

**Diversity Blue Print: An Action Agenda**

**The National Council of Schools and Programs of Professional  
Psychology**

**August 3, 2010**

## **Diversity Blue Print Overview and Recommendations**

Two sets of diversity recommendations are proposed for consideration and possible action by the National Council of Schools and Programs in Professional Psychology (NCSPP). Seven *General* recommendations and ten *Specific* recommendations are presented in this document, which were derived from a two-year process of review and deliberation by the delegates of the NCSPP. These two sets of recommendations form the core of the Diversity Blue Print. The totality of this work was organized by an ad hoc committee, inaugurated at an agenda setting conference held in January, 2008.

The General Recommendations contain precepts that are part of the original diversity goals established in the formative years of the Council. The Specific Recommendations are distilled from study and data gathering that conducted over the past two years. This set of Specific Recommendations were largely distilled and reformulated from concept papers, conference presentations, and survey results.

The names of all of the committee members are listed in Section VI, below, but a special note of appreciation is extended to Veronique Thompson, Diane Adams, and David Cimborra, who were members of the NCSPP 2008 Conference Committee. LaTrelle Jackson coordinated to compilation of the many products and discussions related to the Diversity Blue Print. Her consistent attention to the process and details held the project together and gave this final product focus and perspective. The 2007 – 2010 committee chairs and especially the Executive Committee were important contributors in terms of editing and encouragement. Jean Chin, Clark Campbell, Kathy Malloy, Sukie McGraw, Kathleen Gathercoal, and Cheryll Rothery-Jackson, Torrey Wilson and Tim

Moragne helped sustain the organization's commitment to this project and to bring this document to its present state of completion. Crystal Collier, Mary Beth Kenkel, Steve Lally and Jeff Laiting were instrumental in helping to cull useful information out of the survey data that was framed into the Specific recommendations presented below. The American Psychological Association provided direct support via the Office of Ethnic Minority Affairs in the form of a CEMRRAT grant. The Education Directorate funded travel for one of the featured conference presenters.

*General Recommendations:*

1. NCSPP shall follow its longstanding tradition of valuing diversity and social responsibility by maintaining a consistent awareness of shifts in demographics among National and world cultures that may have an impact on education and training in professional psychology.
2. NCSPP shall continue to prioritize its focus on Core and emergent diversity competencies as a key aspect of the how practitioner models of training remain prominent in professional psychology education and training.
3. NCSPP shall systematically monitor and affirmatively respond to issues of inclusiveness for underserved groups at all points of the professional psychology "pipeline" into the profession, from undergraduates to post doctoral practitioners and trainers in professional psychology.
4. NCSPP shall develop and document specific strategies for collaboration with APA and other training councils and credentialing bodies in order to be strong partners in the implementation of diversity initiatives that complement this Diversity Blue Print.
5. NCSPP shall continue to use the self study process as a way to benchmark successes in diversity, and strategically implement ways to publicize how our programs provide excellence in diversity training as well as advocacy and professional service delivery to underserved persons.
6. NCSPP shall develop ways to monitor and encourage gender and multicultural diversity among the faculty, staff and students at all of its member programs.

7. NCSPP shall continue to develop effective recruitment and retention programs that also include attention to the representation of diversity among academic program administrators and leadership opportunities for persons from underserved groups.

*Specific Recommendations:*

**1. Social Action Research in Education and Training**

The Executive Committee (EC) shall charge the Advocacy and Research Evaluation Committees to consider the feasibility of conducting a Social Action Research Mini Conference or consider other ways to illustrate the utility of social action research methods for the advancement of education and training in practitioner training.

**2. Multicultural Supervision**

The Executive Committee shall charge the Diversity Committees and the Caucus on Religion and Spirituality to consider ways to increase the content in our meetings and literature on the interrelationship between supervision and diversity.

**3. Intervention and Spirituality Issues and Need for a Spirituality Survey**

NCSPP should conduct a survey related to spirituality and religion and later develop a conference to fully explore this topic? The Executive Committee will ask the Religion and Spirituality Caucus to provide readings and information to the membership regarding issues of spirituality and advise the Executive Committee about the potential for a mini-conference on religion and spirituality in professional psychology education and training. A survey of the content that delegates would like to learn more about should be undertaken through the use of Survey Monkey or some other suitable method.

**4. Intervention with People of Color**

NCSPP shall encourage and participate where possible in venues such as educational conferences in order to focus on revisions of guidelines, measurement of the Diversity Competency, and identification of clearer criteria for the selection and training of students who can work effectively with people of color. Minimally, the Ethnic Racial Diversity Committee shall advise the EC of needed products and advocacy related to how professional psychology education, training and service are needed on behalf of persons of color.

**5. Intervention and Disability**

The Executive Committee shall charge future convention planning committees with the task of making meetings more accessible to all persons. The Executive Committee should establish an agenda to help the organization understand what it means to celebrate disability and encourage inclusion of disability issues as a routine part of all committee deliberations.

## **6. Teaching Diversity and Posting Integrative Diversity Resources**

NCSPP shall work on measurement of the Diversity Competency in order to establish standards and methods of evaluation for integrating diversity competencies throughout the curriculum? The Executive Committee of NCSPP shall charge the Diversity Committees and the Religion and Spirituality Caucus to help the organization maintain a focus on issues of intersubjectivity and multiple identities in committee discussions, conference planning, and the develop of references and other resources for posting on the NCSPP web pages.

## **7. Women's Issues, Intervention and Leadership**

NCSPP will encourage member schools to systematically create spaces for critical dialogue that addresses women's issues that illuminate issues of patriarchal power and privilege in relation to supervision, administration, and leadership. The Executive Committee shall encourage the Women's Issues Committee to continue their development of programming and other products that benchmark women in leadership in professional psychology as well as to continue educating the membership and member schools about intervention issues that support and empower women.

## **8. Evidence Based Treatment Issues and Diversity**

NCSPP shall explore procedures and best practices that integrate issues of diversity with evidence-based treatments. The Executive Committee should ask the Clinical Training and Research Evaluation Committees to collaborate with the diversity committees to ensure the inclusion of content and products on evidence based interventions that promote ethical use of such approaches with underserved populations?

## **9. International and Global Aspects of Practice & Training**

NCSPP shall identify resources that can be shared with member programs about competencies for faculty and students in international and global practice and encourage more intentional exchange of faculty and students within programs. The Executive Committee should develop the means to gather input from delegates (such as a taskforce) about issues in International psychology and the impact that this area of study, practice and research can have on education and training in practitioner based training.

## **10. Recruitment and Retention of Diverse Students, Communication and Outreach**

NCSPP will collect and publish data in the self study process on recruitment, retention, and graduation rates of underserved students as well as their time of completion relative to part time and full time status?

The NCSPP shall apply attention to barriers to training that affect marginalized populations and work to provide outreach to students who are currently enrolled or who wish to enter professional psychology training.

The Diversity Committees of NCSPP shall annually review the APA data on student retention to see what the demographics are for differences between NCSPP and other training models. That data should be used to strategize on best practices for retention of future and currently enrolled students that diversify our programs.

NCSPP shall consider hosting a booth in the exhibition section of the APA annual conference and promoting the educational and career advantages of NCSPP member programs in terms of diversity and the practitioner model of training .

**11. Gender Identity Issues**

NCSPP shall continue to explore issue of gender identity beyond male –female binary paradigms by educating delegates about the differences between gender identity and sexual identity as well as to explore ways of being more inclusive of delegates who do not identify as part of a male-female or straight-gay/lesbian dichotomy.

**12. Assessment and Diversity Issues**

NCSPP shall work with APA and other training councils to continually review testing and assessment guidelines and standards include strong consideration about the appropriate standardization and accounting for variance in psychological tests as related to their standardization for underserved populations.

**13. Intervention with GLB(T)(Q) Persons**

NCSPP shall continue the discussion of the interface between GLB and religious communities. The LGB Committee should consider changing its name to be more inclusive of other sexual/gender identities that are affected by marginalization in society and in the profession. They should continue their work related to intervention and education concerning issues that affect persons who are gay, lesbian, bisexual, transgendered (T) and questioning (Q) their sexual identity or sexual orientation.

**14. Domain D Advocacy**

NCSPP shall work with APA and other training councils to strengthen the language of Domain D and program accountability for Domain D criteria. The Executive Committee shall continue to coordinate the efforts of the membership with the advisement of the NCSPP Commission on Accreditation (COA) representatives in order to comment on COA policies and procedures and implementing regulations that affect training and education related to Domain D.

**Rationale for the NCSPP Diversity Blue Print**

It has been over twenty years since the National Council of Schools of Professional Psychology (NCSPP) had a major agenda setting conference related to

diversity. In 2008, a conference was held to address the need for review and modification of NCSPP diversity precepts and goals. The 2008 Mid-winter Conference of the National Council of Schools of Professional Psychology was titled, “*Advancing the Multicultural Agenda: From Aspiration to Actualization*”. The conference helped the organization to focus on best practices in diversity education and training with the intent of deriving products that would showcase the organization’s accomplishments and at the same time set a road map for future diversity projects and accomplishments. The conference planning committee decided that one of the products of the conference would be a guiding document for diversity that would frame an action agenda. This concept was given the name “Diversity Blue Print” (DBP). The Diversity Blue Print document is a multidimensional document that includes:

- NCSPP diversity precepts that have guided the organization for the past twenty years

- The Presidential address for the 2008 Mid Winter Conference which focused on the utility of the precept of parity in past and present diversity agenda setting

- Identification of NCSPP resources that were used in the development of the conference and other diversity initiatives

- Development of surveys that help the organization to prioritize action related to diversity.

- Recommendations for short term and long term diversity activities that will move the agenda forward for the foreseeable future, and

- Concept papers that help link past NCSPP survey data with current best practices in diversity education and training.

The Diversity Blue Print represents a revision of NCSPP diversity goals and priorities. This revision was needed because the precepts of its diversity principles did not match the advancements that the organization has made since its first diversity

conference in 1989. Like many other governance organizations NCSPP has historically relied on parity as the most important measure of diversity change. That reliance on parity (the goal of inclusion based on proportional representation among various representative diversity groups) is deconstructed in this work. It is asserted that this idea is in need of revision because it is a necessary, but not sufficient, criterion for the complexities of contemporary diversity theory and research about gender and multicultural competence training in professional psychology. Key to this issue is the fact that parity often segments people artificially into groups so that we may fail to consider the whole person.

In the process of developing this Diversity Blue Print, it was revealed that the language of NCSPP diversity precepts often focuses on parity and race to the exclusion of other diversity constructs and principles. Without diminishing race or any other identifying factors, this parity perspective is clearly obsolete in its utility. Indeed, although the language still exists, the notion has been over shadowed by the many accomplishments of the organization to be inclusive and affirming of all aspects of diversity. There is a need to investigate the utility of more complex diversity precepts like “inter-subjectivity” (Aulette, J.R., Wittner, J., & Blakely, K. ,2009). which is the study of how various aspects of our identity are socially constructed, and “integrative diversity” (Malloy, Dobbins, Williams, Allen &Warfield, 2009), which is a method of teaching diversity from a perspective of power, multiple identities and oppression.. These aspects of diversity are broadly used in contemporary diversity education.

Fortunately, NCSPP has a Diversity Statement (NCSPP, 2002) and a Diversity Core Competency Statement that was recently reviewed and operationalized into a set of

graduated multicultural competency outcomes at the 2007 Mid Winter Conference (NCSPP, 2007). It was felt that a DBP would help integrate old and new ideas represented in these documents into a more comprehensive and future oriented diversity policy. As a statement of policy the deliberations and impact of the DBP should be reflected in the agendas of all of the Standing and Ad Hoc committees of the NCSPP, but especially the work of the Executive Committee. The DBP will serve as a living document that will be widely disseminated with the hope that it also has broader impact for diversity work in local programs as well as in this governance council.

The Diversity Blue Print provides an opportunity for the organization, delegates, faculty members, students and staff members to value all persons and acknowledge the importance of developing innovative methods for effective socially responsible training in diversity. In this way the DBP contributes to NCSPP's leadership role in the future of professional psychology education and training.

The DBP is organized into several sections. The first section includes the NCSPP Mission Statement followed by the Diversity Competency Statement. Section II is a presentation of a keynote address delivered by James Dobbins, who was President of NCSPP at the time of the 2008 Mid-winter diversity conference. That speech frames the following questions.

- What are the old and new precepts that frame the diversity agenda for NCSPP?
- What are the old and new precepts that guide diversity education and training in professional psychology?
- What can the organization achieve by using a strategic tool like the proposed Diversity Blue Print?

- How will the Diversity Blue Print be implemented?

Section III contains two products, and their respective appendices, that were part of the conference proceedings. One of the products discusses survey data that was collected from delegates at the conference and subsequent to the conference. This data has been used to refine and elaborate the NCSPP diversity goals and priorities. A review of the data by committees was also used to confirm the relevance of the diversity goals and priorities identified in the data gathering process. The second product is presented as a manuscript that presents the voices of professional psychology students who are making critical commentary about the outcomes of ways diversity training changed or influenced their cultural and clinical competence.

Section I is a presentation of concept papers that include a discussion of various topics that represent the way forward in regard to professional psychology diversity education and training. These references are offered as information to committees within NCSPP and to others who use our Web site.

Section V indexes other NCSPP scholarship and traditions that can be used for strategic planning in the area of diversity. Collectively, these resources link past and present achievements and point to how well the NCSPP has fulfilled the diversity intent which began at the Mission Bay Conference in 1973. The specific issues in diversity education and training are evident in the subsequent titles of articles and conferences that were used to inform the contents of the 2008 conference and the goals of the DBP and Section VI includes the list of persons who worked to produce the Diversity Blue Print.

References

Aulette, J.R., Wittner, J., & Blakely, K. (2009). *Gendered worlds*. New York: Oxford University Press.

Malloy, K, Dobbins, J, Williams, J Allen, J, & Warfield, J. (2009) Teaching Multicultural Psychology. In Chin, J, (ed) *Diversity in Mind and Action*. The Praeger Series on Race, Ethnicity and Psychology.

NCSPP (2002) Diversity Competency Statement. Web page information retrieved at <http://www.ncspp.info/div.htm>

NCSPP (2007). *Developing our competencies in clinical training*. Mid-Winter Conference, Fort Lauderdale, Florida. Retrieved February 15, 2009 from <http://ncspp.info/events.htm>

## **Section I. NCSPP Mission/Purpose Statement, and the NCSPP Diversity Statement**

NCSPP's **Mission/Purpose** (NCSPP, 2009) is to advance the development of the highest quality of graduate training in professional psychology. NCSPP supports excellence in graduate training by:

1. Developing standards for the education and training of professional psychologists.
2. Monitoring and providing input into public policy with regard to the education and training of professional psychologists.
3. Providing a forum for the exchange of information about the functioning of schools and programs of professional psychology.
4. Providing liaison with others involved in the education and training of professional psychologists.
5. Providing consultation on the development and maintenance of schools and programs of professional psychology.
6. Fostering research, development and application in appropriate areas of psychology and to the solution of significant problems of human welfare.
7. Developing quality assurance methods based on empirical evaluation.
8. Gathering and disseminating information regarding schools and programs of professional psychology.

The Puerto Rico Conference was held in 1989 at which time the Mission Bay goals were framed as resolutions. These resolutions were typical of a number of other resolutions that the organization established in its early conferences. However, because

virtually no actualization was even possible at that point in time all of the resolutions were seen as aspirational in nature. Later in our development with some practical experience and evolution of the diversity agenda, Roger Peterson (1996) revised all of the resolutions into the “Integrated Resolutions.

Diversity resolutions from the Puerto Rico Conference were included in that Peterson’s work. Critically, the Integrated Resolutions were much more broadly inclusive of other aspects of diversity. There was a special discussion of women’s issues as well as race and ethnicity. However age, disability, socio economic status, religion and diversity within epistemologies were mentioned but not broadly discussed or elaborated with a prescription for action. This document indicated that professional psychology should play a unique role in the establishment of a socially responsible science and praxis that “values the sharing of power, equal access to opportunity, social justice, affirmation of differences, and the prevention of marginalization as primary goals” (<http://www.ncspp.info/NCSPPResolutionsthrough1996.pdf>)

While the language of the integrated diversity resolutions was made more inclusive of other diversity identities the reliance on parity remained the chief construction for outcomes. Thus the 2008 Mid Winter Conference takes up yet again the challenges to not only identify areas of greater inclusiveness and diversity, but to go beyond parity and aspirational goals in order to set up mechanisms for implementing action.

Diversity was adopted as a Core Competency at the August, 2002 Summer Conference business meeting. This accomplishment was widely discussed in terms of whether diversity is core to all of training and therefore needed no distinction as separate from all

aspects of training as opposed to a Core Competency that could be too easily ignored if not given a well defined role in the process of our decision making. We accept the potential for that and feel that the DBP will help to keep diversity issues central to the main business of the NCSPP. On a different note the DBP is seen as helping to bridge the trends of theory development within Psychology and the field of diversity. Both psychology and diversity are being heavily influenced by postmodern ideas about the social construction of identity. These ideas had virtually no reference in any of the core NCSPP diversity percepts.

Diversity could not remain forever an aspirational goal, because it has become a body of knowledge and research that demands a prominent role in the process of training future professional psychologists. A review of the presidential address will further discuss these issues and reveal that the type of diversity training that NCSPP envisions for the training of its students and for future professional psychologists is dynamic and evolving with both fields of study and training. The Diversity Statement is offered below for a review of that precept in light of what has been said about the changes that have already been made in terms of focus on an inclusive array of diversity populations and changes in language and content to reflect a movement from aspiration to action.

**“Diversity refers to an affirmation of the richness of human differences, ideas, and beliefs. An inclusive definition of diversity includes but is not limited to age, color, disability and health, ethnicity, gender, language, national origin, race, religion / spirituality, sexual orientation, and social economic status, as well as the intersection of these multiple identities and multiple statuses. Exploration of power differentials, power dynamics, and**

**privilege is at the core of understanding diversity issues and their impact on social structures and institutionalized forms of discrimination.**

**Training of psychologists should include opportunities to develop understanding, respect and value for cultural and individual differences. A strong commitment to the development of knowledge, skills, and attitudes that support high regard for human diversity should be integrated throughout the professional psychology training program and its organizational culture.**

**Competence in diversity issues may be best accomplished with a multifaceted approach, including integration throughout the curriculum, as well as through specific required coursework and experiences. Students and faculty benefit from exposure to the knowledge base, theories, and research findings that serve as a foundation to guide their understanding and skill development, utilizing this knowledge to critically analyze all aspects of practice. Attention to social and cultural values influencing the profession, as well as development of awareness of individual differences and values within the practitioner, are themes to be interwoven across the training of professional psychologists. Students benefit from the opportunity to explore integration and adaptation of models necessary for work with diverse, marginalized or underserved populations.**

**Students should have varied opportunities for acquiring knowledge and skills as well as understanding the professional values and attitudes that reflect social responsibility, social justice, and respect for human diversity.**

**These experiences may include among others: classroom learning, programmatic activities, practicum experiences, supervision, and internship training. It is expected that this competency is integrated across all aspects of education and training and forms an integral part of each student's professional development and identity” (NCSPP, 2009, retrieved at <http://www.ncspp.info/div.htm>)**

**SECTION II: KEYNOTE ADDRESS:**

**“Advancing the NCSPP Multicultural Diversity Agenda”**

**James E. Dobbins, Ph.D. ABPP**

**January 2008**

Fellow delegates and guests, it is a great honor to speak to you today about a subject for which I have great passion...”diversity and NCSPP”. However, before I begin, it is an Afrocentric tradition to acknowledge the elders in the room, and to ask their permission to speak. I would like for all of the delegates who were at the Mission Bay conference to stand and I ask if they grant me that permission. Recognizing Ed Bourg, Roger Peterson and Peter Dybwad; they have granted me this opportunity to speak on the conference theme, *“Advancing the NCSPP Multicultural Agenda: Aspiration to Actualization”*.

In framing this conference theme I want to say that diversity action agenda is the chief product that I hope to see as the outcome of our efforts at this conference. I would next like to present the three interacting constructs that are core to this discussion and to most other discussions about diversity in professional psychology education and training. These terms are “multiculturalism”, “parity” and “social responsibility”. In regard to multiculturalism, the NCSPP Competency Statement (NCSPP, 2002) is a good example of a statement that addresses multiculturalism. It references the NCSPP multicultural perspective as a concern for diverse underserved populations vis-à-vis the training of our students. It discusses the importance of our training environments reflecting sensitivity to peers and work that is complex by virtue of differences in gender, race, religion, disability, religion, sexual preference, SES and other social and “ethnocultural”

variables. I also note that throughout this statement there are references to issues of parity and social responsibility. Multiculturalism is therefore a multifaceted thing that includes the many ways that we come to value and appreciate the lived experiences of others. Thus, while Multiculturalism carries the goal of creating a culturally competent workforce in professional psychology, attending to issues of parity and social responsibility are the means to that end.

The parity part of that equation deals with how to obtain a critical mass of non-dominant persons into an organization that has historically been populated by a mainstream or dominant population. It speaks of creating representational proportion as a way of guaranteeing inclusiveness of diverse persons. Social responsibility deals with the distribution of power among dominant and non dominant groups as well as between and within those groups. All three of the above mentioned constructs are used to measure success in multiculturalism. I submit however that parity is often used as the more concretely operational of the three measures while social responsibility and multiculturalism are more aspirational and abstract. Another concern that I have is that we have held on to parity as the most essential of the three within NCSPP literature and policy and that it may be time to reexamine that stance in favor of other advancements in the field that will allow us to more concretely use social responsibility and multicultural competence variables as markers of success.

*Parity and the NCSPP Diversity Agenda*

Webster's dictionary defines parity as "equality as in amount, status, or character" (Webster, 2001). In this discussion there are at least two domains of equivalence that are core to the diversity dialogue within NCSPP. Tomes (1998) discussed these two domains

as power in parity and numerical parity and asserted that they are related. He further asserted that both are essential issues in regard to the future of psychology.

“From time to time I try to envision the future as it might relate to psychology as a field of scientific and professional activity. One element of this is how psychology will adapt to and incorporate the demographic projections of the future... Even if graduate and professional schools were to admit many more students of color to their programs, it would be unlikely that over the next 50 years there would be anything approaching parity. Six percent, with perhaps an increase to double digits, does not begin to address the supply question... That leads to the demand side of the question. Who will meet the psychological, health and mental health needs of an increasingly multicultural society in which almost 50 percent of citizens will be persons of color in 2050?” (APA Online, 2008)

The Tomes discussion illustrates how the issue of racial and ethnic parity might be used to define diversity success in professional psychology education and training. Critically, as a unit of success, the parity variable is often framed as the end point of inclusiveness. In view, parity was often observed to over-shadow other variables such as the processes of how social inclusion or exclusion actually creates disparity problems and issues. It is asserted that diversity outcomes must be constructed and assessed in a more complex way than parity.

We need more holistic outcome criteria, one of which is cultural competence as seen in the ability of our students to be able to successfully work with people from cultures different than their own. Cultural competence requires knowledge, skills and attitudes that must be integrated into an effective professional identity and style that also

includes an awareness of the social and political meaning of the multiple aspects of client and professional identity.

It is asserted that we need to loosen our hold on the Puerto Rico Conference resolutions and its use of parity as the chief measure of diversity success. While the organization has actually moved on to produce a multicultural competency statement and competency developmental achievement levels in diversity training, the language of parity still seems to dominate how we think about diversity success. We might use this conference to think about how to define and implement holistic criteria of cultural competence into our diversity precepts.

This conference speaks to the need for an action plan that helps the NCSPP accomplish a change in concept and language that is used in the diversity agenda. A Diversity Blue Print is proposed as a plan of action that outlines formulations for how this kind of cultural and gender competence will be infused into practitioner training in professional psychology. It will illustrate how such a plan is consistent with the advancement of the NCSPP Mission that was outlined at the Mission Bay Conference.

*The Path to Parity*

The path to parity and inclusiveness as diversity criteria began at Mission Bay (Bent,1986). That conference resulted in the adoption of three general diversity resolutions directed toward the advancement of the education and training mission of the organization. These resolutions included 1) a call to provide service to the underserved, 2) enhancement of recruitment and retention of ethnic minority students and faculty, and 3) the development of curricula designed to prepare all students to serve diverse populations. Interestingly, the latter of these two aspects are the same determinants that

later became Domain D criteria in the APA accreditation process (Dobbins, Winfrey & Rothery-Jackson, 2008). The delegates at the Mission Bay meeting also decided to give the responsibility for coordinating the accomplishment of the above social responsibility objectives to an ad hoc committee called the Committee on Minority Participation and Service (CMPS).

The CMPS was structured into four subcommittees, i.e. 1) Faculty/Administration Recruitment and Retention, 2) Student Recruitment and Retention, 3) Curriculum, and 3) Service to Underserved Populations. The Mission Bay Conference laid the foundation for later diversity achievements by outlining three broad areas of action and concern that were intended to improve parity within the organization and professional psychology.

**“Strategies that will significantly increase the proportion of ethnic minority Students and faculty in professional schools by developing articulated recruitment and retention programs designed to attract and support ethnic minority students and faculty”.**

**“Developing curricula designed to prepare all students in professional schools in relevant aspects of the delivery of human services and health care to ethnic minority and other underserved groups and populations”.**

**“Make endorsement of these resolutions and their implementation a condition for membership in the National Council of School of Professional Psychology”.**

In addition, NCSPP resolved to devote a conference meeting to ethnic/racial diversification in professional psychology. The 1989 Puerto Rico Conference (Davis-Russell, Bourg, Duran, Hammond, McHolland, Polite, & Vaughn, 1990) was charged with the goals of making NCSPP a more ethnically and racially diverse organization and

its products remain the standard of comparison for the revision of the NCSPP diversity agenda. Most critically this conference used Mission Bay Conference diversity directives from three years prior into twenty resolutions. These twenty precept statements have become known as the “NCSPP Aspirational Resolutions”.

Upon further review, it was noted that the Diversity Aspirational Resolutions were largely framed as guidelines for how NCSPP would achieve “ethnic-racial” parity among faculty, staff and students in the organization and in NCSPP programs. The ethnic/racial parity and inclusion theme was also made tandem to curricular change and the provision of services to ethnic/minority populations.

Another observation was that the twenty Diversity Aspirational Resolution statements adopted in Puerto Rico (Davis-Russell, et al., 1990) were basically a reiteration and elaboration of the three Mission Bay strategies to achieve parity.

The NCSPP Aspirational Diversity Goals conveyed broadly defined actions and ideas that we should do if we had the will and the resolve to apply ourselves to what needs to be done with parity and inclusiveness as the markers of success. Indeed, the NCSPP has shown good faith and kept pace with the field via the works of building and inclusive faculty, student body, committees, publications and conferences. The assertion that is made in the DBP is that its resolutions and guiding principles should also reflect shifts and developments that keep pace with other developments in the field of diversity. The diversity statement that was adapted in 2002 was an attempt to reaffirm the centrality of diversity in our organization’s history and future. However, the organization did not also update diversity resolutions at that time and so parity remained the core definition of success in diversity.

Indeed, the early diversity accomplishments of NCSPP were greatly aided by the parity focus as noted by successive conferences that focused on Women's Issues (Edwall & Peterson, 1991), Critical Dialogues in Diversity (1998), the first Social Responsibility Conference (2002), the Advocacy Conference (2005) and the 2008 conference which is the vehicle for this DBP project. Indeed, parity has also carried other training councils down the same road (Caldwell-Taylor, Dobbins, Collins & Rozensky, 2007). Critically for all of the effort, Bolder Model programs claim nearly the same levels of parity among students who are diversified by race and ethnicity, although NCSPP still leads the field in term of ethnic racial faculty (Dobbins, Winfrey, and Rothery-Jackson, (2008).

It is clear that NCSPP has put for great effort and achieved great success in regard to parity and being inclusive. Again, the critical point to be made about these accomplishments is that the organization and the field often frame diversity successes in terms of whether certain groups are in the room. We also know that the leadership of our organization reflects power sharing that exemplifies higher order aspects of diversity. The cultural competence of our organization is noted in the diversity of NCSPP presidents. The diversity of their racial, gender, sexual orientations and religious identities represent an unsurpassed benchmark in the field. This is an important achievement as it points to the resolve of NCSPP to actualize the second part of parity which is sharing power. Yet, neither we nor any other governance body has reached parity in terms of numbers. Instead of trying to empower through numerical parity, perhaps we should put more emphasis on sharing power as a way to eventually achieve numerical parity.

To better appreciate this statement and the need to purposely broaden the focus of the multicultural agenda, the *Chronicle for Blacks in Higher Education* (Vital Statistics,

2007), indicates that at the current rate of ethnic-racial diversification, it will take over two hundred years to achieve parity in higher education. Some might say that because we have not reached parity in terms of ethno/racial diversity that it should remain in the forefront of our concerns. The response to that is that we should remain concerned about parity for all historically disenfranchised groups. But, the fact is that we have not achieved it in terms of power nor for any minority groups in terms of numbers. This reality argues best for why we need to review and revise our perspective about the centrality of numerical parity. We need to quicken the pace toward numerical parity goals where possible, but we also need to find other benchmarks for success along the way.

#### *Social Responsibility and NSCPP Diversity Agenda*

Several scholars (Peterson 1992, and Prillelentsky, 1991) have discussed how a professional who has cultural competence also understands the interplay of one's awareness of issues of power, parity and social responsibility. Social responsibility reflects a commitment to change the social standing of classes or groups of people who have not been treated with social parity or equality in regard to social standing in this country (Adams, Blumefield, Castaneda, Hackman, Peters, & Zuniga, 2000). In discussing the establishment of the Core Curriculum in professional psychology, Peterson (1992) discusses how social responsibility must be the foundation of practitioner training. Essentially, everything that we teach should consider how issues of social responsibility relate to the lesson plan.

In further discussing how diversity plays out in social transactions among various groups in the academic setting. Prillelentsky (1991) discusses the role of distributive

justice. He asserts that it is not enough to simply look at the numbers of people in a particular group or to count proportional representation, but one must critically understand that differences in power and privilege and oppression are socially constructed by those who do or do not have the numerical power. Indeed, even those who are disenfranchised can be the oppressor in certain contexts. This does not excuse the mainstream culture of its larger responsibility to share power, but this latter point is something that the professional psychologist of the future must include as part of his or her competence in diversity.

Other investigators (Cauley, Canfield, Clasen, Hemphill, Dobbins, Jaballas & Walbroehk, 2001) discuss the responsibility of training future health care professionals to see the needs of underserved populations as an ethical concern. They discuss the purpose of Service Learning under this perspective is to inculcate a value of empowering those in the community who cannot effectively empower themselves. It is critical that the student appreciate that this has impact not only on the wellbeing of the underserved, but on their wellbeing as fellow members of that same community and the relevance of the profession in underserved communities.

The role of social responsibility in professional psychology training is also a long standing precept which NCSPP strategically embraced as one of its foundational principles at the Mission Bay Conference (Bent, 1986). Social Responsibility, at that time, was generally thought of as serving the needs of the underserved, which like most other concepts in the early days of the diversification of psychology, was operationalized in the form of racial quotas and race relations. Thus, social responsibility became synonymous with ethnic/racial diversity at a time when there were other diversity groups

in the organization including women, GLB persons, persons with disabilities and an array of religious and spiritual perspectives.

In the deliberations about what to do in regard to parity in diversity, ethnic minority populations became the focus of the organization's efforts even though there were women in the organization who also wanted a reconsideration of their place in the organization. But indeed, this focus on the inclusion of people of color was a reactionary position that was in contrast to social construction of women in the organization who at that time were few in number and like most of the males the women delegates at that time were white. The construction, incorrectly, was that they wanted the same thing as the men in the organization and should go along with the agenda for people of color without also attending to the needs of women.

NCSPP like many other mainstream organizations during that time tended to think that the "Black and White" dichotomy in racial diversity was the best way forward. With considerable struggle the organization has evolved to appreciate that there is a much broader framework of diversity that must be validated. The benefit of this dynamic tension was that diversity requires attention in terms of not only dominant-non dominant relations, but also non dominant- non dominant relations. This perspective recognizes that all historically oppressed groups need clearer representation not only in numbers but also in power. Another reality was that people have more than one identity that must be taken into account. However, it took several years before that awareness was integrated into NCSPP education and training materials.

