@ FAMILIES ”

For Christina, a queer Chicana originally from Los Angeles, California, coming out to her family happened multiple times. She first came out to her older sister whom she knew would be understanding and accepting. She waited to tell her parents because she felt that being queer was taboo in Latin@ families and she feared being “shunned out.” When she came out to the rest of her family, her mother struggled with it the most.

It's not always easy to speak about. I never know how to bring up gender roles and the idea of heteronormativity in a way that will make sense to my mom. She's able to accept the fact that I won't be with a man, but she doesn't understand my choices of clothing, which I believe have been ingrained in her due to society and partly due to Latin@ culture.

Christina tells me this as her eyes start to water; she feels frustrated and also deeply sad about this. As with Fernando, Christina believes that family is there to support each other no matter what, which makes it difficult for Christina to embark on these topics because she knows they will end in arguments. Both Christina and her mother said that there are still issues and at times they fight about what Christina *should* wear. Christina has more to say on this.

I started to wear more "boy" clothes because it feels more comfortable... My mom didn't understand. She kept asking me if I wanted to be a male. I have had to repeatedly tell her that's not it.

Although they get into such arguments, Christina knows that her mother will always love her no matter what. Regardless of the tension that might exist between them, for not fully understanding each other, they continue to learn from each other.

**“ PUES LAS MAMAS LATINAS SIEMPRE PONEMOS EL GRITO EN EL CIELO. PERO NUNCA VAMOS A DEJAR DE QUERER A NUESTROS HIJOS COMO SEAN ”
[LATINA MOMS WILL ALWAYS CRY OUT TO THE HEAVENS, BUT WE WILL NEVER STOP LOVING OUR CHILDREN]**

We spoke to Christina’s mother over the phone. Mrs. Eva, who lives in L.A. with her husband and oldest daughter, was very eager to speak about Christina. She was well-mannered, sweet, charismatic, and shared that she was making her famous *tamales* as we spoke. Mrs. Eva is from the state of Oaxaca, Mexico, and has resided in the United States for over thirty-five years. When asked about her parenting style, she confessed that she is strict but also very loving. She grew up in a very conservative household and remembered not being able to go out with her friends. For her, maintaining rules in her home was necessary, but she also wanted her daughters to have more freedom than she had growing up.

According to Mrs. Eva, Christina has always been very shy and reserved. Her oldest daughter, she said, is more outspoken and “*rebelde*” (rebellious). Despite their contrasting personalities, Mrs. Eva always felt very connected and close to both of them. She remembers that when Christina was 14 years old, she stopped telling her about her school crushes. Mrs. Eva did not foresee Christina sharing with her that was attracted to girls. “She stopped telling me things. She became very quiet... I even thought maybe she had a boyfriend. But I never expected to hear that she did not like boys,” Mrs. Eva said.

When Mrs. Eva found out that her daughter was queer, she was in disbelief—she even thought that perhaps her daughter was just confused. She suggested Christina see a psychologist to help her “define who she was,” but Christina resisted that idea. “[Christina] told me, ‘no mom, I am not crazy.’” Mrs. Eva said that she wanted Christina to see a psychologist so that she could feel more confident and sure of whom she was. Eventually, Mrs. Eva realized that her daughter was already certain of whom she was, and Mrs. Eva slowly began to come to terms with Christina’s sexual orientation.

However they are, they are our children and we love them. I love my daughter, she is very special to me and I will always support her. The love of a mother and father comes before their sexuality.

Though not perfect, Mrs. Eva now feels that her relationship with Christina is much more open and that there is more communication between them. Christina shares the same feeling and believes that their understanding of one another grows stronger after every conversation on this topic.

" NO MATTER WHAT, WE CAN ALWAYS RELY ON EACH OTHER FOR WHATEVER "

Christina feels grateful to have a *familia* that loves her. She outlines "loyalty, love, and a sense of responsibility," to be the biggest strengths within her family. She has learned that she can count on her family, even when they don't agree with what she wears; her family will always love her unconditionally. It is this unconditional love that Christina feels makes up a *familia*. Outside of her immediate family, she has found unconditional love among friends as well.

An important lesson she learned from her family is to work hard in order to provide for others. She learned this from her immigrant parents who have worked all their lives in order to give her and her sister everything. Now that she is an adult, Christina feels a strong sense of *responsabilidad* to look after and care for her *familia*. She, along with her older sister, hopes to one day support their parents financially so they may retire from "laborious jobs." This sense of *responsabilidad* has also pushed her to continue strengthening her relationship with her mother. She hope to continue communicating with her mother about her sexual orientation, as well as her choices in wardrobe.

" I THINK HE KNOWS BUT HE DOESN'T WANT TO ACKNOWLEDGE IT "

Christina and Fernando were able to receive support and recognition from their families on their sexual orientation. However, for others like Diana, acceptance and support came from outside the nuclear family. Diana identifies as a bisexual Chicana lesbian were not accepted by most of her immediate family. Although she has talked to her

mother about her sexual orientation, she has not told her father. "Don't say anything," is what her mother has advised her. Though painful, she has had to be discreet about her sexual orientation when around her immediate family in order to maintain a relationship with them.

She sadly remembers the time she took her long-term girlfriend to meet her family. She had to present her girlfriend as a "friend." "That made me really sad, and I don't like to go to places where I can't be myself," she said. "So I don't live there. And I don't have to go through those issues. I am sacrificing a little bit of myself. But that is what they want." Diana is willing to keep her sexual orientation private from her father, in order to respect her mother's wishes, and in order to not upset other members of her family.

Diana is conscious of her family's belief in the gender binary and how it adds to their resistance of her sexual identity. Although she has not directly told her father about her sexuality, she presumes that he knows. Despite her family's lack of acceptance, Diana is proud to carry the identities she carries and refuses to let their opinions bring her down.

Moreover, Diana has been able to find a family outside of the familial bonds. For her, a family consists of those who "[are] supportive and there for you through hard times" such as her friends and her friend's family, whom she refers to as her "adopted family." She finds her identities being affirmed when she is around her adopted family and her girlfriend. "We bend backwards just to make sure we are safe and we have the support when we need it."

" AT THE END OF THE DAY YOU ARE FAMILY, AND YOU ARE GOING TO LOVE EACH OTHER NO MATTER WHAT "

Diana appreciates the support that Latin@ families provide to their family members. She sees this strength in her girlfriend's family, as well as in her adopted family. For example, she values her girlfriend's mother's ability to work through issues and her adopted family's tenacity to move forward when faced with adversity. She takes their *enseñanzas* [teachings] and practices them in her relationships with others, including her immediate family. Diana shared that her family is currently going through a difficult time and that she has had to set her individual differences aside in order to be there for them.

I had to play the adult role and had to remind myself that I am 32 years old, this is happening for a reason and I have to be there to support my family. I guess how my girlfriend's family would support her if something like this were to happen.

Though Diana's two families are different, she has reconciled some of those differences to lead a positive life. She has learned the value of unconditional support and she tries to embody it within her immediate family regardless of their disapproval.

It's hard to explain sometimes I guess, what I take from other people's families, I just want to take the positivity of I guess my adopted family, and with my immediate family it's those negatives that I am aware of and I want to turn into positives.

It is through this lesson and through love that she has found patience and strength to keep ties with her biological family.

FAMILIA ES FAMILIA

Fernando's "primary structures of love, belonging, and learning about the world" stem from his interactions and experiences with his parents, sister, and spouse. He is constantly invested in supporting his family just as they have supported him. He has learned that he is not alone in the face of adversity because his family will be there for him. Similarly, Christina and Diana have learned this lesson from their own *familias*.

For Christina and her mother, growth and acceptance through love is an ongoing process. Christina has learned that despite who she is and the choices she makes, her mother and family will be

there for her. This has given her confidence and the courage to have difficult conversations with them about her sexual orientation. Despite the resistance that exists within Diana's family, she continues to value and care for them. Regardless of where they stand with their values and beliefs, they are still her family.

Family is an integral part of the lives of Christina, Diana, and Fernando. Born and raised with traditional Latin@ cultural values and beliefs, such as *familismo*, *responsabilidad*, and *respeto*, our interviewees continue to deem these values important in their own unique ways. As our Latin@ families continue to grow, it is important to continue the dialogue in order to understand the complexities and diversity that exist within our own culture and families. It is through acknowledgement, respect, and love for our differences that our communities and families are strongest.

"Our LGBTQ diversity should not be diluted, but should teach us more about its complexity, and by extension, teach the larger society" (Reverend Irene Monroe, 2013).

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REFLECTIONS ON BEING EFFECTIVE PROVIDERS FOR LATINA/O FAMILIES: A DIALOGUE WITH DR. MARTIN J. LA ROCHE

MACKENZIE T. GOERTZ, M. A.^{1,2}

Dr. Martin La Roche has been an influential contributor to the field of Multicultural Psychology for well over two decades. He has written over 50 peer-reviewed publications in addition to the textbook, *Cultural Psychotherapy: Theory, Methods, and Practice* (2013), in which he provides a comprehensive and practical model to incorporate diverse cultural variables and contexts in therapeutic work. La Roche is currently Director of Psychology Training at the nation's oldest standing community health center (The Martha Eliot Health Center), where he has been practicing for almost 20 years. Additionally, he has an appointment at the Harvard Medical School where he teaches and mentors psychology graduate students.

