



The Diversity Factor

The Society of Counseling Psychology's
Section on Ethnic and Racial Diversity Newsletter

Summer 2012

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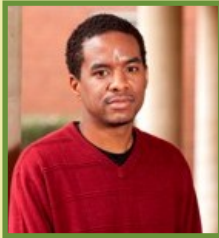
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Ezemenari M. Obasi, Ph.D.

Welcome from the SERD Chair



Greetings and Happy 2012!

I hope everyone is having a wonderful time with family and friends during these hot summer months. I would like to take some time to share with you some position updates and upcoming SERD activities.

Position Updates: Every year the SERD leadership undergoes some changes as members of the SERD Executive Board and Committee Members complete their terms. SERD could never run as efficiently as we do without dedicated professionals and students who volunteer their time to serve our ever-growing membership. In this spirit, I would like to acknowledge that **Dr. Munyi Shea** completed her term as *SERD Secretary*; **Dr. Thomandra Sam** completed her term as the *Editor of The Diversity Factor*; **Candice Crowell** completed her term as *SERD Membership Coordinator*; and I've completed my term as *SERD Chairperson*. Please take the time to thank them for their service when you get the opportunity. I am also excited to announce that **Dr. Thomandra Sam** was elected as the incoming *SERD*

Chairperson and **Dr. David Goode-Cross** was elected as the incoming *SERD Secretary*. They will begin their terms in August and I'm looking forward to working with them during this upcoming year. Finally, we still have some positions that are open: *SERD Membership Coordinator* and the incoming *Co-Editor of The Diversity Factor*. Please feel free to contact me should you be interested in serving in any of these positions.

Upcoming Activities: SERD will be sponsoring four events at the 2012 annual meeting of the American Psychological Association in Orlando, FL. On Friday (8/3), SERD will hold its annual Business Meeting (11:00 AM), Town Hall Meeting (12:00 AM), and will co-sponsor a Grant Writing Workshop with the Counseling Health Psychology section of Division 17 (1:00 PM) in the Division 17 Hospitality Suite (Lake Highland). On Saturday (8/4), SERD will host its annual Symposium entitled: *Racism, Trauma, and Coping – Assessment and Outcomes* (Convention Center: Room W304C) at 8:00 AM. This symposium will include presentations from Drs. Debbiesiu Lee, Matthew Miller, and Robert Carter. Please show your support and attend SERD programming at APA 2012!

The SERD website continues to be updated to reflect the current status of SERD (<http://www.div17.org/SERD/>). The SERD website now contains SERD announcements, an officer's page with current contact information, the SERD Bylaws, an electronic SERD membership application, and electronic copies of *The Diversity Factor* – SERD's biannual newsletter.

I'm looking forward to serving SERD as the *Past-Chairperson* and experiencing the new directions that our incoming leadership will take us in. Please feel free to email me any action items you would like to see SERD address. I wish everyone a healthy and happy 2012!

Peace and blessing,

Ezemenari M. Obasi, Ph.D.

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SERD, Chairperson

Letter from the Editor



Greetings Members of SERD!

I truly hope each of you finds this newsletter and it demonstrates to you all the wonderful work our Section, our Division and our profession is doing towards creating a more socially aware and just world. During my two years as the Co-Editor, I have had the privilege of working with many of our members and give huge thanks to Joel Wong (past Co-Editor), Ezemenari Obasi (Chair) and Pius Nyutu (Co-Editor) for being so easy to work with and always diligent. I also thank the many students that have worked as Associate Editors; they do so much for the production of this newsletter and I am truly inspired by our future counseling psychologists.

In this issue, you will find a spotlight of **Dr. Tania Israel** that allows for a more insightful look into who she is and how she has become a psychologist who seeks to understand the impact of varying social identities. Next, Tricia Goff discusses statuses of difference that many of us may overlook as she discusses the experiences of White persons with regards to subcultures. Then, Michael McAfee reveals a unique impact that a member of hip-hop has had on creating more socially conscious spaces.

Following this, a myriad of difference and experiences is revealed by different members choosing to process their experiences with you! Next, we have an interview of Dr. Frank Dillon of Florida International University conducted by Janna Williams followed by an interview of Dr. Nina Ghiselli of Alliant International University conducted by Benjamin Neale. Then, Barbod Salimi and Jeffrey Paul Ansloos discuss social justice and faith intersections in the development of a professional at faith-based institutions followed by Esther Chen revealing her experiences as an intern working with survivors of human trafficking. Finally, we close this edition with a few announcements, including current vacant positions within SERD. Please nominate yourself or another member for these positions.

Again, it has indeed been my privilege to serve as Co-Editor for these past two years and I look forward to serving SERD in the future!

Happy readings,

Thomandra S Sam, Ph.D.
Licensed Psychologist (NC), HSP-P
University of Houston

Featured Psychologist: Tania Israel



Dr. Tania Israel is an Associate Professor/Community Organizer at University of California, Santa Barbara. She received her doctorate in counseling psychology at Arizona State University. Dr. Israel's research focuses primarily on mental health services for LGBT persons with attention to the intersection of both ethnic and sexual identities.

Much of your work has helped to provide best practices and information for creating and sustaining more social justice practice and orientations in the field of counseling psychology. From where does this passion stem? What/who was the particular situation/person that contributed to your developing a social justice perspective?