*The Social Construction of Identity and the NCSPP Agenda*

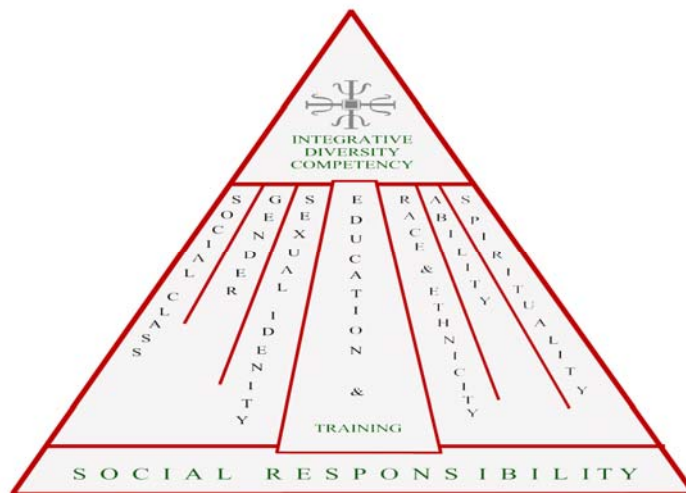
The most recent self study by NCSPP (Paszkeiwicz, Adams, Gathercoal, Meyer, & McIllvried, 2006) indicates that we have implemented courses and programs of diversity in our curricula, and we require all of our member schools to subscribe to our diversity goals. This is a laudable and appropriate training outcome. Parity will also remain an important part of NCSPP education and training. However, this training must be informed by the more recent developments in the field such as multiple social identities as related to power and privilege (Malloy, 2008). Without a revisionist compass, we are like travelers who are trying to take a pioneering trip on a 2008 super highway, using a 1989 road map. There is an old saying that goes “if you don’t know where you are going, any road will take you there.”

NCSPP has done many things to increase the cultural competence of its delegates, member programs, and the administration of the organization. The focus on parity once seemed the most relevant way to do that, but at the same time left a void in terms of a clear blueprint for broad diversification and a compass for the organization’s future social responsibility agenda. We need an agenda that responds to the multiple identities of men, women, social status, religion, ability, sexual preferences, age and other individual differences that reside in all of us.

The need to conceptualize our work and see ourselves in terms of multiple social identities is only one of the reasons for the revision. Another reason is that we should look to the fact that within NCSPP and the field there is an explosion of activity in international education, training and practice. The parity paradigm simply is not enough to deliver the results of this kind of expanding diversity mandate.

This conference provides an opportunity to act with innovation, and immediacy, with the support of students and professionals inside and outside of the NCSPP organization. We need to broaden and change the focus of our precepts and the ways that we implement the diversity agenda. The participants at this conference are among the brightest and best in the field of diversity. We must use this moment to be sure that we have a broad-based Diversity Blue Print for how to achieve our future goals in multicultural competence. We must find new ways to infuse our programs with this sense of immediacy and potential.

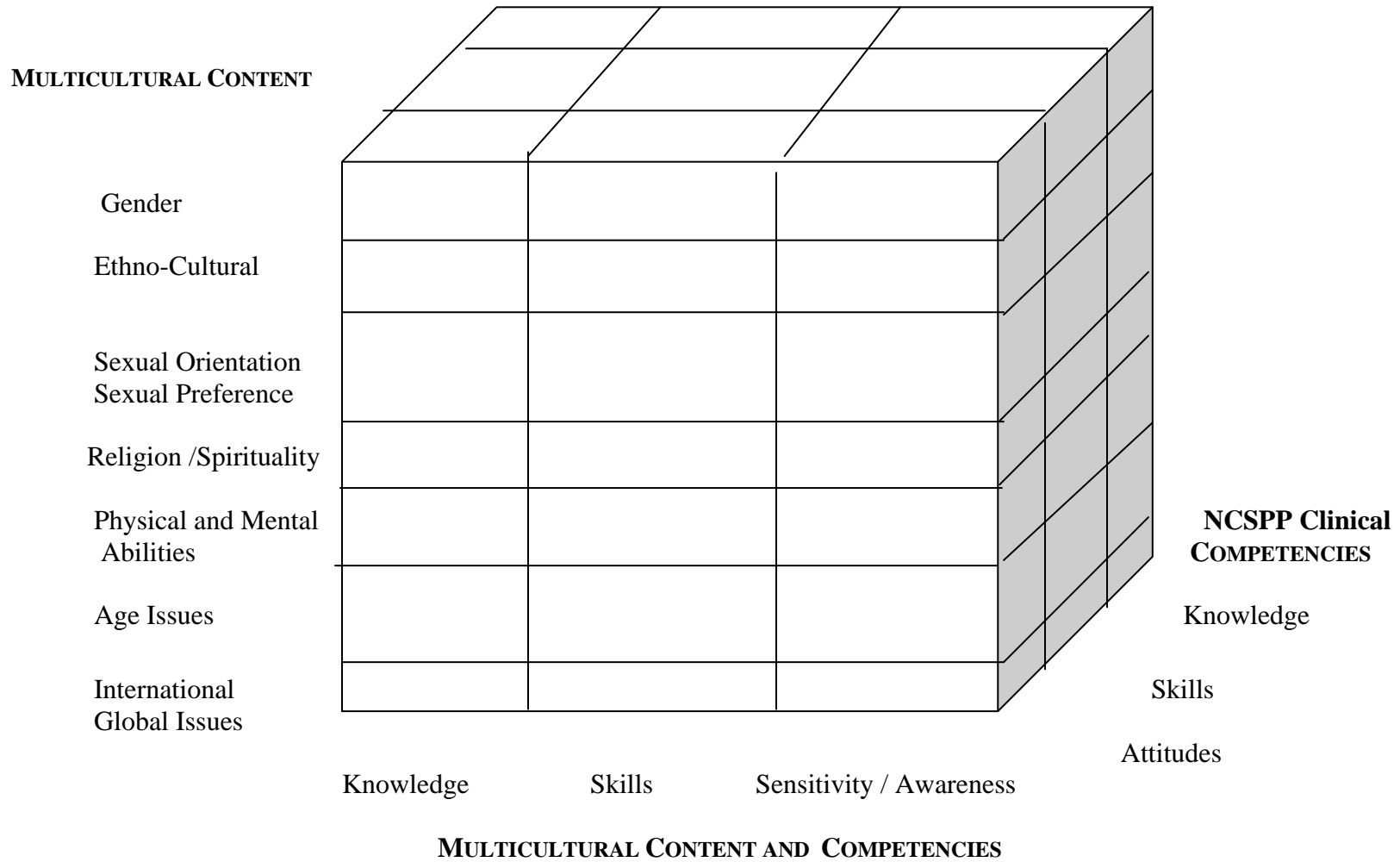
In order to frame the challenge of revising our diversity precepts, a logo for this conference was conceptualized that illustrates the integration of multiple identities with social responsibility into what is called the “Integrative Diversity Pyramid”. The elaboration of this concept in training is provided in a subsequent model called the “Curriculum and Multicultural Diversity Training Cube” (Dobbins, Malloy, Warfield & Chaing, 2003). Those two models are presented below.



This conference logo was adopted from a model of instruction developed by Dobbins, Malloy, and the input of the Aspirations to Actualization Conference committee Thompson, Adams and Cimbora (2007). It reflects an educational and research approach in which social responsibility is the foundation of diversity competence in professional psychology education. While many programs still teach the knowledge part of diversity that focuses on individual groups, post modern influences on social construction of identity have moved the field toward considering “integrated diversity” as a higher order competency. This model recognizes that no person has only one identity and that a competent clinician must be able to relate to the multiple social identities of the whole person. Essentially, the logo illustrates that there is a path from the foundation of the model to the acquisition of knowledge, skills and attitudes that operationally define the Integrative Diversity Competency. As a teaching approach, the model implies that one uses a variety of methods that “funnel” various diversity identity topics and issues into one another so that students gain competence with the complexity of relating to the multiple aspects of the identities of the clients, peers and associates with whom they interact. This must be done without obscuring any of the single identities within the whole of multiculturalism, but recognizes social construction, power and privilege are essential issues that can lead us to obscure the identities of others.

The Diversity Integration Model can also be operationalized into a teaching and training paradigm that is consistent with competency based professional psychology training. The Curricular Cube below represents such an operationalization.

**Conceptual Model of Clinical and Cultural Competence Training**



Prior to the introduction of competency models in the training of professional psychologists, education and training was largely structured in a broad and general way that mainly emphasized theory building and testing around key content areas concerning the social, biological, and cognitive bases of behavior as well as history and systems of thinking in science, and quantitative design and research methods (Dobbins, 2004). Two significant events changed that paradigm, i.e. the introduction of competency based models of education and the impact of diversity on training in psychology. With the introduction of competency based training, much more attention is directed to ways of teaching critical thinking through the use of practice as opposed through student competence in theory development and testing. Indeed in competency models research is only one of several competencies that must be mastered by the student.

On a separate note, the field looked at diversity as a form of individual differences as referenced in the research on clinical problems and issues. Diversity however includes a personal and political construction of the impact and intent of the behavior of the client and the therapist. Thus diversity is not a simplified equivalent to individual differences. At its foundation, diversity is about social competence as a professional. Indeed, until recently, diversity competencies and clinical training competencies have developed without much conceptual or practical integration of social responsibility and multiple identities. The conceptual model above attempts to correct that via an integration of clinical with diversity training competencies.

Even though the field's education and training standards include diversity as a competency, there are areas where its integration is not seamless, especially in terms of the development of professional attitudes as opposed to an awareness of attitudes and

behaviors that reflect multicultural and gender competence. For example one can have the professional and ethical understanding that we should do no harm, but lack the awareness and sensitivity about the need to talk to a wheel chair bound client who cannot gain access to the building through the main entrance. This issue is referenced in the model above where knowledge skills and attitudes in Generalist Training is cross referenced with the Multicultural Competencies Axis and the third axis is the well known diversity competency taxonomy which consists of Awareness, Knowledge and Skills (Sue, Arrendondo & McDavis, 1992).

Consider next, all of the cells that have an “X” in the model above. The Diversity Competency Contents indicates that these are areas that are commonly associated with Awareness in Diversity Competency that may also be cross referenced with Attitudes in the Generalist axis. The attitudes and awareness dimensions look similar, but clinical and diversity processes are different in their practice and learning processes. A professor might be lecturing on the current research on religion and psychotherapy, and if there are students who are non-Christian, but all of the teaching points are about Christianity; the impact of the lecture might appear biased or as culturally incompetent.

Also consider that Knowledge is common to both the diversity and generalist axis. This does not mean that they are covering the same areas of learning although in time it is hoped that the two converge as standards in education and training. Knowledge about the content of race and culture is shared in both dimensions. But in diversity there is also a political side to knowledge which includes the history of oppression associated how various groups acquired their identities within a given culture.

Likewise the Skills dimensions for clinical competence and diversity competence overlap but they are not identical in scope. One can be very skillful in the administration of the Thematic Apperception Test, but cultural competence indicates that there are other projective tests that might be better suited for the client at hand. Even more important is the interpretation of data that takes into account the social and political context of the client's situation. All children who attend inner-city schools may not be affected by factors that suppress IQ scores. Therefore, being able to tell when to make such interpretations and when not to is an aspect of cultural competence skill.

*What Can NCSPP Achieve By Using A Diversity Blue Print?*

Using the expertise and other resources at this conference, the facilitators and their group members can provide information on possible new directions that NCSPP can take in the actualization of multiculturalism and diversity. This includes strengthening our resolve to become allies for one another, focusing on how diversity informs our core competencies, learning about emerging competencies such as integrative diversity, and learning about how to use the social construction of identities in our administration, teaching and training. These kinds of competencies will dramatically change the lived experiences of our students, and faculty, and the public that we serve.

We need to set an agenda that will move us down the 2008 highway with a 2008 road atlas. We should use this opportunity to advance dialogues that have lain dormant in NCSPP since previous diversity conferences. For example this conference raises the awareness that, for too long, we have engaged in parallel play between the Religious and LGBT constituencies in the NCSPP. The organization is more mature now and the politics of old divides are not the same. We will hear dialogue that revises the issues and

likely the methods for how we can stop having conversations in the hall that should be taking place in the room. In this regard, we will explore ways that gender and sexual identities are socially constructed and how they intersect with other aspects of socially constructed identity. In doing so, we can recognize how gender goes beyond the binary identities that we have traditionally used in society and in our training programs.

We will discuss how our competencies in diversity need to be measured and how diversity as a competency relates to all of the other NCSPP Core Competencies in a developmentally congruent way. We will pay attention to the pipeline issues that influence whom the future psychologists are going to be and how we shall teach them to be prepared for diverse a multicultural and international world context. What should we be teaching about practitioner education and professional practice at the undergraduate and high school levels? How can we teach assessment from an integrated, whole person, perspective while accounting for context in the process? How do we build functional bridges between science and practice as related to all of the above diversity issues? These are the hoped for contents of the workshops in this conference. The final question is how will they translate to products and revised agenda?

*How Will the Process of the Diversity Blue Print Be Realized?*

A new agenda can only be set if all of the constituencies of NCSPP incorporate the leading edge aspects of this conference into well framed questions about our precepts and agenda. Thus, we have invited experts from a field much bigger than ourselves to help us with this task as we need internal and external input on the questions that need to be asked. .

To accomplish the goal of setting a new agenda, I want to again point to one of our foundation precepts (social responsibility) in order to set a perspective of the process of this conference and the product which includes the infusion of a diversity action perspective into every committee of the NCSPP.

The Diversity Blue Print as a product is not an overhaul of the 1989 Aspirational Resolutions or the 1996 Integrated Resolutions, but an instrument to empower the organization, with the use of contemporary lenses, to act with relevance where we see the need. Such an action approach must be practical, measurable and achievable within the next five to ten years. Thus, as we listen to the conference presenters and work with them to shape suggestions for this agenda please keep in mind that we are not talking about what we can do as individuals, although individual responsibility will be highlighted during this conference. But what are the systemic and organizational things that we can do to improve education training and the communities that we serve? Aspirational goals are needed especially in areas where the current goals fall short, but practicality is the super-ordinate concern for the production of this action agenda.

Each of your presenters has been charged to advise you about the need to hear expert information, but to also facilitate the production of one action item related to their topic that can be recommended for inclusion in the NCSPP Diversity Blue Print. We also ask that you consider where your workshop items might fit into the work of governance structures (i.e. committees and task forces) within the NCSPP.

These workshop items will be presented to the membership and attendees on the last day of the conference for a “poll vote”. The vote will provide the DBP committee with a sense of how well to conference has gone and what areas of the DBP will receive

additional attention. This voting process will be implemented by the use of “clickers” which is voting technology used in game shows. We hope that it is fun, but also aware that it offers a rare opportunity to gain consensus on items that might otherwise be debated for many years to come. The vote will simply indicate the level of priority that should be given to a given item in the DBP and whether or not the body feels that it is an agenda item that is implementable in the short term (1 – 5 years) or in the long term (six to ten years).

This will not, however, end the process of setting the agenda items. The hope was to refine this data into a second survey of the top priority items that will ultimately define the diversity goals and agenda of the NCSPP. A final form of the DBP Survey was to be constructed that would sample the items that the committee consensually agreed to advance to the delegates. A summary document would then be produced that illustrated those findings. Recommendations like those presented above would become the core of the Diversity Blue Print. It is hoped that the Diversity Blue Print would be ready for review before the summer meeting and introduced for a vote of acceptance as a guiding document while at the 2009 summer meeting.

#### *Summary and Recommendations*

Summarily, NCSPP, nor the field of psychology, can wait for parity to be established in order to say that we have done the right thing about social responsibility and diversity. Diversity Competencies and Social Responsibility need stronger and clearer representation in the precepts of our organization in the form of an updated NCSPP diversity and social responsibility action agenda.

-Special focus at this conference and beyond this conference should be given to the changing demographics of training cultures, the shifts in demographics among world cultures and cultures of choice.

-More attention is needed on emergent diversity competencies that will be required in order to make sure that practitioner training remains relevant and in the forefront of professional training

- It is especially urged that NCSPP pay attention to the pipeline issues from high school to specialty certification in terms of the need for a diverse pipeline that will be trained to provide competent services in a culturally complex world.

-Parity has not been achieved so we must continue to focus on how to more broadly diversify the faculty, staff and student bodies at all of our programs

-Specific strategies for how to collaborate with other training councils and APA and credentialing bodies should be established in order to be strong partners in the implementation of diversity initiatives that complement our Blue Print for Diversity.

-We should continue to use self study as a way to benchmark our successes in diversity and redouble our efforts to study and publicize the fact that our programs provide an incredible amount of advocacy and free services to underserved persons.

We now submit all of the planning and effort to bring this conference about into your hands for the final product. We are confident that justice will rain down, that it will prevail and a new agenda within NCSPP can be raised. For it is not where we have been that counts now, but where we are going.

On Behalf of the Steering Committee for this conference we thank you for this opportunity to serve the organization and the clients, students, and faculty who make our training and service rewarding and worthwhile. I leave you then with an African reflection often shared by the late Bobbie Wright when he closed his speeches.

A Continua Lute... “Continue the struggle”

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### **SECTION III. Products from the 2008 Aspirations to Actualization Conference**

This section contains two products from the conference. The first is a discussion of the use of surveys to frame an action agenda for the NCSPP. The second is a compendium of the student narratives that were submitted as posters and presented during the conference. In these posters the voices of our students were used to inform the delegates about how they experience their training in diversity. The publishing of those voices serves as a tool for other investigations and insights that hopefully influences the implementation of diversity education and training in professional psychology. We begin with the discussion of the surveys and then follow with the student voices.

#### *The Diversity Blue Print Surveys*

##### **National Council of Schools and Program in Professional Psychology Report on Diversity Blue Print Surveys<sup>1</sup>**

**James E. Dobbins, Diane Adams, LaTrelle Jackson, and Crystal Collier**

In January of 2008 The National Council of Schools and Programs in Professional Psychology (NCSPP) held a Mid Winter Conference entitled “*From Aspirations to Actualization Changing the NCSPP Multicultural Agenda*.” This conference supported the organization’s mission to provide quality education and training in professional psychology, but particularly focused on the need to update NCSPP diversity goals which had not been formally revised since the Puerto Rico Conference (Stricker et al, 1989). That conference produced aspirational goals for the organization that were primarily framed in terms of ethnic racial diversity based on party issues. Some attention was given to the need to explore women’s issues, but the broad spectrum of underserved

<sup>1</sup>Much appreciation for Mary Beth Kenkel, Jeff Laiting and Steve Lally who provided technical assistance

groups that are a part of multicultural concerns was not included in those “Aspirational Goals”.

Even though the oriented diversity goals have not changed over the past twenty years, the organization has made significant advancements in regard to diversity education and training. NCSPP has been often cited as a leader among training councils for its focus and achievements in diversity and social responsibility. For example, since those early beginnings the organization has elaborated its governance structure to include **several new** committees including four that specifically address issues of gender, and sexual preference as well as ethnic racial diversity and advocacy. Other accomplishments include inclusion of a more diverse composition of NCSPP delegates and faculty at our respective schools and programs, the systematic infusion of social responsibility and diversity content into the curricula of our programs, the integration of diversity issues into conference meeting content and process, and affiliations with other governing bodies concerning diversity issues. A crowning achievement occurred in 2002, when Diversity was formally declared a “Core Competency” in professional psychology education and training (NCSPP, 2002) and more recently operationally defined as part of The NCSPP Developmental Achievement Levels (NCSPP 2007).

In order to better reflect the evolution of diversity competence in NCAPP the 2008 Aspirations to Actualization Conference was designed to present content that examined advances in the field of diversity and social justice in order to link that content to needed revisions in our organizational goals. Since the field of Diversity had elaborated its concerns well beyond diversity it is clear that NCSPP needs diversity goals that are not only aspirational but are practical and action oriented.

Towards this end, the Aspirations to Actualization Conference Program Committee conceptualized and organized the presentation of diversity workshops and other products that would inform a review and revision of NCSPP diversity goals. The plan included action items or products like posting resources on the web, and conducting surveys of the delegates in regard to diversity priorities. The coordination of the creation of products and activities will be represented in a living document called the “NCSPP Diversity Blue Print”. The Aspirations to Actualization Conference and the development of a Diversity Blue Print were supported by a grant from the American Psychological Association Commission on Ethnic Minority Retention Recruitment and Training (CEMRRAT) in the Offices of Ethnic Minority Affairs and the Public Interest Directorate. The conference was also monetarily supported by the Education Directorate and the Wright State University School of Professional Psychology, The Wright Institute, and The Alliant International University.

The remaining discussion in this portion of the Diversity Blue Print describes efforts to use qualitative and quantitative data that will assist the organization in its identification and adoption of new diversity priorities and governance actions.

#### *The 2008 Diversity Blue Print Survey*

A unique feature of the 2008 conference was the collection of survey data at the closing plenary session. Each of the workshops was facilitated by experts who presented materials related to contemporary diversity issues. The level of discussion was designed to be of high caliber and oriented to needed action in regard to the topics under discussion. The following subsections discuss how these resources were used to construct

questions for a survey that the full body was asked to consider for a vote at the closing plenary of the conference.

#### *Demographic Profile of Conference Survey Participants*

The Conference was attended by delegates who are administrators, faculty members and students at affiliated professional schools. Two delegates are the mode for each school, although for this conference many sent as many as three delegates. There were 180 registered participants at this conference that represented ninety professional psychology training programs in the United States and Puerto Rico. Among the thirty presenters, approximately half (50%) were not regular NCSPP delegates, which meant that the process and outcomes of the conference were informed by a broad array of experts in the area of diversity.

#### *Methods*

Each workshop was assigned an observer who listened to, and recorded, the process of the dialogue with the intent of distilling one or two questions that addressed the essence of the interactive discussion. The observer was also given the task of collaborating with his or her presenter(s) to structure an action item for use in a survey. That question was turned in to the conference committee who included it in an electronic survey that was part of the final plenary session at the conference. The questions from all of the groups were aggregated and put into a slide presentation. The slide presentation was shown at the closing plenary meeting on the last day of the conference. During the closing presentation, each of the delegates in attendance was given a “Clicker”, which is a voting device similar to those seen on television game shows. They were used in this conference to allow delegates the opportunity to cast a confidential vote as each of the

workshop questions as it was presented in the slide show. The Clicker technology tabulates the votes instantly so that the results are seen immediately by the audience. The delegates voted on each item twice. The first vote was “should the item in question be given high priority or routine priority”. The second vote concerned the immediacy of each item, i.e. whether the activity suggested by the item could be accomplished in “one to five years” or “six to ten years”. Because each item was voted on twice, for priority and then for immediacy, there was a total of 34 ballots cast in this voting procedure. Please see the list below for a review of the full description of the items that were used in the Clicker voting procedure.

#### *Developing The Survey Questions*

Each workshop group had an expert who presented on a given topic and an observer of the process who was to report on his or her observations at the end of the conference. Each group was asked to deliberate at the end of the presentation on “What should NCSPP do about this topic to promote diversity and social responsibility?”. The workshop observer presented the group’s item to the President for inclusion in the above mentioned power point presentation that was to be shown at the concluding plenary session. Sixteen items were submitted from the observers. The President added an additional, (eighteenth) item that concerned action on Domain D as a way of capturing information on a salient topic of the day. Domain D was and continues to be a widely discussed and debated topic in the Executive Committee of NCSPP, the Council of Chairs of Training Councils, and the Commission on Accreditation.

The final versions of the questions presented at the closing plenary are listed below:

**1. SOCIAL ACTION RESEARCH WORKSHOP**

Should NCSPP develop an applied research conference that can fully explore the models of social action research?

**2. MULTICULTURAL SUPERVISION WORKSHOP**

Should NCSPP advance the competency of multicultural supervision to help students recognize and work with clients' multiple social/cultural identities?

**3. INTERVENTION AND SPIRITUALITY WORKSHOP**

Should NCSPP conduct a survey related to spirituality and religion and later develop a conference to fully explore this topic?

**4. INTERVENTION WITH PEOPLE OF COLOR WORKSHOP**

Should NCSPP encourage APA, in venues like the Educational Leadership Conference, to develop criteria for how students can be selected and trained to work effectively with people of color?

**5. INTERVENTION AND DISABILITY WORKSHOP**

Should NCSPP make systematic changes to its meetings in order to better accommodate people with disabilities i.e., interpreters, ramps, assistance for the deaf, meals, etc?

**6. TEACHING DIVERSITY WORKSHOP**

Should NCSPP establish standards and methods of evaluation for integrating multicultural competencies throughout the curriculum?

**7. INTERVENTION WITH WOMEN WORKSHOP**

Should NCSPP and member schools systematically create spaces for critical dialogue that addresses women's issues i.e., sexism, power and privilege?

**8. EVIDENCE-BASED TREATMENTS WORKSHOP**

Should NCSPP and member schools develop procedures to integrate issues of diversity with evidence-based treatments?

**9. WOMEN IN LEADERSHIP WORKSHOP**

Should NCSPP and member schools provide more emphasis on administration, supervision, and leadership roles for psychologists in program curriculums and training experiences and develop mentoring programs for women in NCSPP?

**10. INTEGRATIVE DIVERSITY WORKSHOP**

Should NCSPP and member schools develop trainings on integration of diversity material into core and elective courses and develop a repository of teaching materials to be posted on the website?

**11. INTERNATIONAL AND GLOBAL ASPECTS OF PRACTICE & TRAINING WORKSHOP**

Should NCSPP and member schools develop competencies for faculty and students in international and global practice and have more intentional exchange of faculty and students?

#### 12. RETENTION OF DIVERSE STUDENTS/COMMUNICATION WORKSHOP

Should NCSPP develop a communication network that involves multicultural students who wish to enter academia?

#### 13. RETENTION OF DIVERSE STUDENTS/ TIME AND EFFORT WORKSHOP

Should NCSPP collect and publish data on recruitment, retention, and graduation rates of multicultural students as well as time of completion relative to part time and full time status?

#### 14. THE GENDER REVOLUTION WORKSHOP

Should NCSPP and member schools provide more emphasis on teaching “beyond the binaries” (multiple and intersecting gender identities) in order to encourage critical thinking about social construction of gender identity?

#### 15. ASSESSMENT WORKSHOP

Should NCSPP and member schools work with APA and other training councils to review *Standards for Psychological and Educational Evaluations* (APA working draft is under revision) to be sure standards include considerations about the relevant variance in tests which disadvantage particular diversity groups?

#### 16. INTERVENTION WITH GLB WORKSHOP

Should NCSPP and member schools continue the discussion of the interface between GLB and religious communities?

#### 17. DOMAIN D WORKSHOP

Should NCSPP work with APA and other training councils to strengthen the language of Domain D and program accountability for Domain D criteria?

In an attempt to be thorough, the conference committee went to the committees at the 2007 summer meeting to ask if there were issues that they wanted to see in the conference. Some of the committees responded with themes and issues. Those issues were collected and further vetted through the conference planning process and built into the types of workshops that were offered at the conference. Allowing that the conference workshops to some degree still circumscribed the view of the relevant issues to be voted on, the framers of the Blue Print concede that there are many more issues that might be of

concern to NCSPP. It is hoped that this survey data is useful in the identification of additional issues as well as informing the NCSPP governance about how to make the Diversity Blue Print a living document.

*Results of Conference Clicker Survey*

By using the Clicker procedures described above the participants provided a vote on the issues that they believe should shape the diversity agenda of NCSPP. This vote does not represent a mandate by the organization as these items and the results of the survey must be further vetted through committees for specific revision and recommendations and then submitted to the full body for implementation. Each vote is considered to represent an endorsement for the priority or perceived immediacy of the need for NCSPP to implement action about this item. Table 1 is structured so that each cell represents the number of persons who voted to endorse each of the workshop items along with the relative percentage the total N voting.

**Chart 1**  
**Aspirations to Actualizations Conference**  
**Frequency and Percentage of Endorsement of Ideas and Issues**  
**N = 107 delegates**

<b>Proposed Conference Agenda Items</b>	<b>High Priority n / %</b>	<b>Routine Priority n / %</b>	<b>Done in 5 Years n / %</b>	<b>Done in 10 Years n / %</b>	<b>Can Not Be Done n / %</b>
Gender Revolution	46 / 42.2%	54 / 50.4%	52 / 48.5%	33 / 30.8%	11 / 10.2%
Integrative Diversity Assessment	84 / 78.0%	13 / 12.1%	49 / 45.7%	39 / 36.4%	7 / 6.5%
Intervention & Spirituality	49 / 45.7%	49 / 45.7%	61 / 57.0%	38 / 35.5%	8 / 7.4%
Intervention & People of Color	68 / 63.5%	29 / 27.1%	43 / 40.1%	38 / 35.5 %	11 / 10.2%
Intervention & Disability	74 / 70.0%	25 / 23.3%	96 / 89.7%	10 / 9.3%	1 / 1%

Intervention & Women	64 / 59.8%	35 / 32.7%	79 / 73.8%	18 / 16.8%	1 / 1%
Intervention & GLB Issues	65 / 60.7%	33 / 30.8%	64 / 59.8%	23 / 21.4%	10 / 9.3%
Women & Leadership	49 / 45.7%	53 / 49.5%	54 / 50.4%	39 / 36.4%	3 / 2.7%
Diversity & Evidence Based Treatment	63 / 58.9%	38 / 35.5%	28 / 26.1%	59 / 55.1%	9 / 8.9%
Integrative Diversity	90 / 84.1	8 / 7.4%	84 / 78.5%	10 / 9.3%	3 / 2.7%
Teaching Diversity	87 / 81.3%	12 / 11.2%	63 / 58.8 %	22 / 20.5%	6 / 5.6%
Advocacy for Domain D Changes	73 / 69.1%	23 / 21.4%	13 / 12.1%	17 / 15.8 %	6 / 5.6%
Social Action Research	52 / 48.5%	45 / 42%	61 / 57.0%	32 / 29.9%	2 / 1.8%
Multicultural Supervision	88 / 82.2%	6 / 5.6%	81 / 75.7%	13 / 12.1%	0 / 0%
International & Global Issues	40 / 37.3%	62.6%	27 / 25.2%	48 / 44.8%	23 / 21.4%
Retention & Student Diversity	63 / 58.8%	40 / 37.3%	53 / 49.5%	37 / 34.5%	7 / 6.5%

Chart 2 is used to provide an easier visual of how the issues cluster into priority and immediacy groupings based on their respective percentages. Each issue is color coded to form priority and immediacy cohorts. The coding rubric was developed as illustrated below.

**Red = Highest Endorsement 80 – 100%    Blue = Moderately High Endorsements 60 – 79%    Green = Moderately Low Endorsements 40 – 59%    Yellow = Low Endorsements 20 39%    White = Lowest Endorsements = below 20%**

**Chart 2**  
**Aspirations to Actualizations Conference**  
**Color Coded Comparisons**  
**Between Workshop Generated Ideas and Issues**  
**N = 107 delegates**

<b>Action Issues Concerns</b>	<b>Agenda and</b>	<b>High Priority n / %</b>	<b>Routine Priority n / %</b>	<b>Done in 5 Years n / %</b>	<b>Done in 10 Years n / %</b>	<b>Cannot be done n / %</b>
Gender Revolution		46 / 42.2%	54 / 50.4%	52 / 48.5%	33 / 30.8%	11 / 10.2%
Integrative Diversity Assessment		84 / 78.0%	13 / 12.1%	49 / 45.7%	39 / 36.4%	7 / 6.5%
Intervention & Spirituality		49 / 45.7%	49 / 45.7%	61 / 57.0%	38 / 35.5%	8 / 7.4%
Intervention & People of Color		68 / 63.5%	29 / 27.1%	43 / 40.1%	38 / 35.5 %	11 / 10.2%
Intervention & Disability		74 / 70.0%	25 / 23.3%	96 / 89.7%	10 / 9.3%	1 / 1%
Intervention & Women		64 / 59.8%	35 / 32.7%	79 / 73.8%	18 / 16.8%	1 / 1%
Intervention & GLB Issues		65 / 60.7%	33 / 30.8%	64 / 59.8%	23 / 21.4%	10 / 9.3%
Women & Leadership		49 / 45.7%	53 / 49.5%	54 / 50.4%	39 / 36.4%	3 / 2.7%
Diversity & Evidence Based Treatment		63 / 58.9%	38 / 35.5%	28 / 26.1%	59 / 55.1%	9 / 8.9%
Integrative Diversity		90 / 84.1	8 / 7.4%	84 / 78.5%	10 / 9.3%	3 / 2.7%
Teaching Diversity		87 / 81.3%	12 / 11.2%	63 / 58.8 %	22 / 20.5%	6 / 5.6%
Advocacy for Domain D Changes		73 / 69.1%	23 / 21.4%	13 / 12.1%	17 / 15.8 %	6 / 5.6%
Social Action Research		52 / 48.5%	45 / 42%	61 / 57.0%	32 / 29.9%	2 / 1.8%
Multicultural Supervision		88 / 82.2%	6 / 5.6%	81 / 75.7%	13 / 12.1%	0 / 0%
International & Global Issues		40 / 37.4%	67 / 62.6%	27 / 25.2%	48 / 44.8%	23 / 21.4%
Retention & Student Diversity		63 / 58.8%	40 / 37.3%	53 / 49.5%	37 / 34.5%	7 / 6.5%

Some of the participants did not endorse any items thus one of the most important things to discuss is the results of the “non-vote”. It was assumed that all diversity items are important and that it was important for the participant to indeed “prioritize” among the

options that were available. The non-vote turned out to be critical in only one area which was the item for International and Global Issues. Twenty three delegates (21.4% of the participants) felt that they could not respond to its priority and immediacy. The mean non-vote for all of the items was 8.4% which is about nine people. The mean drops to 4.9 with that one item removed from the equation. Thus the delegates indeed were discriminating among the items that they could or could not endorse and for the most part they felt that they could respond to the forced choice paradigm.