As a recent graduate student and beginning clinician, I recently had the honor of speaking with Dr. La Roche regarding his extensive work with Latina/o families and significant contributions to cultural psychotherapy modalities. In our conversation La Roche reflects on how his clinical experience has strengthened his belief in the effectiveness of psychotherapy and its ability to enhance well-being and foster empowerment. He further talks about some current challenges facing Latina/o families, including those stemming from

systemic oppression. He further addresses the ways in which mental health professionals can expand their role as providers to promote change at the structural level. Lastly, La Roche outlines his cultural psychotherapeutic model as a tool for working with Latina/o families.

PSYCHOTHERAPY AS A TOOL FOR CHANGE

Having worked for so many years in the field, La Roche maintains an unwavering belief in the potential of psychotherapy to effectively promote social change and create social justice not just individual change. He indicates that his belief in psychotherapy's effectiveness has become stronger the longer he has worked in the field. La Roche described how many Latina/os have taught him so much particularly of their tremendous potential and strength to overcome adversity, with psychotherapy being a rich and meaningful mechanism to address problems of living. Throughout our conversation he repeatedly states:

*"The possibility of improvement exists...
Psychotherapy is a powerful tool to do so!"*

Much of La Roche's career has been devoted to developing psychotherapeutic tools that strategically are attuned to cultural and contextual factors. He believes that if the influence of the broader socioeconomic and cultural context is recognized and effectively utilized in psychotherapy, then clients can become increasingly empowered to heal themselves and their social environment.

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CHALLENGES FACING LATINA/O FAMILIES

In our conversation I asked La Roche what he considers to be some of the most significant challenges facing Latina/o families today. He highlights the impact of discrimination on Latina/os and believes that one of the biggest challenges facing today's families is rooted in racism and oppression. Among Latina/os, experiences of discrimination have been documented in the educational system, employment sector, healthcare system, and housing sector (Alamilla, Kim, & Lam, 2010). However, La Roche believes that there is significantly more racism and oppression happening than is acknowledged in the psychological literature.

“There are a lot of microaggressions constantly happening that devalue who we are, and Latino families have to face this discrimination everyday.”

He cites the deeply racist attitudes and behaviors of Donald Trump as a recent example of the prominence of these toxic views. He explains that Trump's comments and popularity are partly due to the fact that he is reflecting the racist views –and often-unarticulated views- of many. Forces such as structural racism and xenophobia systematically deny Latina/os equal opportunities to advance in U.S. society, resulting in challenging economic realities for many Latina/o families. La Roche emphasizes how socioeconomic hardship places a significant strain on the family system. For example, parents and caregivers are often required to work multiple jobs and as a result, they are limited in their ability to spend ample time with their children. Families are burdened with additional challenges stemming from discrimination including limited access to social services, lack of neighborhood infrastructure, and unequal access to quality education. Further, many Latina/o families experience explicit racism and are forced to navigate dehumanizing ideologies resulting from immigration and documentation status.

EXPANDING THE ROLE OF PROVIDER AND IMPACTING GREATER CHANGE

La Roche contends that individuals cannot stay idle or remain neutral if there are injustices taking place. He suggests that maintaining a bystander position can

be equated with siding with injustice, therefore mental health professionals need to make clear their position against the oppression experienced by clients. He believes that part of advocating against injustice involves using modalities that empower clients to devise strategies to improve their lives, their families and their context, in addition to working to improve larger systems. La Roche's (2013) cultural psychotherapeutic model details strategies to foster empowerment and illustrates them with vivid clinical examples.

He argues that mental health professionals need to be more active about identifying and combating racism and oppression, and advocates that this responsibility must be absorbed in the way individuals are living their public lives. We are required to use our privileges to support movements aimed at bettering the lives of our clients and their communities. These include supporting actions against immigration enforcement and detainment centers, the demand for a fair working wage and safe work environments, and efforts to increase quality of schools including the requirement that educators receive culturally responsive training.

An integral component of psychotherapy involves addressing systemic problems. He argues that it is not enough to relieve symptoms and change relationships, but clinicians also need to work on transforming the sociopolitical context that surrounds clients. He believes that if mental health professionals fail to do so, then the client's presenting symptoms will likely return as the environment causing the distress remains the same. Further, La Roche notes that helping clients only to adapt to an environment that is unfair contributes to the perpetuation of structural oppression. In transforming unjust social contexts it is important that clinician's first assist clients in cultivating an awareness of the oppressive influences at work in their lives. La Roche highlights the fact that individuals who do not recognize systemic influences in their environment may be more likely to internalize discrimination and point blame inwards. Aiding clients to consider how their symptoms might be exacerbated by adverse social conditions not only allows them to place some responsibility on society rather than “shouldering” it entirely themselves but also motivate them to pursue change.

“We need to help clients pinpoint problems and unfair sociocultural contexts. It frees people to look at their context and not criticize themselves so much.”

La Roche believes that our ability to impact change hinges on our responsibility to first know and understand contextual variables. He suggests that providers need to expand our roles to know the communities in which our clients live. This involves both listening and being present. He urges mental health professionals to be open to hearing the voices of families so that the mental health field can truly consider what the community is saying rather than solely relying on what established theories suggest.

“You need to know what’s going on in the client’s community. If we don’t know what’s going on we cannot create change.”

La Roche further contends that mental health professionals must seek to know communities by listening to what is being said in churches, in community centers, in newspapers, as well as in other fields, so that as clinician’s can develop a broader language with which to understand the narratives of the Latina/o family today. The more mental health providers know about the environment, the more we can connect with the experiences of our clients. This is the first requirement to accomplish empowerment.

WORKING WITH LATINA/O FAMILIES

La Roche suggests that voices from the community must guide the therapeutic tools that clinicians are working with, and that the mental health field has a responsibility to develop theories, interventions, and research methods that adequately respect and reflect Latina/o realities. He recognizes that when clinicians use interventions that are more congruent with their client’s cultural characteristics they are more frequently utilized and are more beneficial for them. His research (e.g., La Roche et al, 2014; La Roche et al, 2006) shows that when clinicians use culturally sensitive modalities clients tend to experience significantly less mental health symptoms, visit the emergency room less often, and require the use of medications less often than clients who are not matched with interventions consistent with their cultural characteristics. However, La Roche cautions that clinicians cannot assume all Latina/os share the

same cultural characteristics and doing so would be problematic; thus, necessitating the importance of understanding the unique narratives of each client and selecting interventions that are congruent with their experience. In fostering this, La Roche contends that mental health providers need to keep emphasizing the psychotherapeutic relationship and understand it within a cultural context. He expresses concern that as the field moves more and more towards evidenced based practices, clinicians are increasingly focusing primarily on problems, while moving away from people, relationships, and cultural context. In his work with Latina/o families, La Roche develops a three-phased cultural psychotherapeutic model (2002, 2013), that systematically benefits from individual, relational, and contextual paradigms; it not only aims to reduce symptoms but also foster interpersonal growth and foster empowerment.

“My model seeks to help people discover their own power and their own voices, so that they can accomplish their goals in a culturally sensitive manner.”

The initial phase is significantly more informed by evidenced-based approaches, and focuses on addressing basic needs and symptom reduction. The primary goal of this beginning phase is to address in a culturally competent manner what brings the family or individual into psychotherapy. The second phase underscores a relational and interpersonal approach to understand client’s experiences and aid them in developing a meaningful narrative. Power dynamics that reflect the broader socioeconomic context often emerge during this phase and his model illustrates specific strategies to address these disparities. La Roche explains that through this process clients learn to communicate their story and acknowledge the many dimensions of their experience more openly, including personal and cultural scripts. The final phase is designed to foster empowerment. This involves helping clients to develop a realistic awareness of their sociocultural environment, including an enhanced ability to identify community stressors and resources, so that they can move towards a deliberate action to transform these contexts.

CONCLUSION

As an early clinician and student in the field, it is a great honor to connect with Dr. La Roche whose contributions to the field have been influential in my development and training. What is most evident to me about La Roche is his identity as an advocate for justice. He speaks passionately about the responsibility we have as mental health professionals to act as agents of social change and intentionally work to dismantle oppressive systems. His embodiment of this disposition is clearly evident throughout his work, within which he emphasizes client empowerment as foundational to therapy.

I am further struck by La Roche's genuine belief in the power of psychotherapy as a significant tool for change. He is genuinely amazed by the potential that clinicians have to truly serve others. Moreover, while he is abundantly humble, he speaks with such conviction and commitment to the field, his work, and the clients whom he serves. Equally moving is the way in which La Roche honors the clients and communities with whom he has worked as being integral to his own growth and development. Speaking with Dr. La Roche has caused me to reflect on my own identity as a provider and seek to

strengthen my accountability in greater systemic change. There is great potential for change yet the journey ahead is long; therefore, we must remain diligent in our commitment to justice.

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LATINA/O PSYCHOLOGISTS: WHO DECIDES WHO WE ARE ?