I was born to Vietnam-War-protesting, ACLU-supporting, education-advocating parents who served as my initial role models for social justice activism. My first year in college, I took Psychology of Women with Michelle Fine, which helped me develop a conceptual framework for understanding structural societal inequities and led me to become a Women's Studies major. When I attended the 2001 Counseling Psychology conference in Houston, I started to see ways in which I could apply my commitment to social justice within my field. Since that time, my engagement in my local community, through community-based participatory research, volunteer work, and political organizing helped me hone my skills to be an

effective social change agent.

You have been so extensively and intensely involved in Counseling Psychology through your research, supervision, mentoring, collegiality, etc. How did you develop a passion for your work? What do you enjoy most about your work as a psychologist?

When I was 16-years old, I took a psychology class in high school, and I knew this was what I wanted to do. I was disappointed in my college psych major because it didn't teach me how to help people. Fortunately, I stumbled across Counseling Psychology while I was getting a Masters in Human Sexuality Education. Since I discovered our field, I have never questioned that this was the right career path for me. Not only did I learn how to help people, but I am able to contribute to our knowledge base about how to help LGBT people, an area that brings together my academic interests in feminist studies, sexuality education, and counseling psychology, as well as my commitment to social justice.

Some of your research has garnered understanding in two areas often underrepresented and overlooked communities: biracial and bisexual persons. Can you speak about the interest in engaging with this community in your academic work? What is important for clinicians and researchers to understand from your work in this area?

People are complex. Biracial and bisexual people are more obviously complex than monoracial and monosexual people. In my 2004 article, "Conversations, Not Categories: The Intersection of Biracial and Bisexual Identities," I suggested that therapists centralize biracial/bisexual experiences to develop a paradigm to work with complexities in all clients. For example, rather than make assumptions about sexual orientation based on the gender of a client's partner, we could ask all clients to tell us about their past and current sexual attractions, identities, and behaviors. Rather than inquire about familial cultural complexities with only biracial clients, we can ask all clients about the cultural context of their upbringing. Biracial and bisexual people shed light on variations in human experience that might otherwise be overlooked.

What three adjectives identify you most and why?

Enthusiastic – I asked several of my friends for help with this question, and this was, not only the common denominator, but the immediate response they all came up

FEATURED PSYCHOLOGIST continued from page 5

with. I embrace life, I have a positive outlook, and it shows. Compassionate – A strong motivation for my decisions and actions is that I desire to alleviate suffering. I attempt to do this through my research, community volunteer work, mentoring, friendships, and other activities and connections.

Feminist – To me, this means that my understanding of the world includes an analysis of societal systems of privilege and oppression based on gender, ethnicity, class, sexual orientation, nationality, and physical ability, among other things. I developed this feminist lens through Women's Studies training, and it continues to have a considerable influence on my understanding of the world.

When you have time to relax, what or where is your go-to? What is relaxing about that?

I write songs; I enjoy theater (frequently as an audience member; occasionally as an actor); I play cards; I sit on the couch with my cats on my lap and read novels; I walk on the beach; I eat cheese; I cook; I meditate; I watch "Buffy, the Vampire Slayer;" I do yoga; I go to the gym and then hot tub;

I laugh with friends. I'm not sure I can explain what's relaxing about these activities for me – some of them get me "out of my head," some of them help me engage with other people in enjoyable ways, some of them entertain me, some of them provide me with a means of creative expression.

What have you learned about yourself since graduating from your doctoral program?

Probably the most important thing I've learned is perspective. The work I do makes a positive contribution to the world, but the contribution is very small. I should feel good about what I do, but I shouldn't let it go to my head. It can be challenging to maintain this perspective in an academic environment, which repeatedly forces us to justify the importance of our work in grant applications, conference proposals, and articles. I started practicing Buddhism a few years after I became a professor, and this practice has helped me develop and maintain a sense of perspective and groundedness.



Asian and Pacific Islander Heritage Award for Excellence in Mental Health from the California State Assembly API Legislative Caucus (May 2012)

Here and Now

Reflections of a White Minority Author: Tricia Groff, M.S.

I had been in my new doctoral program for about a week. A fellow student and a staff member were asking me the location of my hometown. When I told them Lancaster PA, laughter ensued. "Were you Amish?" one asked jokingly. More laughter, then "can you just imagine her with one of those white hats on her head and a funny dress?" The conversation occurred with absolute certainty that there was no way I would have been part of that minority group. On that day, during the second week of my doctoral program, I experienced stereotype threat so strong that it silenced me for the next three years.

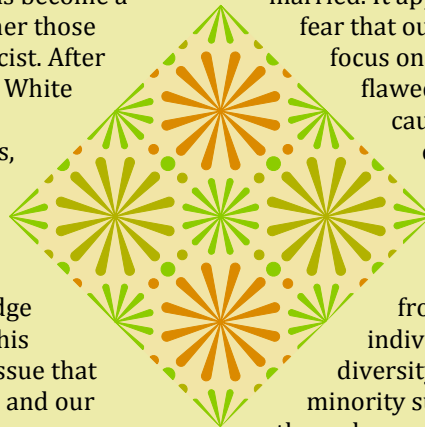
I have hesitated to write an article on the topic of White minorities. For one, it is painful. More importantly, there has been so much controversy about multiculturalism, its definition, and the approach. Reading through seminal articles in multicultural literature, people have argued about what groups to include, whether it has become a battle of who is more oppressed, and whether those who challenge prevailing viewpoints are racist. After considering the ways in which an article on White minorities might be received, I decided to follow the example of one of my best friends, who is both Black and lesbian. She has frequently used micro-aggressions as an opportunity to educate. She often assumes that people are not intentionally offensive, rather, that they lack the knowledge and skills to be culturally sensitive. It is in this spirit that I wish to raise awareness on an issue that affects the way we approach our colleagues and our clients.