These methodological issues notwithstanding, the data revealed three tiers of differential interest and concern. Among the top tier was the “bread and butter” training issues, i.e., assessment, teaching and supervision, Concerns related to governance issues included a focus on Domain D in terms of strengthening the accreditation language or the implementation of existing accreditation criteria. Also in this top tier was a strong priority for disability issues.

In the second tier, Intervention with people of color, women and GLB persons also remained a relatively high priority in that they were in the green cohort. In light of these latter outcomes it is instructive to note that delegates also endorsed the need to integrate evidence based treatments into training program curricula.

Although most items had more than a fifty percent level of endorsement, Global and International concerns, along with Spirituality, Social Action Research, Women in Leadership, and gender-sensitive Awareness and Intervention were endorsed by a lower percentage of delegates as requiring immediate action.

Recommendations will be considered after further investigation. For now, the presentation turns to an additional survey that was done as an attempt to further elaborate

the results of the Clicker results. Thus, it was decided to see if more demographic data could be gathered on the participants as well as to better define some of the items in the original survey.

#### *Next Steps for the DBP Survey*

The above referenced survey results were encouraging. They suggested that the delegates have relatively strong opinions about diversity that need a more rigorous approach to collecting and interpreting survey information. In that regard the poll questions were reviewed and revised for clarity and utility because verbal feedback from several delegates was that some of the items could have been clearer. Consequently the survey questions were reviewed and several were revised and developed in order to be reformatted for distribution via Survey Monkey. The results were collected and analyzed in comparison to the previous poll data. The revised survey attempted to improve the utility of the survey process by adding demographic variables related to diversity identity such as gender, age, ethnic/racial affiliation, disability and spirituality. This section also asked questions about professional experience in education and training as well as how respondents rated their diversity competence in comparison to their professional peers. It was felt that these variables might be helpful in understanding the outcomes of the data and reflected an approach that might be used in future data collection. The demographic variables are found in Appendix A.

#### *Item Revisions*

A revision of the original items was undertaken for the Survey Monkey Survey instrument even though it was clear from the results of the conference voting that the membership had strong opinions about most of these diversity issues. However, the

informal delegate feedback informed the committee that some of items were not clear and that a mechanism needed to be established in order to revise some of the items. Delegates also indicated that there was no possibility for a non response category or a “should not be a priority” category. The survey committee also realized that this occurred because there was very little time spent in crafting the original set of items before they were presented at the final plenary. The original items along with Table I were submitted to the Executive committee and the Research and Evaluation Committee for revision suggestions. The Diversity Blue Print Sub Committee reviewed the suggestions and revised several of the questions. The rationales for specific item revisions are illustrated in Table 3 below. However, it should also be noted that there was no change in the format to include a non-response category on this version of the survey. Considering that the non responses on the original survey were relatively low in number, that part of the survey methodology was unchanged.

**Chart 3**  
**Aspirations to Actualizations Conference**  
**Revision Diversity Blue Print Survey Items**

ORIGINAL WORDING	REVISED ITEM For SURVEY MONKEY	RATIONALE
1. SOCIAL ACTION RESEARCH WORKSHOP NCSPP should develop an applied research conference that can fully explore the models of social action research?	<b>1. Social Action Research: NCSPP should develop an "Applied Research Conference" oriented to social action research issues in Professional Psychology education and training?</b>	It was felt that the original item was not clear as to what was meant by “fully explore” and thus that language was removed in order to simply address the NCSPP mandate of addressing issues of education and training.
2. MULTICULTURAL SUPERVISION WORKSHOP NCSPP should advance the competency of multicultural supervision to help students recognize and work with clients’ multiple social/cultural identities?	<b>2. Multicultural Supervision: NCSPP member schools and programs should provide diversity training for all persons who provide required clinical supervision to professional psychology</b>	The term multicultural may be taken to only mean issues of ethnicity as opposed to diversity which is a broader term inclusive of gender, religion, and other issues relating to underserved, at risk or nontraditional

	<b>students?</b>	populations.
3. INTERVENTION AND SPIRITUALITY ITEM WORKSHOP NCSPP should conduct a survey related to spirituality and religion and later develop a conference to fully explore this topic?	<b>3. Intervention and Spirituality: NCSPP should host a conference on spirituality and religion in professional psychology education and training?</b>	It was felt that these two issues were competing and needed to be separated.
	<b>4. Intervention and Spirituality: NCSPP should conduct a training and education survey that focuses on issues related to intervention and spirituality/religion?</b>	See above
4. INTERVENTION WITH PEOPLE OF COLOR WORKSHOP NCSPP should encourage APA, in venues like the Educational Leadership Conference, to develop criteria for how students can be selected and trained to work effectively with people of color'?	<b>5. Intervention and People of Color: NCSPP should collaborate with member schools and other governance organizations to evaluate the effectiveness of diversity competencies as demonstrated by supervisors and students who provide services to people of color. Such collaboration should also include dissemination of statistical reports about the effectiveness or success of various educational methods and training outcomes.</b>	This item was too vague and needed operationalization. It is lengthy, but conveys all of the elements without adding several items to the survey.
5. INTERVENTION AND DISABILITY WORKSHOP NCSPP should make systematic changes to its meetings in order to better accommodate people with disabilities i.e., interpreters, ramps, assistance for the deaf, meals, etc?	<b>6. Intervention and Disability: NCSPP should make systematic changes to accommodate persons with disabilities at its conferences and meetings, and include content about disability issues in self studies and publications, etc?</b>	This item was inclusive of the original content, but also elaborated to include action that would put disability into more of the content of committees and conferences.
6. TEACHING DIVERSITY WORKSHOP NCSPP should establish standards and methods of evaluation for integrating multicultural competencies throughout the curriculum?	<b>7. Teaching Diversity: NCSPP should work with member programs and other governance organizations to establish standards and guidelines for teaching diversity as a competency?</b>	This item goes in tandem with items 10 and 11. Teaching and Integrative Diversity were frequently endorsed items in the original survey. It was felt that these topics needed to be retained because of their relevance to online resources, Core Competencies, and

		teaching.
7. INTERVENTION WITH WOMEN WORKSHOP NCSPP and member schools should systematically create spaces for critical dialogue that addresses women's issues i.e., sexism, power and privilege?	<b>8. Intervention with Women: Special conferences, ad-hoc committees, and strategic planning, should be developed to address issues concerning the social construction of gender, power and privilege in clinical training (i.e. assessment and intervention) as well as the impact of power and privilege in the professional roles of women in psychology?</b>	Women's Intervention and leadership items (see original question 9 below) was combined to create an inclusive statement about the empowerment issues of women in professional psychology education and training.
8. EVIDENCE BASED TREATMENTS WORKSHOP NCSPP and member schools should develop procedures to integrate issues of diversity with evidence based treatments?	<b>9. Evidence Based Treatments: NCSPP and member schools should develop ways to thoroughly discuss the limitations and benefits of evidence based interventions as related to gender differences and the care of underserved populations?</b>	It was felt that the original question did not effectively reflect the diversity of opinion about evidence-based treatments that are currently reflected in gender and multicultural literature.
9. WOMEN IN LEADERSHIP WORKSHOP NCSPP and member schools should provide more emphasis on administration, supervision, and leadership roles for psychologists in program curriculums and training experiences and develop mentoring programs for women in NCSPP?	See original question 7 above.	
10. INTEGRATIVE DIVERSITY WORKSHOP NCSPP and member schools should develop trainings on integration of diversity material into core and elective courses and develop a repository of teaching materials to be posted on the website?	<b>10. Integrative Diversity Competency: NCSPP and member programs should develop training programs for students and faculty that discuss the role of power privilege and oppression and their relationship to issues of multiple social identities?</b>	See comments for original question 6 above.
	<b>11. Integrative Diversity Competency: A repository of integrative diversity teaching materials should be posted to</b>	See comments for original question 6 above.

	<b>the NCSPP web page?</b>	
<p>11. INTERNATIONAL AND GLOBAL ASPECTS OF PRACTICE &amp; TRAINING WORKSHOP</p> <p>NCSPP and member schools should develop competencies for faculty and students in international and global practice and have more intentional exchange of faculty and students?</p>	<p><b>12. International and Global Aspects of Practice and Training: NCSPP and member schools should develop competencies for faculty and students related to international practice?</b></p>	<p>This question was the top rated question in the “routine priority” vote. It is hoped that more information about how the membership feels about this area of diversity work would be more clearly understood if the elements of the items were better elaborated.</p>
	<p><b>13. International and Global Aspects of Practice and Training: NCSPP should set up a task force on international and global aspects of practice and training in order to investigate ways of fostering the development and dissemination of information including the exchange of faculty, students and/or staff?</b></p>	
<p>12. RETENTION OF DIVERSE STUDENTS/COMMUNICATION WORKSHOP</p> <p>NCSPP should develop a communication network that involves multicultural students who wish to enter academia?</p>	<p><b>14. Retention of Diverse Students: NCSPP should collect data on part-time and full-time student status for inclusion in studies and publications about diversity recruitment and retention outcomes, as well as studies of graduation rates across diversity categories inclusive of data on international students?</b></p>	<p>The original item received a moderate amount of endorsement across priority and immediacy categories. Feedback for executive committee and research committee reviews suggested that the term “communication networks” needed to be framed in terms of how education and training relay works, i.e. retention, recruitment, and matriculation.</p>
<p>13. RETENTION OF DIVERSE STUDENTS/ TIME AND EFFORT WORKSHOP</p> <p>NCSPP should collect and publish data on recruitment, retention, and graduation rates of multicultural students as well as time of completion relative to part time and full time status?</p>	SEE ITEM 14 ABOVE	<p>It was felt that items 12 and 13 could be combined.</p>

<p>14. THE GENDER REVOLUTION WORKSHOP NCSPP and member schools should provide more emphasis on teaching “beyond the binaries” in order to encourage critical thinking about social construction of gender identity?</p>	<p><b>15. The Gender Revolution: NCSPP member programs should create space for study, content presentations, and explorations of training issues related to the social construction of gender identity; to include issues of inter-sex identity, homophobia, heterosexism, and patriarchy?</b></p>	<p>The wording that was used did not change the content of the original item, but it helped to operationalize the term “binaries”.</p>
<p>15. ASSESSMENT WORKSHOP NCSPP and member schools should work with APA and other training councils to review <i>Standards for Psychological and Educational Evaluations</i> (APA working draft is under revision) to be sure standards include considerations about the relevant variance in tests which disadvantage particular diversity groups?</p>	<p><b>16. Assessment: NCSPP and member schools should work with APA and other training councils to review "Standards for Psychological and Educational Evaluations" (APA working draft is under revision) to be sure standards specify the inclusion of information about the relevant variance in psychological tests that lead to a disadvantage for particular diversity groups?</b></p>	<p>Assessment is an area that was endorsed by many delegates in the original voting. It was felt that the item should be separated to see if the delegates were voting for the issue of working with APA on revision of the Multicultural Treatment Guidelines as distinct from the more pointed issue of ethics of standardization and the use of tests with underserved ethnic populations.</p>
	<p><b>17. Assessment: NCSPP should support policies that ensure standards for achieving relevant variance on tests that are known to disadvantage under served and disadvantaged populations?</b></p>	<p>This question may still need better clarification as it was crafted by the workshop presenter who has a more precise understanding of the issues than we were able to convey.</p>
<p>16. INTERVENTION WITH GLB WORKSHOP NCSPP and member schools should continue the discussion of the interface between GLB and religious communities?</p>	<p><b>18. Interventions with GLBTQ Persons: NCSPP and member schools should always be sensitive to differences between GLBTQ and religious communities, but also continue to support and promote discussions about their similarities and potential for interface.</b></p>	<p>Transgender and other sexual identity issues <i>were</i> not well conveyed in this item, as well as the fact that there are similarities and differences that needed to be explored in the dialogue between and within GLBT, Questioning (Q) and religious/spiritual communities.</p>
<p>17. DOMAIN D WORKSHOP NCSPP should work with APA and other training councils to strengthen the language of Domain D and program accountability for Domain D criteria?</p>	<p><b>19. Domain D Issues: NCSPP should continue to work with APA and other training councils to strengthen language of Domain D and strengthen program accountability for Domain D criteria?</b></p>	<p>This item reads essentially the same, but APA was mentioned specifically as distinct from a training council.</p>

*Procedures*

A Survey Monkey template was developed using the revised questions which now numbered nineteen items. The template began with an explanation of the reason for the survey and its relationship to the 2008 conference and the Diversity Blue Print. It also explained that there were demographic items and nineteen content items related to the 2008 conference workshop process.

The template and raw data is presented in Appendix B. The data was posted to the NCSPP list serve via a link and delegates had one month to respond to the questions. A total of 36 delegates responded and due to the fact that the survey was sent out so close to the 2010 Mid Winter conference meeting there was not time to leave it up longer to collect more responses. The low number of responses truncates the ability to do more complex analyses, thus the interpretations are treated here in a purely descriptive manner. Moreover, as it was hoped that the Survey Monkey data would elaborate the original conference data it only generally serves to support or confirm impressions from the conference results.

*Demographic Profile of Survey Monkey Data*

The mean age of the participants was 30.6, although the age for of these participants was 31 to 70 years of age. Four participants identified as African Americans, two as Asian Americans, twenty three as European Americans, three as Latino/Latina, one person identified as Middle Eastern and one person identified as “mixed”. In the narrative comments one respondent clarified that they thought of themselves as “South Asian/White” and two identified as Eastern European”. Religion and Spirituality also produced a wide range of identifiers. One participant indentified as a Pantheist, 9 persons

stated that they were Jewish, four as Agnostic, 27 as Christian and 5 persons checked the category of “Other”.

Illustrating the fluid nature of identity, the narrative comments revealed that these persons identify as both belonging to and disaffiliating from various religious or spiritual identities. The narratives indicated that one person is “Buddhist/Catholic”, another “Hindu”, and a third stated that their spirituality was “eclectic”. Another indicated that they were “ex-Catholic” and one person indicated that they were Atheist, but that the survey would not let them identify as just atheist. If there was a malfunction it was only reported with this one person. Of note is the fact that 27.2 % of the respondents indicated that they are public in terms of religion and spirituality being a part of their professional identity and 77.2 % of the participants indicated that they were not public with this aspect of the identity in the work setting.

The professional profile of the participants indicated that three of them were 1 to 5 years post licensure, four were 6 – 10 years, five were 11 – 15, eight were 16 – 20, six were 21 – 25, seven were 26 -30, and three were 36 -40 years into their careers since becoming licensed.

In terms of the level of diversity experience among the participant delegates reported feeling average to their peers in most of the contexts under investigation; they generally felt above average in terms of how well they are allies to underserved peers and students; and reported above average to extensive involvement in terms of treatment or assessment with underserved populations. However, the standout item is the fact that 65.7 % of the participants reported that they still have a need for growth in terms of gender and multicultural diversity issues. The majority of the delegates indicated that they work

in environments that are gender and culturally diverse, with 42.4 % indicating that their environments had extensive amounts of diversity as a context for their work and their growth. This sample was bimodal in terms of those who had extensive experience with teaching diversity and those who had no experience teaching diversity. This pattern was almost mirrored in terms of scholarship in the area of diversity. The participants were able to comment on their responses. This was the one demographic variable that received any comments. Participants indicated that,

“ The recession is making it even more difficult than usual for students of color to participate in *prof psyc* programs”, and

“how about teaching diversity in classes other than diversity?”, and

“I think I'm average to my peers - but with the expectation that most of us (myself included) need improvement in these areas.”

Two participants indicated that they had problems with the survey because it did not allow them to rank all of the items. This was a methods problem that was corrected as soon as it was reported. The data reported here was not corrupted by that technical problem.

#### *Content Items and Survey Monkey Results*

Chart 5 summarizes the results of the data gathered on the Diversity Blue Print content items used in the Survey Monkey version. A color coding similar to that used for the conference data will help with the descriptive analysis. This table provides a color cohort comparison based on percentages from least to most frequently endorsed items, where:

**Red = Highest Endorsement 80 – 100%    Blue = Moderately High Endorsements 60 – 79%    Green = Moderately Low Endorsements 40 – 59%    Yellow = Low Endorsements 20 39%    White = Lowest Endorsements = below 20%**

**Chart 5**  
**Aspirations to Actualizations Conference**  
**Differential Priority Rankings**  
**Survey Monkey Percentiles**  
**N = 36 delegates**

Action Agenda Issues and Concerns	PERCENTILE RANKINGS OF PRIORITIES SURVEY MONKEY RESPONSES				
	Lowest Priority 1	2	3	4	Highest Priority 5
<b>1. Gender Revolution:</b>	2.8	2.8	36.1	47.2	11.1
<b>2. Assessment: APA Guidelines</b>	0.0	8.3	16.7.	30.6	44.4
<b>3. Assessment: Ethical Issues</b>	2.8	8.3	25.0	33.3	30.6
<b>4. Spirituality and Religion: NCSPP Conference</b>	13.9	25.0	27.8	25.0	8.3
<b>5. Spirituality and Religion: Survey and Intervention</b>	8.3	25.0	29.0	33.3	8.3
<b>6. People of Color: Intervention Issues</b>	0.0	8.3	19.4	41.7	30.6
<b>7. Disability Issues: Access, Inclusion and Training</b>	0.0	0.0	27.8	50.0	22.2
<b>8. Women's Issues: Leadership and Intervention</b>	0.0	11.1	22.2	36.1.	30.8
<b>9. Intervention: GLBTQ Issues</b>	0.0	11.1	13.9	44.4	30.6
<b>10. Evidence Based Treatments:</b>	0.0	5.6	13.9	44.4	36.1
<b>11. Integrative Diversity: Training</b>	0.0	5.6	13.9	44.4	36.1
<b>12. Integrative Diversity: On- line</b>	2.8	2.8	5.6	25.0	63.8

Resources					
<b>13. Domain D: Advocacy</b>	2.8	2.8	16.7	50.0	27.8
<b>14. Social Action Research Issues: NCSPP Conference</b>	0.0	5.6	33.3	50.0	11.1
<b>15. Supervision Issues: Training and Education</b>	2.8	2.8	19.4	30.6	44.4
<b>16. International and Global Issues: Competencies</b>	8.3	16.7	38.9	30.6	5.6
<b>17. International and Global Issues: Task Force</b>	8.3	11.1	38.9	25.0	16.7
<b>18. Retention of Diverse Students:</b>	0.0	2.8	19.4	33.3	44.4

Critically there were no items that were in the red cohort. However, like the conference results, Integrative Diversity On-Line Resources was again the highest priority for this sample. It alone was in the Blue Moderately High group. The next color cohort was Green. Among its highest items were Assessment, Multicultural Supervision, and Retention of Diverse Students. To a lesser degree Teaching Diversity fell into the Green Cohort with a moderately low endorsement. Nonetheless its relative position supports the Blue Cohort endorsement of On Line Teaching Resources. Domain D, Social Responsibility Research and Disability Issues each received a moderately low percentage of endorsement followed by Gender Revolution, Evidence Based Intervention, Intervention for GLBTQ Persons, and Intervention for People of Color, and Retention of Diverse Students. However, Women's Intervention and Leadership, People of Color Intervention and Supervision and Management Issues did not reach a 50% endorsement level in any of its levels of priority, and the Women's Issues item was the only item that had all of its levels of endorsement in the Yellow or White Categories. As

stated from the outset of the project, there were no issues that were of no importance thus none of the nineteen items had endorsements that were all in the lowest color cohort.

To further clarify the priority ranking of the content issues a subtotal of the percentages for columns 1, 2 and 3 were contrasted with a subtotal of the sum of columns 4 and 5. This method was used so that a more stringent test to priority was applied to those items that were more highly ranked. In other words the top items only had two data points to establish their ranking while those are the lower rankings were there even though three data points were used. The top and lower endorsed items were again judged based on the following color codes:

**Red = Highest Endorsement 80 – 100%    Blue = Moderately High Endorsements 60 – 79%    Green = Moderately Low Endorsements 40 – 59%    Yellow = Low Endorsements 20 39%    White = Lowest Endorsements = below 20%**

**Chart 6**

**COMBINED PERCENTILE RANKINGS INDICATING PRIORITIES  
AMONG SURVEY MONKEY ENDORSEMENTS**

Action Agenda Issues and Concerns	Percentile Rankings	
	Lower Priority Columns 1, 2 and 3	Higher Priority Columns 4 and 5
1. Gender Revolution:	38.9	61.1
2. Assessment: APA Guidelines	25.0	75.0
3. Assessment: Ethical Issues	33.3	66.9
4. Spirituality and Religion: NCSPP Conference	66.9	33.3
5. Spirituality and Religion: Survey and Intervention	62.3	37.7

<b>6. People of Color: Intervention Issues</b>	27.7	72.3.
<b>7. Disability Issues: Access, Inclusion and Training</b>	27.7	72.3
<b>8. Women's Issues: Leadership and Intervention</b>	33.3	66.9
<b>9. Intervention: GLBTQ Issues</b>	25	75
<b>10. Evidence Based Treatments:</b>	33.3	66.9
<b>11. Integrative Diversity: Training</b>	19.9	80.5
<b>12. Integrative Diversity: On- line Resources</b>	11.2	87.8
<b>13. Domain D: Advocacy</b>	20.1	79.9
<b>14. Social Action Research Issues: NCSPP Conference</b>	38.9	61.1
<b>15. Supervision Issues: Training and Education</b>	17.0	83.0
<b>16. International and Global Issues: Competencies</b>	63.9	35.1
<b>17. International and Global Issues: Task Force</b>	58.3	47.7
<b>18. Retention of Diverse Students:</b>	22.3	77.7

In this analysis, the top and lower priorities are better illustrated. In this table three items emerge as high priority items Teaching and On Line Resources are again in the forefront of the endorsed diversity issues. Multicultural Supervision also met the criteria of an 80% endorsement using the top two columns in Table 5. The Moderately high (Blue) endorsed items were Advocacy for Domain D, Assessment Guidelines, Retention of Diverse Students, LGBTQ Interventions , People of Color Interventions,

Disability Issues, Women's leadership ad Intervention Issues, Assessment Ethics, Evidence Based Practice, and Social Action Research. The items concerning Spirituality and International and Global Issues followed the same pattern as with all of the other analyses illustrated in Tables 2 -5.

Table 8 is a summative table that allows direct comparison of the highest ranked priorities from the Conference and the Survey Monkey data. Gender Revolution increased its standing win the Survey Monkey procedure as did Evidence Based Treatment Issues and Retention of Diverse Students. Global and International Issues decreased in level of endorsement from the conference to the Survey Monkey although it was joined by Spirituality issues as the least endorsed items among all of the analyses. The remaining items tended to cluster between low endorsements to moderately high endorsements.

**Table 7**  
**Comparison of Highest Priority Ratings**  
**Between Clicker and Survey Monkey Responses**

<b>Proposed Agenda Items</b>	<b>Conference Endorsements N = 107</b>	<b>Survey Monkey Highest Priority Endorsements N=36</b>
<b>1. Gender Revolution:</b>	42.2%	61.1
<b>2. Assessment: APA Guidelines</b>	These items were unified in the conference survey 78.0%	75.0
<b>3. Assessment: Ethical Issues</b>		66.9
<b>4. Spirituality and Religion: NCSPP Conference</b>	45.7%	33.3
<b>5. Spirituality and Religion: Survey and Intervention</b>	45.7%	37.7
<b>6. People of Color:</b>	63.5%	72.3.

<b>Intervention Issues</b>		
<b>7. Disability Issues: Access, Inclusion and Training</b>	70.0%	72.3
<b>8. Women's Issues: Leadership and Intervention</b>	70.0%	66.9
<b>9. Intervention: GLBTQ Issues</b>	60.7%	75
<b>10. Evidence Based Treatments:</b>	58.9%	66.9
<b>11. Integrative Diversity: Training</b>	These items were unified in the conference survey 84.1	80.5
<b>12. Integrative Diversity: On- line Resources</b>		87.8
<b>13. Domain D: Advocacy</b>	69.1%	79.9
<b>14. Social Action Research Issues: NCSPP Conference</b>	48.5%	61.1
<b>15. Supervision Issues: Training and Education</b>	82.2%	83.0
<b>16. International and Global Issues: Competencies</b>	37.4%	35.1
<b>17. International and Global Issues: Task Force</b>	37.4%	47.7
<b>18. Retention of Diverse Students:</b>	58.8%	77.7

*Narrative Feedback from Survey Monkey*

Each of the items on the Survey Monkey version allowed participants the option of providing a narrative comment. The comments concerned technical issues in filling out the survey of which those technical details were corrected so that people could complete the survey, concerns about the forced choice format, and most importantly input on the interpretation of their item endorsements. Table 8 review the comments for each of the items

**Table 8**  
**DIVERSITY BLUE PRINT**  
**Narrative Feedback by Item**

Proposed Agenda Items	Feedback
<b>1. Gender Revolution:</b>	"the gender revolution" is a funny title for this question
<b>2. Assessment: APA Guidelines</b>	current evidence shows that tests are not biased in content. It is in the erroneous application and interpretation of results that bias may occur, which is an examiner competence issue  all noble causes and important, but can NCSPP do this given our structure and resources?
<b>3. Assessment: Ethical Issues</b>	. don't understand this, but the survey forces me to answer
<b>4. Spirituality and Religion: NCSPP Conf.</b>	
<b>5. Spirituality and Religion: Survey and Intervention</b>	Could be a portion of a conference -- not sure a whole conference would attract enough attendance Any specific topic is too narrow for this organization. This could be part of a meeting though.
<b>6. People of Color: Intervention Issues</b>	Although this is important- asking the supervisors, who themselves need diversity training, is problematic. Hard to measure! I'm unclear about the question, possibly break out into two questions.
<b>7. Disability Issues: Access, Inclusion and Training</b>	I don't feel I can comment, as I'm not aware of what is not being done to make such accommodations at present. Therefore, I don't know what changes should be made. Yes to accessibility (5). Not sure what the self study part is asking. Generally agree, although for example having someone fluent in sign language at every session and meeting can get very expensive so the devil is in the details.
<b>8. Women's Issues: Leadership and Intervention</b>	
<b>9. Intervention: GLBTQ Issues</b>	"potential for interface" is incredibly biased and disregards the existing and long standing interface/integration
<b>10. Evidence Based Treatments:</b>	why not ebp for teaching diversity period?
<b>11. Integrative Diversity: Training</b>	Don't we already do this?  this should be done, but not sure NCSPP is the right place best practices would be helpful; standards implies we know what is best and I don't think we do  g guidelines = 5, standards = 1 unless we are SURE what works best

<b>12. Integrative Diversity: On- line Resources</b>	A great idea, but let's not reinvent the wheel. There are already numerous websites that do this. Perhaps a resource page that links to these and other helpful sites.  This would be helpful. Please gather suggestions from members. Many members have written materials  would be great
<b>13. Domain D: Advocacy</b>	
<b>14. Social Action Research Issues: NCSPP Conference</b>	this sounds broad enough to garner widespread interest
<b>15. Multicultural Supervision Issues: Training and Education</b>	Good idea but not always practically possible This is tricky. We are having enough trouble getting our students placed. Some are quite well prepared without our presuming they need our educating them! Make it available. For rural schools with distant placements, it may not be possible to require of all.
<b>16. International and Global Issues: Competencies</b>	There should be standards, but not all students need to be prepared for this option. I find this fascinating but since our students have to do practica & internships in the U.S., I'm not sure it should be a top priority
<b>17. International and Global Issues: Task Force</b>	As long as we avoid intellectual imperialism...
<b>18. Retention of Diverse Students:</b>	

Probably the most interesting narrative data came from the last question which asked the participants to “Please use the box below to make additional comments about how you would like to see NCSPP prioritize content items or comment on other things that have not been included in this survey.” There were five responses three of which dealt with technical issues and two dealt with content issues.

1. “I would like to see NCSPP sponsor a conference where best practices are demonstrated and shared with the membership.
2. I found it difficult to "rank" or prioritize some aspects of diversity over others. It seemed like the survey loses its utility if all areas are marked "5," yet I do feel all aspects of diversity are in need of strengthening in our programs and in our profession. To assign a 2 or 3 to some aspects of diversity may have the

unintended effect of being interpreted as not important, which is not the case.

Nonetheless, to increase the utility of the survey, I included some ratings lower than others for certain items

3. I would suggest fixing all the typos - they are very distracting
4. Q 26 still required yes/no answer--it's not all or none. Many questions still asked "should NCSPP and member programs" and in some cases I think programs should and in other NCSPP and in others both. Hard to answer these.
5. Fostering knowledge in all these areas is very welcome; creating unidimensional competencies for them undermines scholarship into their complexities.

*Conclusions and Recommendations:*

The General and Specific recommendations that were distilled from this process are presented in the Overview above. It is recommended that the Executive Committee continue to vet these and other items through the NCSPP governance process and that they give consideration to what appears to be a relative consensus of prioritization as noted in the various tables above, but especially Table 7. In that table, teaching and supervision training aspects of diversity were given strong support. This is consistent with the Mission of the NCSPP. As one person noted in the narrative "isn't this what we do any way". Advocacy for Domain D and Assessment issues and Advocacy for students who are from underserved communities is also what we do and these results although clearly not conclusive suggest that we know what we do and want to continue doing it better. Other than Domain D, The Blue Cohort items include focus on intervention to underserved populations. The areas where there appears to be generally less prioritization are Globalization and Religion/Spirituality. The reasons for the spirituality results are not

at all apparent as no comments were made within the narratives about these items. However, narrative comments on Globalization point to potential problems with unified training standards and differences in perspective about what constitutes diversity of thought about professional psychology education and training.

After presenting the appendices to the DBP surveys, the presentation of the Diversity Blue Print moves forward with a review of the student voices that inform the followed by concept papers on various underserved populations. These documents inform the implementation of the Diversity Blue Print and the NCSPP diversity agenda.

### **Diversity Blue Print Survey Appendices**

#### **Appendix A: Demographic Information Items Used in the Survey Monkey Questionnaire**

**The demographic information that was collected is listed below.**

1. Gender \_\_\_\_\_
2. Age \_\_\_\_\_
3. Ethnic/Racial identity \_\_\_\_\_
4. Sexual Identity/Orientation \_\_\_\_\_
5. Do you have a visible disability Yes \_\_\_\_ No \_\_\_\_
6. Do you have an invisible disability Yes \_\_\_\_ No \_\_\_\_
7. Do you integrate spirituality into your work as a professional psychologist Yes \_\_\_\_  
No \_\_\_\_
8. # of years licensed \_\_\_\_\_ or NA \_\_\_\_\_
9. Years in the profession \_\_\_\_\_
10. Please indicate percentage of time you spend in each of these activities in your school or program based on FTE

#### **Administration**

- DCT \_\_\_\_\_
- Chair \_\_\_\_\_
- Dean \_\_\_\_\_
- President \_\_\_\_\_
- Program Director \_\_\_\_\_
- Other \_\_\_\_\_

#### **Non Administrative**

- Supervision \_\_\_\_\_
- Teaching \_\_\_\_\_

Clinical Practice

Consultation

11. Are you board certified in a specialty? (Name of specialty) \_\_\_\_\_

12. How would you describe your current level of cultural/Diversity Competency

**Please rate yourself on each of the following items with 1= none 2= minimal 3= moderate 4= extensive 5 = expert**

- a.  I have experience with Teaching
- b.  I have client experience
- c.  I have publications in diversity
- d.  I have worked in environments that were diverse
- d.  I am aware of growth areas that I need to work on
- e.  I am strongly committed to diversity competence and engage in sustained social action.

## **Appendix B: Survey Monkey Instructions and Data Tables**

### **Instruction for the Survey Monkey Instrument**

The following instructions were provided to participants who completed the DBP Survey Monkey.

#### Setting the NCSPP Diversity Agenda

The questions in this survey were formatted based on input from delegates who attended the NCSPP 2008 Mid Winter Conference (Advancing the Multicultural Diversity Agenda: From Aspirations to Actualizations). The items in this survey have been reviewed by the NCSPP (Fielding) and Wright State University IRB Committees after being reviewed and edited by members of the Diversity Blue Print Committee as well as the Research and Evaluation Committee and the Executive Committee.

The survey includes a total of 31 items. There are nineteen (19) content questions rated on a five point Likert-Type scale, where 1 = "Lowest Priority" and 5 = "Highest Priority". These items are followed by eleven (11) demographic items and one (1) summative feedback item at the end of the survey. Most questions also contain a dialogue box for optional narrative comments.

The results of this survey will be shared with the delegates at the 2010 Mid-winter or Summer conferences.

Please consent to participate by completing this brief (15 min) survey and returning it by January 18, 2010.

-IF YOU NEED TO COMPLETE THE SURVEY AT A LATER TIME CLICK "EXIT SURVEY" AT THE TOP OF THE SURVEY PAGE.