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The American Psychological Association (APA) Center for Workforce Studies recently released a report on the demographics of the United States (U.S.) psychology workforce available at: <http://www.apa.org/workforce/publications/13-demacs/index.aspx>. This report mines federal data to present a picture of the overall U.S. psychology workforce from 2005-2013. In this article we focus on the U.S. Latina/o psychology workforce, which is vitally important to address given the mental health needs of a rapidly and diversifying U.S. population (Delgado-Romero & Werther, 2012). Additionally, the Latina/o workforce provides the backbone of the Latina/o mental health infrastructure (Delgado-Romero et al., 2012).

The report indicates that in 2013, 5% of all psychologists in the U.S. were of Latina/o descent. In 2005, there were 2,723 Latina/o psychologists and in 2013 that number grew by 47.4% to 4,140. The growth rate for Latina/os can be compared to the growth of Asian Americans (79.5%), African Americans (100%) and “other” (66.5%) ethnic minority groups⁴. Interestingly, the total percentage for Whites showed a *decline* of 5% over the same

time period. In terms of numbers, the report indicates that in 2013 there were a total of 4,140 Latina/os, 3,595 Asians, 4,459 African Americans, 69,534 Whites and 1,414 categorized as “others” psychologists.

The number of Latina/o psychologists is an underrepresentation of the numbers of Latina/os in the general workforce but roughly proportional to the number of Latina/os who have doctoral degrees. That is, among Latina/os that earned doctorates, there are many psychologists. However, there are very few doctoral level Latina/os compared to the total number in the overall workforce. In fact, the vast majority of undergraduate Latina/os who aspire to become psychologists will not fulfill their dream. This is a classic example of the constricted educational pipeline issue (Delgado-Romero & Werther, 2012) for Latina/os.

The field of psychology has experienced change with regards to gender since more women than men tend to become psychologists. In 2013 the overall gender gap was 2.1 women for every male psychologist. Ethnic minority groups had a much larger gender gap than Whites. For Latina/os the ratio is 5 Latinas for each Latino in psychology, with only African Americans having a larger gender gap (5.8 to 1 respectively). The implication is that we must attend to the strengths that Latinas bring to psychology, as well as the gender-based discrimination that they are likely to face. Furthermore, due to the crisis facing Latino males in higher education (see Saenz & Ponjuan, 2009), we must also ensure that young Latino men find graduate level psychology as an attractive career path and a place that welcomes them.

The Latina/o psychology workforce is the youngest in terms of mean age (46.4) and mostly concentrated in the 31 to 40 age range. Thus, trends evident in the Latina/o psychology workforce will

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Footnote:

4. Native Americans were not a comparison group and were included as “others.”

have a longer and more impactful effect on the overall psychology workforce of the future.

Although the report provides interesting data, its utility is limited by the way that the U.S. government collects and reports data on the Latina/o population (see Diaz McConnell & Delgado-Romero, 2004). For example, although there were 23 different sub-codes (e.g., Mexicans, Puerto Ricans) in the original data collection, the report collapses these codes into the umbrella code of “Hispanics”. This common practice is troubling as it obscures the cultural heterogeneity of Latina/os. There is also no information on issues salient to the Latina/o workforce such as bilingual and bicultural competence, intersectionality of other identities such as sexual orientation and access to leadership positions within psychology. For example, the federal data questionnaires did not ask for participants’ sexual orientation and as a result, the survey offered limited relational choices of “Husband or Wife” or “Unmarried Partner.” This description does not accurately detail sexual orientation. In fact, it provides a restricted picture of psychologists, as marriage was not an option for the majority of Latina/o lesbian, gay, bisexual, and transgender (LGBT) people at the time of data collection.

The workforce report does not properly represent the number of professional psychologists with marginalized intersecting identities. By neglecting important aspects of identity there is an assumption that that all Latina/o psychologists experience a blanketed personal and professional and identity development. Worse, this report may try to force Latina/o LGBT individuals into the heterosexual closet by confining them to categories where heterosexuality is assumed.

Also available on the same website is the 2014 APA membership profile, data, which paints a very different picture of Latina/o psychologists. In terms of the APA membership, the association reports that there are 1,373 self identified Latina/os that account for 2% of the membership of APA. There is only a slight gender gap (57% Latinas) with the average age of the Latina/o APA member being 57 years of age. Most Latina/o psychologists are found in the South Atlantic and Pacific areas of the US. Additionally, the APA membership profile suggests that the majority of Latina/os are in Clinical Psychology (48%), licensed (68%), work in either universities (26%) or private practice (23%), and the majority are providing mental health services (43%). When compared to the overall U.S. workforce data,

the APA membership report suggests that the majority of Latin@ psychologists in the U.S. do not belong to APA; those that do have a different demographic profile (e.g., older, even distribution of gender, primarily clinicians) than do the overall sample of U.S. Latin@ psychologists.

All of the methodological limitations found in the workforce report can also be found in the APA report; however, the APA report does add an interesting twist to the challenge of accurately understanding the psychology workforce. For instance, 35% of the APA membership did not indicate a racial/ethnic category at all. This means that although only approximately 6% of the membership identifies as racial/ethnic minority, only 58% of APA self-identifies as White when previous surveys suggests this number is 90% or higher (Delgado-Romero, 2009). The practice of some Whites not identifying by race is an interesting phenomenon that has been observed in the social science literature (see Delgado-Romero et al., 2005), which we believe represents the fact that some White people are opting out of the racial/ethnic classification system. The exact reason for this behavior needs to be empirically studied.

IMPLICATIONS FOR THE NATIONAL LATINA/O PSYCHOLOGICAL ASSOCIATION

Although the workforce and APA membership data provide some interesting and novel information, these reports represent a systemic problem with regards to the way that Latina/o psychologists are (mis)understood by others. In the remainder of this article we will highlight some of the implications we see for NLPA.

NLPA Must Help Latina/o Psychologists Define Themselves

The U.S. government has a history of imposing identity categories on Latina/os through the census. The categories, which are not based on science, tend to shift with political priorities. NLPA must help psychologists empower themselves and other Latina/os to define and name themselves. Doing so will be “messy” and does not involve creating a better categorical system. Rather it means embracing the historical, current and future complexity of what it means to be Latina/o in the U.S. It means actively rejecting a reductionistic view of Latina/o identity and considering the many intersectional and rapidly

changing identities that reflect who we are. Efforts to bridge this gap within NLPA, such as the Special Interests Groups (SIGs) like the *Orgullo* (Sexual Orientation and Gender Identity) group provide outlets to help Latina/o psychologists and other mental health professionals shape their identity, feel welcomed and confident within the profession, as well as increases the visibility of individuals with intersecting marginalized identities. Continuing to increase membership and involvement in SIGs is a crucial step for NLPA to ensure the representation and importance of LGBT Latina/o psychologists and to not further marginalize Latina/os within an already marginalized group.

Latinas, Students, and Early Career Professionals (ECPs) are the future of NLPA

The workforce report reflects what we know about the Latina/o professional population: they are young, mostly Latina and at the early stage of their careers. Conversely, the APA report points out that there is also a significant part of the Latina/o psychology workforce that is nearing retirement. Thus, we are challenged with meeting the needs of different developmental segments of our population. We must also find ways to nurture and support the next generation of Latina/o psychologists by bridging the interests seen at the undergraduate levels (Delgado-Romero et al., 2009) with graduate study in psychology. As the majority of U.S. Latina/o psychology undergraduates study at Hispanic Serving Institutions (HSIs) and the majority of psychology training programs are found in Predominantly White Institutions (PWIs), there is an urgent need for collaboration and partnerships between educational institutions. Encouraging and mentoring students to apply to graduate programs in mental health is vital as many Latina/o students often experience multiple microaggressions and stereotype threats that may limit their confidence in pursuing graduate studies. Connecting with students early on in their educational attainment to ECPs may help them feel welcomed, represented, and affirmed in their occupational goals and efforts.

NLPA Is Not APA

The APA membership report highlights how the membership of APA is not necessarily reflective of

the U.S. Latina/o psychology workforce. In particular it seems there is a large contingent of Latina/o psychologists in the U.S. (estimated to be four times the size of Latina/os in APA) that are not affiliated with APA. Our challenge is to develop as an organization, such that we can grow to incorporate more Latina/o psychologists and allies.

At the same time, as the data provided by APA on Latina/o psychologists indicates that the majority within APA are licensed clinical psychologists, NLPA must find ways to engage Latina/o psychologists in other subfields of psychology (e.g., industrial/organizational, neuroscience, school psychology). Consequently, despite some important ties with APA, NLPA must seek to define itself uniquely from the confines of APA.

NLPA Needs To Grow

Although we question the validity of both reports, it seems clear that NLPA has room to grow. With a membership that fluctuates between 500 and 700 members (inclusive of students) NLPA is currently capturing a small but significant section of U.S. Latina/o psychologists. To fully realize our mission, we need to reach out to unaffiliated Latina/o psychologists, graduate, and undergraduate students who aspire to become psychologists and potential allies who have not joined us.

NLPA Needs To Challenge The Status Quo

Through our journal, conventions, and interactions with other psychologists, educators, and social scientists, we must continue to challenge pan-ethnic and non dis-aggregated data that present a misleading picture of who we are and the people whom we serve. There is no excuse for collecting and presenting data that glosses over important issues and obscures real problems in our profession. Through our research and outreach, we can challenge psychologists and social scientists to embrace the complexity and challenges of cultural competent psychological work with the Latina/o population.