First, to clarify the term "White minorities," I am referring to groups of people that are of the White race but belong to a subculture with norms that are very different from the dominant American culture. Attire, customs, or habits of daily living are different such that they are an out-group, and as such, vulnerable to experiencing discrimination and stereotype threat. Some of these individuals may have a bicultural identity such that their identity was formed in a subculture, but they have since adopted dominant cultural norms. Here are a few examples: A White immigrant moves to a town which is not open to strangers. Because of his accent and unusual dress, he becomes the subject of rumors and false allegations. He goes through hell for the first five years. He actively changes his accent, clothing and other parts of his cultural identity in order to survive the environment. He then is enrolled in an academic program which assumes that, because he is White, he has not experienced oppression. A young female leaves the group

of Fundamentalist Latter Day Saints, run by Warren Jeffs (currently in the news for his role in marrying young females to older men). This group is often ridiculed and usually portrayed on the news as a type of freak show. The young woman changes her hair and clothing to reflect dominant cultural norms. She pursues advanced education, never disclosing her background, afraid that doing so will hurt her opportunity for career advancement. An older White clinician grew up in a town in which his religion was ostracized. He remembers the fear and the threats. He recalls not being allowed to play with other children and his difficulty in obtaining a part-time job to earn money for college. The multicultural literature assumes that he does not understand diversity because he is a White male.

A few months ago, I was supervising a Masters level student who said this about a new client. "He's male, White and married. It appears that there are no cultural concerns." I fear that our (counseling psychology as a field) current focus on specific, identified groups of diversity is flawed in that it does not address the injury that is caused in making assumptions as to one's cultural identification. These assumptions marginalize a person's identity, increase stereotype threat and lay the foundation for frequent micro-aggressions to ensue. Some of these micro-aggressions result from the assumption that the White minority individual cannot relate to those of other diversity groups. In reality, a person from a White minority subgroup who enters dominant culture goes through many of the steps delineated in models for other marginalized groups. If the White minority person wore distinguishing clothing, he or she has had the experience of being ostracized, stared at, stereotyped, and most importantly, viewed as an oddity rather than as a person. A transition from being visually different and associated with an out-group to being an assumed and accepted member of an in-group can create a plethora of conflicting emotions as one attempts to meld the two identities.

The micro-aggressions against White minorities is not only reflected in, but perhaps instigated, by the media as well. The micro-aggression in the media is the lack of attention to individual differences or within group variations when discussing subcultures. Unlike other areas of diversity, in which there is often an attempt to focus on the person and abstain from stereotyping, coverage of subcultures tend to focus on the way the groups differ from the dominant culture. These aspects are often the more "sensational" characteristics attributed to the culture. For example,



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current media coverage of the Church of Jesus Christ of Latter Day Saints ("LDS" is preferred over "Mormon") culture is limited to the show "Sister Wives" or the newest development in the case of Warren Jeffs. At least 95% of the LDS population support monogamous rather than polygamous relationships; yet, the biased coverage helps to explain why well-meaning acquaintances on the east coast have cautioned me against inadvertently becoming involved in a polygamous relationship. The assumptions, based on or exacerbated by media portrayal, increase the stereotype threat for all those of LDS belief. I recently witnessed a micro-aggression on a popular television singing competition against this cultural group. Several young men performed a creative song and dance routine. One of the judges made a comment similar to 'who would have thought that I would be entertained by a group of Mormon boys?' The comment indicated a belief that due to the religious and lifestyle norms of their culture, these competitors would probably be unable to have fun. I watched empathetically, as the group leader tried to respond to this complimentary insult.

Television coverage of the Amish/Mennonite or other conservative subcultures that differ in dress and lifestyle equally emphasizes the out-group aspects while neglecting individual differences. There are typically pictures of horse and buggies in waving wheat fields. These are coupled with pictures of families in their church attire, smiling, holding hands and traveling down a dirt road of serenity. In 2006, ten Amish girls were shot execution-style in a small schoolhouse; five died. I watched as the news reports repeatedly covered the principles of forgiveness according to Amish beliefs and their lack of hatred toward the perpetrator. Although some would argue that this provided