-NOTE THAT THE SURVEY PAGE WILL LOOP BACK TO ITSELF UNTIL ALL QUESTIONS ARE ANSWERED.

Voices of Young Professionals:  
The Professional Psychology Diversity Training Experience

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## Voices of Young Professionals: The Professional Psychology Diversity Training Experience

### Forward

This project is designed to function as a workbook, most specifically designed as a resource in the teaching of multicultural and diversity classes in graduate clinical psychology. The workbook consists of the writings of 23 students who have detailed their own experiences of diversity and the relevance of those experiences to doctoral level graduate training in psychology. These students are a diverse group themselves, a fact which is readily apparent in their narratives. They come from 13 different doctoral clinical psychology programs located across all geographic regions of the country. All of their respective graduate programs are members of the National Council of Schools and Programs of Professional Psychology (NCSPP).

The intention of this workbook is that it be used within the context of diversity and cultural competence training at the graduate level. A likely home for this workbook would be in the classroom setting, however its utility could be found in other contexts such as individual supervision, group supervision, and research groups. The voices that are represented in the pages that follow all come from graduate students obtaining their doctorates in clinical psychology. Thus, students from clinical psychology will likely find the most connection with the narratives, particularly as themes of client care, psychology-based practica, and clinical curricula are frequently addressed in the narratives. However, it is just as likely that students and faculty from other mental health disciplines (e.g., social work, counseling, marriage and family therapy) will find this resource useful. While all helping professions can find common ground in our care for those that are hurting, so too can all helping professions find a common need to understand diversity and gain competence in working with the various aspects of culture.

As mentioned above, the purposes of this resource are several, but this workbook especially sheds light upon the experience of graduate students as they wrestle with the critical issues inherent in multicultural training. We would argue that is the student voice that has been relatively neglected in the discourse of best practices of multicultural training in psychology. Through that illumination, it is hoped that several things would occur. First, it is hoped that the graduate student reader would reflect upon the experience of the student authors, which in turn would lead to a period of reflection where the self was the focus. It is in this self-focus that we hope to encourage a consideration of one's own process of cultural identity development, and the intersection between culture and the graduate training experience. This process of "self and other" examination is elaborated upon in the introduction section. Second, it is hoped that faculty who engage with this material would similarly be challenged to consider their own cultural identifications, and how the experience of teaching diversity impacts their own process. Ultimately, it is hoped that those encountering this workbook would

engage in an exploration of their own challenges and triumphs in the arena of diversity, as well as the transformative processes they have experienced.

The workbook begins with a brief introduction. The narratives follow, grouped according to theme and content. Following most of the narratives are “Questions to Consider.” These questions are tied distinctly to the individual narratives and are designed to encourage thought and reflection. The questions were developed by the editors, as well as a team of graduate students and faculty in clinical psychology. Thus, they reflect the perspective of both educator and student.

These questions can have different uses depending on the settings in which the workbook is utilized. In the classroom, assigned narratives could lead to large group discussions, based loosely or precisely on the Questions to Consider. These questions are not meant to be an exhaustive list, rather they are meant to help students and faculty springboard into deeper insight and reflection. As an alternative to the large group, these questions could be addressed in small group or even individually through written form. The choice of how to utilize these questions should be based in part upon the level of psychological safety in the classroom. Faculty are encouraged to carefully assess the levels of safety in their group setting, remaining cognizant that the factors that engender safety may vary greatly student to student. Furthermore, faculty should keep in mind that the various topics explored in the narratives may spark different reactions in students, and so allotting enough time for process is important.

Outside of the classroom, this workbook still has application, particularly within supervisory and research contexts. Within a supervisory structure, the questions could provide excellent discussion points between supervisor and supervisee. Some of the narratives speak directly to client care issues, and certainly the questions could engender important discussions about counter-transference. Within the research team setting, students could explore through qualitative analysis the key themes and phenomena inherent in the narratives. Ultimately, the questions are designed to bring a self-focus regarding culture and diversity. But they are also designed to bring students to a greater awareness of institutional and societal forces that impact the learning and training of diversity.

The narratives reflect important pieces of students’ journeys, and in some ways, this workbook represents an invitation to delve deeply into core aspects of their being. We, alongside the student authors, invite you into their process and journey.

### **Acknowledgements**

The editors would like to acknowledge many who have contributed to this project. We would like to thank Brian Chao and Karen Ogilvie Bryan for their significant contributions. Also, we express gratitude to the seven members of our narrative review team, namely Drs. Candace Allen-Staton, Shalini Bhalla, Crystal Collier, James Manuel, Chalyce M. Smith, and Sterling Watson. We want to express our appreciation for the valuable assistance of Jeannie Beeaff, in helping to coordinate the poster session. We also would like to thank those who contributed to developing our “Questions to Consider” sections, namely Dr. Christina Lee Kim, and graduate students Kelsey Clark, Brady Goss, and Daniel Kim. . Finally we would like to acknowledge our colleagues at NCSPP who work so diligently to help prepare the next generation of students towards greater cultural competency.

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## Introduction

*How does one come to a richer and deeper understanding of one's cultural identity?*

*Within a cultural frame, what does it mean to have multiple-identity?*

*How do power, privilege, and microaggressions work out in our daily lives?*

*How do I as a psychologist understand the cultural implications of my work with clients and my research?*

These questions, and others like them, are part of the mosaic of today's graduate training in professional psychology. Cultural competency: what was once a neglected and ignored facet of psychology education is now seen as critical and necessary. To be a psychologist means to not only be aware of culture, but to be responsive to it. In fact, current formulations of competencies for training in psychology now include components devoted exclusively to diversity and cultural issues. However, this was not always the case. The importance that psychology has placed on diversity and cultural identity is a relatively new phenomenon. It is unlikely that a project describing personal experiences of diversity and reflections on cultural identity (as this project has done) would have been seen as important just thirty-five years ago. In fact, we would argue that a project such as this would have not been possible due to the limited safety available for discussion of diversity issues, and the subsequent and appropriate fear of disclosure by students. The fact that this project came together is a tribute to the early academic pioneers of psychology, amongst other fields, who valued cultural identity as an inexorable part of the human psyche.

As the relevance of culture began to take root in psychology graduate training in the 1970's and 80's, the focus was almost exclusively on understanding and knowing "the other." Often, curricula focused on developing a framework of knowledge about minority groups, with the term "minority" typically referring to an ethnically homogeneous, non-White group. With the usual frame of reference being the majority, dominant, White culture, similarities and differences were highlighted. Typically, the learning process stopped with this examination of similarity and difference.

More recently a shift has taken place in the focus of cultural and diversity training. First, the process of making group comparisons and contrasts to the majority has taken a back seat to understanding societal, institutional, and interpersonal process variables that influence dimensions of culture. As important, the focus of study has shifted from an almost exclusive examination of "the other," to a balance between knowing the other and knowing the self. It is within this latter shift that this project finds its appropriate context.

### Self and Other

This workbook consists of stories. While fictional stories can often provide an entertaining escapism, complete with a respite from the burdens of life, it is in non-fiction

that we face the joyful and painful aspects of reality. In particular, it is a specific kind of non-fiction, the personal narrative, which psychology has begun to utilize as a tool to understand the self and others. In short, personal narrative provides for us an opportunity for connection with others – and it is this very reason that narratives were chosen as the foundation for this project. It is in graduate students’ narratives that we will delve; students such as yourself who have chosen the field of clinical psychology. It is hoped that as you read the following narratives, you will engage in an exploration of the other (the various student authors), but at the same time be able to glean insight about yourself and your own identity.

Some of the student authors have shared personal experiences from outside their clinical training that have helped shape who they are today. Other students have shared experiences more endemic to their own programs and particular academic sequence. You may find that some of these narratives feel strangely familiar, as you see similarities between your journey and those of the student authors. For other narratives, you may become aware of significant differences, whether they are differences in experience or interpretation of experience. Keep in mind that the student authors certainly do not represent all demographic or cultural groups, nor are they intended to represent all graduate students in psychology. Instead, this group is comprised of persons who have chosen to reflect heavily on their cultural identity, and who also wanted to seize an opportunity to express their growth and insight in this format. Some have chosen to do so out of a desire and hope that others may be encouraged or informed. Some realized that by sharing, they themselves came to a deeper understanding of their own identity. Whatever the reason for their authorship, these narratives represent the journeys of students who have wrestled in important ways with their own culture.

#### The History of this Project

The Voices Project, which served as the foundation for this workbook, began as a component of a conference focused on diversity relevant themes in the training and education of psychologists, through the National Council of Schools and Programs of Professional Psychology (NCSPP). This conference, occurring as the Mid-Winter meeting of 2008, was entitled, “Advancing the Multicultural Agenda: From Aspiration to Actualization.” Past-President of NCSPP, Dr. James Dobbins, assembled a team of colleagues (the current editors of this workbook) to develop the conference framework. Having student voices represented at this conference was deemed especially critical, particularly with the focus being on education and training. A plan was put in place by which graduate students in clinical psychology could submit their narratives via “poster” format. A call for submissions was sent out to the over eighty graduate training programs that make up NCSPP, encouraging graduate students to submit their personal stories of cultural growth and learning (see Appendix A).

In specific, the instructions for submission requested that narratives detail how the students’ study of diversity has been both a challenge and a transformative process.

- By “study of diversity,” we emphasized a variety of aspects of learning. Student authors could potentially include classroom experience (particularly courses in multicultural awareness), clinical work and supervision, involvement in multicultural

committees, task forces, or support groups, participation in social responsibility or multicultural research projects including social action research, service learning, and provision of services to underserved populations.

- By “challenge,” we were interested in narratives that shared the difficulties inherent in understanding and expressing the multiple identities of self and other.
- By “transformative,” we were interested in narratives that revealed how the study of diversity is a positive growth process. More specifically, we wanted to highlight how insight and revelation might lead to an ethic of service to the underserved as well as to character and behavioral change in oneself or one’s clients.

Poster submissions were disseminated to a panel of reviewers who ultimately selected posters for presentation at the 2008 Mid-Winter Conference. NCSPP conferences are attended by academic administrators (chairs, deans, directors of clinical training) and core faculty who have a high investment in improving the quality of graduate education in psychology. It was our hope that this poster opportunity would help demonstrate how current training can help to move students and the NCSPP community of graduate programs further down the path from multicultural inspiration to actualization.

After the conference, the editors felt it important to develop a more lasting format that could continue to highlight the important journeys of the student authors. Also, an imperative flowing from the theme of the conference was to aid future students in the process of exploring cultural identity, both their own and the identities of others. This compilation handbook from the Voices Project seemed to be a natural way to accomplish both goals. A number of authors chose to include their narratives for this workbook, resulting in 16 submissions with 23 total “voices” (some submissions have multiple authors). It should be mentioned that the workbook is a portion of the larger product from the 2008 Mid-Winter conference, namely the “Blueprint for Diversity.” The purpose of the Blueprint is to re-affirm NCSPP’s organizational commitment to the importance of multicultural diversity as a critical aspect of its social responsibility initiatives. The workbook helps to fulfill that very commitment.

We invite you in to this process. The authors of the narratives that follow are excited to bring you into their journey. As you move alongside of them, we invite you to consider your own journey.

## **Narratives Focused on Personal Growth**

While all of the narratives in this workbook focus on personal growth to some extent, the four narratives that follow remain exclusively focused on this topic. These authors chose to reflect on the growth they have seen in general across their lives. Some touch upon current growth, while others trace their growth more chronologically.

It is hoped that these four narratives offer the reader an entrée' into exploration of the other and self. To make significant impacts upon those seeking our care, we of course must understand the other. But just as critical is the need for self-awareness, insight, and personal growth – and coming to a richer understanding of our own cultural identities is paramount to this endeavor.

**A Shared Burden**  
**John Byron Gassaway, M.A.**  
**Argosy University, Phoenix**

Interactions:

I am a 28-year-old Caucasian male with Sicilian, German, English, and French roots. I was born and raised in Boulder, Colorado in upper-middle class Caucasian environment. In the time spent in my Graduate Studies at Argosy University/Phoenix, I have been a member of diversity committee, a student representative, the campus representative of APAGS, and a student of course work involving diversity issues (both as a subject for the course and as a topic covered in virtually all of the courses offered). Additionally, I have attempted to exercise any resources in the community and in my practicum experiences that further my understanding and education of diversity.

Challenge:

Growing up in a white, middle class culture, my views and understanding of the world have been shaped by a dominant culture that is promoted and reinforced by many aspects of the United States media. As such, my understanding and experience of diversity was limited in scope and practice. Nonetheless, I believe that my upbringing, through friends, teachers, parents, siblings, and others, has also allowed me to become more aware of my own biases. Mine is a progressive awareness since childhood and many times I don't realize others of similar origin do not comprehend or embrace cultural awareness.

A considerable challenge that I face in my growing awareness and dialogue of diversity is in others' apprehension or fear of open dialogue. I consider myself fairly open and accepting, capable of celebrating differences and evolving in the never ending progression into a greater awareness of others and their cultural beauty. As such, I must make myself vulnerable, learn in the moment, and accept taking the risks necessary to do such. In diversity dialogues and discussions, when I find myself opening alone, I become very frustrated. I find that when I open up and share who I am and what I think, believe, perceive, and hold as world views, others remain silent or sometimes superficial. This situation is not easy, nor is it something that can be done simply by witnessing it from others or vicariously. I have found myself becoming ever more agitated in not understanding others' silence in dialogue. Dr. Louise Baca, a brilliant professor with whom I've worked, empathizes with my difficulties but also teaches me of the differences in individual temperament; suggesting that those who are introverted may take more time to open or dialogue nonverbally. In understanding this, another aspect of diversity, it has helped to ease my frustrations in dialogue and the celebration of different cultures and worldviews. This challenge will continue for me. I hope to encourage and elicit more participation and involvement from others in this area of dialogue.

Perhaps the greatest challenge in broadening my understanding of my own biases, prejudices, and judgments will be in my active involvement in changing my own and others' harm in the area of cultural diversity. Any growing awareness of microaggressions and racism opens my eyes to an ugly, painful world. Moving from the

silent, disheartened witness to the vocal, active, facilitator of change will ultimately open me to more risk and vulnerability. Facing the pain and hurt that others face daily, and not by choice is a line that I must be willing to cross, with consequences I must be willing to accept.

Transformation:

In the progressive awareness that I have undergone by participating in diversity committee, attending diversity academic courses, and self-exploration, I believe that I am now more capable of providing services in psychology. Through this project I gained a better, clearer perspective on our country's diverse population. It is my belief that this maturation, on my part, has brought me closer to no specific population, but to an inner discovery of the differences between cultures that can be celebrated and used as a utility to promote and encourage a healthier relationship with oneself and others.

The greatest transformation that could ever take place is a change in the many and not just in the few. Perhaps such a hope could dare to be dreamed with the perception of any change. But haven't I already perceived some of the change in myself? Am I capable of making such a change in anyone else? It is a shared burden of awareness that the existence of this pain is so prevalent, and that many do not have to learn as I and others of my white, middle class origin must. I am aware that my words may offend those who must bare the burden themselves. I am aware that my pain is secondary to theirs. I am aware that my progress has perhaps scratched the surface of what they live. I am aware that by using pronouns such as "their" and "them" I am offending yet again. My intentions are not to offend. My intentions are not to minimize, discourage, or limit any one else's feelings, thoughts, culture, worldview, or any aspect of the beauty found within each person. My intentions are those of someone crying out for change and a hope that has been lost on many who have become more aware than I am.

I challenge others to bare this burden:

Do Not Resist or Ignore Open Dialogue

Take Risks, Become Vulnerable

Make Others Aware of Their Biases, Offensive Remarks, and Ignorance

**Questions to Consider:**

- 1. Why is it critical to remain self-aware and vulnerable about the topic of cultural diversity? How does one's vulnerability play a role in the development of cultural competency?**
- 2. The author makes a point that the dominant culture shapes, promotes, or reinforces a particular worldview, namely the view of the dominant culture. How exactly does this happen?**

**Learning That You Do Not Even Know What You Do Not Know:  
Becoming Aware of the World in Us and Us in the World  
Shweta Sharma  
Wright State University**

Many times it happens that we get fascinated and committed to things, that we think we know enough to feel the pull of, and yet as we begin to get involved with them, we realize that they are not what we had imagined them to be. Sometimes things turn out the reverse of what we had expected. At other times, there is an embarrassing, yet growth promoting, realization that what we had expected or thought to be known was just a very small part of the complex whole. It is the latter that sums up my experience of being a student of diversity coursework at the School of Professional Psychology (SOPP) at Wright State University.

SOPP offers a series of six courses that focuses on understanding individual experiences in light of the complexity of the multiple identities experienced by each individual. These courses are designed to advance students' awareness of diversity issues and increase their knowledge and skills in relation to working with individuals across age, gender, religion, race, socio-economic status, spirituality, and so on. These courses are taught by engaging students in a critical dialogue and teaching them deconstructionist skills to use in assessing and analyzing the dynamics of power and privilege as it operates and impacts people and their relationships.

My experience of studying diversity continues to be such that as I progress toward increased awareness and understanding of issues of power, privilege, and oppression, more complex issues surface. My awareness only makes me aware of my ignorance. The more I know, the more I experience the burden of pain and suffering caused by the various "isms" that plague society. Knowledge does not appear to result in solutions but makes me recognize that my solutions are limited and suffer from inherent contradictions. Lectures, discussions, and literature inform me of cultural variables that are critical for multicultural awareness, but are less than adequate for my skill development. As I continue the struggle to translate my knowledge about cultural similarities and differences into psychotherapy with "a" particular client, all I know is that the information and knowledge that I operate on is limited.

This quiet overwhelming paradoxical nature of learning and various in-class experiences have made me question the push toward diversity education and training. I began my diversity training with a group of peers in which I was the only international student. The class discussions, for the most part, rendered me invisible. I wanted the group to know that I was different and that their activities, materials, and discussions were not including "me". It required tremendous effort, on my part, to draw their attention. However, once I got the attention, it singled me out and made me feel more vulnerable. I gradually realized that even though the focus on "difference" in class discussion had a positive consequence of making me visible, it minimized or ignored the within-group differences. I felt forced to think of myself in categories that I was not used to, such as "Asian" or "international student." I was automatically classified as a person of color, with English

as my second language, and I had no control over how I was defined. Moreover, I did not experience this visibility as empowering; it did not change the status quo, the inequality, and the hierarchy of the powerful and powerless. I abhorred the fact that I had to address the members of the dominant group and the only way I could learn was by attending to them, making them my primary audience, and not alienating them. However, this crisis of being thrown into the unfamiliar resulted in a heightened self awareness. The more I listened to the ideas, thoughts, and beliefs of my peers, the more aware I became of my own beliefs and values. This challenge of self-exploration in a new social context helped me recognize both the oppressor and oppressed within me. I also realized that my peers were going to work with people like me and sharing my experience in class could increase my learning and help both by preparing me to work with people like them and helping them in their work with people like me. Moreover, it was true that, whether by act of commission or omission, there is no place where I can avoid lending my power to some aspect of social agenda and not participating in class was in itself a political act that empowered the status quo.

It is true that I wonder if I can get it “all.” As I write this, I feel that the only choice I have is to make my context as comfortable as possible, for me and others. Fortunately, the pain and struggle of being invisible, unknown, and marginalized, has made me a better knower. Now I have the personal experience to build upon in order to understand the so called “other” in any culture. I have learned to let go of the thinking that there is a single and permanent solution that will fix everything. I strive to keep searching for varied solutions to these complex problems. I own the contradiction in my reasoning whereby I feel settled with my limitations and limitations of the people around me. I believe that we can survive and bring about change by understanding how structures of domination work in our life, by developing critical thinking and critical consciousness, and by inventing new alternative habits of being. This is not a minor task, neither personally or professionally, considering that it has to be undertaken in a context of oppression where we as students, women, people of color, gay, lesbian, Hindu, Muslim, and so on are, indeed, “unknown.” The context is continuously working against us, silencing us, making us invisible and it is easy to get lost and fade away. I have to continuously remind myself that change is a slow and gradual process and it is much more difficult to initiate if I am categorized as “other.” I hope I will be able to absorb the pain, get past my frustrations, and live my responsibility.

### **Questions to Consider:**

- 1. The author writes about the discovery of the multiple identities of both oppressor and oppressed. What does it mean to be an oppressor, and what does it mean to be oppressed?**
- 2. Can you identify with the “oppressor,” the “oppressed,” or both? If so, how?**
- 3. If you are reading this within the context of a class or a group learning environment, have you experienced the feeling of being “rendered invisible”**

**within this current class? If so, how? What ways could this be addressed, or should it?**

### Untitled

“Sometimes I just feel like getting a gun and shooting illegal immigrants... I hope that didn't offend you, I mean I don't know what you are...” The client's comment forcefully shook me from my comfortable constructed fortress of denial, one built around the idea that I was no different than anyone else. I never wanted to be the outspoken minority who always complained and demanded equality. I just had to succeed within and through the system. That's what my father advised. However, I don't think that's going to work anymore. My appearance, my background, and especially my culture, all play a role in my professional development, and though I've been sensitive to the first two, I cannot neglect the last one any longer. Since my client's comment, in just a matter of a few days, I have discovered a few insights into my own experiences as a relatively unnoticed minority in the field of Clinical Psychology.

Generally, people either overemphasize my Chinese heritage, constantly molding conversations solely around this background, pretend not to notice, act overly friendly, almost patronizingly, awkwardly ineffectively ignoring my differences. Or of course, they simply avoid me. It has been hard to balance a heavy workload and practicum training while managing a greater amount of insecurity than my peers. Because along with competence, I have to worry about how my ethnicity affects my client. Will rapport take longer to establish? Will the client feel unable to share all of their thoughts or feelings, because some may be hostile towards Asians?

I do greatly appreciate others' desires to understand, but it gets difficult to represent an entire culture that is associated with my appearance. The only sure answer I can give is, “I can only speak for myself.” I was asked to speak in a multicultural therapy class, and felt grossly inadequate. Not only am I Asian, I'm specifically Chinese, second-generation, grew up in a Southern Baptist Chinese church, and was born and raised in Southern California where my minority status could change depending on which town I was in. The last thing I wanted to do was to misrepresent or promote any positive or negative stereotypes to “outsiders” unknowingly.

Another aspect I've become more aware of is the validity of my achievements and academic standing. One fellow student remarked, “Do you think you'd be here if you weren't a minority?” Their intentions were not malicious, though it appears so when taken out of context, but she did identify an important fact that triggered some thoughts and emotions. How great of a role did my minority status play in my acceptance to graduate school? Am I given special treatment? Do they forgive me more if I mess up? Should I take advantage of this? Am I really that disadvantaged? Many self-doubting cognitions arose, and I had to sort through and accept or refute them as necessary to keep myself motivated and high functioning in an unrelenting, intense doctoral clinical psychology program.

The last major difficulty I have been presented with during my limited clinical experience, is finding supervision from a psychologist who can identify with my thoughts

and feelings of being a minority. My current supervisors would, of course, be empathic and understanding if I was to bring it up, but I still think it would be limited. I never thought my culture or ethnicity would be something I would seek supervision for, but I am starting to see the importance and need for it, as I develop into a clinician who desires to work with all populations effectively.

This year, I have been more sensitized to my minority status and have reflected on my past to get a better grasp of whom I am and where I have come from. This has forced me to examine my own culture's role in my development, giving me more insight and awareness into the process of discovering and accepting one's identity, which I can take into therapy with other clients, majority or minority, who struggle with being an outlier, be it due to their appearance and/or pathology. Along with being aware of my verbal and nonverbal cues, I have also been more aware of how my appearance may be affecting my clients. I conceptualize my ethnicity as another factor to add to the long list of factors to be aware of during the complex therapeutic process. It can either be an asset or challenge. However, when it is a challenge, I have learned to overcome and cope with negative emotions and cognitions that are associated with perceived scrutiny as a minority.

Through all of this, I believe I have developed an increased level of self-efficacy, since I must currently overcome certain ethnic-specific issues alone. Although there are social supports and other resources, the struggles I have encountered remain highly personal. Personally, the within group differences have far outweighed the between group ones. The struggles I face as a minority have paradoxically given me a better understanding of not only my minority group, but everyone else as well. Everyone has their unique struggles and is more than their labeled gender, sexuality, or ethnicity. Though they definitely play a role, I need not overemphasize or underemphasize them, resulting in a precarious balancing act. However, I find the client's own self-report can guide the amount of attention needed to focus on these multicultural issues.

My acceptance of my culture's role in my being, along with others' misunderstanding, has helped me grow as a person and clinician in training. Others' lack of understanding has given me a better understanding of everyone within and outside of my cultural/ethnic group. Having to overcompensate for their misinformation while maintaining a tactful professional relationship has been a great asset. I have overcome some doubtful thoughts and increased my confidence in my developing competence. These experiences have increased my flexibility and adaptability, which I believe are very necessary when working with so many distinct individuals with very specific and varying degrees and types of psychopathology.

**Questions to Consider:**

- 1. The author writes about hearing his client say, “I just feel like...shooting illegal immigrants...” How would you feel were you the client’s therapist? How might you handle this in session? Would you handle it differently if you heard it outside of your professional role?**
- 2. In this narrative, the author considers how ethnicity of the therapist will affect the therapeutic alliance. How do you think your ethnic background could impact the therapeutic alliance?**
- 3. The author talks about the feeling of having to “represent an entire culture” that is associated with the author’s appearance. As long as society has clear majority and minority groups, will this phenomenon always occur? Or is there a way that individuals can interact to minimize the feeling of “speaking for” an entire group?**

**Care-giving: A Hands-On Experience of Daily Living with Disability**  
**Allison B. Harrington, M.A.**  
**Rosemead School of Psychology, Biola University**

During the sophomore year of my undergraduate work, I was a part of a tutoring center on campus that served under-represented populations. It was there that I first met someone I will call Sally. Upon first glance, Sally looked as if she might be a student in middle school. Small in size, nearly dwarfed by the books she was carrying, Sally rolled into my room in a high-powered wheelchair. I had never known someone with a disability so severe, and I was full of friendliness and curiosity. Sally and I quickly bonded as she graciously answered my questions about her world. The year that followed was filled with new insight about her situation, and the intense level of care she required. Nearing the end of our tutoring relationship, Sally asked me if I would consider living with her as her aide. Having witnessed the inadequate care Sally had been receiving from negligent aides, it did not take long for my sense of justice and desire to help to convince me that taking the position was the right choice. I had been shocked to discover that people would not show up to 'work,' leaving Sally stranded and alone in her bed. Little did I know at the time how much of an unsuspecting and ignorant do-gooder I was.

Three weeks into my living situation with Sally, I hit an impasse, I was exhausted from getting up in the night to assist her (something I was unaware I would have to do) and in shock over the amount of daily work required to keep Sally's life in motion, let alone my own. This was my first experience of what dual-roles, in any life situation, can manifest; my position as Sally's aide was suffocating our friendship. Though quitting crossed my mind, I could not let go of the fact that she needed someone to care for her. Sally told me I was the first full-time aide, aside from her mother, to not only care for her but about her. I decided to stay, and what followed was one of the most extraordinary, challenging, and significant years of my life. My time with Sally was filled with daily help and late night restroom assists. I would lie on my bed in fatigue, waiting for her to call me, hating that she needed my help and torn apart by the fact that this was how she had to live. Many times my feelings were conflicted. I was frustrated, irritated, and at the end of my strength taking care of Sally, yet deeply grieved and sad about the daily chronic pain she experienced. I cried many times in bitterness that she would never walk. I bit my tongue as I watched over and over again as people treated her like a child because of her diminutive appearance. I quickly learned which places were 'wheelchair accessible' and which were not. A striking aspect of Sally was that she had come to grips with her situation; it was myself that had not. When I cried it was for her and not with her. I learned to cry with her when I realized that her deepest hurts were those common to all of humanity, not just her disability. I discovered how to support her in her strengths and assist her with her limitations. I experienced the privilege of watching how Sally lived in spite of her debilitating condition. Sally is a joyful person, and probably the most social soul one could ever meet. There are few besides her closest friends (who usually are her aides) that know about her chronic pain and the immense amount of work and perseverance it takes for both her aide and Sally to make her life work.

During my time as Sally's caretaker, I found the support of my community to be invaluable. Without my many friends that had also learned how to care for Sally, I would not have made it through the experience. I discovered that the team-approach was essential to Sally's care. I began to understand how intensely burdened Sally's family was with her condition because of the lack of reliable support they received. But I think the greatest thing I gained from living as a full-time caregiver, was getting to participate fully in a person's life experience that was so removed from my own. I found that though some of her struggles were worlds away from mine, such as the inability to do her own hair, my most surprising discovery was how much we had in common. As I got to know Sally and share deeply in her life struggles, she shared in mine as well. I will never forget how getting into someone's world so intensely affected mine. I no longer walk into a place of business or restaurant without looking for the wheelchair ramp. When I encounter people with disabilities, I remember how it was to be the one with Sally, lowering her ramp on the car with people gawking, assisting her in various locations, and wishing people would not treat her so differently. From this unique experience, I have gained immense respect for humans in general and in particular those that live daily with a disability. I look forward to my work as a clinician, mostly for the opportunities to be surprised by people and to learn how different people handle debilitating circumstances. Most importantly, I am eagerly anticipating the opportunity to bear witness to the sheer triumph of humanity in all its challenges, just as I was able to do with Sally.

#### **Questions to Consider:**

- 1. Do you know someone with a disability, and if so, how has that impacted your life?**
- 2. The author writes about the difference between crying "for" Sally and not "with" her. What does it take for someone to move from feeling for someone, and feeling with someone?**
- 3. Issues of disability are often overlooked when talking about the facets of diversity? Why do you think that is, and what should be done about it?**

## **Narratives Focused on Classroom Experiences**

For many, the exploration and understanding of cultural identity begins significantly before graduate school. However, many students report that it is in the graduate classroom that deeper and richer conceptualizations of culture begin to take shape. All graduate programs accredited by the APA (which by definition includes all NCSPP programs) have required coursework on diversity training and cultural competence. This requirement was put in place to ensure that training programs focused upon this important competency, as unfortunately the history of training in psychology has shown us that diversity topics can often be neglected. We as editors look forward to the day when multiculturalism and diversity is so infused within the entire graduate curriculum, and that it is so embedded within our training consciousness, that there is little need to separate it out into its own course. However, until that happens, we are excited about the training that is taking place across the country in multicultural classes and seminars.

These courses are structured differently and emphasize somewhat different topics across schools. Nonetheless, students authors frequently mentioned the multicultural course or courses at their different programs as a foundational and sometimes pivotal piece of their growth process. This is a credit to students, who choose to engage with difficult and challenging material and embrace self-exploration. It is also a credit to the faculty, as it is difficult to teach such courses in general, and teaching them well requires significant self-exploration and vulnerability. The following narratives speak to the impact of classroom experience.

**Finding My Shadow Land**  
**Anna Elizabeth Feliciano**  
**Wright State University School of Professional Psychology**

Between light and dark, near and far,  
There is a place for those who know exactly who they are.  
People in the Shadow Land live in-between,  
As others are afraid of them they often go unseen.

If you don't reside there, the shadow's hard to see,  
But it lives right beside you, though slightly hidden it may be.

The beauty of the shadow is its ever changing form,  
And when you live as a shadow there really is no norm.  
What I love about a shadow is that it shifts with the light,  
Look away and the same one is seldom seen twice.

A shadow cannot exist without a dark and a light,  
And the land in which it lives cannot exist without a fight.

A shadow cannot be known by what is seen on the ground,  
Its truth is more than the reflection of what it is around.  
So when you see a shadow, expect to learn the truth,  
And remember not to be scared of what does not look like you.

When I began my studies in multiculturalism, I thought I had a good idea of who and what I was, I did not know until a year later I was wrong. What I knew was a naive idea of myself and who I aspired to be. What I did not know was the me other people see.

My first year of multicultural training was the most painful experience of my life. Everyday different aspects of my identity were challenged, to the point where I knew I could not begin to learn about others until I learned about myself.

Three years ago I thought I knew what it meant to be biracial, I thought I had it all figured out. The truth of the matter is that my sheltered, privileged life shielded me from all but the smallest of trials. I was born to an upper-middle class European-American woman and a Puerto Rican man who immigrated to the slums of New York City in the late 1950s. Soon after my birth my parents divorced and I was raised by my mother and her family with upper-middle class values and all the trappings of white privilege. The instances of overt prejudice I faced, though painful, were few and far between and I grew knowing what I was, but not knowing what it really meant.

My first year of Multicultural Lab was the first time I ever stopped to examine the effect of my own identity on others. Through immersion experiences in different cultures and groups I became acutely aware of my own stimulus values and the effects of those values on others. I began to ask questions about what it meant to be both privileged and not, both the oppressor and the oppressed. What I found was that those questions had different answers for me and the people I interacted with on a daily basis. I have lived a life in the shadows - the in between - but I have learned that people are afraid of the shadows.