NLPA Cannot Be Complacent

Although there has been some progress in the demographic representation of Latina/o psychologists, this growth pales in comparison with the overall growth of the Latina/o population and in

reality represents a very small increase in the number of Latina/o psychologists given the reality that psychology is one of the most popular undergraduate majors in the U.S. The workforce report cites the need to “sustain” gains in diversity. We would go a step further and state that this gain is not enough and we need a radical and exponential increase in the number of Latina/o and non-Latina/o psychologists who are committed to cultural and linguistic competence for the US Latina/o population. Psychologists of Latina/o descent must capitalize on opportunities to serve as leaders in mental health and continue to shape theory, policy, and practice standards that are culturally appropriate for the growing Latina/o U.S. population. We believe that this requires a collaborative and multidisciplinary effort between Latina/o psychologists and other mental health professionals. Latina/o psychologists must avoid the common inter and intra disciplinary conflicts that plague our field. Meeting the needs of our community must remain our focus.

CONCLUSION

Who decides who we are? Who decides who is or isn't Latina/o? Who produces and consumes psychological research from which educational, social, and political policies are derived? Who sets goals and determines when there is progress? We answer with a question and challenge – If not us NLPA, then who? If not now, when?

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LATINA/O IMMIGRANTS DESAFIANDO ADVERSIDADES: CHALLENGES FACED BY MIXED-STATUS FAMILIES

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Families are the basic foundational social units in society that provide a system of support to manage life's adversities (DeFrain, Brand, Friesen, & Swanson, 2008). The literature on family systems has examined how intra-family relationships impact the development and mental health of family members (Zhou & Wang, 2015). The literature describes a number of different family compositions including: single-parent families, nuclear families, families of different ethnic and racial backgrounds, and immigrant families (Brabeck & Xu, 2010; Klever, 2015; Smokowski, 2010; Zartler, 2014). However, there is a dearth of literature specifically focusing on Latina/o mixed-status families. Families classified as mixed-status are those composed of individuals with a variety of documentation statuses, such as members who are citizens of the United States (U.S.), permanent legal residents, undocumented immigrants, individuals with U.S. visa, or those with temporary protected status (TPS; Castañeda & Melo, 2014). Table 1 provides the definitions of variety of documentation statuses members of mixed-status families may have. Given the expected increase of Latina/o mixed-status families (Brabeck & Xu, 2010; Chavez, Lopez, Englebrecht, & Viramontez Anguiano, 2012; Passel & Cohn, 2010), it is important for mental health professionals to understand the dynamic nuances in mixed-status families and identify ways to help support this

segment of the U.S. population. This paper seeks to contribute to the extant literature on Latina/o immigrants by discussing the challenges that Latina/o mixed-status families face, followed by the mental health implications of such experiences. We conclude with recommendations for mental health professionals to consider.

IMPACT OF U.S. IMMIGRATION POLICIES ON LATINA/O MIXED-STATUS FAMILIES

In the U.S., it is estimated that approximately 16.6 million individuals are members of mixed-status families (Enriquez, 2015), with Latina/os constituting roughly half (8.2 million) of this figure (Fry & Passel, 2009). Table 2 provides examples of the possible mixed-status family constellations. Many of the U.S. immigration policies have resulted in an increase of anti-immigrant sentiments against Latina/os resulting from the events of 9/11 (National Council of La Raza [NCLR], 2010b). In addition, post-9/11 America has seen an increase in xenophobia, "a form of attitudinal, affective, and behavioral prejudice toward immigrants and those perceived as foreign" (Yakushko, 2009, p. 43), which characterizes the U.S. history (NCLR, 2010a). Following 9/11, a number of anti-immigration laws (e.g., SB-1070 in Arizona; Rocha, Longoria, Wrinkle, Knoll, Polinard, & Wenzel, 2011), and policies (e.g., policies allowing local police to enforce immigration laws) were enacted (NCLR, 2010b). The overall objectives of anti-immigration policies were to: 1) "secure" the southern U.S. border; 2) "control" the flow of undocumented immigrants trying to enter the U.S.; 3) decrease the number of undocumented immigrants living in the

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Table 1. Documentation Statuses Defined*U.S. Citizen:*

- Right to live and work in the U.S., enter and leave the U.S., vote and run for public office, and access to other benefits, such as public entitlements.

Permanent Legal Residents:

- The right to work and live in the U.S. indefinitely, provides a path to citizenship and access to some public entitlements after a certain amount of time. No voting rights.

Undocumented Immigrants:

- No legal rights or privileges to live and work in the U.S. No voting rights, path to citizenship, or access to benefits.

U.S. Visa:

- Visa granted to foreign nationals that affords rights to visit, work, or study in the U.S. for a limited time. No voting rights, or access to benefits.

Temporary Protected Status (TPS):

- Asylum seekers from countries designated TPS status due to natural disasters or war, and persons eligible for Deferred Action for Childhood Arrivals (DACA). Right to live in the U.S. and eligible for work authorization.

DACA:

- Allow undocumented immigrants, who entered the country before their 16th birthday and before June 2007, to receive a renewable two-year work permit and exemption from deportation.

Note. Table informed by: Castañeda & Melo, 2014; Department of Homeland Security, 2015a; Department of Homeland Security, 2015b; Yakushko & Morgan, 2012.

U.S. (Cornelius, 2009). As a result of these laws and policies, mixed-status families are faced with a multitude of adversities (Brabeck & Xu, 2010; Enriquez, 2015).

Central to the challenges experienced by mixed-status families is the increased risk for detention and deportation of undocumented family members, and the feelings of fear and anxiety resulting from it (Cervantes, Mejia, & Mena, 2010). Moreover, undocumented individuals are prone to workplace exploitation and face limited employment opportunities coupled with lack of access to health care, education, and transportation (Chavez et al., 2012; Dreby, 2012), all of which can have a negative impact on the family unit. In addition, Latina/o mixed-status families may be subjected to racism, discrimination, hate crimes, and social

marginalization (Henderson & Bailey, 2013). The plethora of challenges experienced by mixed-status families may percolate throughout the entire family unit. The next section briefly discusses how the awareness of living in a mixed-status family can shape how an individual experiences and manages the abovementioned adversities.

FAMILY MEMBERS KNOWING ABOUT THEIR MIXED-STATUS

Learning about an individual's own undocumented status or that of a family member can have detrimental effects on the individual and the family. Latina/o parents may or may not choose to disclose their status to their children due to the negative implications of knowing the family's mixed-status can have on their children (Gonzales, 2011). Some parents choose to shield their children from the negative effects of being aware of the risks (e.g., deportation) and limitations of being undocumented (Gonzales, 2011). For example, when children know that their undocumented status can prevent them from going to college or having a career, they might become depressed (Chavez et al., 2012) and detach from the family. During the teen years, when peer pressure and acceptance from others is important, learning about their family's mixed-status can be especially difficult (Ormrod, 2013). When children or teenagers act out (e.g., disobedience, anger outbursts) as a result of family detachment, parents may experience guilt, anxiety, anger, inadequacy, and hopelessness. Chavez et al., 2012 posits that in part, this may result from parents perceiving their children to be ungrateful despite their attempts to protect and provide for their children's future. Furthermore, siblings who have different documentation status may resent each other when undocumented siblings perceive their documented siblings as ungrateful of the privileges associated with documentation (Castañeda & Melo, 2014). On the contrary, learning about their mixed-status could increase family cohesion especially when children have a better understanding of the rules their parents have in place, enabling family members to work together and support each other (Enriquez, 2015). Living in a mixed-status family and awareness of its impact on the daily lives of family members can deeply affect the overall family dynamics of Latina/o mixed-status families.

Table 2. Examples of Mixed-Status Family Constellations

Family Composition	Numbers in the U.S.
<i>Family—1</i> Undocumented parents with both documented and undocumented children	9,000,000
<i>Family—2</i> Undocumented parents with U.S. born children	5,100,000
<i>Family—3</i> Both spouses are undocumented	1,711,000
<i>Family—4</i> Undocumented parents and a child with DACA	665,000

Note. Table informed by Passel & Cohn, 2010; Taylor, Lopez, Passel, & Motel, 2011; Wong, Richter, Rodriguez, & Wolgin, 2015.

THE IMPACT OF MIXED-STATUS ON FAMILY DYNAMICS

Fear and Isolation Within the Family

Latina/o mixed-status families may isolate themselves due to fear and anxiety of being found out and detained. A general distrust of governmental and other agencies exists among Latina/o mixed-status families due to fear of being reported to Immigration and Customs Enforcement (ICE), increasing the likelihood of being victims of a crime (Délano & Nienass, 2014). For instance, when a family member is assaulted, the family might be unlikely to go to the emergency room or report the crime for fear of being found out about the undocumented status of family members. Moreover, parents may use isolation as a means to protect the undocumented family members (Chavez et al., 2012). The hypervigilance parents exercise by restricting the amounts of time children spend outside, hesitating to travel, restricting flying, and placing limitations on friendships, create challenges for the family. For example, when children are unaware of their documentation status and its implications, they may be confused due to the hypervigilance their parents exhibit (Enriquez, 2015).