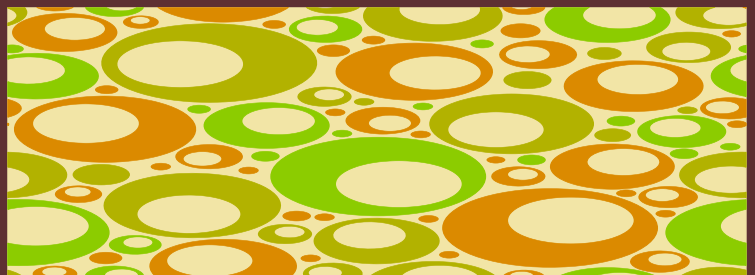
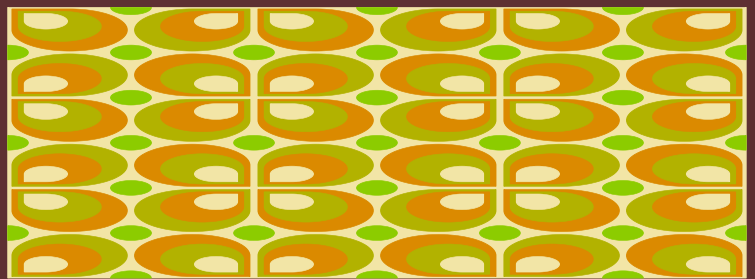
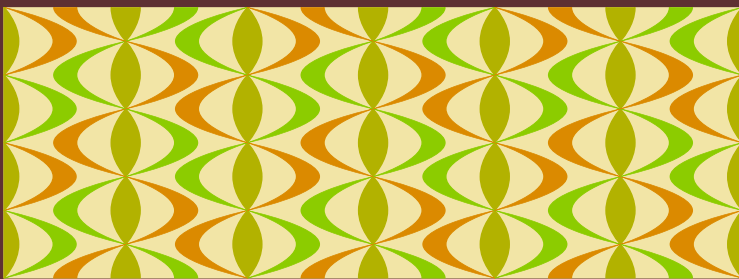
positive coverage for the group, the unidimensional approach failed to describe the sorrow, anger, and trauma of individuals who had lost daughters, neighbors and friends. In doing so, they silenced the human emotion that would be addressed in coverage of any other similar tragedy.

Media is a powerful tool for transmitting and creating culture. The focus on in-group versus out-group differences affects the way people respond to White minorities in that they tend to miss the humanity of a White minority person. For example, I often have had people approach me with the question "What are you?" Now, as a majority group member, I am hesitant to talk about my bicultural identity when I first meet people. Similar to the media coverage, people focus on the group differences. They ask questions about the lifestyle, the attire, traditions etc., and in the end, forget to inquire about my career, my hobbies, my dreams, and who I am.

It is my hope that we remember to refrain from making assumptions about group status or minority experience based on appearance. Similarly, I hope that we can challenge the validity of what we see or read regarding various cultural groups. Attention to complexity and individual differences will result in increased sensitivity that provides a safer climate for those of current minority groups or those from minority backgrounds. This increased safety has the capacity to engender conversations about our differences, thus adding to the richness that occurs when diversity is celebrated.

Tricia Groff, M.S.

Counseling Psychology Doctoral Candidate
Ball State University



CULTURAL EXPRESSIONS**The Legacy of Adam Yauch**

By Michael McAfee

A pioneer in the music industry, Adam "MCA" Yauch of the Beastie Boys (<http://beastieboys.com>) passed away on May 4 at age 47 after a nearly three-year battle with cancer. Along with fellow band members Michael "Mike D" Diamond and Adam "Ad-Rock" Horowitz, the three formed as a group in 1981 and hit the music mainstream in 1986 with the record *License to Ill*. With other groups like Run DMC, they brought hip-hop music to the forefront of popular culture.

The art form of rap originated in African and African American musical traditions. As the first commercially successful White rap artists, the Beastie Boys not only respected and drew from these traditions but helped to reinforce views that hip-hop was a genre geared for all audiences, regardless of race/ethnicity. This seemed to foretell other trailblazing moves made by the band in their later years.

During their first few years as a band, the Beastie Boys developed a reputation as pranksters and party animals. The lyrics from some of their earlier songs are often interpreted as sexist and homophobic. However, by the early 1990s, Yauch began a journey of self-transformation. He made trips to India and Nepal, where he became interested in Tibetan Buddhism and eventually converted to the religion. Elements of his faith made their way into his music and personal life. He became an outspoken social justice advocate and went so far as to publicly apologize on several occasions for his band's past lyrics. The songs Yauch was to write in the future reflected his concern for awareness, understanding, and compassion. For instance, in the track "Bodhisattva Vow," he wrote: *If others disrespect me or give me flack / I'll stop and think before I react / Knowing that they're going through insecure stages / I'll take the opportunity to exercise patience / I'll see it as a chance to help the other person.* Yauch co-founded the Milarepa Fund in 1994 to increase awareness of the Tibetan independence movement. Two years later, he organized the Tibetan Freedom concerts featuring the Beastie Boys along with other well-known artists including U2, Foo Fighters, and Red Hot Chili Peppers.

By evaluating and challenging social norms that marginalized others, Yauch chose a direction of change for himself. In doing so, he formed a different perspective that opened his mind to understanding the struggles of persons from diverse gender, racial/ethnic, and religious backgrounds. In addition, Yauch used his place of privilege in the spotlight to advocate for change in his fans and many others around the world.

For some Beastie Boys must-listen tracks, check out: "Bodhisattva Vow," "Namaste," "Shambala," "Song for the Man," and "Sure Shot".





Chronicles

Stories about Stereotypes

Compiled By Ryan Higgins

Associate Editor's (RH) note: I requested for short stories related to or addressing, within a person's professional working capacity, how people have acknowledged and dealt with obstacles related to their experiences of race/ethnicity and difference.

As a Latina doctoral student in counselor education and a professional counselor, I experience moments of cultural, racial, and ethnic biases. I wish that these racialized experiences were not part of my journey and that I can exist in an equitable and fair context, but this is not the case. Culturally different encounters are abundant and, for me, blessings in disguise because I learn more about myself each time. With each encounter, I learn that I have biases, get a glimpse into what those biases may be, and that I have the strength and integrity to overcome these biases and those of others. I learn that I can choose to no longer be defeated by my own experiences of oppression, and that I can be empowered and reinvigorated by them. By persevering, connecting with others who also experience oppression, and by embracing my journey full of multicultural experiences, I am becoming a better educator, counselor, and researcher. I encourage you to embrace all racialized experiences for they are opportunities for growth, enlightenment, and connection with the world.