Shadows are not either/or, they are just ambiguous enough to make us uncomfortable. Shadows show us how the world sees us. I spent my first year of graduate training trying to find a place in which I could exist as myself and not as what other people saw when they looked at me. When you are a shadow, people see what they want when they look at you. They see their fears, hopes, dreams, hates, pains, and insecurities. A shadow ceases to have its own identity in the presence of others because it takes on the shape of who it is around. I had to make a decision to find my own shadow land, move in, and thrive there.

Finding my shadow land was challenging; I not only had to learn about and explore my own unique identity, but I had to be comfortable rejecting the identity imposed on me by others. Much to my surprise I met resistance at every turn. White students and faculty routinely told me to “get in touch with my heritage,” while racial minority students actively rejected my attempts to do so. I went from having community and an identity to having nothing. I fit nowhere and belonged with no one. I had never felt quite so up in the air.

In a very real way, I felt like diversity education had taken myself away from me and left me with no way back. I was wrong. I became myself for the first time. A better, more complete self. It has been a long time coming, but I feel more like me, more comfortable with myself now than I ever have before. I am now capable of living in my shadow land without shifting form every time I am exposed to a new light source. Through extensive study and self-reflection, I finally feel prepared to gather knowledge about other diversity populations.

I firmly believe that one cannot teach another the “tools” to being culturally competent without first teaching that person how to understand him/herself from both the inside and the outside. I now believe that helping others find their own space to be (and thrive) is the most important part of being a professional psychologist. When I found my shadow land I found a place where I belong and everyday I strive to help others experience the same level of belonging, comfort, and acceptance I feel everyday I am lucky enough to live there.

### **Questions to Consider:**

- 1. The author writes about how the “truth” of a shadow is more than what is seen on the ground. In what ways is the truth about you more than what others may see?**

- 2. The author details how easy it is to lose identity as one conforms to those around. In what ways has your culture been diminished or lost due to conformity to those around you? In what ways has this been maladaptive and in what ways it been adaptive?**

**Embracing the Strength of Diversity**  
**Trajana Chandler**  
**Argosy University, Tampa**

The research on diversity has cascaded into a more mature developmental stage in recent years. Given the wars occurring between countries, within countries, and within individual minds themselves, understanding the uniqueness of cultures and individuals calls for an appreciation for what makes us human. Our differences are part of our humanity, how we learn about the colorful array of different belief systems. Perhaps the core of the current conflicts in the world and in our society is the acceptance versus non-acceptance of diversity. Continuing throughout 2007, it is of necessity that psychologists critically analyze what is occurring in the American society as this is part of our ethical duty as modern thinkers. Time will pass on, as we pass on, but our theories will remain. Such is a difficult challenge for the field of psychology, the expansion of theoretical notions about the study of multicultural issues and diverse treatment. Our field appears to be ready to take research to the next step and focus more research amongst diverse populations such as different religious, sexual, ethnic, or socioeconomic statuses.

I am a 3<sup>rd</sup> year doctoral student who just completed a very meaningful and life changing 7 week experiential and clinical course in Multicultural and Diverse Issues in Treatment at the American School of Professional Psychology at Argosy University, Tampa campus. Some of my personal challenges were examined during the course that I took last summer, 2007. The heartfelt work that the professors put into each activity of the coursework was evident. The four professors consisted of two homosexual men, an African American woman, and a Puerto Rican-American woman. I will continue to process this course throughout my personal and professional life as it impacted my insight of what multicultural competence means, and that to understand the notion I must first understand my own notion of the subject. The four professors were a team amongst four separate small classes, and were mindful of every step of the course. They invited many guest speakers from different backgrounds and beliefs, to informative movies and group projects. We were taught that diversity is much more than differences in physical features, but also differences in lifestyles such as spirituality, sexual orientation or socioeconomic status. Their enthusiasm and multicultural competence created a life changing course for students with a few assignments that consisted of interviewing individuals who are very different from themselves. I had the opportunity to interview a woman from South Korea, and a homosexual male. My experiential project was going to a Russian Orthodox church by myself to take in the unique experience, and I interviewed two Russian orphans as well as a Russian ballet dancer to learn about our differences and our similarities. This course challenged us in that we wrote about and analyzed our family and childhood beliefs and our biases, and we were blatantly honest about societal messages that one can unintentionally engrain. The class increased awareness of both overt and covert racial messages, of the corporate separation that continues, of White privileges, and of the fact that many neighborhoods and socioeconomic statuses are still segregated.

The faculty of AU-Tampa has inspired this poster from their professional conduct, their concern and respect towards the well established and respected professor at Columbia University in NYC, NY. Dr. Constantine recently experienced going to her office one morning to find a noose hanging on her doorknob, and it is evident that our campus gives a lot of support to her as

there were 3 meetings immediately scheduled for students and faculty to openly discuss and process that tragic event. The productive dialogues during these meetings attempted to begin clarifying what current societal needs are not being meant, and how we help move people towards awareness and appreciation, as well as our individual perspectives about diversity. As we have multiple roles and multiple strains, we have multiple people and our profession can help broaden perspectives starting with our own perspectives. If we continue to observe our own self-talk, and expand the populations in research, this may aid in positive and transformative growth among cultural differences between people, and thereby acceptance.

**Questions to Consider:**

- 1. The author writes about choosing to be in relationships, interactions, and settings that were new and different. What value is to be gained by placing oneself outside of one's comfort zone?**
- 2. Describe a time when you deliberately chose to be in a relationship, interaction, or setting that was new and different. What did you observe within yourself during that process?**

**Learning How To Grow: The Impact of Multicultural Awareness**  
**Emily G. Barrett, M.A.**  
**Wright Institute Graduate School of Psychology**

This essay reflects on a course required during my first year at the Wright Institute: Multicultural Clinical Awareness. The course goals were to raise consciousness regarding multicultural issues in graduate students of psychology, mainly through experiential exercises and exposure to current ideas about power, privilege and oppression.

I am a white, heterosexual, protestant, able-bodied, American woman in my early thirties. While I had had some exposure to the study of racism as an academic topic, there had been little opportunity to do experiential work in this area, and no formal study of sexism or heterosexism before. In retrospect, there would have been many reasons to shut down in the face of such potentially difficult and divisive material. And opening my eyes to the psychological effects of racism for the first time was deeply frightening. World-shaking. But looking first at sexism, a dimension of oppression that found me on the downside of power, seemed to prime me for big changes.

I made an assumption that studying sexism would be easier than studying the other oppressions, but it was not easy. Not even close. While I felt validated by taking sexism seriously in an academic setting, looking at the effects of sexism on myself and others was much more painful than I had imagined. Throwing myself into the feelings of being oppressed systematically, institutionally, culturally, and even in my own mind left me profoundly sad and angry. The effects this oppression might have on my psychology felt impossible to grasp, and impossible to repair. As someone training to “change” other people’s psychology, I felt powerless in the face of such opposition.

Once these feelings had been stirred up, looking at my role as an oppressor in racism and heterosexism seemed inevitable. Racism and heterosexism were not any easier to study than sexism. Both sections were incredibly challenging for me. In general, I enjoy being right in my thinking and my opinions. I tend toward righteousness. I like to be seen as good, concerned for others, and as someone who earns what she has. I pride myself on my compassion and understanding for others as well as my keenness of observation. So to hear that I had been oblivious to oceans of pain and suffering caused by racism—and not only oblivious, but to have participated in and benefited from this pain and suffering through white privilege—was devastating. I was terrified that I could be so oblivious.

But after putting myself together again, some part of me realized that as painful as this knowledge was, it felt true. Once someone gave it a name and characteristics, systematic oppression began quickly to reorganize the world in which I lived. Many things which had been vaguely unsettling before but had no names, now made sense within the framework of power and oppression.

Openly exploring oppression and power required new skills for me, specifically the skill of knowing you are going to do something poorly, maybe for a long time, maybe even

forever, but doing it anyway. It had always seemed natural to gravitate toward things I did well. This class asked me to go toward something—understanding my own participation in racism and the effects of racism on people of color—which I was not going to do well. It asked me to value showing up over excelling, to say or do something because I believed in it rather than because it felt good or got me ahead. For whatever confluence of reasons, I was up for the challenge at that moment.

The sense of transformation had already begun. Simply taking on these challenges was transformative for me. The discovery that people were addressing power and oppression gave me a new faith in humanity. My willingness to do the work gave me a new faith in myself as a part of something powerful and potentially good.

Intellectually, this field of study has potential beyond most others for me. Not since becoming fascinated with the field of psychology had I found such a rewarding intellectual pursuit. Like psychology, this new perspective could be applied everywhere: on the street, in the movies, in my family, at work, in literature, even in my own mind. When I can give myself some distance from the difficult emotions involved, this new perspective is an intellectual wonderland for me, as if I am watching the world rearrange itself in front of my eyes all the time. Everything seems new—not necessarily better or more comfortable, but certainly closer to true.

As this fresh perspective on privilege and power has blended together with my tendency toward righteousness, a rededication to serving oppressed populations seems unavoidable. Before this class, I had vaguely imagined myself in a private psychotherapy practice, earning a comfortable living and getting to help people with their intimate lives. After the realization that those people were generally going to be white and financially comfortable, with most of our society's advantages at their disposal, this vision lost some of its appeal. It lost some of the potential challenge and some of the broader significance I had once ascribed to it.

Since taking this class, I have sought out training with a multicultural focus and led a campus group dedicated to multiculturalism. This class also inspired my dissertation topic: integrating socially just therapy principles with control mastery theory. My hope is that this work will allow me and my colleagues to use the privilege and power inherent in being a professional psychologist for the purpose of social justice. The multicultural awareness class required during my first year of graduate school continues to have profound effects on my professional and personal lives. Hopefully those positive effects have rippled out into the lives of my clients and my community as well.

**Questions to Consider:**

- 1. The author articulates that sexism would be easier to study than other oppressions. What are the areas of oppression that you feel might be “easier” to explore and understand?**
- 2. The author writes about the theme of powerlessness. Does the theme of powerlessness resonate for you, and if so, in what way?**
- 3. Reflect on how perceiving oneself as “righteous,” or liking to be seen by others as “good,” could affect one’s openness to seeing one’s own role in contributing to a prejudiced society.**

### **Multicultural Awareness: Empathy and the Acknowledgement of Difference**

The multicultural awareness course at my graduate school feels unusually personal. In a curriculum that includes neurobiology, statistics and diagnostics, this course is glaringly unique for the emotional intimacy it compels in students. The course's experiential design not only confers knowledge about multicultural issues, but also invites us to reflect on our own experiences of privilege, oppression and difference.

What this multicultural awareness class showed me, calling on my whole brain and whole heart in the process, is that there are irreconcilable differences between myself and other people. In a cohort of mostly warm-fuzzy types, this created a sort of group separation anxiety. It was challenging to realize that no matter how much my classmates and I built our relationships upon twinship, mirroring and mutual admiration, the reality of our separate lived experiences was always lurking in the background, un-illuminated. As a white, middle-class, heterosexual woman, these issues lurked especially further back for me. By opening a space to discuss diversity, and providing a structure that allowed people to feel safe in disclosing their experiences, this course brought discrimination, alienation and difference to the surface.

Once the class started, my relationships to professors, clients, and fellow students underwent a profound change. While difficult at first, discussions about disparities in our experiences became reinforced in my circle of friends as we found that, to my surprise, talking about difference created power in our relationships, a real interpersonal force. Through the mentorship of a devoted professor, I learned that the payoffs of cultural conversations exponentially exceed the anxieties they provoke. While illusions of consummate sameness were shattered, speaking one's truth more completely was a radical affirmation of reality, and often created an empowering connection with the past. In cross-cultural dialogues, whether I was speaking from a privileged position or marginalized one, I was flabbergasted by the insights waiting to be mined. The multicultural work was neither simple nor second-nature, but it created an initial paradigm shift in my perspective and has laid the ground work for further transformation.

In addition to personal transformation, this course provided the impetus for students at my school to promote institutional change. Cultural caucuses were formed, a standing Diversity Committee was approved and funded by the school's board of directors, and multicultural issues received increased attention in the curriculum committee due to our commitment, as empowered students, to facilitate further growth in the area of multicultural awareness, which is so crucial to our profession.

Since completing the course, I have been taken aback again and again by the role that difference plays in psychotherapy. Currently, my work with a recently disabled veteran, focused on grief, loss, and identity change, was invigorated by a discussion of his sense of estrangement from his wife, his children and from people in general. He expressed fear of becoming an island, unable to be understood by anyone, and his anger at being discriminated against and otherwise marginalized. As we explored these topics, he

reflected that through listening to his alienation, he felt I had come to understand him better. I too sensed an improved understanding of this veteran's perspective, especially regarding his anger and sadness about living with a physical disability in a community that takes physical ability for granted. While often difficult to initiate, discussions of difference can create space of shared reflection. The client and I will not be able to overcome the separateness of our life circumstances, but these conversations build a bridge to a place where we can nurture understanding through respect and reverence, rather than shared experience.

I believe that many of us chose psychology because we long to connect with other people. In our own lives, emotional connection has offered comfort, meaning and relief. We appreciate the power of empathy. As psychotherapists we find ourselves in emotional relationships with people of different generations, social classes, cultural backgrounds, lifestyle situations and with different abilities from ourselves. While connection, proximity and similarity are among the basic elements of therapeutic alliance, so is difference. Part of caring for clients is acknowledging the dignity and personal authority that comes from their place of difference. Part of accurate empathy, I now know, is the acknowledgement of difference.

#### **Questions to Consider:**

- 1. The author speaks of “irreconcilable differences” (within a multicultural context) between the author and others. What was it that you think the author was communicating, and do you agree that irreconcilable differences may exist between you and others?**
- 2. The author learned that the “payoffs of cultural conversations exponentially exceed the anxieties they provoke.” Is that true for you? If yes, what are the payoffs? Also, what anxieties get provoked in cultural conversations?**
- 3. What structure is needed to provide safety to disclose experience within the classroom or multicultural learning environment? Does safety look different for some individuals than others? If so, would different structures need to be in place?**

## **Narratives Focused on Practica and Clinical Experiences**

The Western model of education inherently contains an irony – that teachers can often learn more from teaching than from being a student. This ironic truth has application in the clinical domain. While it is true that our clients come to us for insight and assistance, it is often the case that we as therapists learn significantly from our clients, and sometimes even more than our clients. All too often we as student trainees, and even as professionals, can become stuck in our attempts to prove our efficacy to our clients that we might miss out the learning that we ourselves have to gain.

This irony is especially relevant in the context of culture and diversity – that our clients often teach us therapists about culture in amazing ways. While book knowledge, classroom experience, and brief short-term experiential exercises can further our cultural awareness and sensitivities, they often pale in comparison to the magnitude of insight we gain from long-term relational connection with those different than us. Of course, it would be unethical for us to enter into therapeutic alliances with the motivation of obtaining such insight and growth. But nonetheless, such alliances time and time again reveal to us important facets about our own identities, specifically our cultural strengths as well as our biases, prejudices, and shortcomings. Of course, such alliances also give us an important window in to the cultural identities of those around us.

In the realm of cultural competence, we can look to our practica and other clinical experiences as opportunities to grow in our cultural competence, as we engage in meaningful and important healing relationships.

**My Voice Does Not Speak for Me Alone**  
**Giselle C. Booker**  
**La Salle University**

My graduate program is located in a thriving, diverse metropolitan city and as part of our clinical work; we have a community mental health center on campus. In this center, graduate students provide care to people from all backgrounds including those from racial minority groups and the financially disadvantaged. Our center aims to provide care at low cost and is constantly examining how well are treatments are working through the administrations of measures and research studies. We are continuously looking to improve and through this story, one can see how working to improve racial, cultural, and social sensitization was not easy.

During my first year at the clinic, I was assigned to a team who specialized in treating men and women court mandated or self-referred for anger management. Early in my work with these clients, I realized that while I knew what it was like to be a minority and I could understand some of the struggles they faced, I did not know what it was like to be a minority referred for treatment as part of the legal system. Nonetheless, I became passionate about my work and developed strong bonds with my clients. In session, I recognized that my minority upbringing was different from my clients and acknowledged that, but sought to understand where they were coming from and how that shaped their current experiences. Each week I would attend our group supervision and hear my colleagues talk about the difficulties they were having in session, things like their clients were not connecting with them or did not come back in for subsequent sessions. And yet, my clients showed, not every week, but fairly consistently and I seemed to be connecting with them. Each week I listened and wanted to share my thoughts, but the words would not come and I could not find a way to help my colleagues examine what was going on in their sessions. Week after week I left frustrated while other students left happily joking, chalking up their in session difficulties to the client's pathology. I could not find a way to speak about the frustration I felt because I could not explain what I was feeling. Then one day when we were talking about the importance of the environment as a reinforcer of a person's new habits, a topic which we frequently discussed, it clicked. On this day we were talking about why a client should change in session or in life if they are not being reinforced for that change at home. For example, if a client who lived in a dangerous neighborhood wanted to stop carrying a gun for protection, should his clinician encourage him to do so, even though this could cause him relative harm? Well, someone suggested that we encourage the client to move, to leave his friends and possibly his family. At that moment I realized that my voice would not speak for me alone, but would need to speak out for that client and for the frustration that the individual must have felt when their clinician did not understand him or her. So my goal became to help my colleagues gain a greater understanding of our client's perspective. If our client's voices were not being heard or understood, I would take steps to change that.

It took me several more weeks to get the courage and strength to speak the words that needed to be heard and each week it was heartbreaking to sit through a supervisory

session where I knew I needed to step in and could not find the words. One day, as another clinician talked about the need for a client to move to make treatment successful and how this population was hopeless, my heart began to race and I knew I had to say something. But, how could I say something meaningful and have it be heard? If our client's voices weren't being heard, why were these people going to listen to me? Did I want to speak for a whole population of people? I didn't know the answers to any of these questions, but I spoke up. And my voice spoke of injustice, class and racial issues. My voice was calm and it did not waver. My voice shared the likely frustration felt by clients who were not being understood, who could not change neighborhoods, and who were not hopeless. My voice pushed the clinicians to ask their clients about their experience of being a minority, to ask clients about their experience with the system, legal or otherwise, and the rules by which their culture was governed. My voice was strong. I felt proud to be carrying that torch. Since that day, I have not stopped talking, speaking my opinion, or bringing the research that I have read about minority populations to various clinical work and classes. My voice is now pushing others to ask questions about how this treatment may or may not work or how this disorder may or may not look different in a minority population.

My voice has become respected and this year when I again began working on the clinic team for anger management I suggested a book for the team to read that would help all clinicians garner a greater understanding of the population we are working with. The book has been read and our conversations have changed significantly. Much more infrequently now do I hear people talk about not connecting with their clients because clinicians have a base of knowledge to begin from. Further, they are asking clients about their cultural experiences, and they are using the client's value system and environmental factors to guide their treatment. As for me, I continue to ask questions, push the thoughts, and incorporate cultural research into our discussions of our minority clients. I have started to notice more and more non-minority clinicians asking the same types of questions. This allows us to provide much more effective, culturally competent services for our clients and many more of them are returning for appointments and completing treatment. While, my voice continues not to speak just for me, this whole process has allowed our client's voices to speak for themselves and be heard. Further, this whole process has showed me and my colleagues that understanding diversity is a continuous process that challenges and transforms us all. We can all be voices, your voice does not have to represent a whole population or be similar to the person you are speaking on the behalf of. Your voice just has to come from a place of trying to understand, aiming to make a change, and most importantly it just has to speak.

### **Questions to Consider:**

- 1. How is empathy related to developing one's own cultural competency for psychologists?**
- 2. The author talks about the difficulty of speaking about one's experience. Why might it be difficult for minorities to speak out about their own experiences, particularly within the context of the majority?**

- 3. What were the things that helped the author gain and use voice to effect change? In your life, have you struggled with obtaining or maintaining voice? If so, have there been any factors that have helped you to speak and to share your experience?**

**Ethnographic Practicum Encourages Cultural Competency**  
**Victor J. Cattolico, John R. Garry, Shauna Keller Psy.D., Pearl McGee-Vincent,**  
**Kurt A. Meyers, Psy.D., Monique Pierre-Louis, M.A.,**  
**Brenda K. Shebanek, Anita Smith, M.A.**  
**John F. Kennedy University**

**Pearl McGee-Vincent**

When I began my ethnographic placement in the Fall of 2003 I was introduced to a population I never given much thought to: substance dependent men and women over the age of 55. CATS Golden Gate for Seniors is one of few residential facilities in the nation designed to specifically treat this overlooked population. Located in the Mission district of San Francisco, CATS Golden Gate for Seniors provides room and board, case management services, and individual and group counseling for up to 20 clients. Clients are a culturally diverse mix of men and women, the majority of whom are low SES and many of whom have been homeless. The average stay is 6 months.

Since the ethnographic practicum is not a clinical placement I had to figure out what to do with the eight hours I was assigned to spend each week at CATS. I spent a lot of time interviewing individual clients and was continually amazed by their life histories. I will never forget 67-year-old Ruth, a vivacious and warm-hearted African-American woman who seemed like she could have been anyone's grandmother. After showing me photos of her children and grandchildren she began telling me about her first time smoking crack cocaine, "The smoke was so white it was blue. Like a blue angel." I was shocked and saddened watching Ruth's eyes light up as she talked about crack. I had never fathomed crack use amongst the elderly, certainly not an elderly female, and definitely not a grandmother! At CATS my stereotypes were consistently challenged as my worldview expanded.

**Shauna Keller, Psy.D.**

Setting: Golden Gate for Seniors is a long-term residential substance abuse treatment facility, located in San Francisco that serves men and women 55 years of age and older. Unlike many other substance abuse treatment facilities, Golden Gate for Seniors focuses on addressing the needs of the older adult in conjunction with their addiction. The services rendered at this facility include education around drugs and alcohol, health practices, therapy, and case management.

The Student: For the first time I was slapped in the face with the biases I did not know I had. My second week at Golden Gate for Seniors I found myself saying, "How can they be mean to me, they're like my grandparents!" But they shot me down. There is something to be said for someone who's lived a whole life, whose struggles are different than mine. You always have something to learn from other people's stories. I knew White high school addiction with the privilege of resources, not Tenderloin addiction. I learned

the culture of addiction from their eyes.

**Key Learning:** To be placed in an environment that is designed to make you feel as an outsider and uncomfortable, in addition to being confronted with biases that skew your perception, happened to be the best place for personal and professional growth.

**Clinical Application:** I take my experience and my lesson and apply it to every new situation I encounter. Upon entering a new clinical environment I ask myself what my preconceived perceptions are of the population I am about to work with and of those perceptions what if any validity do they hold. The simple act of awareness allows me to be more open to learn and better able to assist clients without the intrusion of bias. In addition, I am more capable of recognizing and confronting my biases now that I am aware of how easily they can pop up.

### **Questions to Consider:**

- 1. The culture associated with age group is often not considered enough when considering issues of diversity. Why is this, and what should be done about it?**
- 2. How does Western culture view the elderly? How do you or how does your culture view the elderly population, and how might that impact your clinical interactions with the elderly?**

### **Victor J. Cattolico**

**Setting:** The EBCC is a charter high school and job training organization serving inner city youth. Young adults work while earning their high school diplomas. I was a volunteer observer/ participant, tutor, mentor and teacher's aide.

**Positive Experience:** It was rewarding to participate in the learning process of young men and women who were so dedicated to completing their high school education in spite of growing up in poverty, some with a lack of familial guidance, and limited or no access to basic resources. The students were respectful, appreciative, and had a positive outlook on life even though they grew up witnessing gang and other violence, surviving neglect and/or abuse, and living with the challenges of being members of multiple, marginalized ethnic and other minority groups.

**Negative Experience:** It was difficult to witness the lack of financial and other resources that the students and the organization had access to and to reflect on how people with the greatest need in our culture are underserved. It was challenging to see the students struggling with life circumstances that I have never known. For example, there was an 18 year old student that I was helping to learn to read because his mother had removed him from school at age 9. Another student I tutored struggled with anxiety and

depression, feeling afraid to walk home due to the shootings and gang violence prevalent in his neighborhood.

**Key Learning:** I learned that because an individual is uneducated and failing to thrive does not mean that he or she is unmotivated, lacking a sense of direction, or uninterested in creating a successful life. I was compelled to reflect on universal, basic human needs and how environmental and other factors may promote or hinder an individual or group from reaching their potential. I now notice what I notice when someone walks in the room. I still make assumptions, but now I question them more than I did before.

### **Anita Smith, M.A.**

**Positive Experience:** This placement has taught me how to expand my knowledge and understanding of African Americans. East Bay Conservation Corp helped to expand my sense of being welcomed into this culture rather than assuming that I will automatically be given an open door based on being African American. I have a heightened sense of accountability to take the time to better know my culture and not assume that there is nothing else to learn. This experience has heightened by awareness of the need to remain open to new information and each individual's personal experience and expertise they bring to every encounter.

**Negative Experience:** Since we were expected to emerge ourselves into the culture at East Bay Conservation Corp it was uncomfortable just existing within the school where there were no established guidelines to go by. I had to sit with being uncomfortable until I yielded to the culture and realized that I was there to be used as a positive influence through my ability to be flexible and willing to be used wherever needed.

**Key Learning:** We are forever learning, we never reach the pinnacle of information because things are forever changing right before our eyes and outside of our awareness.

“If you want to succeed the opportunity is always there.”

### **Kurt A. Meyers, Psy.D.**

**Positive Experience:** Developing into a culturally competent therapist is something we spend time theorizing and discussing in our studies. Experiencing diversity in practice is quite different. My ethnographic placement at Henry Robinson and Operation Dignity presented me the opportunity to work with people of many different races, genders, education levels, and socioeconomic status. I learned to greatly appreciate the unique qualities and differences of my clients. Experiencing and openly communicating our differences helped remove obstacles to developing strong therapeutic relationships.

**Negative Experience:** This practicum placement is at a transitional housing and homeless shelter with the goal of placing the clients at permanent housing. This leads to client's

being at the shelter for short periods of times and limit opportunities to do long-term therapy. Additionally it was not possible to refer clients to other therapists, so we provided as much referral information as possible to clients.

Key Learning: When working with diverse clients it is important to approach these client's with an open mind and to be agreeable to look at your own bias, prejudices and affect. Being aware and willing to discuss these with your clients may be difficult but additionally key to the success of the therapy. After two weeks an African American man said, "You are alright for a white boy, we thought you were a Narc!"

### Questions to Consider:

- 1. SES can play an important role in how a person is seen by others, and how a person sees others. Describe the influence that SES has had on your professional or personal interactions with others from different economic strata.**
- 2. Do you think a client's level of income will influence how you interact with them as a clinician? Consider facets like the therapeutic alliance, countertransference, billing, professionalism, etc.**

### Brenda K. Shebanek

I am not quite enthusiastic about the time I spent on what was termed an "ethnographic immersion" for my first year of training. The placement took me to a mental health clinic embedded within a foster care and adoption agency, which primarily served minority children and families. The training office selected the site. Unfortunately, this population was less outside my comfort zone than it may have been thought to be by the training office that matched me to the site. I had worked previously with homeless families which consisted of a similar population.

Another aspect of this experience that was disappointing for me was the fact that an ethnographic placement means to be a participant observer. As a participant observer, I was not allowed to be involved in clinical activities. What would I do for the year? I spent most my time in clinical training, staff meetings, and group supervision but of course, I had no clients. I think I was exposed more to the culture of the therapeutic staff than anything else. I did receive information about the cultural sensibilities of the therapists and training directors. I was exposed second hand to the process of thinking about culture of the clients within the training process but I imagine that experience would have much more useful if I were involved clinically.

In the final analysis, I don't feel that the cultural immersion mission was met by the ethnographic placement. Being just on the other side of the APPIC application process, I felt that I lost ground by not being allowed to accrue any clinical experience in my first

year. I am sure the intent of the program is well meaning but the reality was problematic nonetheless.

### **Monique Pierre-Louis, M.A.**

My site was Gompers Continuation High School. The school has students with discipline problems from different high schools in the area. They have either missed too many days in school, or on the verge of expulsion due to behavioral problems. Many of the students have behavioral problems due to neglect or abuse. The school is mainly students of color.

My role was one that I had to make for myself. The purpose of the ethnographic placement was to observe and learn about the culture of the school. Without the ability to work on a clinical basis, I felt lost. Due to the lack of teachers, I found myself tutoring students in various subjects and listened to students' life stories. It took a while for the students to warm up to me. They were trying to figure out who I was and what was my role was in the program. Among the African- American girls there is a badge of honor to have a child or two. There are even girls as young as 13 or 14 who are pregnant. They seem to distrust me for a while because I did not fit the mold of most of the women they know. It amazes me that the students that argued with teachers and struggled with abusive home lives, still came to school every day. Many of the students' parents were on welfare and one of the conditions of receiving their checks is that their child needs to go to school for a certain period of time. However, many of the students I spoke with saw school as the only stable place in their life.

Both teachers and students struggled to be heard. Teachers want to be heard in the classroom, to impart on the students wisdom that can help them in the "real" world. Many teachers strive to do this with discipline and order. Students act out to be heard due to neglect and/or abuse at home. In the midst of this struggle to be heard, lack of communication, distrust and maturity levels seem to be the obstacles that need to be overcome. The problem seems to be that everyone is talking but not everyone is listening.

### **Questions to Consider:**

- 1. Despite our training, we will be called to be observers in some contexts as opposed to participants. What value is to be gained through solely being an observer, particularly when it comes to settings of diversity?**

### **John R. Garry**

As a first year student I was placed at the Pacific Center for Human Growth in Berkeley California. "The Pacific Center is an award winning, grassroots Lesbian, Gay, Bisexual,

and Transgender (LGBT) community center serving the East Bay and Greater Bay Area”. This was as far away from my upbringing in Connecticut as I could get. I feared, as a heterosexual white male from the east coast, that I would be inadequate intellectually and culturally. I learned I was wrong. I am a person with many complex issues and if I was willing to own my biases, inadequacies, and issues and not make my problems the problems of my environment I can survive and even flourish. Working with the LGBTQ community taught ways to accept myself and be respectful and accepting of others.

Looking back, I realize I was not fully aware of how it was or would change my feelings, behaviors and thinking. Reading about oppression alone did not make a difference. Working at the Pacific Center there is a name, a face, a story, and a connection to individuals facing challenges with which I had no experience. Through my life I had been “accepted” based on my family’s role in the community, my sexual orientation, my skin color, and my gender. My old patterns for interacting with my world and my defenses were not useful in being an ally or even a part of a community. After my ethnographic placement, I was more confident, more willing to challenge my worldview, and keenly aware that part of field of psychology is being an advocate.

At the Pacific Center I was fortunate to work with a culturally diverse staff with a range of field experience and an investment in providing culturally appropriate services. In an environment as supportive and accepting as the Pacific Center I was able develop clinical skills among professionals working with the LGBTQ population. I will continue to benefit from the ethnographic placement throughout my career.

#### **Questions to Consider:**

- 1. The author writes that working with the LGBTQ community resulted in self-acceptance. How can working with diverse communities lead to self-acceptance?**
- 2. What reactions and/or countertransference have you noticed within yourself when interacting with the LGBTQ community (either clients or people from your social network)? How has that or how might that affect your professional clinical work?**

### **Multiculturalism and Social (In)Justice: A Personal Awakening Antioch University, Seattle**

As a major emphasis of Antioch University Seattle's (AUS) Social Justice Practicum and Professionalization Seminars are on multicultural awareness, the four quarters of the program provided me with an intensive developmental opportunity to examine the complex dynamics of race, age, socioeconomic brackets, gender, sexuality, ethnicity, religion/spirituality, disability, and culture, and how those "identities" influence me and my placement clients' interactions with each other, as well as with life in general. As a result of this examination, together with the practicum's course materials, in-class discussions, and student presentations, my sensitivity as to how to develop as an effective practitioner in the future has increased overall.

My social justice practicum seminars provided me a professional and personal forum for developing, expanding, and refining my skills by learning from other students' experiences. Although the practicum was a learning process that continues to stimulate personal work, I found it to be a powerful experience as I and my fellow students, as a class, worked to understand the dynamics and effects of a multicultural society, as well as when we engaged in authentic dialogue across and within diversity groups. Our shared experiences in-class with regard to our individual placements especially benefited me both professionally, and at this point, perhaps more personally, as I have yet to work with individual clients.

My practicum placement at a recovery center was an especially rewarding experience for me in both respects, but, again, perhaps more with regard to my personal growth. As the center is a cooperative enterprise, a supportive relationship exists not only between the staff/volunteers and the people they host, but also among the clients themselves. The environment helps everyone who walks through the doors to develop a sense of cooperation, mutual support, and encouragement they may never have experienced in their individual lives previously, while also stimulating a social interest (in the Adlerian sense). There, I discovered a community sharing values and feelings of relatedness and kinship with all humanity, as well as to the whole of life, in general. There is a palpable experience of interpersonal communication, understanding, support, encouragement, and empathy between all individuals and their fellow men and women—staff, volunteers, and patrons alike—that enables all clients to transfer this experience of awakening to others.