When children lack knowledge of their parents’ motives for the hypervigilance and isolation, they can experience confusion and hostility toward the parents, where *respeto*, or differential behavior toward others (Adames, Chavez-Dueñas, Fuentes, Salas, & Perez-Chavez, 2014), is violated. This

hostility is exacerbated by acculturation as children adapt to mainstream values and customs (i.e., acculturate), at faster rates than their parents and adult family members (Miranda, Bilot, Peluso, Berman, & Van Meek, 2006). Isolation might lead children to be restless and display acting out behavior, which in turn may also have a negative impact on sibling relationships (e.g., increased fighting). The hostility and restlessness children express is a normative process of the stress they experience as a result of acculturation and stressors of living in a Latina/o mixed-status family (Miranda et al., 2006). The isolation stemming from constant fear that affects Latina/o mixed-status families can have a significant impact on their family cohesion.

Effect on Family Cohesion

The fear and isolation Latina/o mixed-status families experience may impact the family dynamics and overall sense of *familismo*, or the strong sense of family orientation, obligation, and cohesion (Chavez et al., 2012). *Familismo* can serve as a protective factor against racism and discrimination that Latina/o mixed-status families experience, in addition to the stigma they already experience due to their documentation status (Adames et al., 2014). As a result of the fear and anxiety of family separation, parents may exhibit a rigid parenting style in order to protect their children (Smokowski, Rose, & Bacallao, 2008). Research indicates mixed results on the impact this type of parenting can have on children from collectivist cultures (Domenech Rodriguez,

Donovick, & Crowley, 2009), such as Latina/o culture. Some studies found rigid or authoritarian parenting styles to be associated with decreased depressive symptoms (Hock, 2014) and higher academic achievement (Watabe & Hibbard, 2014), which can protect children. Other researchers contend that rigid or authoritarian parenting can have a negative impact on the parent-child relationships, sibling relationships, spousal relationship, and the overall home environment, leading to a decrease in *familismo* (Falicov, 2014). For example, rigid parenting may marginalize the family further by keeping them from seeking support from each other, leading to isolation of family members (Hock, 2014). Changes in family cohesion can permanently impact the self-image of the family unit and its individual members.

Family and Cultural Identity

The multiple stressors that affect the family dynamics in Latina/o mixed-status families may also become part of their psychological framework, and impact the family members' personal, family, and cultural identity (Bhattacharya & Schoppelrey, 2004; Cervantes et al., 2010; Perez-Foster, 2001). The implications of living in a mixed-status family can also affect self-image, as individuals may feel worthless, helpless, and hopeless (Perez, 2011). For example, parents may internalize conflicts they have with their children, and children may distance themselves from the family and Latina/o identity (Gandara & Rumberger, 2009). Thus, the entire family's identity and psychological well-being is impacted by everyday stressors of living in a mixed-status family (Chavez et al., 2012; Enriquez, 2015; Falicov, 2014).

MENTAL HEALTH IMPLICATIONS

The daily stressors that Latina/o mixed-status families face may have a negative impact on their mental health (Priest & Woods, 2015). The constant stress that Latina/o mixed-status families experience can create toxic stress, which is the notion that adverse experiences that upset the child, parent, and the family unit, can result in psychological and physical changes (Brabeck, Lykes, & Hunter, 2014). Family relationships act as a mediating factor against mental health conditions (Falicov, 2014). For instance, negative family relationships and lack of family cohesion may lead to symptoms of

psychological distress (Priest & Woods, 2015). Research indicates that family cohesion is a predictor of social problem-solving skills and social self-efficacy in children (Leidy, Guerra, & Toro, 2012); thus, family discord may have a negative impact on children's development. Children may experience feelings of anger, fear, isolation, and sadness (Lykes, Brabeck, & Hunter, 2013). Family members may engage in substance abuse and other self-injurious behaviors, and experience symptoms of depression and anxiety, along with posttraumatic stress disorder, relational problems, and interpersonal violence (Cervantes et al., 2010).

Psychological stressors and symptoms experienced by family members can be further exacerbated by a history of trauma, interpersonal violence, and coming from war-torn countries (Cervantes et al., 2010). Due to a lack of support and resources, Latina/o mixed-status families may resort to negative coping mechanisms (e.g., alcohol abuse; Falicov, 2014) in order to manage their distress. Moreover, the powerlessness that stems from being undocumented increases the risk of interpersonal violence within the family (Organista, 2007). The aforementioned stressors can significantly impact the family cohesion, cultural identity, and cultural values in Latina/o mixed-status families, which also has a negative impact on mental health (Priest & Woods, 2015). For example, interpersonal violence significantly demoralizes the parents, who believe their roles are to keep the family together, and impacts their self-esteem, personal identity, and cultural identity (Organista, 2007). Knowledge and awareness of Latina/o mixed-status families, the challenges they face, and the impact it has on their family dynamics can help mental health professionals understand their clients from Latina/o mixed-status families and learn to support them more effectively.

RECOMMENDATIONS FOR MENTAL HEALTH PROFESSIONALS

The stressors and adversities associated with living in a Latina/o mixed-status family significantly impact the dynamics and the overall well-being of the family. Since mixed-status families are expected to continue to grow, mental health professionals should consider how to best serve this growing population. Below we offer recommendations that mental health professionals, who currently work or may work with mixed-status families, can consider.

Developing Knowledge

- Explore your own views, including biases, about documented and undocumented Latina/o immigrants and how they may impact your work with this population (Chavez-Dueñas, Adames, & Goertz, 2014).
- Increase your awareness of the impact that living in a hostile sociopolitical context can have on Latina/o mixed-status families (Suarez-Orozco, 1996).
- Understand the current immigration policies and enforcement practices and how they can impact Latina/o mixed-status families (Adames & Chavez-Dueñas, in press).

Building a Trusting Alliance

- Clearly state and make visible that your agency/organization does not discriminate based on documentation status. This can be done in your mission statement, informational materials, and inside your offices (Immigrant Youth Justice League [IYJL], 2012).
- Utilize respectful language (e.g., undocumented, unauthorized vs. illegal) with Latina/o mixed-status families (Adames & Chavez-Dueñas, in press; IYJL, 2012).
- The description of informed consent should highlight confidentiality including who may have access to clients' information.
 - Clinicians should emphasize that their information will not be shared with immigration law enforcement (IYJL, 2012).
- Demonstrate your commitment to the client's well being outside of the therapy setting by protesting, speaking to politicians about immigration reform, and being an advocate for immigration reform and rights for undocumented immigrants (Adames & Chavez-Dueñas, in press).
- Actively participate in Latina/o community and national organizations and immigration advocacy groups (Adames & Chavez-Dueñas, in press), such as Immigrant Youth Justice League (IYJL), Education Not Deportation, The National Immigrant Youth Alliance, National Council of La Raza, Americans for Immigrant Justice, National Immigration Project, and National Network for Immigration and Refugee Rights.

Interventions

- Address trauma resulting from (pre-, during-, post-immigration, detentions, deportation) and anxiety related to raids, fear of deportation, or being harassed by the police (Chavez-Dueñas et al., 2014).
- Validate and attend to experiences of racism, discrimination, and hostility toward immigrants, and their impact on the client (Adames & Chavez-Dueñas, in press).
- Provide information to clients on immigration laws and enforcement practices at the local and national level, and educate them about their rights (Adames & Chavez-Dueñas, in press).
- Create an emergency plan, in case of deportation, that clearly defines who will take care of the children in a notarized letter and pre-purchase an open airplane ticket.
 - Provide phone numbers for consulate, attorneys, and immigration advocacy groups (Adames & Chavez-Dueñas, in press).
- Help clients build effective coping strategies to manage stress related to anti-immigrant sentiments and daily stressors of living in a mixed-status family (Adames & Chavez-Dueñas, in press).
 - Invite the family unit to sessions for psychoeducation on how acculturation, racism, discrimination, and anti-immigrant sentiments can impact the family cohesion (Adames & Chavez-Dueñas, in press).
- Empower clients and connect them with support groups, advocacy groups, and other supportive resources in the community (IYJL, 2012).

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PRIVILEGE UNVEILED: AN ACADEMIC FAMILY FOR FUTURE RESEARCHERS AND SCHOLARS

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As a first generation immigrant and college graduate, I had no idea what it meant to “succeed” in college, in graduate school and even later, the academy. I *had* learned one thing with growing up—access may be withheld, but you must go after it. I learned this as a junior in high school, after hearing for the first time the possibility of pursuing this thing called “college” from a classmate who eagerly spoke of where she would apply as a senior. As with any other high school matter, I asked my guidance counselor’s advice on this new goal. She proceeded to tell me that she was concerned I would be upset after being rejected, and offered instead an application to a nearby community college. Community colleges are just as meaningful in the trajectory of our students and our careers. However, the message I took away was that I did not belong in such a space - and therefore would not be given access.