Anna Flores Locke, M.A.
Montclair State University
Doctoral Student/Fellow

As a researcher based in India, I had an interesting e-mail discussion with an American professor, which served to highlight just how our biases may unwittingly impact a teacher-student relationship. He was at his wit's end with teaching some MBA students, who had come from India as part of a cross cultural learning program, as he discovered that most of the students were plagiarizing without so much as batting an eyelid. He turned to me for advice, asking whether this was the norm in India!

It was only after I cross examined the professor further, that

we realized that he was basing his conclusions on two flawed assumptions: that students entering a graduate program have already been appropriately trained in the art of how to cite works in the appropriate manner, and also that they are used to critical thinking.

In reality, how to cite properly is taught in India at a later stage, often at the MPhil or PhD level. As for critical thinking, it takes a little time for Indian students to master this (and they do!), given that the school systems here put a lot of emphasis on learning by rote and regurgitation of information in exams, and also given that the power distance equation in India is one of the highest in the world, where students are more often than not instructed what to do by teachers – at the expense of critical thinking.

I suggested that the professor take a few classes on how to write a paper in an academic style, which he did. And the problem was solved! The so-called plagiarism died a natural death.

Payal Kumar

Doctoral scholar in organizational behavior, XLRI, India
Vice President, Editorial & Production, SAGE India
(Payal Kumar conducts sessions on the art of academic writing for doctoral scholars and professors in India)

I have been actively in the field for approximately twenty years to date. The practice of supervision and/or consultation should be an on-going process regardless of the number of years in clinical practice. It serves as a safeguard to ensure that as mental health professionals we continuously strive to re-evaluate our individual bias and preserve the integrity of the therapeutic process. Early in my career, I was faced with a cultural dilemma. Approximately fifteen minutes into the interview, the client's step-father, began to chant in tongues while his eyes rolled to the back of his head. Neither the child nor his mother appeared to be influenced by the erratic behavior. The child's mother reported that her husband was communicating with his deities since he was a "Palero" defined as a high priest in the Palo Mayombe religion. Upon discussing the case with my White Anglo Saxon supervisor, he informed me that this was a clear case of psychosis and a variable associated with the child's acting out. I made repeated attempts to explain the religious undertone which fell on deaf ears. While my supervisor is an astute and seasoned clinician, he lacked the cultural awareness and sensitivity to see past the overt behaviors. The process of self-reflection and professional development is on a

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continuum; hence, when nebulous situations arise [and they will] consult with a supervisor and/or colleague. You may also contact your professional organization's ethic department and/or insurance liability carrier.

Tania Diaz, Psy.D., LMHC

Selling Ice to the Eskimos: Teaching Diversity to Minority Students

My favorite topic to teach undergraduate and graduate students is Diversity, although I must admit; sometimes I feel like I'm selling ice to the Eskimos. Initially I experienced great difficulty in trying to wrap my students' heads around the benefits and importance of Diversity. The importance of the topic was difficult to sell my students, a mix of South Texas natives (Mexican Americans) and a handful of international students in an area where Mexican Americans function as the majority in number. At first I couldn't wrap my own mind around it. I kept asking myself: Why don't they get this? Why is this material so hard for my students to understand? After all, most of these students were minorities so I assumed they should understand the importance of Diversity. It finally hit me when one of my international students asked: "Do you really think someone wouldn't be hired for a job because of gender or race?" This question hit me like a freight train! Could it be that many of my students had never experienced the exclusion we discussed at great length in class? As I stood before my class, a black woman, teaching a group of mostly Mexican American students, I realized that perhaps there is a huge flaw in the learning materials which detail the benefits of Diversity. The demographic group to which my students belong classifies them as a minority group which has been excluded or historically discriminated against. Very few students recognized that they themselves have been or would be at some point in the position to be the ones doing the excluding. As our Hispanic and international population increases by leaps and bounds, how should we address Diversity for the future? How do we frame the importance of Diversity for the minorities who will soon be the majority?

Tammi C. Redd, Ph.D. Candidate
The University of Texas-Pan American

Dissertation, APA Internship, and Family, Oh My!

As a Latina female, I value family and perceive the term "work-life balance" as an oxymoron. I conceptualize it as an obstacle course and have termed it the Great Work-Life Multi-Tasking Challenge. When I first chose to pursue a doctoral degree, I was married and had a child who was 8 months old. I have completed my doctoral degree and am now navigating the path of tenure along with a husband, a 9-year-old and a 2-year-old. Lessons that I learned in graduate school with regard to juggling work and family continue to apply.

Clearly, being a wife and mother while attending school or working full-time is not a new phenomena and I know plenty of others who do it too. However, I have tools I have found to be effective in piloting the Great Work-Life Multi-Tasking Challenge that may benefit others.