I use the word "awakening" because that is how my experience felt, as I saw the same look of awakening in my eyes as I did in theirs. There are other words for it, perhaps just being in homeostasis or having clarity, harmony, enlightenment, peacefulness, serenity, and then again, maybe just sobriety. It does not matter, really, because, from what I learned from those individuals, sobriety is all of those things to them; it is, in fact, their very lives.

By way of explanation, my specific placement within the context of AUS's Social Justice Practicum was with a recovery support center in which men and women who have

suffered on the margins of life due to homelessness and addiction can come to know themselves as loved, valued, contributing, and interdependent members of the community. The center provides spiritual, educational, emotional, and physical nourishment for people who are recovering from homelessness and addiction. Nutritious community meals and daily drop-in times develop a deepening sense of community and provide recovery support in a unique café setting, while the sharing of life-stories fosters deeper understanding and relationships across racial, ethnic, economic, and religious barriers.

The center offers opportunities to heal through participation in ensembles, visual and expressive arts, crafts, “open microphone” evenings, drama, and other performance arts. Classes include workshops addressing the root causes of homelessness and addiction, trauma and abuse, grieving of losses, tools of recovery, relapse prevention, twelve-step meetings, and spiritual formation. Additionally, the center emphasizes ongoing growth in nonviolent communication and action, contemplative prayer, living in community, leadership development, and so forth.

As the result of my placement, I learned many things from the center’s clients, not the least of which is the insidiousness of stereotypical attitudes and the dangerousness of unenlightened assumptions—not only with regard to society’s disempowered as it initially meant to me, but to all persons. Many, many people experience acts of injustice daily. Sometimes these injustices occur in the form of an unkind comment about a person’s weight, facial features, hair, or clothes. However, all too often these injustices target people because of their race, language, or religion, and all too often injustice moves beyond words. People are denied housing, jobs, fair wages, or a decent education. As both history and news reports have informed us: people are physically abused—sometimes even killed—because of these differences. That is incredible if one truly thinks about it—as all of us, each and every one, has a potentially stigmatizing aspect or element of ourselves or our lives that could cause us to be on the receiving end of discriminatory behavior—race, socioeconomic bracketing, gender, and culture notwithstanding.

Specific to my practicum placement, the clients there experience inequities on the basis of at least two (and frequently more) of their social group memberships on a daily basis, through systems of constraint and advantage reproduced through the social processes of exploitation, marginalization, powerlessness, cultural imperialism, and violence. The number one thing that they all have in common is that they are alcoholic/addicts. However, battling prejudice and stereotypical attitudes about being alcoholic/addicts is just one aspect of their lives. As they have enlightened me, there are other, and to them, sometimes more significant forms of discrimination that they encounter in just trying to take it “one day at a time.”

As a result of my placement, there are many people I have been blessed to come to know who so graciously opened up their lives to me that I could write seemingly endless accounts. However, my point is more that, while I have always had a profound respect for the dignity of the person, the rights of the culturally diverse, and alternative life

choices for people, the center's clients heightened my awareness of the necessity of that respect. I have observed individuals stare both their dominant and subordinated places in life in the face and declare, "I won't allow you to take my spirit away. I won't allow you to still my voice. I won't allow you to cease my breath." Truly, facing life every day under circumstances such as the center's patrons is a testament to, not just these individuals, but everyone like them, their inner-strength, discipline, self-restraint, strength of character, and *courage*, as well as their commitment to their sobriety. They are intelligent, warm, loving, supportive, dependable, and hard-working people, and so much more. They have enriched my life beyond measure and I feel so fortunate to know them; they have truly touched me and have significantly contributed to my growth as a human being.

With regard to the facilitation of my own self-knowledge within the context of multiculturalism, the recovery center's clients have taught me that simply *recognizing* stereotypical attitudes in oneself is not enough, one must genuinely acknowledge and deeply respect the various cultures, ethnicities, attitudes, and opinions worldwide. In so doing, I believe that we must be willing to look inward in order to be more authentic outward. Thus, my experience at my placement challenged me to think about my own cultural bias and construction of racial and cultural oppression, whether they be manifested in thought or inadvertent action. That is, my experiences at the recovery center inspired me to begin the process of understanding my own identity with regard to being a member of dominant sociocultural groups, and the social responsibility and obligations attendant with those memberships. I understand that, as members of a dominant culture, individuals must be willing to see how they are a piece of the power and privilege in today's world on multiple levels, and take action accordingly.

The individuals at the center also opened my eyes to new ways of thinking about, not just ethnicity, gender, race, socioeconomic groups, and culture, but rather, *true* multiculturalism. That is, multiculturalism as socialization that forms the development of social identity and social group affiliations within families, schools, communities, and other social institutions (including education) with regard to prejudice and discrimination, the dynamics of power and privilege, and interlocking systems of oppression. As a result, I believe that something more than just acknowledging "diversity" and having an awareness of "multiculturalism" is required, perhaps an intercultural relationship would best describe what I mean.

Overall, my practicum placement was one of the most meaningful experiences I have ever had, both personally and professionally. It provided me with a more in-depth perspective not only with regard to race, culture, gender, and socioeconomic grouping, but also with regard to other social identities, such as age, level of education, ableism, spirituality, sexual orientation, and so forth, and the discrimination and oppressions surrounding them. I feel enlightened and empowered by my appreciation for how moment-to-moment actions are part of a continuum of cause-and-effect that creates social and personal transformation. Although I have been involved in public service and social justice work in the past, my placement experience profoundly increased my consciousness, effectiveness, creativity, and satisfaction of such work.



**Questions to Consider:**

- 1. The author makes a point that all of us have “a potentially stigmatizing aspect or element of ourselves that could cause us to be on the receiving end of discriminatory behavior.” What do you think about that statement? Is this true for you?**
- 2. The author reflects on the fact that her clinical practicum experience helped her to consider her own cultural biases and her own “construction” of oppression. Reflect on your own clinical experiences and how they may have revealed any cultural bias you might have.**
- 3. The author makes reference to dominant sociocultural groups. In what ways does the mental health system itself reflect the dominant and subordinate structures that are inherent in Western culture? In other words, in what ways do dominant and subordinate systems exist and interact within mental health? Think beyond typical conceptualizations of people groups, such as race, ethnicity, gender, etc.**

**Culture: Everywhere All the Time**  
**Kelley Simmons Jones, M.A.**  
**Antioch University, Seattle**

As a clinician serving diverse clients I strive to assist all peoples. I think about culture as a tapestry that weaves human thought, emotion, and interaction together and that provides a variety of resources for coping with major life changes and challenges. As a doctoral student, I have a personal and ethical responsibility to recognize that the United States is interspersed with a diversity of cultures. Decades of research show there are significant barriers for people of diverse cultures in their access to mental health services, the quality of services they receive, and the outcomes of those services.

As a middle-class, educated, adult, heterosexual, American female I carry many social and cultural privileges. I carry this privilege into the personal, professional, societal and political aspects of my life. I have not always recognized the impact and power of such privilege. As a child, I recall an extreme awareness of disparity among social classes, as well as segregation of ethnic and religious groups in my school and community. My maternal grandfather was a second-generation Italian immigrant and my paternal great grandfather was born to a Choctaw mother and a Euro-American father. As a child, I vividly recall embracing my ethnic heritage while my parents turned away from it. My mother spent years discarding her Italian birthright and my Native-American heritage became a distant legend in our family.

Social class bridged the cultural divide, and both of my parents had no interest in their cultural roots. I attended private school with primarily White, Anglo-American Protestants, and it was here that I saw a true clash of culture including racial and social prejudice. To gain acceptance into that community, I turned away from my cultural roots and melded in with the other white girls. These early experiences developed my awareness of and compassion for societal conflicts, oppressions, and biases against which I began to fight. Struggling to reconcile internal dissonance I ultimately rejected social norms of the dominant culture, seeking community through my own counterculture experience.

The impact and power of my cultural privilege was virtually unknown until young adulthood. Transformation occurred in my masters in counseling psychology program as I began to see the world through new eyes. Individuals from diverse cultural backgrounds came to class and spoke about oppression, prejudice, privilege and power. I studied the ADDRESSING model of Pamela Hayes and applied it to myself. I had crucial conversations in class discussions challenging beliefs, biases and stereotypes. I also participated in psychodrama and Playback Theater, giving new modes of expression to feelings and thoughts limited by words. I began to construct meaning in my world with a fresh awareness and application of my privilege seeing the world and human behavior through a new lens. Moreover, I developed a new cultural landscape gaining awareness of who I am individually and collectively in my community. For many years, as a community mental health professional, I had ideas of grandeur that I would go out and save “those people” from “their” problems. I had not seen my own ethnocentricity.

Instead, I moved along a continuum from a total lack of awareness to seeing cultural issues in everything, everywhere, all the time. Then I found myself experiencing grief, anger and shame, thinking “Why can’t we all just get along?”

Each experience was purposeful in my growth and development. Finally, I began to integrate my knowledge, awareness, experiences and emotions into a balanced place. I recognized I could be part of the solution. However, I needed to work from a different perspective to create change. This journey continues into my doctoral experience, and more importantly, in life. I am aware that presenting problems need to be placed in a framework of clinical diagnosis, as well as culture. Likewise, I recognize the significance of cultural competence as an ability to identify the dynamic interplay that occurs between “heritage” and “adaptation” in shaping human behavior.

As a psychologist it is essential to recognize my own biases and prejudices. I must be willing to humbly identify and confront stereotypes. Remembering that when I enter a situation believing I already know the answer, I close myself off to the possibility that perhaps I really do not know anything at all. I am mindful of the following guidelines in working with individuals and families:

- Knowing one or two things about a person or family does not mean we really “know” all about the family.
- Be curious and ask!
- Clarify assumptions.
- Realize the limitations of our perceptions.
- Accept that a climate of mistrust does exist for many people.
- Understand that mutual stereotypes enter the therapy room.
- Be conscious of the power differential.
- Accept and admit our fallibility.
- Don’t give up; make changes and continue to work.
- Cultivate safe environments to explore beliefs of discrimination.
- Be open to learn from the individuals and families we serve.

At all levels, cultural competence is not an endpoint, but an ongoing process of assessing people’s needs and incorporating what is learned into the provision of services. As a clinician with cultural privilege, it is my responsibility to develop culturally competent practices and methods, advocating and facilitating change for the clients I serve. It is my ethical responsibility to understand my own discrimination and bias and embrace the desire to know and understand the client’s orientation to the world. I shall continue to live by the words of Horace Mann, the first president of Antioch College, “Be ashamed to die until you have won some victory for humanity.” Each day I am inspired to do more, doing my best, creating change and making the community a better place for us all.

**Questions to Consider:**

- 1. The author speaks about family members who “turned away” from their ethnic heritage. What is lost when one loses or minimizes their heritage? Can assimilation into the majority culture occur without such a loss?**
- 2. The author talks about being curious and asking clients about cultural values and identity. How exactly does one do this within the professional frame? What potential pitfalls might be important to predict from engaging in this line of questioning?**
- 3. The author also encourages readers to not “give up.” Have you ever felt like “giving up?” What caused this, and did it resolve for you?**

## **Narratives Focused on International Contexts**

In the study of diversity, a common focus has been the current cultural landscape within the United States, where all of our current NCSPP programs exist. Certainly, the US boasts a heterogeneous mix of races, ethnicities, spiritual belief systems, SES, sexuality, ability, and even other facets. With the diversity present within the US, it is imperative that today's training programs and current students work toward competence in understanding the interplay between culture and the societal forces of power, privilege, and oppression in the US.

But psychology has historically had difficulty looking beyond its borders - whether those borders be geographic (psychological research and practice outside the US and Europe) or philosophical (theory outside of a Western zeitgeist). To be culturally competent in part means to look beyond one's physical and symbolic/metaphorical boundaries. It is critical that we not lose focus on the fact that culture is endemic to the human race. We all have culture, and cultural competence within the field of psychology demands that we work to understand the cultures that exist outside our borders as well. It is exciting to see student authors detail narratives about the international context.

**La Sicologa Chinita (The Chinese Psychologist)**  
**Huong Diep**  
**University of Dener**

I served as a Peace Corps Volunteer in the rural highlands of Peru from September 2003 until November 2005. During those two years, I held various titles. I was known as the “chinita” (Chinese person), the teacher, the psychologist, but most importantly, my townspeople also came to see me as a student of life who was interested in their culture and their background.

I worked as a Community Health Educator alongside the non-governmental organization, CARE Peru, on malnutrition and hygiene projects. I taught families the importance of potable water, how to create a balanced meal with locally grown products and how to prevent diarrhea by washing their hands. Serendipitously, I also ended up as the “town psychologist.” When my village found out that I had a Bachelor of Arts in Psychology, they immediately wanted me to listen to their problems and give them advice. Initially I was quite reticent about dispensing any kind of psychological information because of the ethical issues of practicing without a license and because I did not want to appear like I was imposing my beliefs onto my village. However, I soon realized that what my townspeople desperately wanted was someone to listen to their stories and to acknowledge their struggles and pain. They were not seeking solutions. Rather, they wanted someone who had a background in psychology to help them understand their feelings.

During my first months in the village, I did not realize that I held stigmas and misconceptions about the people and their mental health. I had assumed that they were “happy” and “content” with their life because it moved at a much slower pace. I reveled in the two hour lunches and the long conversations in the potato fields because it was dramatically different from my life back in the United States. Whenever my townspeople asked me to tell them stories about the US or told me how desperately they wanted to come to the US, I tried to dissuade them with stories of the harried life and how that affects the quality of relationships with family and friends. It was an impasse in our relationship. My townspeople did not understand why I would ever leave my country to live in their village, while I wondered why they would want to leave their village and move to a more stressful environment.

I began to hear stories about the physical ailments of my townspeople. Many complained of pain in their kidneys or about the pain in their livers. I slowly came to realize that the “pain” that they were referring to was not physical, but rather each area of the body was related to a specific psycho-somatized mental illness. I started to listen with an attuned ear and learned that my rural Quechua speaking townspeople were experiencing various mental illnesses such as depression, anxiety, and panic attacks amongst others. However, they did not have the “luxury” to sit and contemplate their problems. Every morning they had to wake before dawn to tend to their animals and water their crops or else they would not have any food for the day. Likewise, my townspeople did not have any mental health

resources and the nearest hospital was hours away. During the two years, I provided a safe haven where my townspeople could express themselves and explore their feelings.

Reflecting on my experience in the Peace Corps, some of the most important lessons I gained about life involved adaptability and flexibility. I learned that a counseling session did not necessarily have to entail sitting in an office with a couch, but could be more prosperous in the fields while my “client” was chewing on his coca leaves telling me about the way his father abused his mother and his siblings. Or perhaps it was sitting in an adobe kitchen with guinea pigs at my feet while a pregnant fifteen year old confessed that she was raped by her uncle. I also realized that as empathetic as I was, there were several aspects to rural Quechua culture that I could not understand. After the fifteen year old girl told me about the rape, I asked her if she wanted to report her uncle to the police. She looked at me in horror and disbelief. She said, “This village is the only place I know. I have no family outside of the village. I have not finished high school and I don’t have a job. What will I gain from reporting my uncle?” I sat in my room for hours after she left and re-played our conversation in my mind. I understood her vulnerability and that her fears of losing her family outweighed the benefits she would gain from bringing justice to her uncle. I understood and empathized with her situation, but there was still a part of me that was very North American in my thinking. “Well, if there’s a will, there’s a way. Maybe she could move into a half-way house. She could look for other resources. She could...” and then I had to stop and realize, this isn’t my life. I empathize with her but I will never know what it feels like to live her life, a life without many options. It was a humbling moment, but also a very necessary one for my professional and personal maturity.

As a Vietnamese American who struggled growing up with stereotypes and racism in Southern California, I had considered myself a fairly culturally competent person. However, those two years in a rural Quechua speaking village reminded me that cultural differences do exist and that it is a natural and oftentimes conflicting aspect of working with diverse populations. However, I have learned that I should not be discouraged by the differences among cultures, but direct my focus on my desire to continue to learn and help others. I showed my townspeople that there were people who cared about their problems and struggles and that was the best gift I could have given my village.

### Questions to Consider:

- 1. When working with clients of different cultural backgrounds, we often encounter different values systems than our own. What are the ways that we impose our values onto our clients, whether deliberately or inadvertently? Is this ever justified?**
- 2. Let’s assume you were a psychologist in the United States, and your client was the 15 year old Peruvian female described above. Keeping the facts of the case exactly as they were described by the author, what would be the issues you would need to face ethically and legally?**



**The Faces of Culture in Mental Health**  
**Diomaris E. Jurecska**  
**George Fox University**

Growing up in Venezuela provided me with opportunities to explore different worldviews. When I became a teenager, Venezuelan society appeared to be divided into two categories; the educated and literate (approximately 20% of the population) and the less educated, not fully literate who comprised 80% of the population. In addition to the barrier created by the limited literacy, the majority of this population also lived below the poverty line. Understandably, these differences had a deep impact on the way people defined themselves in a social context. Historically, Venezuela has been one of the most ethnicity diverse countries in Latin America. At that point, there were seven ethnic groups in the national social classification. Membership in any one group appeared to have a linear relationship to accessible resources and opportunities. Witnessing these differences motivated me to find ways to help and to serve people from diverse communities; diverse in age, ethnicity, and background.

Most of the people I served were children who had experienced severe trauma at a very early age. I volunteered to translate for pediatricians and psychiatrists doctors in English and Spanish, helped to raise money for children in social programs, sponsored a homeless child, and participated in mission work in economically disadvantaged neighborhood, in Venezuela and other countries in South America.

My experience as a volunteer showed me that trauma is often interwoven with broken families, social and economic adversity, and culturally-imposed limitations. Through my personal experiences, I was touched by the complexity and different “faces” of trauma. One uncomfortable “face” was the perception by many Venezuelans that trauma leads to “madness”. Thus, mental health often times carried a great deal of prejudice. For example, a child who showed symptoms of anxiety or hyperactivity could receive the popular diagnostic label of “madness”. In working with other countries in Latin American I perceived a similar stereotype towards people with mental illness. There is a need for people in these societies to overcome the stigma and shame that comes from experiencing trauma. Somehow, my passion to respond to the mental health problems of others increased as my exposure to other cultures increased.

While living in the United States, I worked in a cultural-competency program developed for fourth grade African American children in rural Georgia. The objectives of this program were to expose and integrate African American children to diverse worldviews in an effort to develop a cross-cultural perspective. In this experience, I learned how important it is to provide accessible and meaningful interventions in rural or remote areas. Once again, I saw how delivery of appropriate, culturally relevant services had a major role in the effectiveness of a program. My desire to pursue a systematic study of mental health interventions that were culturally relevant, motivated me to seek formalized training in Clinical Psychology. I wanted to make a difference in the way people perceived mental health in minorities’ communities.

My motivation to pursue professional training in psychology was reinforced by my next cross-cultural experience, working with people who have experienced trauma in Japan. I studied Japanese for a couple of years before I went to live in Japan. My experience there taught me a different lesson about trauma. In an industrialized very fast-paced-society, the Japanese people had a different response to traumatic experiences than did the people living in developing nations. The trip to Japan transformed me in terms of realizing how important is to have bicultural, as well as, bilingual professionals in a globalized world. We need to understand more than the language of another culture; we need to understand their customs, norms and values.

All my life experiences have influenced me to understand and value an individual's cultural-context. In fact, my journey with diversity is the reason why I want to be a psychologist. I feel the call to provide interventions that celebrate the differences among people. I think that every person equally deserves to receive services that would provide the clinical expertise they seek in a way that can be understood within the context of their situation.

#### **Questions to Consider:**

- 1. What is the value of delivering culturally relevant services to those who need psychological treatment? How do culturally relevant services benefit the client?**
- 2. How has the cultural environment you were raised in influence the way you think about racial and ethnic differences?**
- 3. The author speaks about stereotypes that people have about mental illness. What stereotypes do you hold about mental illness?**

## **Narratives Focused on Research**

The following two posters reflect the experience and knowledge base that the author's gained through research. Historically, cultural competence has been especially applied to clinical practice. But it is the editors' opinion that cultural competence has critical implications for clinical research, and thus the importance of including these posters.

Conducting research with sensitivity towards diversity can help continue the shift out of a history of bias and prejudice within many elements of social scientific research. It is imperative that today's training programs and future professionals aim towards culturally appropriate instruments, methodology, and interpretation of findings.

**Racial Identity and Resiliency in Jamaicans**  
**Tashekah K. Smith, M.S.**  
**Francien Chenoweth-Dorliae, Psy.D**  
**Immaculata University**

This paper explores William Cross's racial identity development in relation to Jamaicans residing in the United States. It compares the racial identity of African Americans and Jamaicans and differentiates resiliency factors that influence racial identity development for both groups, as well as, the implications of mental health (MH) treatment for Jamaicans.

Title: Racial Identity and Resiliency in Jamaicans

Type of project: Independent research

Diversity goals:

- (1) Increase awareness of Jamaican identity influences on psychological adjustment.
- (2) Integrate Cross's racial identity model into the racial identity of Jamaicans.
- (3) Expand the available literature for MH professionals who treat Jamaicans.

Discussion of challenges and transformations:

The scarcity of research on the Jamaican population especially as it relates to racial identity and resiliency makes the application of Cross's theory to Jamaicans innovative but challenging. Unlike other research endeavors, this paper did not just require gathering, organizing, and reporting the literature in a scholarly manner, rather, it involved researching information about the psychology and racial identity development of Jamaicans (defined as immigrants from Jamaica and their children) and realizing that hardly any research exists. Consequently, an analysis of the personal experiences of Jamaicans in the US, including myself, contributed to an investigation of the relationship between Jamaicans' resiliency and racial identity.

The integration of Cross's model of racial identity into Jamaican identity development is not explored in psychological literature. I had to reflect on my experience as a Jamaican and conversations with other Jamaicans about their racial identity and then incorporate Cross's model to understand the attitudes and behaviors of Jamaicans towards themselves and others. Cross's model, like other cultural identity development theories, posits that members of a particular cultural group go through different stages of racial identity (pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment). The model describes the transition of African American attitudes and behaviors from self-depreciating to self-appreciating.

Another complexity involved understanding Jamaicans' cultural background and the influences of migration on their racial identity. Although Jamaicans and African

Americans share similar racial backgrounds, the fact that their countries of origin are different affects adaptation and self-perception. Unlike African Americans who came to the US as slaves and encountered extensive negative experiences, Jamaicans came to the US voluntarily. Voluntary migration to the US allows Jamaicans to retain their ethnic identity and cultural practices. Although Jamaicans experienced oppression due to colonialism, they have a sense of empowerment originating from the Maroons, an African tribe who successfully fought against slavery. This seemingly insignificant Jamaican history contributes to the solid self-esteem of many Jamaicans; therefore, when racism threatens the Jamaican identity, the chances of identity confusion may increase.

#### Impact on cultural competence:

This project adds to the discussion of how MH professionals can conceptualize various ethnic groups based on commonalities, but yet understand that all Jamaicans or all African Americans are not the same. Without understanding the racial identity development of a particular group, such as Jamaicans, MH workers can withhold a monolithic view of minority groups. A monolithic approach to minority groups have multiple consequences, including reacting to a culturally diverse client in a stereotypic manner, premature termination of culturally diverse clients, and inadequate awareness of the sociopolitical factors that mold culturally diverse clients' identities (Sue & Sue, 2003).

A MH worker may categorize Jamaicans as African Americans without realizing that both groups appear to be similar racially but the attitude regarding social mobility in a Caucasian-dominant society differs. McGoldrick, Giordano, and Pearce (1996) state that African Americans and Jamaicans have a strong desire to improve their daily living circumstances, but they disagree on their internal locus of control. African Americans tend to believe that no matter how hard they work, the color of their skin will stop them from being justly rewarded. Jamaicans, on the other hand, have a stronger sense of empowerment and control over their own destinies. A culturally competent MH professional should desist from forming a monolithic conceptualization of Jamaicans or African Americans. Instead, a culturally competent MH professional should consider within-group or individual differences by understanding racial identity.

Premature termination from treatment is related to the lack of MH professional assessment of culturally diverse clients' racial identity status (Sue & Sue, 2003). In the case of Jamaicans and African Americans who are in the pre-encounter stage, a stage characterized by devaluing blackness and valuing whiteness, exploration of feelings can be threatening due to subconscious feelings of self-hatred. A culturally competent MH professional is aware of psychological symptoms' manifestation at various stages of racial identity and work toward addressing those symptoms in a way that considers the culturally diverse clients' socio-emotional state and readiness to tackle feelings.

Inadequate knowledge of socio-political factors that impinge on culturally diverse clients' identities can affect the therapeutic relationship. Similar to African Americans, Jamaicans' cultural identity is shaped by socio-political factors such as institutional

racism, 'white privilege,' and socio-economic status. Jamaicans' racial identity, however, is also influenced by the age in which the Jamaican migrated to the US, socio-economic status in Jamaica and the US, and degree of skin color. According to McGoldrick, Giordano, and Pearce (1996), a light skinned Jamaican is prone to having a higher status in Jamaica compared to dark skinned Jamaicans. In the US, some Jamaicans may be rejected by whites due to association with African Americans and also rejected by African Americans because of their refusal to identify with other blacks.

MH professionals have to adequately attend to the psychological needs of culturally diverse clients in light of US diversity. Increased knowledge about Jamaicans can improve MH treatment of Jamaicans residing in the US.

#### References

- Sue, D. W., & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice* 4<sup>th</sup> ed.). New York: John Wiley and Sons, Inc.
- McGoldrick, M., Giordano, J., & Pearce, J. K. (1996). *Ethnicity and family therapy* (2<sup>nd</sup> ed.). New York: The Guilford Press.

#### Questions to Consider:

- 1. The author stresses the importance of recognizing the potential difference between groups sharing some phenotypic similarities (African-Americans and Jamaicans). Reflect on a time where you fell victim to the tendency to homogenize distinct groups of people, and consider the impact of that homogenization on the "other."**
- 2. The author makes a point of recognizing that there are different stages of racial identity development. Outside of using a measure to assess this, how does a professional go about obtaining information related to the current racial identity stage that a client or research participant is in? What pitfalls might be encountered as the professional attempts to get this information? Is "stage theory" the best way to understand clients' racial identity development?**

**Assessing the Spanish Version of the 16PF  
in a Sample of Latina Women Seeking Adult Education  
Natalie Kollross, M.S.  
Pacific University**

This study investigated how appropriate the Spanish translation of the 16PF may have been for monolingual Spanish speaking female adults of Guatemalan and Mexican descent and gave the first data on this population for the Spanish translation of the fourth edition of this test. Qualitative methodology from previous studies (Abrahams, 1999; Wallis & Birt, 2003) was adapted for this study.

The Sixteen Personality Factor Questionnaire (16PF) is a psychological test that measures sixteen facets of personality. It looks at bipolar dimensions of normal aspects of personality. It is available in 23 languages, including Spanish (America) and Spanish (Castilian). No literature was found regarding whether cultural aspects were considered or assessed when creating and then utilizing the Spanish version of the test. No normative data exist on the comprehensibility or readability of the Spanish version. The author of the 16 PF, Cattell, makes no claims regarding which Spanish-speaking countries this test is appropriate for. Also, there are no cautions mentioned for using this test when the comprehensibility has not been studied. In an email query to customer service in February of 2007, The Institute for Personality and Ability Testing stated that they do not even have information about who translated this test into Spanish. For these reasons the investigator sought to provide important data on the comprehensibility of this test for Spanish speaking individuals due to the increasing importance in the United States of having culturally-appropriate tests.

Goals for Diversity:

The Spanish-speaking population is fast growing around the world. The Latino minority is now the largest minority in the United States (Chun, Kwon, Williams, & Yu, 2005). Many psychological measures have been translated to Spanish, some in several different Spanish dialects that correspond to a region of the world. There is a need to verify the validity of these Spanish translations of measures to ensure fair testing for every population that is tested.

The specific goal of this study included evaluating the linguistic comprehensibility of the Spanish translation of the 16PF in a sample of monolingual Spanish-speaking adult females. The sample included 17 Mexican women who have immigrated to the U.S. and are now seeking their GED's at 'Adelante Mujeres,' an organization in Forest Grove, Oregon that supports Latino women pursuing higher education. This study sought to test the comprehensibility of the translation of the 16PF among a representative sample that may be administered the test. The translation must be understood by all Spanish-speaking adult populations-those with high and low levels of education. This particular study included a sample of adults representing several areas of minority status: low SES, low level of education, females, Latino, and Spanish-speaking. Moreover, this study sought to provide some of the first evidence of the comprehensibility of the Spanish-translation of

the 16PF and make inferences on the appropriateness of this test for its intended population.

#### Challenges and Transformations:

The sample utilized in this study is by no means representative of the targeted population: Spanish-speaking adults. There exists a great challenge in both recruiting populations representative of the targeted population as well as in creating a translation of a test that is understandable to all persons that speak a certain language.

The Spanish language contains many distinct dialects and people who speak Spanish come from many different countries. It is difficult to have a representative sample that encompasses all of these aspects. This study was only the beginning of research that needs to be done to determine if the majority of all Spanish-speaking persons can understand the translation of the test.

Another challenge exists in creating and finding a translated measure, such as the 16PF, that is appropriate to use with a targeted population. Normative data must be generated in order to show that a translation is appropriate to use with all individuals in a targeted population. Without normative data it may be unethical or, at the very least, ill advised to administer a test without knowing if the individual will completely understand the items. If an individual does not understand the language used then their responses and score profiles may be skewed in a negative direction, often endorsing more psychopathology or negative personality traits. It is the ethical responsibility of all test administrators and creators to take all possible precautions in order to have a fair and just test. A major source for misunderstanding in translated tests is literal translations, or translations that do not take into account the subtle cultural nuances of a language and country of origin.

#### Impact/Results of Study:

Through the process and results of this study I have been reminded to be cautious of using translated measures without first consulting the research on the appropriateness and understandability of the test as well as the normative data that exists. Several interesting things were discovered about the Spanish translation of the 16PF, fourth edition. First, there is no documented author of the translation. Secondly, there exists no normative data with Spanish-speaking populations for understandability/comprehensibility. There exists normative data with Spanish-speaking populations for congruence of personality constructs. At least one Spanish word in the translation is spelled incorrectly.

The results found in the study show that the test language was not completely understood by all participants. Several words/phrases on the list were not understood by any of the participants. There were several words on the test that have multiple meanings. Correct definitions were given for many of these words; however they did not match the intended meanings on the test. It is unclear whether participants would have understood the intended meaning given the context of the item. All of this means that the Spanish version of the 16PF, 4<sup>th</sup> edition may not be understandable for some Spanish-speaking

populations and thus reliable, accurate test results may not be represented or the test may be testing a different construct altogether for these persons.

**Questions to Consider:**

- 1. The author articulates that there is a “great challenge” in recruiting a population representative of monolingual Spanish-speaking adults. Other than the issue of this being a small population, what other factors would make it difficult to recruit this population into university-based research?**
- 2. How should a professional proceed if he or she were to find out that some test items on a measure were not understandable (due to translation or other language issues) by a sample of the population in question? Would it make a difference if the context was research or clinical work?**

## Appendix A

Included below is the original call for posters to the 2008 Mid-Winter Conference.

# CALL FOR STUDENT POSTERS: VOICES OF YOUNG PROFESSIONALS

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## The National Council of Schools and Programs in Professional Psychology

### Advancing the Multicultural Agenda: From Aspiration to Actualization

Mid-Winter Conference  
January 14-19, 2008  
Hyatt Regency – Austin, Texas

#### CONFERENCE THEME

The **2008 Aspiration to Actualization Conference** will address multicultural diversity and the attendant competency issues related to parity, inclusion, and identity. Realizing how these elements intersect in professional psychology training will be broadly explored in this conference. The importance of affirming the multiple identities that exist within the same person or group is also a critical aspect of this conference. We believe that these approaches will help the organization actualize its ultimate diversity goal, which is to advance the multicultural agenda from actualization to aspiration. For more details on the nature of the conference, please visit the NCSPP website, at [www.ncspp.info](http://www.ncspp.info)

#### STUDENT VOICES POSTER SESSION

An important aspect of this conference will be student voices. We feel that student experiences of diversity are important in understanding the expression and integration of multiple identities within our institutional communities and curriculums. To this end, a poster session is being offered to provide an opportunity for students to share their experiences.

**In specific, posters should be narratives. These narratives should detail how the study of diversity has been both a challenge and a transformative process.**

- By “study of diversity,” we include various aspects of learning. This includes, but is not limited to classroom experience (particularly courses in multicultural awareness), clinical work and supervision, involvement in multicultural committees, task forces, or support groups, participation in social responsibility or multicultural research projects including social action research, service learning, and provision of services to underserved populations.
- By “challenge,” we are interested in narratives that share the difficulties inherent in understanding and expressing the multiple identities of self and other.

- By “transformative,” we are interested in narratives that reveal how the study of diversity is a positive growth process. We are interested in how insight and revelation lead to an ethic of service to the underserved as well as to character and behavioral change in oneself or one’s clients.