Over 20 years later, I now know this experience is not unique. The idea of not belonging to spaces traditionally reserved for others who look different than I – mainly White Anglo-Saxons and in many occasions men – is not uncommon for marginalized populations. In fact, we know there are various leaks in our leadership and educational pipeline (e.g., entry to graduate school, entry into

professional occupations, training and mentorship opportunities). Women and most racial/ethnic minorities (i.e., Latina/o, African American, Asian/Pacific Islander, and American Indian) continue to be disproportionately underrepresented in obtaining advanced educational degrees (National Center for Science and Engineering Statistics, 2015). Similarly, although Latinas are active participants in the workforce, they represent only 23.3% of management, professional, or related occupations compared to White (41.5%) and Black (33.5%) women - instead, Latinas are more likely to hold service occupations, (USDOL, 2010A; USDOL, 2010B).

Latina/os, Blacks, and American Indians/Native Americans also make up a very small percentage of the “faces” that our students see when they enter college—our professors and our academic leaders. Racial and ethnic minorities represent less than 16% of the country’s full-time faculty (Snyder, Dillow & Hoffman, 2009); among PhDs, women of color are less likely to secure the rank of tenured full professor compared to their male and White counterparts (Ginther et al., 2011). Ethnic minority researchers and faculty members experience a host of challenges, including, but not limited to, discrimination (Gutierrez, Castaneda, & Katsinas, 2002; Pittman, 2012), alienation (Delgado-Romero, Flores, Gloria, Arredondo, & Castellanos, 2003; Pittman, 2012), and lack of institutional support (Polili, Cooper, & Carr, 2010; Zalaquett, 2006; Zambrana, 2012; Young & Wright, 2001). Their work is at times undervalued (Evans, 2007), and in many cases they serve as “token” spokespersons for their institutions (Arredondo, Gallardo-Cooper, Delgado-Romero, & Zapata, 2014). The competitive environments of *publish or perish* and racial/ethnic disparities in securing major grant funding (Ginther et al., 2011) pose additional challenges for underrepresented scholars and researchers when access to academic role models (Arredondo, 2012), training (Tabak, 2013) and mentorship (Polili,

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Cooper, & Carr, 2010; Rangel & Mazzula, 2013; Zambrana et al., 2015) are sparse or not available.

Yet, according to the Pew Research Hispanic Trends Project (Fry & Hugo Lopez, 2012), we also saw Latina/o student enrollment reached record high college enrollment rates in 2011 – Latinas/os became the largest racial/ethnic minority group on four-year college campuses. While college enrollment rates had declined from 2006 to 2012 in general, enrollment of Latinas/os rose from 11 to 17 percent. While we may be underrepresented in leadership roles, our community is growing not only in numbers but more and more educated, *y con ganas y garras!*

THE ACADEMIC FAMILY

As Latina/o leaders, whether we are faculty members, academic *madrinas y padrinos*, researchers, or first time college graduates, we are in a unique position to take hold of this perfect time to harness our country's leadership pipeline, build on the next generations' strength and drive. We are in dire need of a diverse workforce and leadership upstream committed to closing the gap in advanced research and academic careers. These needs have been documented and expressed by various scholars and researchers (Arredondo, 2012; Mazzula, 2013; Zambrana et al., 2015).

Recent scholarship has also called attention to more effective models on training and retaining underrepresented academics, researchers and scholars. For a long time, I also thought that we needed more visible mentors. I believed this to be true due to the lack of visible Latina/o role models I saw in my own career—and from both research and anecdotal accounts that discuss the importance of mentors in our career trajectory (Zambrana et al., 2015). However, through findings from roundtable discussions (e.g., Mazzula & Quiros, 2010; Mazzula & Rangel, 2013) and my work the last three years creating a network for Latina scholars and researchers (www.LatinaResearchers.com), I have come to understand this differently. Yes, we are underrepresented in most leadership roles, across all disciplines. Few of us also belong to networks that open doors for us.

However, mentors have always been present—from community leaders organizing social change throughout the history of the U.S., to our *abuelitas, padres y tios* who have *sacrificado todo*

para el bienestar de nuestra familia y gente! Within the National Latina/o Psychological Association (NLPA), women and men have been fighting for justice in their home communities, in academia and in leadership for decades. Like NLPA, other networks provide support for the next generation of leaders in our country and a framework for an academic family – a place to call home, a space where one can belong and where our interests and scholarship are valued. It is well documented that access to social networks and mentors is critical to leadership development and career success (Zambrana et al., 2015). We have that. We have mentors all around us. Therefore, we must not fall into the trap of seeing “lack of mentors” as another deficit of our *gente* (Tuner, C. Personal Communication, 2014).

Our White colleagues have had mentors all along the way – although the mentorship may be called something different or simply look differently. There are various definitions of mentors - from those who create personal relationships (Osborn, Waeckerle, & Perina, 1999) to those who give their mentees information that increases their capital (Jacobi, 1991). Attention must be focused on the ability to exchange information to increase our next generations' capital. For Latinos/Latinas, and other underrepresentative groups, the question remains on who they have access to that grants them the same opportunity to social and institutional capital as their counterparts receive. Consider, for example, my guidance counselor who refused to give me 4-year college applications. Was she a mentor? Possibly for some. Or was she a gatekeeper, irrespective of serving a mentorship role? Across all levels – whether a student or an academic leader – Latinos, and other underrepresented groups, all at one point or another experience gatekeepers. Is this not another aspect of privilege that Latinos/as are not afforded? Anecdotal accounts show that our most renowned researches, scholars and academic leaders come across gatekeepers that, whether intentionally or unintentionally, support racial and ethnic discriminatory practices. I argue that while we do need increased representation and people who can serve as visible role models, it is equally important for our mentors to have the same access to information, resources, and treatment granted to others. Attention must be drawn to the inequalities, barriers, as well as overt and covert experiences of

discrimination experienced by our mentors and colleagues who have doors closed on them throughout their career. Regardless of our mentorship approach, or whether or not we see ourselves as mentors, it is our responsibility to empower the academic family, inclusive of students, faculty of color, as well as, allies to:

1. **Speak up.** We must not let discrimination go unnoticed. We must stand up for those who experience discrimination, gatekeepers and other inequalities. We must also, however, become well versed in our institutional culture and intentionally “pick” our battles, especially those who currently have less perceived power (e.g., students, supervisees, un-tenured faculty).
2. **Reframe mentorship.** Yes, we need more mentors. However, not because we are unable to produce them or because we somehow have a “deficit”. We have mentors across all levels. What we need is a collective effort to fight injustices and gatekeepers as a *familia*.
3. **Be clear that there is an academic family** ready to stand together in this plight. *La familia* has, for many, included extended family members, blood and non-blood relatives, and members of our community. The academic family is a natural extension. We need innovative ways to present this academic family, inclusive of allies, to support those in the pipeline.
4. **Share access to information** that will increase social and institutional power. We have all heard it before, it's your skills, knowledge and expertise --- but also who you know. For many of us, it takes a lot of ourselves to penetrate spaces reserved for others who are different than us. When we do, we have to share our process, our stories and the tangible things we had to do along the way (e.g., from resumes and grant applications, to tips on who, how and when). We need effective ways to not keep this secret.

As our country's major social problems persist, the importance of investing critical and diverse thinkers in the United States has never been greater. However, until we fight inequality and injustices faced by our mentors, we cannot win this fight. The academic family has the power to change this.

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NLPA'S RESPONSE TO THE AMERICAN PSYCHOLOGICAL ASSOCIATION'S INDEPENDENT REVIEW: THE HOFFMAN REPORT

NATIONAL LATINA/O PSYCHOLOGICAL ASSOCIATION

The National Latina/o Psychological Association (NLPA) emphasizes the well-being of Latina/o communities throughout the world. As such, the impact of torture has a particular resonance for many Latinas/os, whose family members and communities have been directly and negatively impacted by such practices. As we note in our *NLPA Position Statement on the Use of Abusive Interrogation Practices* (approved January 2015, available at www.nlpa.ws/publications):

NLPA unequivocally condemns torture and strongly disapproves of any involvement (e.g., being present, designing interventions, monitoring) of psychologists and behavioral health professionals in activities or programs that support physical, psychological, or any other form of torture. NLPA unequivocally affirms that it is unethical for psychologists and mental health professionals to be involved in abusive interrogations.

NLPA considers torture inhumane. Moreover, any involvement of psychologists in torture is antithetical to our mission of creating a supportive professional community that advances psychological education and training, science, practice, and organizational change to enhance the health, mental health, and well-being of Hispanic/Latina/o populations. As a community of behavioral health scholars, educators, consultants, and service providers, we seek to support individual's and communities' wellness. The effectiveness of our work in all domains of professional practice depends on the trust and confidence the public has in psychologists. NLPA has a duty to strive for social justice, engage in humanizing practices, and speak up and act against

dehumanizing practices. Therefore, we have a responsibility to protect against harm to the individuals and communities we serve [emphasis added]. The abuse of individuals at the hand of psychologists obliges us to call upon our professionals, students, and educational programs to not only avoid any involvement in these practices but to also advocate against them. In brief, the NLPA prohibits its members from engaging in any form of participation in interrogations that involve the use of torture, abusive, and/or dehumanizing practices and reaffirms our individual and collective commitments to ethical principles in our work as psychologists [emphasis added].