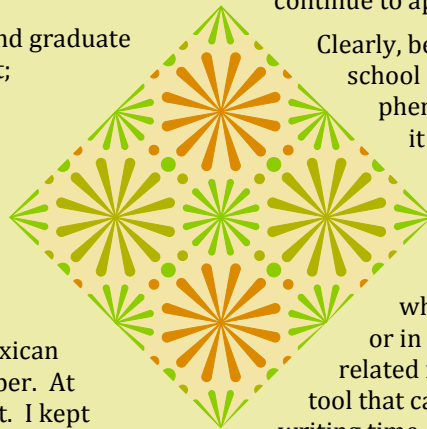
Support from friends and family is critical whether it is in the form of emotional support or in the form of helping out with childcare related issues. Secondly, organization is an essential tool that can help in saving time. All appointments, writing time, and projects with deadlines are kept in my calendar. Adaptability is also an essentiality. I can easily recall a recent life moment in which my 2-year-old awoke in the middle of the night with a fever. Once I was able to get him back to sleep, I stayed awake to get a jump start on the items on my to-do-list knowing that when he awoke again, he would demand my full attention. With a family, sometimes there is unpredictability and I make a conscious choice to embrace it; after all it's just one part of the obstacle in the Great Work-Life-Multi-Tasking Challenge.

Merranda Romero Marin, Ph.D.
Assistant Professor, University of Texas at El Paso

Where to after graduation? A journey of a foreign student

Many people chose counseling field due to interest in human and passion for helping others. Likewise, making the decision to become a psychologist was not hard for me. But what do I do after graduation was an overwhelming question.

After exploring interests and obtaining experiences, I thought I had a career plan until the graduation date became closer. As an international student, I realized that



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this isn't just my career decision but a decision that could possibly change my life path and my interaction with my loved ones, not to mention its effect on the life of my loved ones and my offspring.

For example, besides considering the kind of job I want, I am also determining whether to stay in the U.S. or go back to my country. With intensive training in the U.S., I would feel secure starting my career in the U.S. However, I would be away from my loved ones and feel guilty about not taking care of my family nearby. Or my family would have to sacrifice their life back home and move to a foreign country with me. On the other hand, finding a job back home can be anxiety provoking because of unfamiliarity with the counseling system and lack of professional connections in home country.

Such decision requires long preparation and extensive communication with loved ones. Support from training programs and mentor is needed. Internationalism in psychology also helps U.S. trained psychologists understand counseling in another country and connect with psychologists around the world.

Yi-Chen (Jenny) Wu, Ed.S.
University of Georgia



Brief Biography of Associate Editor—Chronicles

Ryan Higgins currently provides psychotherapy in a private setting. He completed his undergraduate education at Eastern Illinois University majoring in Psychology, and his Masters in Clinical Psychology at Benedictine University. His research interests include the mind/body relationship in regards to healthcare as well as understanding the cultural barriers to mental health services.

Up Close and Personal

Interview with Dr. Frank Dillon

by Janna Williams



Dr. Frank Dillon received his Ph.D. in counseling psychology from the University of Missouri-Columbia in 2002. Since 2008, Dr. Dillon has been an Assistant Professor of Social Work at the Florida International University (FIU) Robert Stempel College of Public Health and Social Work. He also has been the Scientific Director at FIU's Center for Research on U.S. Latino HIV/AIDS & Drug Abuse -- an Exploratory Center of Excellence funded by the National Institute on Minority Health and Health Disparities (NIMHD). Dr. Dillon's work aims to integrate issues of culture and human diversity into psychosocial interventions, measurements, and education; particularly concerning health disparities such as substance use disorders and HIV risk behaviors. In 2010, Dr. Dillon was awarded a Health Disparities Research Loan Repayment Program Award from the NIMHD. Dr. Dillon is also a co-investigator of a research grant funded by the National Institutes of Health (NIH), titled A Longitudinal Study of Substance Abuse and HIV Risk among Adult Latina Mother-Daughter Dyads.

Can you give me a brief summary of your educational history (undergraduate and graduate) and your training?

I received a BA in Psychology from Hofstra University in New York. I completed a MA in Counseling Psychology from Boston College. I obtained my Ph.D. in Counseling Psychology from the University of Missouri – Columbia in 2002.

What inspired your research interests?

My general research interest in multicultural issues in psychology developed from several sources. First and

foremost, I think I am attracted to the area because it is incredibly inspiring and challenging for me. As a White, Irish American male who was raised in a working class family in NY, I have experienced many forms of privilege throughout my life. My socialization gave me a worldview that initially was challenged by my training in counseling psychology and some outstanding mentors. My current work continues to challenge and shape my worldview and that is what I love about it. I grow a great deal both professionally and personally by studying cultural issues in psychology. I also am motivated to promote equality in terms of access to health services and mental health for all persons.

Have your research interests changed over the years? If so, how?

My broad research interest in “the field” of multicultural issues has stayed the same over my career. But my location in “the field” has changed in terms of the population or phenomena that I have studied. For instance, my research promoting affirmative counseling for lesbian, gay, and bisexual (LGB) clients expanded to include studying risk and protective factors of health risk behaviors (e.g., substance use, HIV risk behaviors) among Latinos to inform culturally competent counseling and prevention interventions to eliminate health disparities.

What are some current projects that you're working on?

I am currently working on studies of social and cultural determinants of HIV risk behaviors and substance use among recent Latino immigrants as well as intergenerational transmission of risk behaviors among Latina mother-daughter adult dyads. I also am involved in studies (a) of mental health practitioners' use of LGB-affirmative counseling practice, (b) of multicultural counseling competencies, and (c) psychometric studies to enhance measurement validity and reliability across cultures.

What are some things that you hope to accomplish in the future?

I hope to better integrate my research areas in my future work. I also hope to better include the practitioner side of my identity in my work. I plan to focus on mentoring and training students, as well as getting more involved in professional organizations as I transition from being a junior to senior faculty member in the future.