It is our hope that this opportunity will demonstrate how current training is helping to move both our students and our NCSPP community further down the path from inspiration to actualization.

## Criteria for Posters

**Diversity Focus:** Included but not limited to any ethnic/racial groups, persons with disabilities, persons or groups defined by gender, sexual identity, social class, spirituality or religious background, or geographic location (e.g., urban, rural)

**Page Length:**

500-1000 words.

**Format to be Followed Within the Narrative:**

- Title
- Type of interaction, experience, or project (e.g., i.e., coursework, clinical work, support group, mentoring relationships, research project)
- Diversity Goals associated with the activity/project/service
- Discussion of challenges and transformations
- Impact of the project / experience on cultural competence (e.g., insights gained, increased capacity to deliver service, expansion of professional scholarship)

**Posting Procedures:**

This poster session allows for significant student voice on these critical issues. In terms of posting procedures, students do not typically attend the conference for the purpose of presenting posters. Usually, students attend NCSPP on a structured invitational and rotational basis. If a student’s narrative is selected, it will be posted by the selection committee and a letter of acceptance will be sent to the student indicating the use of this written product in the conference. This experience may be added to the student’s vita and his or her name will be included on a posted list of contributors to the conference proceedings.

**Deadline:** Poster submissions should be postmarked no later than **November 1, 2007**, and sent to:

David M. Cimborá, Ph.D.  
Rosemead School of Psychology  
Biola University  
13800 Biola Avenue  
La Mirada, CA 90639

OR

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## **SECTION IV. CONCEPT PAPERS**

Concept papers are important to the DBP as they like past and present ideas about diversity and where possible draw upon NCSPP self-study data to elaborate their ideas conclusions and recommendations. We are especially interested in papers that address populations and issues that are not well integrated into current NCSPP literature and history. Some of these are published and are referenced here. Others are attached and will be published on the Web Page. The papers that are currently under various stages of completion include: Baca, L., (2008). Using Spiritual Diversity in American Psychology to Create a Dialogue toward World Peace

Dobbins J., Winfrey L., & Rothery-Jackson C., (2008). Aspiration to Actualization: The Ethnic Racial Diversity Agenda of NCSPP

Magraw, S., Malloy, K., & Goldbum, P. (2008) Gay Lesbian Bisexual and Transgender Issues and Professional Psychology Training

Advocacy in Professional Psychology Education and Training

Gathercoal, K. et Al. (2008) Women's issues in Professional Psychology Education and Training.

### **Call for Papers**

There is a need for additional papers that will complement this section. The format of these papers is open but they should attempt to use NCSPP Self Study data as part of the foundation for review, analysis, discussion and recommendations.

The topics needed include:

Disability and Professional Psychology Education and Training

Social Economic Status (SES) Issues in Professional Psychology Education and Training

Rural Populations and Issues in Professional Psychology Education and Training

Student Issues and Perspectives on Diversity Training in Professional Psychology Training

From Aspiration to Actualization:

Advancing the NCPP Ethnic/Racial Diversity Agenda

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*Introduction*

For over thirty years, the National Council of Schools and Programs of Professional Psychology (NCSPP) has advocated for and developed practitioner models of training in professional psychology (Callan, Petersen, & Stricker, 1986) . Recent estimates indicate that NCSPP institutions train almost fifty percent of the clinical psychology graduate students in the United States and Puerto Rico (Center for Psychology Workforce Analysis and Research, 2007d). Its member programs have also developed affiliated international training programs in China, Japan, Mexico, Africa and Canada.

The ethnocultural issues associated with such a broad training network underscores an ethical responsibility on the part of member programs to address the diversity needs of its students and the respective faculty who train them. It is well known that diversity and social responsibility are considered foundational precepts of the NCSPP (Peterson,1992) and that the organization takes a broad view of diversity as defined in the NCSPP Diversity Competency Statement (NCSPP, 2002). The Competency Statement philosophically supports cultural competence among all faculty and students while also proposing that schools provide training and employment to a diverse constituency. These developments provide a logical foundation for the current investigation which examines outcomes of NCSPP's efforts to achieve parity for ethnic/racial students and faculty and the impact of those efforts on the professional psychology pipeline from undergraduate to professional practice status.

Historically and currently ethnic/racial diversity goals within professional psychology including NCSPP are based on how well training institutions achieve numerical parity via recruitment and retention of ethnic/racial minorities for study and teaching (Rafeal & Simpkins, 1970; Office of Ethnic Minority Affairs, 2007). In this discussion we focus on the progress that professional psychologists have made with racial/ethnic parity by reviewing literature on recruitment, and retention data among students and faculty in graduate psychology programs. In conducting this review, the investigators will especially draw upon NCSPP conference proceedings, which occur twice a year (Mid-Winter and Summer), and self studies which occur about every ten years apart. The investigators will also review the extant literature across all areas of psychological training as well as related demographic data from APA and the US Census Bureau to draw relevant comparisons about ethnic/racial parity outcomes.

The authors engage this review to help answer the question, “to what degree, since its founding in 1976, has NCSPP achieved the ethnic/racial parity goals outlined in NCSPP’s signature diversity document “Toward Ethnic Diversification In Psychology Education and Training” (Stricker, Davis-Russell, Bourg, Duran, Hammond, McHolland, Polite & Vaughn, 1990) and what needs to be done to advance the diversity agenda for the field and for the NCSPP in particular.

We offer as a caveat that over generalizing the observations and findings about parity should be avoided. The authors and the NCSPP recognize that even if parity has been achieved that representative numbers do not equal quality of training or a quality working environment. We submit that parity outcomes are merely a first indicator of how ethnic/racial climates are progressively or regressively changing in relation to the

distribution of power and privilege or the establishment of policies that provide institutional climates where social equality and equity have improved for underserved ethnic/racial faculty, staff and students.

*Social Responsibility as a foundation for Ethnic/Racial Diversity*

The NCSPP expressed its intent to develop socially responsive professional practice collaboration in its first and only mission statement. In its formative years, from 1976 to 1986, NCSPP put most of its focus on establishing viable practitioner training models that met existing graduate education standards (Callen, Peterson, & Stricker, 1976). The relative lack of ethnic/racial diversity representation within the member schools was, however, an undeniable threat to the success of its mission. Thus increasing diversity representation within the organization and its member schools was given organizational priority alongside issues such as curriculum development, program structure and accreditation. These early diversity concerns ultimately led to the formation of the Committee on Minority Participation and Service (CMPS).

The CMPS was approved at the Mission Bay Conference in 1986 (Bourge, Bent, Callan, Jones, McHolland & Stricker, 1987). Strategically, the NCSPP voted on three general resolutions directed toward the advancement of the mission of the organization. One of the three resolutions charged members schools to enhance recruitment and retention of ethnic minority students and faculty and to develop curricula designed to prepare all students to serve diverse populations. Interestingly, these two aspects of that general resolution are the same determinants that later became Domain D criteria in the APA accreditation process.

The CMPS was structured into four subcommittees, i.e. Faculty/Administration Recruitment and Retention, Student Recruitment and Retention, Curriculum, and Service to underserved populations. Thus the organization was intent on looking at recruitment, and service to the underserved as an aspect of social responsibility. In addition, NCSPP resolved to devote its forthcoming 1989 Mid-winter meeting in Puerto Rico to ethnic/racial diversification. The Puerto Rico Conference was held the following January and to this point it remains the standard bearer of the NCSPP diversity agenda. Most critically, the body operationalized the general diversity resolution from the Mission Bay Conference into the twenty Puerto Rico Conference Resolutions. These twenty statements have become known as the “aspirational resolutions”.

The aspirational resolutions were adopted as the principle guidelines for how NCSPP would achieve parity in ethnic/racial diversification, curricular change and the provision of services to ethnic/minority populations (Stricker et al., 1990). Following social responsibility precepts, the delegates resolved that member schools and the organization should commit to:

1. Initiating a recruitment strategy designed to significantly increase the proportion of ethnic minority students and faculty in professional schools by developing articulated recruitment and retention programs designed to attract and support ethnic minority students and faculty
2. Developing curriculum designed to prepare all students in professional schools in relevant aspects of the delivery of human services and health care to ethnic minority and other underserved groups and populations

3. Make endorsement of these resolutions and their implementation a condition for membership in the National Council of School of Professional Psychology.

Ten specific ethnic/racial diversity goals were elaborated based on these three broad goals. The heart of these specific goals prescribed parity as a criterion or outcome for enrollment and hiring practices among member programs. For example, the resolutions specified that parity efforts should be based on local and national population demographics as appropriate to the organizational unit under discussion. Thus, with parity as the minimal criteria, NCSPP as a national organization should strive to match national demographic norms while member schools should strive to match either national or state or regional norms.

In regard to social responsibility and accountability, the Executive Committee was charged with making annual reports on the organization's progress in diversification. They were also directed to work with APA and other governance organizations in order to promulgate and implement policies and programs for the purpose of enhancing ethnic/racial diversity in professional psychology. The aspirational and specific resolutions also required that member programs address issues of power and privilege which promoted the development of diversity resource banks and awards for individuals and programs that promoted diversification via model recruitment and retention programs that focused on the inclusion of ethnically and racially diverse faculty and students.

The above referenced developments represented pioneering strategies in the field at that time, that lead to some of the recruitment and retention strategies that inform current efforts. We also note the importance of these early efforts in terms of their

similarity of the current Domain “D” guidelines and policies of the American Psychological Associates Committee on Accreditation criteria. Power and privilege were at the core of these policies and the organization seemed ready to move decisively to make substantive power and policy changes.

*Strategies for the Management of Power and Privilege Issues in NCSPP*

It became clear to the delegates after the Puerto Rico Conference that none of their resolutions would be realized unless there was a concerted effort to attract faculty and students of color into the ranks of professional psychology. Thus, in keeping with the Puerto Rico resolutions concerning power and privilege, an Ethnic Racial Diversity Committee (ERDC) was formed to replace the CMPS. The ERDC was designed to empower the voice of ethnic/racial delegates and to support the organization’s effort to fully implement its general and specific resolutions.

In 1990 The NCSPP By-laws were amended so that the ERDC became a standing committee with voting authority via participation on the NCSPP Executive Committee. With these developments, ethnic/racial diversity was given a broad voice in the affairs of the organization and the Ethnic/Racial Diversity Committee (ERDC) quickly became a resource for steering the implementation of the NCSPP ethnic/racial diversity agenda.

It should also be noted that the ERDC empowerment process was so successful that the strategy was later adopted by a Women’s Issues Committee and a Lesbian, Gay and Bisexual (issues) Committee. Via the ERDC model, these two diversity committees also became standing committees in the NCSPP governance structure with voting privileges on the Executive Committee. To further speak to the promise of this model,

the inclusion of these three groups has empowered other voices of socially marginalized groups. These voices are supported within the organization by hosting conversation groups i.e., religion and disability, at NCSPP conferences and in the literature. As way of maintaining balance and perspective various diversity groups at times have conjoint conversation hours where they share common ground and negotiate differences.

#### *Individual and Institutional Awards as Strategies for Recruitment and Retention*

Realizing the immediate benefits of its resolutions and the results of broad based efforts to promote parity, including the formation of the CMPS and the ERDC, the body also voted to provide a financial stipend to programs that send an extra ethnic/racial delegate to our meetings. The stipend was given to all programs that sent a third or fourth delegate if that delegate enhanced ethnic/racial or gender diversity within a program's delegation. That practice also remains an active strategy for meeting aspirational diversity goals of the NCSPP and reflecting the executive commitment to diversity.

At the committee level, the ERDC took action to promote the Puerto Rico Resolutions via developing and implementing Institutional and Individual Awards for outstanding achievement in diversity education, training and advocacy. The ERDC Institutional Award required individual programs to provide information about their ethnic/racial demographic profiles and their efforts to develop and sustainable recruitment and retention strategies for students, faculty and staff who are people of color.

An Individual Award was also established to showcase the accomplishments of a faculty member, located in a member school, who engaged in activities that advanced

diversity in the local institution, the local community, or in the field. A critical point for how these awards accomplished ethnic/racial goals is that each of the nominating protocols for winners was made available to the membership for review and discussion at one of the semiannual meetings. This showcase provided a forum to illustrate best practices in management of recruitment and retention of ethnic/racially diverse students and faculty and illustrated models of service to underserved populations.

The individual award is still given on a bi-annual basis. However, the institutional award was suspended in favor of a more broad based incentive program that required less duplication of the same effort that is also required in the Committee on Accreditation self study process. One of the chief impediments was the labor intensity involved with programs having to develop a “mini” self study for the sake of the ERDC review. This proved to be especially difficult when a program already had an ongoing Committee of Accreditation self study in progress. Moreover, it was noted that after a few years, the number of applications began to drop. This development did not render the award broadly competitive or meaningful. The NCSPP responded by adopting a program focused “Innovation Award”, which included diversity as a major part of the evaluation criteria. This award was first given in 2006. It carries a \$5000.00 stipend that supports student training at the winning institution.

There is strong evidence that these types of organizational strategies have stimulated positive efforts and achieved their strategic outcomes. For example, this type of showcasing strategy is also used by APA in the recognitions of the SUINN program awards and CEMRAT program honorees. Also, in a recent presentations to the COA Assembly (Winfrey,2007; and Dobbins, 2007) stated that most programs are engaged in

some common strategies for managing retention and recruitment, as well as unique strategies related to their contextual circumstances. This kind of mixed design is widely used in ethnic/racial recruitment (Rogers and Molina, 2006), and this fact was made apparent in the Hammonds and Young (1993) study that sampled NCSPP member programs and compared their strategies to those used by other disciplines. The question remains however as to how much progress has really been made toward achieving ethnic/racial diversification, at least as measured by the minimal index of parity.

*Indicators of Actualization: NCSPP Self Studies*

There are several questions that the investigators propose in order to provide a picture of parity in professional psychology. In terms of how well higher education is doing nationally with parity, the *Journal of Blacks in Higher Education* (2007) reported some alarming “Vital Signs” statistics about full-time ethnic racial faculty. Between the years of 1981 to 2005 it was noted that the percentage of Black faculty in higher education (undergraduate and graduate) was 4.2% in 1981 and 5.2% in 2005. At this rate, it was projected that 192 years would be needed to reach parity for Blacks in higher education. They also reported that a higher percentage of Black males and females are entering college than White males or females. These are interesting data which beg for a deeper review of how psychology differs in parity as compared to other fields and in comparison to different types of training programs with national demographics as the criterion of parity.

NCSPP self studies have been the chief tool for reviewing and monitoring the outcomes of ethnic/racial recruitment and retention efforts. Since this investigation is largely based on parity as the dependent criteria, information from all three NCSPP

national self studies and other literature resources are presented in this section as such literature assists the comparison of parity in a comparative manner.

There have been three NCSPP self studies to date, which were conducted and published about ten years apart (Callan, Peterson, & Stricker, 1986; Dobbins, 1996; and Paszkiewicz, 2006). In order to see how the efforts of the organization resulted in changes in parity the investigators reviewed US census data to find out what were the general population demographics of ethnic/racial groups in the United States between 1980 and 2005. These data are cross referenced with the approximate dates of the NCSPP self studies, i.e. the 1986 self study data was matched with the 1980 census data, the 1996 self study with the 1990 census, and the 2006 self study with the 2000 census statistics. The 2005 Census data provides a picture of future demographic trends and offers a perspective as to whether psychology will be able to sustain the gains that have been observed over the past thirty years.

The United States Census report (2000) indicates that 1980 figures should be taken as an under-count due to reporting problems with Census Bureau methodology. NCSPP figures might therefore be considered inflated compared to those reported in 1980 but it will be noted that the NCSPP first and second self studies also undercounted Hispanic/Latino students in many of their tabulations. Having corrected some of the methodology related to the problems of 1980 Census, the U.S. count in 1990 used slightly different categories of race and ethnicity that make the data between 1980 and 1990 difficult to compare. For the first time in the census, persons counted in 1990 were able to report belonging to more than one race or ethnicity. These cases were accounted for in a category called “more than one race”. The ethnic/racial breakdown of the 1980 to

2005 counts are provided below in Table 1 and followed by Table 2 which is an ethnic/racial percentage equivalent breakdown based on Table 1. The comparison of these two tables provides national parity benchmarks for the years in question.

[ Insert Table 1 here]

[Insert Table 2 here]

For the purpose of comparing psychology estimates with national parity benchmarks, there is limited reliable APA data about ethnic minority participation for faculty and students until after 2000 (Kohut,2007). Probably the most helpful information on ethnic minority faculty and students prior to 1980 is a summative chart that appears in an APA Research Office report (2003) entitled “Demographic Shifts for People of Color” That report offers summative information on minority participation in all fields of psychology between 1976 and 2001, in which the percentage for people of color in 1980 was 11.6%, presumably for faculty and student representation. By 2001, that percentage increased to 26%. A near comparable figure for students alone was obtained in the CPWAR 2004 report. In that chart ethnic/racial representation reached a little over 20% for new graduate student enrollees, of which, 7% were Black, 6% were Hispanic, 6% were Asian, 1% were Native American, 1% were multiracial and 79% were White.

However, it was noted that in the employment survey for 1999, two years prior to the 2001 data, that only 15% of the graduates in psychology were ethnic minorities. This suggested that the enrollment rates are higher over the ten year observation period, but

the attrition rates may also have been very steep for ethnic minorities. This of course posed a question as to how to provide more retention support once students are admitted. Table 3 illustrates the first year enrollment patterns of graduate psychology students for the thirty five year span in review. It illustrates that ethnic/racial enrollments for people of color increased over the period in question, by not as much as was reported in the 2004 CPWAR report.

[insert Table 3 here ]

Next, Table 4 below reports on faculty demographics as gathered from Employment Survey reports and other sources. The 1997-1998 report includes information of Minority faculty that is very helpful to this review. By this report minority faculty have had a relatively stable participation in graduate education with the percentage ranging from 1% to 5% on average from 1981 to 1995. There have been several variances to this finding. For example, in the 2001 report it was noted that in 1984 the national average for ethnic/racial faculty members in graduate education was 6%. The 1997 - 1998 report notes that professional schools varied widely from the national benchmarks. Ethnic/racial persons accounted for 19% of full-time faculty in professional schools in 1997-1998 compared to a national average of 10% across doctoral and terminal masters programs in the United States. No data was reported for student populations. Table 4 offers a reference for ethnic/racial faculty participation across the critical dates of the NCSPP self studies. Where data was not found in criterion years, data from the closest year to those dates were substituted into Table 4.

[Insert Table 4 here]

The next question is whether NCSPP self study data can inform the findings from

census data and the APA employment, student and salary surveys reviewed thus far. Findings concerning ethnic/racial parity resulting from the first self study were presented at the 1984 Mid-Winter Conference in New, Orleans. These data covered information collected in 1982 and 1983 from all categories of the Council's membership, i.e. observer to full (accredited) members. Twenty-nine programs provided data on some or all of the critical portions of the requested survey information. Eleven of these programs were APA accredited. Twenty-one of the 29 participating programs accounted for a total enrollment of 853 students, of which, 64 were "minority" students. These minority admissions comprised 7.5% of this sample student pool which was above the norm established by APA data but below US census data. Twenty-eight students were "black", 25 "hispanic", 8 were "oriental", and 3 were "native-American". Five of the programs offered special procedures for ethnic/racial admissions. These methods were discussed as being highly effective. Significantly, four of the five programs reported using students in their special ethnic/racial recruitment procedures. Stricker (1986) concluded that "well-designed procedures do have an impact on the admissions of minority candidates" (p 80), but he also noted that only five programs actually reported using such procedures. There were no significant differences between APA approved and non APA approved NCSPP programs in terms of ethnic/racial admission rates or the use of special programs for recruitment and retention.

Thus, in spite of the fact that the findings revealed a higher percentage of ethnic/racial students than the APA data (Russo, Olmedo, Stapp, & Flecher, 1981), Stricker (1986) stated that there did not appear to be "any clear and effective recognition of the responsibility" to train minority psychologists because of the low number of

program that actually reported on their outcomes. This under sampling problem was corrected in subsequent designs of the NCSPP self studies which allows the investigators to see whether the pattern of ethnic/racial outcomes is generalized or limited to a circumscribed set of programs.

It should also be noted that admissions data from the Caribbean Center for Advanced Studies, now Carlos Albizu University, a Latino serving institution, were not included in the first study analysis. The significance of this omission is that the exclusion would have biased the data significantly toward an even higher percentage of ethnic minority students and faculty, but still short of parity with U.S. census data notwithstanding that fact that under-reporting is possibly offset by undercounting bias of the US census data also.

For 1984, a percentage of 8.2 % ethnic/racial faculty was reported for “Free Standing” programs and 7.4% for university based programs. Among the nineteen programs that responded to the faculty part of the survey, fifty percent of the programs reported no ethnic/racial faculty members as core or adjunct teachers. Thus a pattern that is duplicated between students and faculty data is that the percentages are high in terms of parity in psychology, but concentrated in a relatively small number of schools.

It was apparent that progress had been made in a circumscribed set of programs. This is further underscored by the fact that many programs at the time of the first self study also did not include courses that specifically addressed diversity. This was nonetheless consistent with APA standards, which did not have a clear set of diversity domain requirements at that time.

Data from the psychological service centers was also reviewed by the investigators because this was a critical area of concern in the aspirational agenda. In the first self study, data from fourteen of twenty six programs (54%) revealed that they had a psychological service center in operation for one year or more in which a majority of their clientele were low income, and at least 30% of the clientele were ethnic minorities. This pattern is evident in all three of the self studies and it mirrors the pattern mentioned above in that ethnic populations are being served, but by a relatively circumscribed number of programs that have psychological service centers.

Thus the first self study set some clear indices for parity guidelines. It also indicated that there was a pattern that existed among a circumscribed set of schools and that there were issues with sampling that needed to be corrected. The results of the second self study addressed some of the methodological issues and supply better comparative data on parity.

The membership pool for the second NCSPP self study (Dobbins, 1996) included twenty-nine APA approved and eleven regionally accredited programs. Thirty programs contributed data to the NCSPP self study comprising a response rate of 74%. Participation required programs to submit full copies of their APA self studies for review and analysis, which to some degree solved the problem of programs submitting selected data. Seven teams of investigators reviewed the data and made reports on areas similar to the first self study. Two studies addressed issues about ethnic/racial faculty and student recruitment and retention. Jones, Case, Chaddock, Compote, Knudsen Monroe, Scammacca and Wollin (1996) examined Institutional Settings, Training Models, Students and Faculty as resources for training environments. The team of Acuff, Kusman,

Cheyne, Townsend, & Zelman (1996) discussed the same variables as Jones, et. al., but more in terms of the demographics of faculty and students.

Jones et. al. (1996) mentioned that fourteen schools had special personnel to direct diversity affairs. However, only one school reported having an Affirmative Action Plan for Admissions and there was no mention of a specific commitment to diversity in six of the self studies, even in the sections for Cultural and Individual Differences. This team further reported that as a matter of context for diversity, six programs indicated that they had practicums that included ethnic/racial clients and supervisors, and eight reported that their programs could only “somewhat” assure such training, while six other programs indicated that diversity resources in the practicum were “very” limited.

The team of Acuff et. al. (1996) discussed data from twenty-three schools. With regard to faculty recruitment, Acuff’s team found that seven reported having an affirmative action policy designed to recruit “minority” faculty with various strategies included in the plan. The Acuff investigators sampled 373 faculty of which 6.7% were African Americans (n=25), “Hispanic” faculty were 9.1% (n=34), this time including the Caribbean Center, Native American faculty comprised 6% of the pool and Asian/Pacific Islanders were 1%. The total percentage of minority faculty at reporting NCSPP institutions was 17.4%. This number is close to the 19% that was reported in APA employment reports for this period.

With regard to students, the Acuff team reported that only ten schools provided adequate data for analysis regarding the ways that they “recruit, admit, monitor, support, and provide aid for minority students” (pp 14). For this limited sample the categorical percentages revealed that 81.5 % were Caucasian, 9.1 % Hispanic, 4.4% African

American, 3.1 % Asian/Pacific American, and .5 % American Indian/Alaskan Native. This is a total minority student sample percentage of 17.1 students. This represents an increment of almost 10 percentage points from the 1986 self study report of 7.5 %. These results are very encouraging and indicate movement in a positive direction from the 1986 figures. Faculty hires combined with student enrollments reach U.S. census parity and the faculty figures for professional psychology programs led the field in general (Gehlmann, Wichersky & Kohut, 1995).

Self Study III (Paszkievicz et al, 2006) reveals still stronger increments in diversity achievements and accountability within NCSPP schools and programs. Forty-three of fifty-six member programs completed the self study for a response rate of 77%. The 2006 self study provided more extensive information on qualitative and quantitative indices of ethnic/racial diversity than the two previous studies. This self study was completed in collaboration with the Research Office of the American Psychological Association (Frincke, Wicherski, Finno & Kohout, 2006) providing the opportunity to merge data and to use more powerful methods and analyses on the variables which are germane to the NCSPP and APA diversity collaborative agendas. For example, ethnic/racial demographics of full time and part time faculty and students were tracked in Self Study III, which was not done in the past. Thus, whereas in the second self-study the programs volunteered their self studies for review, much of the data in Self-Study III was collected from multiple data sources.

Beginning with full-time student enrollments for professional schools (N=13,940), the self study team found that of the 68% of full-time students reported their

ethnic/racial affiliation to be Caucasian, 10.0% Hispanic, 9.1% African-American, 6.2% Asian, 3.6% did not specify, 2.4% indicated Multi-ethnic or racial identities, and 0.6% reported as Native American. Slightly over 28% of the sample reported as ethnic/racial students of color as compared to a benchmark figure of 41.8 % noted in the 2005 estimate for the U.S. census sample. By these results we observe an increase of approximately 10% over each of the two previous self study periods. These numbers do not include data on the 3,483 part time students in NCSPP programs who produced a similar demographic profile as compared to full-time students. The majority of part-time students identified their ethnicity as Caucasian 65%, while 11.9% did not specify an ethnicity, 9.4% stated that they were African-American, 6.1%, Hispanic, 4.7% Asian, 1.9% Multi-ethnic, and 0.6% Native American. This is a total part-time enrollment of 22.7% among ethnic/racial students. While most of the part time students were female (70%) no ethnic/racial student group represented more than 10% of the part time cohort.

Out of a total of 819 faculty across all programs, 669 (81.7%) were identified as White, 62 or 7.6% were Black, 43 (5.3%) were Hispanic, 37 (4.5%) were Asian, and 1% were not specified. The total percentage for ethnic/racial faculty of color in all programs is estimated to be 16.5%. The Race/ethnicity profile for full-time faculty in NCSPP member schools for 2004-2005 revealed that 511 (81%) were classified as White, 54 (8.6%) as Black, 32 (5.1%) as Hispanic, 27 (4.3%) as Asian, and 7 (1.1%) were not specified. People of color comprised 18 % of the faculty sampled from participating member schools, a slight increase from the 17.4% reported in the second self study and 1½ percent greater than the combined figure for all disciplines.

Attention to racial/ethnic curriculum content is a clear strength of NCSP programs as 75% indicated taking a required racial/ethnic diversity course. Ninety-eight per cent covered racial/ethnic content among required course work and 100% reported integrating racial/ethnic throughout the curriculum. A majority of program (61%) had a lead faculty person to oversee racial/ethnic curriculum work. Over  $\frac{3}{4}$  of the programs support professional development and faculty scholarship in racial/ethnic diversity. More faculty members engaged in racial/ethnic diversity scholarship (76%) than scholarship in any other diversity area. The median number of dissertations in the racial/ethnic area was nine and this number was highest among all diversity areas. Nearly three fourths of the programs (74%) also provided informal consultation to faculty and staff on racial/ethnic issues.

More programs reported analyzing recruitment/retention rates for students of color (87%) than for students in other diversity groups. In contrast, 52% of programs provided above average financial support for students from ethnic/racial groups, with a smaller proportion giving above average support to other diversity groups. Training opportunities for students to work with racial/ethnic populations were reported at 85% of the programs in internal and off-site placements. Thirty-three of the programs indicated that they provide training in political advocacy that impacts racial/ethnic issues. There was less emphasis on tracking service to underserved populations than in previous self-studies. For example, there was no economic or urban/rural client category in detailing populations served by psychological service centers.

Further indications of the climate for ethnic/racial diversity are suggested by the findings that 74% of the programs' mission statements specifically prohibited

discrimination based on ethnic/racial identity. When asked if the institutions' mission statement specifically reflects a commitment to support diversity areas, the highest proportion of positive responses were for ethnic/racial diversity (61%). Thirty-five percent of NCSPP programs also have access to an ethnic/racial diversity "office" or "center". There was less attention on community outreach activities among the diversity areas with the exception of ethnic/racial diversity.

The above quoted statistics on ethnic/racial identities among students reveal a large and significant increase in ethnic/racial student enrollments. It is also most gratifying to see that the preponderance of these students are attending full time, but that NCSPP programs are critically able to respond to the needs of half-time students. In past studies (e.g. Acuff et al., 1996) it was noted that the independent schools had a slightly higher ratio of ethnic minority students attending programs than did traditional university settings. There was no indication of such differences in the Self Study III outcomes.

#### *Best Practices for Recruitment and Retention*

The recruitment and retention literature reflects four commonly used methodological approaches (Hammond and Yung, 1993 and Acuff, 1996). While it would be of value to spend time discussing the richness of the many studies that have been done in this area a few summary comments are offered for to elaborate the importance of such efforts in achieving and maintaining parity in ethnic/racial diversity. Such strategies include the importance of providing finances so that ethnically and racially underrepresented students and faculty can have equal opportunity and access. The second strategy is to provide compensatory educational services so that under-prepared students have remedial academic support. The third approach is some

combination of the two. The last approach is to provide social support in the organizational environment along with the academic and financial as needed., because the feeling of social distance may be the most critical variable as to why someone stays or leaves. Ironically, the last strategy is the one that is also the least documented.

### *Conclusions and Recommendations*

Summarily the NCSPP has made significant progress on its parity agenda. It continues to lead the field in diversity representation at faculty and student levels, and to advance its curricula in ways that promote social responsibility. This emphasis has been consistently reflected in the focus services provided in service centers, preparation of dissertations and other areas of scholarship. The self studies are a critical element in maintaining awareness and focus on ethnic/racial parity achievements. The down side of all three studies is that ethnic/racial parity has not been achieved independently in student and faculty cohorts. Thus, while it is encouraging to see that the percentages for all groups have climbed over the past thirty years, indeed the change is still short of the shifting demographics of the country. Given that it is anticipated that 50% of the United States population will be composed of people of color in the next fifty years, these trends suggest that we may not be making significant enough progress in student enrollment to meet the parity criteria that is core to NCSPP's aspirational goals. Comparable student and faculty data need to be developed that benchmark the field, the profession and comparisons between professional schools and other types of higher education programs.

It is recommended that NCSPP continue to conduct self studies and conferences that hold the organization and the membership accountable to the precepts of the Puerto Rico Conference and that they periodically have conferences to advance the diversity

agenda given the shifts and changes in the social construction of identity and the globalization of psychology training. It is suggested that the various diversity committees continue to dialogue about how to avoid splitting the common agenda of overcoming oppression and under-representation. More investigation and application is needed to determine effective recruitment and retention strategies. It is recommended that programs use the current best practices as stop gap measures. A national self study on retention and recruitment among professional schools, as was done by Hammond and Yung, is much needed. Allocating financial resources so that faculty of color can be in place as an attraction for students of color is essential and that all faculty be provided with training opportunities to work on their professional attitudes regarding ethnic/racial diversity. The issues of student graduation rates, faculty promotion/tenure, and movement into administration need systematic treatment by NCSPP and ongoing review all the local institutional level. Finally, we recommend that NCSPP continue to work with APA and other organizations to achieve its ethnic/racial goals and aspirations.