As an organization operated solely by its members, the NLPA is committed to a full vetting of concerns that affect our profession and our communities. Our bylaws state explicitly “all members in good standing, regardless of membership category, may express opinions, thoughts, ideas, positions, and recommendations regarding the ongoing and planned efforts, activities, and actions of the Association. Expression must be in keeping with professional and ethical standards of NLPA” (Article III-1b). All members are expected to participate in shared governance by actively making recommendations, voicing concerns, and raising questions about the activities of the organization. We remain strongly committed to ensuring that NLPA members are apprised of the activities of their elected leaders.

Specific to the Independent Review (or IR, aka Hoffman Report, available at www.apa.org/independent-review/APA-FINAL-Report-7.2.15.pdf), the NLPA recognizes that the American Psychological Association (APA)

commissioned the report, which described the APA's complicity in torture, the lack of transparency regarding its decisions, as well as the resulting negative impact on its formal ethics policies. The NLPA believes that the APA's efforts to move forward should be thorough and recognize the nature and depth of its actions, seek to make amends to all individuals and entities impacted by those actions, duly acknowledge those members who, through their persistence and courage, brought forth the matters which merited attention, and establish open, transparent, accountable governance and decision-making.

The NLPA stands in solidarity with our brothers and sisters across ethnic minority psychological associations, read their statements:

- For the Asian American Psychological Association (AAPA) visit:
<http://aapaonline.org/2015/08/01/response-to-apa-independent-review>
- For the Society of Indian Psychologists (SIP) visit:
www.aiansip.org/uploads/R2_RESPONSE_to_Hoffman_072015_FINAL.pdf

Many state psychological associations have issued statements as well. We encourage our members to read these statements.

Similarly, we believe the APA should consider other important responses that present a variety of perspectives (e.g., from Council of Representative members, past presidents). No one document contains all the facts and, therefore, reading broadly promotes a balanced perspective and encourages critical thinking and thoughtful action. Nonetheless, we believe that the IR provides critical information for psychologists and the public to gain at least some clarity on the facts and dynamics that resulted in psychologists' involvement in violating the human rights of detainees.

We ask the APA to carefully consider the process by which they collaborate with their partners across psychological associations. The APA has MOUs detailing a close partnership with the NLPA and other psychological associations. These MOUs appear to have been violated in the process of

disclosing the findings of the IR. As we move forward in the service of advancing the profession, the professional associations need to work together as agreed or agree to part ways. The NLPA will continue to monitor and review this process as well. Finally, we encourage the APA to make a deliberate assessment of the Ethics Office; trust in this office is foremost. The NLPA stands ready to become involved in a process that leads to great openness and accountability, and of course, a process reflective of multicultural perspectives. The APA has created multiple channels for input, response, and updates. We encourage NLPA members to make use of these avenues including but not limited to:

- Become informed by reading the IR and the initial response from the APA Board of Directors.
- Provide comments at www.apa.org/independent-review/index.aspx. Please note that leadership of the American Psychological Association of Graduate Students (APAGS) has posted responses to the IR at www.gradpsychblog.org.
- Attend the Town Hall scheduled from 3:00-4:30 pm on Saturday, August 8th at the Constitution Hall 106, North Building-Level 100 in the Metro Toronto Convention Centre during APA's 2015 Convention.
- Write to APA with your input at IRFeedback@apa.org as well as to NLPA's Leadership Council at info@nlpa.ws.



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.

SAVE THE DATE!

National Latina/o Psychological Association

2016 Biennial Conference

Orlando World Center Marriott

Orlando, Florida

September 29—October 2, 2016

Theme:



**LATINA/O
PSYCHOLOGY**

ADVOCATING FOR
SOCIAL JUSTICE,
LIBERATION & EQUALITY
FOR OUR FAMILIAS

CONFERENCE WEBSITE:

www.nlpaconference.org

FOR ANY QUESTIONS OR INFORMATION PLEASE CONTACT :

CRISTALIS CAPIELO

AT

CONFERENCE@NLPA.WS

#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. She has written multiple peer reviewed articles, books and chapters. Additionally, she has presented in numerous national and international venues. Dr. Montero has received numerous awards, most notably an award from La Sociedad Interamerica de Psicologia and the Venezuelan National Award for Social Sciences. Her work has inspired other known Latin American psychologists such as Ignacio Martin Baro, Pablo Fernandez, 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 1998, he was honored by Julian Samora Research Institute as one of the founding persons of Chicano Psychology. 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 (e.g., NIH, CDC, DHHS). He has lectured broadly within the United States and Latin America.

FELICIDADES COLEGAS !

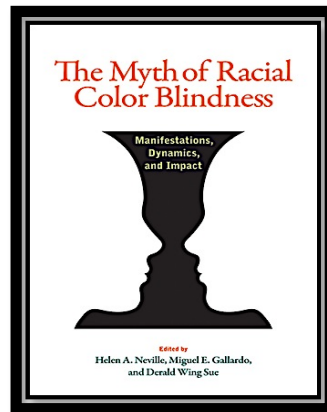
RECENT PUBLICATIONS BY NLPA MEMBERS

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.

BOOK

Neville, H.A., Gallardo, M.E., & Sue, D.W. (2015). *The myth of racial color blindness: Manifestations, dynamics, and impact*. Washington, DC: American Psychological Association.



BOOK CHAPTERS

Acevedo-Polakovich, I. D., & Valencia, E. Y. (2015). Treatment of depression in U.S. Latina/o adolescents. In H. Grey & B. N. Hall-Clark (Eds.), *Cultural considerations in Latino American mental health* (pp. 49-67). New York, NY: Oxford University Press.

Edwards, L. M., & Cardemil, E. V. (2015). Clinical approaches to assessing cultural values among Latinos. In K. F. Geisinger, K. F. Geisinger (Eds.), *Psychological testing of Hispanics: Clinical, cultural, and intellectual issues* (2nd ed., pp. 215-236). Washington, DC: American Psychological Association. doi:10.1037/14668-012

Forgatch, M. S., & Domenech Rodríguez, M. M. (2015). Interrupting coercion: The iterative loops among theory, science, and practice. In T.J. Dishion & J. Snyder (Eds.), *Handbook of coercive relationship dynamics*. New York, NY: Oxford University Press.

López, I., Walker, L. M., & Spinel, M. Y. (2015). Understanding the association between phenotype and ethnic identity. In C. E. Santos, A. J. Umaña-Taylor, C. E. Santos, A. J. Umaña-Taylor (Eds.), *Studying ethnic identity: Methodological and conceptual approaches across disciplines* (pp. 119-148). Washington, DC: American Psychological Association. doi:10.1037/14618-006

BOOK CHAPTERS (cont.)

- Parra-Cardona, J. R., Whitehead, M. R., Escobar-Chew, A. R., Holtrop, K., Lappan, S. N., Horsford, S. R., Domenech Rodríguez, M. M., & Bernal, G. (2014). Cultural adaptation research: A critical opportunity for addressing mental health disparities in the couple and family therapy field. In R. B. Miller & L. N. Johnson (Eds.), *Advanced methods in family therapy research*. New York, NY: Routledge Press.
- Santiago-Rivera, A. L., Benson-Flórez, G., Santos, M. M., & Lopez, M. (2015). Latinos and depression: Measurement issues and assessment. In K. F. Geisinger, K. F. Geisinger (Eds.), *Psychological testing of Hispanics: Clinical, cultural, and intellectual issues* (2nd ed., pp. 255-271). Washington, DC: American Psychological Association. doi:10.1037/14668-014
- Valencia, E. Y., & Acevedo-Polakovich, I. D. (2015). Substance abuse in Latina/o adolescents. In H. Grey & B. N. Hall-Clark (Eds.), *Cultural considerations in Latino American mental health* (pp. 103-125). New York, NY: Oxford University Press.

PEER REVIEWED JOURNAL ARTICLES

- Barrera, A.Z., & Nichols, A.D. (2015). Depression help-seeking attitudes and behaviors among a web-based sample of perinatal women in Latin America. *Pan American Journal of Public Health, 37*(3), 148-153.
- Barrera, A.Z., Wickham, R.E., & Muñoz, R.F. (2015). Online prevention of postpartum depression for Spanish- and English-speaking pregnant women: A pilot randomized controlled trial. *Internet Interventions, 2*(3), 257-265. doi:10.1016/j.invent.2015.06.002
- Baumann, A. A., Powell, B. J., Kohl, P. L., Tabak, R. G., Penalba, V., Proctor, E., Domenech Rodríguez, M. M., Cabassa, L. J. (2015). Cultural adaptation and implementation of evidence-based parent training: A systematic review and critique of guiding evidence. *Children and Youth Services Review, 53*, 113–120. doi: 10.1016/j.childyouth.2015.03.025
- La Roche, M. J., Davis, T. M., & D'Angelo, E. (2015). Challenges in developing a cultural evidence-based psychotherapy in the USA: Suggestions for international studies. *Australian Psychologist, 50*(2), 95-101. doi:10.1111/ap.12085
- La Roche, M. J., Fuentes, M. A., & Hinton, D. (2015). A cultural examination of the DSM-5: Research and clinical implications for cultural minorities. *Professional Psychology: Research and Practice, 46*(3), 183-189. doi:10.1037/a0039278
- Myers, L., Lancman, M., Vazquez-Casals, G., Bonafina, M., Perrine, K., & Sabri, J. (2015). Depression and quality of life in Spanish-speaking immigrant persons with epilepsy compared with those in English-speaking US-born persons with epilepsy. *Epilepsy and Behavior, 51*, 146-151. doi: 10.1016/j.yebeh.2015.07.024.