How has your identity as a Counseling Psychologist influenced your work?

I think that being a counseling psychologist has allowed me to stay aware of cutting edge theories and empirical studies

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concerning multicultural and social justice issues in psychology. I have noticed that staying aware of what is published in the *Journal of Counseling Psychology* and *The Counseling Psychologist* has greatly informed my work with novel ideas and methods. I also am more cognizant of my identity as a counseling psychologist when I work in interdisciplinary teams. Specifically, I've noticed many similarities between my thinking and the thinking of my social work colleagues in terms of interest in social justice and diversity issues as well as positive psychology and strength-based theories.

What do you like to do for fun?

I try to do things that recharge my batteries. These days that is spending as much time that I can with my family. I have two young children (4 months and 4 years old). I love to bring them to the zoo, the beach, parks, etc. (Or maybe they bring me!?) I also am a big sports fan so I enjoy unwinding by watching sports and attending sporting events. I also enjoy running to stay in shape- mentally & physically.

How do you balance everything you do such as teaching, research, seeing clients (if you see them), and your personal life?

I try to keep priorities in my life and religiously make time for them. I try to structure my time as much as possible and stick to my schedule. I also am careful to not overbook my life. I've noticed a lot of my colleagues doing this, but it is not something I can do and stay effectively productive.

What do you find most enjoyable about your job?

I enjoy how a career as a counseling psychologist encourages and rewards me for being contemplative, analytical and reflective. I think I would be this way if I was

not doing what I do, so a lot of my job requirements feel very natural. I also enjoy sharing and developing ideas with colleagues and watching our ideas develop into meaningful products such as studies, grants, papers, etc.

What advice do you have for graduate students?

Among all the pressures and deadlines of graduate school, I encourage students to reflect on the amazing amount of personal development that occurs during their student years. I think that by doing this a student can learn a lot about themselves and the interests that they can build on during their careers. There are so many career paths that a counseling psychologist can take, so listening to your own interests and skills can help steer a student toward a path that is congruent with her/his interests and style. I also encourage students to balance their activities in such a way they that they both challenge themselves to the fullest while also receiving adequate positive support from supervisors, mentors, friends, family, etc.



Brief Biography of Interviewer

Janna Williams is currently a fourth-year doctoral student in counseling psychology at Indiana University -Bloomington. She received her B.A. in Psychology from the University of North Carolina- Chapel Hill. Her research interests include prevention and intervention for substance use disorders in adolescents, parent-adolescent relationship, protective and risk factors for adolescent substance use, and ethnic/minority adolescent and college student substance use behaviors

Up Close and Personal

Interview with Dr. Nina Ghiselli

by Benjamin Neale



Dr. Nina Ghiselli is System-wide Director of Disability Services at Alliant International University. She completed her undergraduate work at UC Berkeley and her graduate work at our very own CSPP Bay Area Campus and received a Psy.D. in clinical psychology. Dr. Ghiselli also has a private therapy practice in Hayward, CA, where she works mostly with consumers who have disabilities. She is a co-leader of the National Stuttering Association East Bay Chapter, and she is both an adjunct teacher for the California School of Professional Psychology at AIU San Francisco Bay Area campus and for the University of California Berkeley extension program. At CSPP, she teaches such courses as Intercultural Awareness Development and Disabilities, Law, and Families.

Give me a brief summary of your experience as a graduate student.

I grew up in the Bay Area. As someone who stutters and has a learning disability, it took a lot of effort to achieve in school. In high school, I had an IEP (Independent Education Plan) and was often pulled out of my regular classes for resource help. In college at UC Berkeley, I became a part of the disabled students program. During my time in college, there were many services for students with disabilities. When I entered graduate school in 1995, I was surprised not to find a similar Office of Disability Services at my new graduate school. I credit such people as Dr. Rhoda Olkin, who had already laid much of the groundwork for students with disabilities even though there was no centralized office for students to receive support services.

Please tell me more about your challenges as someone with a disability in the psychology field.

Besides living in an ableist society with systemic inequities, I faced many personal challenges while in graduate school

and undergraduate. For example, I had some professors who did not think that learning disabilities were a real thing, and therefore, they gave half-hearted recognition of accommodations that were requested from the Office of Disabilities Services. In college, I was once accused of cheating on psychology course because I had done so well on an assignment. The professor asked me what kind of accommodations I had and whether I used my accommodations to cheat. Some instances of professors denying accommodations happened during undergrad, but people in grad school upset me more. During this time, I was fortunate to have parents who advocated for me most of my life and gave me the tools to be able to do the same for myself in my post-secondary education.

I was open about my disabilities in graduate school when many other students were not. It was tough for the other graduate students with unidentified learning disabilities. There was a lack of sensitivity and understanding to disability issues by professors at all levels, as well as the different realities of students with disabilities compared to their non-disabled peers. Many people, especially in graduate school, are not identified as having a learning disability until later on in life. Most are very intelligent, which keeps their learning disability or ADHD hidden. Most of these people did not have the positive disability identity that I was fortunate enough to have.

This kind of behavior still happens. I was recently at an EMDR (Eye Movement Desensitization and Reprocessing) training attended by other psychologists. While a part of a demonstration and having EMDR administered to me, I was able to speak without stuttering. This has to do with EMDR engaging the right side of my brain, not the left side of the brain where stuttering occurs. Instead of this correct explanation, one of the psychologists in attendance spoke up during the demo and hypothesized that the real reason that I was no longer stuttering had to do with trauma I had suffered. He thought the procedure had somehow interfaced with this unacknowledged trauma, thus eliminating my stuttering.