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Table 1

Ethnic/Racial Comparisons of United States Census Estimates for 1980 - 2005

Census year	Races				Ethnicity			
	Two or More Races	Asian alone	Native Hawaiian Pacific Islanders alone	White Alone	Black or African American alone	American Indian, Alaska Native alone	Hispanic or Latino Origin	Not Hispanic or Latino white alone
1980	NA	3,500,439	3,726,440	188,371,622	26,495,025	1,420,400	14,603,683	180,602,838
1990	NA	7,273,662		199,686,070	29,986,060	1,959,234	22,354,059	188,424,773
2000	3,898,000	12,007,000	463,000	231,436,000	37,105,000	4,225,000	35,306,000	195,577,000
2005	4,579,000	14,377,000	517,000	241,807,000	39,724,000	4,454,000	42,687,000	198,398,366

Table 2

Ethnic/Racial Percentage Comparisons United States Census 1980 - 2005

Census Year	Racial Percentages				Ethnicity Percentages			
	Two or More Races	Asian alone	Native Hawaiian Pacific Islanders alone	White Alone	Black or African American alone	American Indian, Alaska Native alone	Hispanic or Latino of Any Race	Not Hispanic or Latino white alone
1980	NA	1.5		83.1	11.7	0.6	6.4	79.6
1990	3.9	2.9		80.3	12.1	0.8	9.0	75.6
2000	2.4	3.6	0.1	83.1	12.3	0.9	12.5	75.1
2005	1.9	4.3	0.1	NA	12.1	0.8	14.5	74.7

Table 3

APA Employment Survey Report Percentages

Ethnic/Racial First Year Students in Graduate Psychology / USA and Puerto Rico, 1980

- 2005

Census Year	Racial Percentages				Ethnicity Percentages			
	Two or More Races	Asian alone	Native Hawaiian Pacific Islanders alone	White Alone	Black or African Amer. Alone	American Indian, Alaska Native alone	Hispanic or Latino of Any Race	Not Hispanic or Latino White alone
1980 (APA, 2007a)	Minority student enrollment was estimated to be at 11.6 %							
1991 (APA, 2007b)	NA	3	none	88	2	1	4	NA
1999-00 (APA, 2007c)	NA	6	NA	84	7	1	5	NA
2005 (APA, 2007d)	NA	NA	NA	NA	NA	NA	NA	NA

Table 4  
 Employment Survey Report Percentages  
 Ethnic/Racial Faculty in Graduate Psychology/ United States and Puerto Rico,  
 1980 – 2005

Census Year	Two or More Races	Asian alone	Native Hawaiian Pacific Islanders alone	Racial Percentages For all non Hispanic Populations			Ethnicity Percentages For Hispanic Populations		
				White Alone	Black or African American alone	American Indian, Alaska Native alone	Hispanic or Latino of Any Race	Not Hispanic or Latino white alone	
1980-84				No sub population statistics are available. Minority faculty were estimated at 1-5 % (APA Employment Survey 97-98 and 99-00)					
1993				No sub population statistics are available. Minority full-time and part-time faculty estimated at 9% (APA Employment Survey 97-98)					
2000-01				Minority full-time and part-time faculty was 11% in doctoral and 10% in terminal masters programs (APA Employment Survey 2001)_					
2005				No ethnic/racial data available					

## **Using Spiritual Diversity in American Psychology to Create a Dialogue toward World Peace**

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### **Abstract**

Global and human security are interconnected in ways that may be keenly understood using psychological principles and an interactive matrix regarding differences and similarities among dimensions of spirituality, ethnicity, gender, culture and other diversity and historical factors. In contrast to models that ensure security through violence and preparation for war, this paper will use psychological principles imbedded in some of the traditional knowledge of American Indian tribes, across two continents, to elucidate and transform the dialogue related to “civilization” as integrated into the different consciousnesses of collectivistic cultures and the individualistic orientation of Western European and Euro-American men.

This paper presents an acknowledgement of both the hurtful history and current contributions of American psychology. The need for healthier global leaders may mean exploring and incorporating some insights from both psychology and American Indian philosophies of life and healing. Wrestling with our moral responsibility to be inclusive in the dialogue around difficult interactions, the new diversity focus within American psychology provides the possibility of discovery, elaboration, synthesis and peace.

### **Introduction**

Although North American, Central American, and South American Indian tribes have long histories of trauma and oppression, they also are remarkable examples of cultural perseverance and resilience despite continual vulnerabilities and threats (Duran and Duran 1995). These strong, deep-rooted, spiritually-based, collectivistic cultures have the ability to withstand the materialistic wave of globalization that can overpower cultural traditions engendering suffocating conformity. The largely oral traditions of American Indian cultures have the strengths of flexibility and adaptability that have ensured survival of the people for thousands of years (Beck, Walters and Francisco 1996). In contrast, American psychology has an embarrassing history of contributing as “science” to ideas such as the eugenics movement that was used to justify the separation and inferiority of the “races” in the United States of America and in Europe (Joseph 2004). In

comparison to the discipline's shameful past, recent developments in American psychology offer a unique opportunity to integrate an appreciation for diversity, defined in the broadest sense, with the knowledge, skills and attitudes of American Indian tribal traditions. Together, this rich synthesis allows for a type of dialogue that may lead to discoveries and methods of negotiating solutions to difficult, complex dilemmas that hinder efforts to secure a peaceful world for all of Mother Earth's inhabitants.

### **American Psychology**

The American Psychological Association, in 2002, established their *Guidelines on Multicultural Education, Training, Research, Practice and Organizational Change for Psychologists* (APA 2002). Within this document are the pronouncements, statements and declarations that respond to the fact that the United States is racially/ethnically diverse and becoming more so each decade. According to the American Psychological Association (2002), psychologists are expected to work effectively with diverse groups and individuals as specified in their code of ethics (Principles A, D, E) including the ethical obligation to contribute to social justice (Principle B). The authors acknowledge that the issues addressed in the Guidelines are important to consider in a global context but, they are meant for use in the United States and its commonwealths or territories such as Puerto Rico and Guam. Psychologists are expected to be leaders who advocate for social justice and promote appreciation of diversity against damaging effects of individual, institutional and societal racism, prejudice, and all forms of oppression based on stereotyping and discrimination.

The focus of American psychology on culture and intergroup relationships is well documented in the psychological literature (Duckitt 1992). Among notable findings is

the general tendency to exaggerate differences between groups and similarities within one group and a tendency to favor one's "in-group" status over that of the "out-group." Remarkably, this entire process usually proceeds outside of conscious processing (Fiske 1998). Psychologists are encouraged then to explore their own worldview as defined by personal beliefs, values and attitudes in order to change biased attitudes that might detrimentally affect relationships with clients, students and colleagues who are racially/ethnically different. This lifelong process has been recommended in other Guidelines for other diverse populations such as the *Professional practice guidelines for psychotherapy with lesbian, gay and bisexual clients* (APA 2000). This lifelong learning approach has created a valuing of diversity in the profession that could be a model for all professions and in all work places in the increasingly interconnected global workforce. However, this seed of opportunity will only find fertile soil if more people around the globe have meaningful work (United Nations 2008).

American psychology has documented trauma that affects oppressed and marginalized groups due to systemic inequities in power and privilege (Sue and Sue 2008). The health consequences are staggering and represent a threat to the American workforce and thus to the American and global economies. We cannot afford to let bigotry and systemic prejudices continue to be seeds of strife within any community because the costs far outweigh any short term benefits. The consequences of inequity and war are devastating to Mother Earth and a commitment to end violent strife is required for no less than the survival of the planet. Movement toward positive change requires intensified personal, interpersonal and systemic awareness, knowledge and skill sets. Currently, American Psychology is acknowledging a corrupt history and has found a

mandate to make reparations in the current guidelines. However, it will take the personal commitment of every person in every profession to reduce conflict and increase the chance for peace throughout the world.

Psychology as a profession is also undergoing a theoretical transformation. Jungian psychology had been an exception to a rule of leaving the “soul” to the domain of religious institutions. However, many theories, including psychoanalytic theory, have undergone a transformation that explicitly includes spirituality in health and healing (Moodley and West 2005; Spitz 2003). Such shifts in theory and practice are seeds of opportunity that allow for acknowledgment of past wrongs and movement toward a process of forgiveness. The process of healing in therapy and in institutions along with an incorporation of traditional American Indian methods of creating rituals for learning and accepting new ideas concretely can create movement toward peaceful interactions between historical foes.

### **Western Systems of Power and Privilege: Acknowledging Past and Present Wrongs**

In the United States, power and privilege has resided in mostly the lives of Euro-American men. Some exceptions to this rule do currently exist in the United States but in far fewer numbers than one would predict following the enactment of the Civil Rights Laws of the 1960’s. A western philosophy of white, male superiority is found throughout the history of psychology and science as documented by Guthrie (1997). Accompanying White privilege is an invisible, unearned wealth of assets that are exchanged without conscious recognition of the concomitant power to deprive others of the opportunity to engage in any type of interchange. Thus, Euro-American men in power often impose standards on less powerful groups and then “blame the victims” when they reject

standards that they were never allowed to negotiate in the first place (Ryan 1971). Hence, issues such as immigration reform in the US remain volatile and stagnate as Congress debates the threat of farm laborers and housecleaners to national security. The role of the psychologist might be one that informs policy by pointing out that in a time of shared vulnerability and the threat of unmanaged aggression, the shared context is actually meeting the basic needs of all people in order to spread hope and respect that are the actual “seeds” or opportunities for peace.

The other “seeds” of peace include principles of collaboration and reciprocity. However, these opportunities to create peace are not sustained in the context of unequal power. Principles of fair competition cannot exist in a hostile environment where it is dangerous to compete within an unequal playing field. As the children say, “If the owner of the ball gets mad and takes the ball away, then the game is over and no one gets to play.” Therefore, even the children know that conflict resolution based on fear and unfair advantage is unlikely to succeed and from this inequality, the seeds of strife are sown. Disparities in status, resources and protection under the law will marginalize and oppress those forced into roles of dependency. Again, extreme disparities between those with and without material resources breed strife and violence.

“Primitive” worldviews found in American Indian traditions are often keenly aware of the need to create transformations in individuals and within cultural practices that ultimately lead to more harmony and balance within the group. Why then do Western power brokers refuse to include those whose systems of transformation have survived over thousands of years and include lessons from periods of domestic “terrorism” from which much could be learned? The humble way of those called “savage” actually has

much to teach policy makers regarding the spiritual transformation that is needed to create a peaceful world.

Science has provided the illusion that one can be an “objective” fact gatherer in a complex era but this is an illusion embedded in Western culture (Rappaport 1977; Cohen, Duberley and McAuley 1999). Human beings actually interpret and reinterpret culture, including “the facts” depending upon their context and relationship with the “other.” Culture has a dynamic process that can be harnessed to create opportunities for synergetic exchange rather than isolation and fear couched in the operational definitions and quantification done in the name of science. It is not pure, rational, *hard* science that offers solutions to the irrational actions of terrorists and war mongers. It is primarily with the systematic raising of spiritual consciousness within the order of a *soft* social science such as psychology that we can find new solutions leading to a path of peace, stability, and environmental protection for Mother Earth and all of her inhabitants.

Global security that is conceptualized from a framework of fear and prejudice can lead to policies that increase strife and violence (i.e. “War on Terrorism”). Developing a language and method for peaceful dialogue can be found in the American Psychological diversity literature (Muran 2007) and in the ancient wisdom of indigenous peoples. The methods for dialogue and exchange start not with statistical “facts” but with a recognition and apology for historical wrongs, as bravely illustrated by Prime Minister Kevin Rudd in Australia (Australian Parliament 2008). Dialogue and respect for a cross-cultural process of constructing peace and social justice is preferable to becoming passive victims of global circumstance or passive victims of ill-conceived “wars” on anybody. Courageous and active work toward peace, like the first step taken by Prime Minister

Rudd, comes from an awareness and change within the person in power. After historic wrongs are acknowledged, then the groundwork can be laid that leads to another significant step in the process toward creating attitudes of forgiveness and compassion. This delicate step by step process can ultimately lead to a positive exchange between cultural groups and institutional systems that have historically been at odds.

We can turn to the tribal elders for other methods to restore balance within ourselves and our communities on planet Earth (Lee n.d.). One symbolic and important start will be to think of the Earth as our “mother” and as her children, humbly say we are “sorry” for past wrongs and ask to be taught by the indigenous grandmothers the lessons of survival in a time of peril.

Oral traditions and teachings from all tribes in North America, Central America, and South America shares a common value in the reaffirmation of the importance of *right* relationship with ourselves, our families, our communities and our Mother Earth (Schaefer 2006). The grandmothers ask for the world to hear and acknowledge their expertise as guardians of the physical and spiritual needs of the Earth’s family. The grandmothers caution that the corruption of humanity’s greedy spirit can be reversed with the cultivation of a new spirit of reverence for nature and for each other. Our interconnection and interdependence becomes the focus of all collectivistic cultures in contrast to an individualistic orientation that dominates the discourse of modern “experts.” A collectivistic worldview does not allow for the disavowal of others as “not me” and therefore does not condone the use of violence against the violated. Instead, the grandmothers offer a vision of the Thunderbird rising from the ashes of colonization, rape, war and sickness. They speak of a reclaiming of ritual and traditions that offer faith,

hope, love and peace for all of Mother Earth's beings. Among the traditions that they feel must be preserved and shared is the tradition of learning from cultural teaching stories. Psychologists are just beginning to acknowledge the effectiveness of traditional teaching-stories in developing thinking skills and perceptions that allow listeners to absorb new information rather than react to it (Gordon 2004). By increasing the breadth of vision and critical thinking skills, the story teller imparts the values of flexibility, adaptability and appreciation for ambiguity which are right hemisphere functions in the brain (Ornstein 1977). According to Ornstein (1977, p.39), "The right side of the brain provides 'context,' the essential function of putting together the different components of experience." He goes on to assert that, "The left side provides the 'text,' or the pieces themselves." Ornstein (1977) points out that the teaching stories of all cultures share more in this regard than they differ. One can infer that cultural teaching stories could become the bridges by which we exchange, negotiate and create the seeds of peace in a field that is often rocky and eroded by past wrong doing (Ortiz 1998). Teaching stories are holistic and are often explicitly tied to spiritual and religious contexts that challenge people to use the brain's right hemisphere's capacities. These capacities include relational context formation, intuition, or "whole-patterned" thought traditionally associated with a feminine or indigenous understanding of the world. Thus, teaching stories have the capacity to counteract the stereotypes (predicted by social identity theory) which are notoriously rigid, inaccurate and resistant to change (Danziger 2006; Weeks and Lupfer 2004). Approaching discourse and dialogue from the teaching story is a feminine and indigenous perspective and an approach that is promising as it incorporates

multiculturalism as the common value upon which new systems and institutions can be built upon (e.g. Simonson 2005).

### **Developing healthier leaders**

Historically, the health of a people is inextricably linked to the mental health of the group's leaders. Recent work on the brain is demonstrating that the individual's development of a stable personal identity and mental health is bound up with processes of socialization that depend on participation in relationships of mutual recognition (Habermas 2003). The neurobiology of mutual recognition is demonstrating that "mirror neurons" constitute the pathways toward processes of creating attachment between infants and parental figures and are involved in the development of empathy (Gallese 2004). Insecure and disorganized attachments of infants to caretakers have been predictive of violence with some theorists going so far as to say that the origin of war is found in child abuse and deficits in the development of empathy (Konner 2006). What is clear is that major advances in neurobiological techniques reveal how early disordered attachments between infants and caretakers become embedded in the brain's structure and may be implicated in the formation of personality structures. Thus, rational, linear, and logical methods of communicating and creating mutual understanding may not be possible with personalities that are formed without mechanisms for empathy, regulation of emotional states and coping abilities under stress. Unfortunately, history is full of examples of leaders who assume positions of power following childhoods filled with abuse and neglect (Goff 2000). Studies document abused and neglected children with brain scans that show damage to the frontal lobe that contributes to violent tendencies and aggressive outbursts (Konner 2006). Nation states that insist on choosing or accepting

narcissistic and/or psychopathic leaders face no logical resolutions to conflicts. How would such leaders respond to teaching stories given by a grandmother figure? Should grandmothers be doing the negotiating of peace for the world's nation states? Does reparation of early maternal neglect or abuse create change in disordered leaders?

In extreme cases of neglect, the child dies as documented by research of Romanian orphans who were put in cribs at birth and fed regularly but never were recipients of smiles or lullabies. For those who died, autopsies included brain scans that depicted "black holes" rather than the healthy functioning of the right hemisphere (Chugani, et al. 2001). Cultures throughout the world have long protected the rites and rituals around infant and child development in order to nurture the future leaders of the tribe. For example, the Dine people (Navajo) of the Southwestern United States celebrate the first smile with a great celebration that affirms and welcomes the child to the family. Clearly, protection of these cultural mechanisms is particularly important in preventing violence and degradation of families. We are learning, as well, that the healthy development of the brain is very reliant on the wisdom ways of ancient cultures. The health of future leaders will depend upon such healthy family and cultural traditions.

### **The way of the eagle and the way of the condor**

"The way" is a manner of designating a manner of living that embodies spirituality as opposed to dogma described in mainstream religions. Separation of religion or spirituality and psychological reality does not exist for indigenous people as it does for many Westerners. Most tribes continue to be matrilineal although almost all tribes have been impacted by patriarchy that was introduced with colonization. Nonetheless, difficult problems in living are addressed by staying in balance within the earthly context

and in accord with the sacred dimension of existence (Duran and Duran 1995; Capra 1977).

The way of the eagle represents the principles of healing and health for North American and Central American Indians and the way of the condor is the South American equivalent. Both paths are in fact complex philosophies of life and healing that embody tremendous diversity from tribe to tribe and similarities across time and place. The cautions from each “way” right now include the need to return to a more female way of affiliation and relation to the Earth and each other. Any overt or covert misogyny disrupts the balance needed to sustain peace on Mother Earth. The balance of polarities such as the male and female in every being on the planet is central to understanding how to sow seeds of peace and harmony within ourselves and with others in order to secure a future for all.

It is our responsibility to know, understand and respect the healing power of the “performed knowledges” (Chamberlain 2003) used by the traditional teachers, elders, and healers. These “living texts” (Gunn Allen 1986) exist in three dimensions (compared to the two-dimensionality of written texts). Thus, songs, dances, ceremonies, sacred medicines, and traditional language serve as the tools for understanding and healing. Validation of this way of knowing and the concepts and principles for healing derived from such a knowledge base are indeed seeds of opportunity for the Earth’s community. We are reminded by Maurice Strong (quoted in Burger 1990, p.6) of the following: “As we awaken our consciousness that humankind and the rest of nature are inseparably linked, we will need to look to the world’s more than 250 million indigenous peoples for the sustainability of peace, health, and healing.” This does not mean that all individuals

have the right to appropriate the “techniques” of the way of the eagle and the way of the condor, but it does mean that all people must take individual and collective responsibility for ourselves and our communities if we are to flourish with Mother Earth. We must first apologize to indigenous people for past wrongs and then, we must invite and embrace the indigenous people and learn from this alternate perspective.

The elders have noted that when the way of the eagle and the way of the condor come together, then there will be an opportunity for an era of peace. They have noted that in contrast to “white man’s ways,” it is important NOT to ask “why” but to stand *together* before the traditional mysteries of life, death, hungers, and sickness (Moodley and West, 2005). Jungian theory, derived in part from the Pueblo Indians of Taos, New Mexico, offers a theoretical bridge between the modern and ancient worldviews (Papadopoulos 2006). We must create and use difficult discourse models that provide a space where difference can be recognized without rejecting sameness. Use of such models creates the possibility that global security can become embodied in the spirit and principles of reconciliation, respect, honesty, fairness, faith, hope, and peace. Difficult discourse models have been used to create and sustain peace in Northern Ireland and have been used to attempt to prevent civil war in Iraq (O’Malley and Maharaj 2008). The essential features of such models are the use of psychological insights related to acknowledgement of past wrongs, the benefits of working toward forgiveness and the need to listen carefully to create a future for the children. These are the principles of indigenous harmony throughout the world and must formally be incorporated in any attempt to create global security. In 1933, a way of the eagle elder said:

I am going to venture that the man who sat on the ground in his teepee meditating on life and its meaning, accepting the kinship of all creatures, and acknowledging unity with the universe of things was infusing into his being the true essence of civilization. And when native man left off this form of development, his humanization was retarded in growth. (Standing Bear, 1933, 249-250).

The way of the eagle and the way of the condor challenge us to think about our role as part of an ecologically interdependent human community. American Indians have historically made decisions based on considerations of their grandchildren for the next seven generations. Currently, our generation is passing on a horrendous ecological debt due to unsustainable levels of greenhouse gas emissions that will impact the poorest and most vulnerable first (UN Human Development Report 2007/2008). Using American Indian philosophies of life and healing provides a foundation for dialogue between developed and developing countries toward a renewed and strengthened commitment to each other. Cooperation to support the conservation of forest land, particularly rainforest, is crucial. We need to be tied together beyond local struggles to a global movement for social justice. As Chico Mendes, the Brazilian environmentalist, said twenty years ago before his death, "At first I thought I was fighting to save rubber trees then, I thought I was fighting to save the Amazon rainforest. Now, I realize I am fighting for humanity." (UN Human Development Report, 2007/2008, 249-250).

Unparalleled collective exercise in international cooperation is needed to address the ecological threats before us. Cultures that are collectivistic in their orientation and worldview, such as American Indian cultures, can offer expertise in moving policy in a more spiritual, feminine and fluidly practical, solution-focused manner such as creating

international spiritual as well as material incentives to avoid deforestation round the globe. Energy policy reform at an international level is likely to impact climate change, terrorism, and social justice and globalization threats. International cooperation can transform threat into opportunities generating "...large gains for human development in the process" (UN Human Development Report, 2007/2008, 22). We each have the moral responsibility to work against the daunting power of global corporate greed. Neihardt (1968, p.20) recounted that Black Elk, the Keeper of the Sacred Pipe of the Sioux, said:

"I was seeing in a sacred manner, the shapes of all things in the spirit, and the shape of all things as they must live together, like one being. And I saw the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father."

### **Terrorism**

The greatest threat of terrorism is that the causes for terrorism and war can be found within ourselves and our communities. Because psychology deals so much with self-discovery and the root causes of violence such as past abuse, desire for power and control, fear, insecurity, greed, prejudice and vanity, it can inform our understanding of this threat. This is particularly true if we couple what we can learn from psychology with the philosophies of life and healing found in the traditions of American Indians. The elders teach that good decisions are seldom made if a fear-based philosophy drives the process (Lee n.d.). The risks to the larger community, if based on a philosophy of fear, include a fragmentation that leads to a disconnection from ourselves and from others on Mother Earth. The resulting isolation and despair fuel resentment regarding injustice fear

regarding oppressive forces and hopelessness regarding the future. When groups of people become paralyzed by despair, injustice and hopelessness then there is not much to lose when anger escalates into violence and other forms of defensiveness. Unparalleled global communication of the sights sounds and horrors of terrorism then create stress-induced illness on all levels, in all people, and may even contribute to the “copy cat effect” syndromes including the status of martyrdom gained by suicide bombers (Coleman 2004). One must gather and affiliate in a spirit of respect to begin the difficult dialogues that can heal some of this brokenness. If we can be vulnerable with each other then we are more likely to hear each other accurately. Resources that are not spent on ill-fated public policy and the symbols of oppression such as the Secure Fence Act (H.R.6061) leading to the extension of the “Tortilla Wall” could be used differently if we learned how to be vulnerable with one another rather than defending from each other’s perceived threats.

An example from the Southwestern United States is the plight of the Tohono O’odham people whose ancient territory and spiritual pilgrimages traverse land that is now claimed by two nations, Mexico and the USA. Following the Mexican American War, most people from the tribe continued their sacred rites and visits with extended family with minimal interference from either government. Documents of citizenship were considered absurd for a people born at home and isolated from modern hospitals and bureaucracies that “prove” citizenship. Following the attacks of September 11, 2001, laws and regulations now have cut off the tribe from family and the spiritual sites necessary for continuing a traditional way of life. Public policy has not been impacted by the voicing of concerns from tribal leaders who protest the loss of their names, language,

spirituality and freedom to traverse a land they consider their own. Following September 11, 2001, the “threat to national security” has been elevated to levels of hysteria not seen since McCarthyism of the 1950s. Common sense has not prevailed against calls to “secure the border” at all costs without clearly articulating legal and rational means for legal immigration. To be branded a “criminal” for needing to find work near US relatives or becoming branded as a “criminal” for not having papers that allow for access to sacred places of worship constitutes a spiritual “crime” for which those in power have yet to be held accountable. Recent research does document that increases in prejudice and perceived threat toward Mexican and Arab immigrants along the USA/Mexico border occur with severe social implications for immigrants and immigration to the USA (Hitlan, Carrillo, Zarate and Aikman 2007).

### **Globalization**

Economic globalization does not occur in a vacuum, but can feed into ethnic, religious and tribal tensions that can potentially lead to war and help breed terrorism creating a human security crisis. The technology that supports economic globalization also supports terrorists who intend to disrupt the interconnections which are both created by and necessary for economic globalization to occur. While trade and technology offer promises of more exchange between nations and peoples, there are risks inherent in the current model of globalization with its embodiment of Western values of male power and privilege. Using white, male, western ideals for cultural values and standards creates status differences that are troubling when “normal” is defined by those with power and privilege from which “others” either diverge or conform. An increase in disparities from the rich to the very poor is disconcerting in the face of what otherwise could be a great

opportunity for responsibly co-creating the exchange and distribution of material goods (UN Human Development Report 2007). How would the world benefit from listening to the grandmothers, protecting the women, guiding the children and sharing and caring for Mother Earth? How would the world benefit from nurturing and educating refugees, orphans, widows and victims of violence and war? How would the world benefit from cultural exchange and the difficult dialogue that would rid the world of poverty, racism, sexism, heterosexism, ageism and discrimination against those most marginalized of peoples?

Globalization has the potential to be an opportunity to open minds to new ideas and experiences with a refining of the very best of the culture and strengthening the finest universal values of humanity, particularly multiculturalism and a celebration of diversity (Sue 2003). Great care will need to be exercised to attend to and prevent cultural erosion. People need rites, rituals and cultural symbols to help guide and provide identity and meaning to their human experience. The speed of globalization is a threat to the degree that youth substitute drug use and prison time as rites of passage to adulthood. This threat is a consequence of difficult social integration of the traditional with modern pressures and demands.

Nation states cannot act alone in a world that is increasingly confronted with problems such as the over-fishing of our oceans, water pollution, air pollution, global warming, global trade and international terrorist organizations. The United Nations may need to invite the grandmothers of all nations to shepherd global civil society and balance the reach and power of the multinational corporations that look at bottom line profit while turning away from looking at the high human cost of the indiscriminate global economy.

**Conclusion**

The essence of the work of all formal institutions is to represent hope to those less fortunate. In a chaotic world, there is no room for exclusive, disrespectful words and actions. Modern psychology is based on a valuing of diversity and on the active listening and deep understanding of mental health and how this influences every leader and country. The use of American Indian traditions such as teaching-stories, along with psychological knowledge, skills and awareness, can become a model to set a limit to aggression around the world. It is by listening accurately that we can search in a promising manner for a relatively secure context from which we can discover how to join together as a united and functional family that honors Mother Earth and learns to love all of her inhabitants.

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## ***SECTION V. Archival Resources***

The following documents are resources that inform the Diversity Blue Print. They include conferences that represent the chronology of critical moments in NCSPP history where diversity, advocacy and social responsibility were referenced as thematic material for discussion and action.

### **1. NCSPP Conference Themes and Publications: Diversity, Social Responsibility and Advocacy**

#### **The Mission Bay Conference,**

Bent, R. J. (1986). Toward quality control in the education of practicing psychologists. In J.A. Callan, D.R. Peterson, & G.A. Stricker (Eds.), *Quality In Professional Training*. Norman, OK: Transcript Press.

#### **The Puerto Rico Conference Resolutions: Ethnic Racial Diversity**

Davis-Russell, E., Bourg, E., Duran, E., Hammond, W. R., McHolland, J., Polite, K., & Vaughn, B. E. (Eds.), (1990). *Toward ethnic diversification in psychology education and training*. Washington, DC: American Psychological Association

#### **The Women's Conference: Women's Issues in Professional Psychology Education and Training**

Edwall, G. E., & Peterson, R.L. (January, 1991). *Women in professional psychology: Theory, research, and methodology*. Workgroup summary prepared for the National Council of Schools of Professional Psychology Midwinter Conference on Women in Professional Psychology "Raising the Roof," Tucson, Arizona.

#### **San Antonio Conference: The Core Curriculum**

Peterson, R. L., McHolland, J. D., Bent, R. J., Davis-Russell, E., Edwall, G. E., Magidson, E., Polite, K., Singer, D. L. & Stricker, G. (Eds.). (1992). *The core curriculum in professional psychology*. Washington DC: American Psychological Association & National Council of Schools of Professional Psychology

#### **Critical Dialogues Conference**

#### **Changing Profession Critical Conversations and Social Responsibility.**

January, 1998. Santa Fe, NM. Retrieved at <http://ncspp.info/events.htm>

#### **Advocacy Conference:**

**Advocacy.** January, 2002. Puerto Vallarta, Mexico. Retrieved at <http://ncspp.info/events.htm>

**The New Competencies Conference**

New Competencies (Supervision, Consultation, Administration). January, 1999. Charleston, SC. Retrieved at <http://ncspp.info/events.htm>

**The Psychologist as Advocate: Contributions to Public Interest, Policy and Social Responsibility.**

January 2004. Washington, DC. Retrieved at <http://ncspp.info/events.htm>

**“Realizing Our Competencies Through Teaching and Learning”**

January, 2005 San Diego, CA. Retrieved at <http://ncspp.info/events.htm>

**Leadership: Preparation & Transformation**

January 2006, Puerto Vallarta, Mexico. Retrieved at <http://ncspp.info/events.htm>

**“Developing our Competencies in Clinical Training.”**

January 2007 Fort Lauderdale, Fl . Retrieved at <http://ncspp.info/events.htm>

**Advancing the NCSPP Multicultural Agenda: From Aspirations to Actualization**

January 2008, Austin, Texas. Retrieved at <http://ncspp.info/events.htm>

**2. CONTENTS OF ASPIRATIONS TO ACTUALIZATION CONFERENCE**

**Conference Planning Committee:** Veronique Thompson, PhD (Chair) Diane Adams, PhD, David Cimborra, PhD

**Executive Committee:** Jean Lau Chin, ED. D. Kathleen Gathercoal, PH.D. Kathleen Malloy, Ph.D., Magraw, Ph.D., Cheryl Rothery-Jackson, Ph.D.

**Narratives of Professional Psychologists: Multicultural Voices in the Social Construction of Identity** Jean Lau Chin, EdD; Robert Jay Green, PhD; Yvette Flores Ortiz, PhD; Joseph White, PhD

**Concurrent Workshops: Core Competencies in Diversity**  
**Integrative Assessment:** Janet Helms, PhD;

**Multicultural Supervision:** Diane Adams, PhD;

**Social Action Research:** Susan Hawes, PhD and Davis Ja, PhD

**Teaching Diversity:** Harriet Curtis-Boles, PhD

**Concurrent Workshops: Intervention Competencies in Diversity**  
**Intervention and Disability:** Rhoda Olkin, PhD

**Intervention with GLB Populations:** Peter Goldblum, PhD MPH

**Intervention with People of Color:** Gargi Roysircar-Sodowsky, EdD and Melba Vasquez, PhD

**Intervention and Spirituality:** Keith Edwards, PhD & Melissa Elliott, MSN

**Intervention with Women:** Natalie Porter, PhD

**Conversation Hour – Diversity Committees, Religion Caucus**

**Film followed by small group discussion “Mirrors of Privilege: Making Whiteness Visible”** (Producer/Director Shakti Butler, not present)

**Concurrent Workshops: Critical Dialogues in Diversity  
Women in Leadership:** Jean Lau Chin, EdD

**Parallel Play: Dialogue with GLB and Faith Communities:** Jane Ariel, PhD;  
William Hathaway, PhD; Thomas Ellis, MA; Heather Himes, MA

**Integrative Diversity: An Emergent Competency in Professional Psychology  
Training** Kathleen Malloy, PhD, ABPP

**Concurrent Workshops: Critical Dialogues in Diversity II**

**International and Global Aspects of Practice and Training**

Keith Edwards, PhD; Valata Jenkins-Monroe, PhD and Reiko True, PhD

**Retention of Diverse Students: Using Culturally Competent Strategies**

Elizabeth Davis Russell, PhD and LaPearl Logan-Winfrey, PhD

**The Gender Revolution: Beyond the Binaries** Valory Mitchell PhD

**Agenda Setting And Closing**

**Panel: Mentoring, Early Career, and Credentialing: Actualizing Diversity in the Pipeline:** Jessica Daniels, Ph.D. Richard Cox, Ph.D. Gwen Keita, Ph.D., Gene Deangelo, Ph.D.

**SECTION VI. DIVERSITY BLUE PRINT AD HOC COMMITTEE**

- 1) Dr. James Dobbins, Past President
- 2) Dr. Jean Lau Chin, Past President
- 3) Dr. Clark Campbell, President
- 4) Dr. Steve Lally, President-Elect 2009 - 2010
- 5) Dr. Kathleen Gathercoal, WIC Committee
- 6) Dr. Kathleen Malloy, Past Secretary/Treasurer
- 7) Dr. Sukie Magraw, Past Chair GLB Committee
- 8) Dr. Cheryll Rothery-Jackson, Past Chair ERDC Committee
- 9) Dr. LaTrelle Jackson, Diversity Blue Print Coordinator
- 10) Dr. Tim Moragne, Chair GLB Diversity Committee
- 11) Dr. Torrey Wilson, Chair Ethnic Racial Diversity Committee
- 12) Dr. Veronique Thompson, Conference Committee
- 13) Dr. Diane Adams, Conference Committee
- 14) Dr. David Cimborra, Conference Committee/Secretary -Treasurer
- 15) Dr. Crystal Collier – Member at Large
- 16) Dr. Mary Beth Kenkel, Member at Large
- 17) Dr. Jeff Laiting, Member at Large