CONGRATULATIONS

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

Dr. Ignacio D. Acevedo-Polakovich

is now an Associate Professor in the Department of Psychology's Ecological-Community Psychology program at Michigan State University. Dr. Acevedo-Polakovich is among the co-recipients of the 2015 Outstanding Paper Published in *The Counseling Psychologist*. The award was shared among all authors of articles in the special section on Latina/o ethnic identity organized by Drs. Shannon Chavez-Korell, Adriana Umana-Taylor, and Ignacio D. Acevedo-Polakovich.

Dr. Hector Y. Adames

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

Dr. Patricia Arredondo

has launched *Arredondo Advisory Group (AAG)*. The mission of AAG is to Use Cultural Knowledge to Create Solutions. Inquiries can be made directly to her via at empow@aol.com.

Dr. Alinne Z. Barrera

has been promoted to Associate Professor with Tenture at Palo Alto University.

Dr. Saskias Casanova

Received the early career psychologists Kenneth B. & Mamie P. Clark Grant from the American Psychological Foundation (APF) to fund her study titled, "Identity, Stereotypes, and Math: The Socio-ecological and Social Cognitive Underpinnings of Math Difficulties in Latina/o Children in Arizona."

Dr. Andrés J. Consoli

was recently awarded the 2015 Interamerican Award by the Interamerican Society of Psychology. The award highlights Dr. Consoli's contributions to the development of the discipline in the Americas.

Dr. Irene López

was recently awarded the Kenyon College Trustee Teaching Excellence Award by the Kenyon Board of Trustees for innovation in teaching. She is also the recipient of the Kenyon College Newton Chun Faculty Development Award to continue research and humanitarian work in the Dominican Republic with stateless children of Haitian origin.

CONGRATULATIONS (CONT.)

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

Dr. Valerie Minchala

was recently granted promotion with tenure to Student Services Professional--Academic Related II (equivalent of Associate Professor for teaching faculty) at California State University, Fullerton.

Dr. Ryan J. Montes

recently received his license to practice psychology.

Dr. Eduardo Morales

was just granted Fellow status to the APA Division 43 Society of Family Psychology. This makes a total of twelve APA Divisions that recognize Dr. Morales as a Fellow. Additionally, he was appointed Interim Program Director of the Ph.D. Clinical Program at the California School of Professional Psychology (CSPP), San Francisco Campus of Alliant International University.

Dr. Rebecca Pasillas

earned the 2015 American Psychological Association (APA) Achievement Award for Early Career Professionals.

Dr. Antonio E. Puente

would like to share with the membership that he is running for President elect of the American Psychological Association.

2015 TCP (*The Counseling Psychologist*) Outstanding Paper Award:

Congratulations to all NLPA Members and their colleagues who received the award from the Society of Counseling Psychology (Division 17) at APA in Toronto, Canada.

The award is for a Major Contribution published in the 2014 February issue, titled "*U.S. Latinas/os' Ethnic Identity.*" Five papers make up the major contribution with a total of 17 authors including: Drs. Shannon Chavez-Korell, I. David Acevedo-Polakovich, Adriana J. Umaña-Taylor, Megan O'Donnell, George P. Knight, Mark W. Roosa, Cady Berkel, Rajni Nair, Jennifer R. Cousineau, Kelley M. Quirk, James I. Gerhart, Katrina M. Bell, Maame S. Adomako, Lucas Torres, Gregory Benson-Flórez, Angélica Delgado Rendón, and René Farías.

LEADING & INSPIRING: CELEBRATING OUR NLPA PRESIDENTS



We Asked Our Presidents to Complete the Following Statement:

Leadership Is . . .

(In Order of Presidency From Left to Right)

Patricia Arredondo, Ed.D.

...*Liderazgo del alma* is about empowering individuals, groups, and communities to channel their values and talents to the benefit of humankind.

Azara L. Santiago-Rivera, Ph.D.

...the ability to communicate & implement shared goals, collaborate with others, see the best in people, & create opportunities for them to thrive.

Joseph M. Cervantes, Ph.D.

... the assembly of personal awareness, moral courage, and resilient strength to seek guidance before action from both trustworthy allies, and from the voices of ancestors upon whose shoulders we stand.

Edward A. Delgado-Romero, Ph.D.

...balancing tradition & the future while not losing sight of the present.

Milton A. Fuentes, Psy.D.

...the conduit through which goals are accomplished, dreams are realized, connections are established, justice is ensured, differences are respected, unity is pursued, process is honored, losses are mourned, and *exitos* [triumphs] are celebrated!

Lynda D. Field, Ph.D.

...having the courage to speak up & share your point of view while also respecting the views of others, the willingness to make personal sacrifices in order to work for something you believe in, and the ability to inspire others to do the same.



Marie L. Miville, Ph.D.
2015 President

...engagement, empowerment, and expression that facilitates centralizing the voices of our marginalized communities and increasing our capacities for learning, understanding, and advocacy.



Melanie M. Domenech Rodríguez, Ph.D.
2015 President-Elect

...accurately & effectively embodying a collective consciousness usually achieved by listening, learning, & using power/privilege responsibly.



Andrés J. Consoli, Ph.D.
2015 Past-President

...the capacity to persuade people to believe that we are better off sharing, collaborating, & co-constructing.
¡*La unión hace la fuerza!*

Call for Nominations for the 2016 NLPA Awards



Nominations are now being accepted for the 2016 NLPA Awards. These awards will be presented at the 2016 NLPA Conference, scheduled for:

September 29 - October 2, 2016
Orlando, Florida at the Orlando World Center Marriott

The NLPA Awards will be presented during the

NOCHE DE GALA: AWARDS, DINNER, & DANCE

On the evening of Saturday, October 1, 2016 in Orlando, Florida.

AWARDS DEADLINE:

The deadline for the 2016 NLPA awards is
February 15, 2016.

*For more specific information about each award
and how to apply, please visit:*

www.nlpa.ws

AWARDS COMMITTEE CO-CHAIRS:

Please contact Awards Committee Co-Chairs by email if you have any questions:

Eduardo Morales, Ph.D.
DrEMorales@aol.com

Brandy Piña-Watson, Ph.D.
brandy.pina.watson@ttu.edu

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.

THE NETWORKING COMMITTEE had a “Meet Our Members Webinar Series” on June 23, 2015 with Dr. Miguel Gallardo discussing his recent book titled, “Developing Cultural Humility: Embracing, Race, Privilege and Power.” The theme of Dr. Gallardo’s book was a timely discussion right after Donald Trump’s announcement as a Presidential candidate and his comments on the U.S. borders and on immigration. In sum, Dr. Gallardo’s talk focused on the new racism, the increase of hate groups and patriot groups since 2000, color-blind racial ideology (CBRI). We are very thankful to Dr. Gallardo for his time and support of NLPA and we are honored to have him as a member and leader of this organization.

PROFESSIONAL DEVELOPMENT COORDINATOR will be Dr. Alison Cerezo who is replacing Dr. Ezequiel Peña. We will miss Dr. Peña and wish him the best in his new position. Alison is planning a *Charla* and will include critical discussions as requested by the membership.

NLPA STUDENT COMMITTEE along with Elisa DeVargas is organizing a webinar in September about the Internship Application Process. More information will be sent out about this event.

SPECIAL INTEREST GROUPS (SIG) NEWS

Neuropsychology SIG: Eduardo Estevis and David Gonzalez are working on a research project regarding Spanish neuropsychological assessments. Eduardo Estevis will be sending information about the upcoming International Neuropsychological Society Conference for those interested to attend. Eduardo wants to recruit more NLPA members to join this Neuropsychology SIG and is thinking of organizing a *Charla*. Eduardo will be defending his dissertation soon and starting his fellowship. Our best wishes.

Orgullo Latina/o Sexual Orientation SIG: Alison Cerezo is planning a *Charla* for September.

Bilingual Issues in Latina/o Mental Health SIG: Lorena Navarro is now in charge of this SIG and she wants to welcome Laura Cote-Gonzalez who will be helping her as co-chair. Lorena is looking for other members to join this SIG to continue the mission of this special interest group.



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: _____

Title/Position: _____

List any Professional License/and or certificate: _____

Institution/Organization: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Email Address: _____

Phone: _____ Fax: _____ Ethnic Self-Identification (Optional): _____

Clinical, Research, & Teaching Interests:

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

Undergraduate Student \$30

Community Member \$30

Graduate Student \$50

International Member \$50

Early Career Psychologists \$75
Within ten years receipt of
doctorate degree

Institution \$100

Professional \$95

Life Time Member \$800

Allied Professional \$95

Voluntary Contribution, please specify amount \$ _____

Would you like to be included on the NLPA Listserve?

Yes

No

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

Attn: Ricardo Aguirre

**ABRAZO Multicultural Marketing & Communication
229 E. Wisconsin Ave Suite 800, Milwaukee WI 53202**