What are the differences between someone like you with a disability and a temporarily able-bodied classmate in graduate programs, or school in general?

The primary difference is that students with disabilities have to work a lot harder. Because it takes many students with disabilities twice as much time to do the same amount of work as peers, it is hard for them to participate in student government or other extracurricular activities—a disparity lost on many teachers and internship supervisors. I didn't

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have the kind of networking opportunities that others accessed because I was always in a library or in a coffee shop doing work.

Another major difference relates to the previously mentioned prejudice felt by students with disabilities. Like my experience of stigma by undergrad and graduate professors, many students not only keep their disability hidden, but they do not receive accommodations, and often find themselves in academic jeopardy because of it. This frequently makes the lives of students with disabilities very complicated.

As a person who stutters, the more I tried to hide it, the more anxious I was around the stuttering. Not that I stuttered more, but there was more anxiety around it. An analogous situation exists for the similarly oppressed LGBTQI identity group. Similar to "coming out of the closet," I find it easier to disclose my LD and stuttering instead of remediating it, hiding it, or trying to be like someone else.

As a professor and presenter, how do you frame disability issues with your students / participants?

There have been recent changes to the ADA, which have resulted in better access for people with disabilities. This impacts students. As a field, psychology has been slow to pick up on these advances. Therefore, I find myself moving outside the lines of this field. I keep up with the Internet, where people are doing interesting things. Kids with a Youtube video are doing much more to reframe the discourse of disability than psychology. Psychologists need to engage in more interdisciplinary projects, in order to stay up to speed. I also use multiculturalism to assist in my articulation disability and its intersection with other social identity groups.

What are some of your current projects?

I continue to do work in the stuttering community. I'm part of a stuttering committee that looks at it in different ways. I'm doing a lot of story telling on stuttering. I get a lot out of telling my story to others, and I believe others get much out of it themselves. I've presented for others at conferences. It allows people who stutter to express their experience (which is rare). Some of this work happens alongside

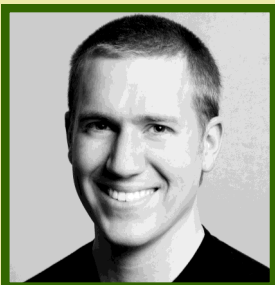
Pamela Mertz, who hosts a podcast called "Women Who Stutter...Our Stories." We have proposed a session for the National Stuttering Association conference for people who stutter (PWS) to develop and share their own stories as well as being part of a performance where I will share my story along with 8-10 other PWSs. Doing this kind of work allows transformation for so many people involved. It helps people who do not stutter to better understand our experiences; it can validate the feelings for a person who stutters, as well as the performer. I'm also writing a children's book about a young person, who has a learning disability. The story relates to his journey in identifying and accepting himself as a person with a disability. He does this by learning the history of important legislation like the ADA and Section 504, which give accommodations in school.

What are your own strengths derived from your learning disability and stuttering identity?

I see disability as another piece of the diversity puzzle. I think I bring a perspective that is pretty rare in the field of psychology. Because of my LD, I see things and process things differently than most people, which offer unique insights and allows for a particular kind of empathy as a therapist. As a PWS, others have to deal with me (and my stuttering). Out of my interactions with people, they can grow. They have to look at their own stuff (especially as student in my class). I make a political statement by just being in the room with my students or in a faculty meeting.

For those of us who identify as temporarily-able bodied (TAB), how can we be allies in reducing discrimination and oppressive structures based on ability status?

Able-bodied people need to engage disabled people. For a long time, people with disabilities have been engaging able-bodied folks. We need to be engaged. Psychology needs to engage us. Even individuals with psychological disabilities, need to come out and be part of the disability community. We need able-bodied psychologists to work with the people with psychological disability. They must listen to this population with whom they work and incorporate what they hear into their work. We just don't need mental health providers doing things to them. It's just like the disability rights slogan, "Nothing about us without us."



Brief Biography of Interviewer

A pre-doctoral intern at the IU Counseling and Psychological Services, Ben Neale has combined his analysis of social identities, student development, and social power and privilege as they intersect with psychological distress in a college population. His areas of clinical and research interests include issues of masculinity, violence, sexism, oppression theory, White privilege, heterosexism, and disability. He currently is pursuing a doctorate in clinical psychology at the California School of Professional Psychology in San Francisco, CA.

PSYCHOLOGISTS-IN-TRAINING

Social Justice and Advocacy: Professional Development in the Context of Faith-based Institutions

Barbod Salimi, MA & Jeffrey Paul Ansloos, MA

In 2011, former APA president Dr. Melba Vasquez emphasized issues of social justice in America as a critical mandate of the association's work in research, clinical practice, and education (APA, 2011). Social justice is a crucial discourse that has been active within contemporary society, in part due to the traditions of human rights in liberal education, as well as various ecclesiological traditions. This mandate holds significance for all, but especially for the next generation of psychologists who will be working in the wake of some vast and tumultuous economic, sociopolitical, and cultural changes around the globe. Since social justice theory is not a curricular mandate, training programs are left with their institutional cultures to orient this type of development.

Within the APA, there are currently 7 accredited faith-based institutions that offer training in clinical psychology (Rosemead at Biola, Pepperdine University, Fuller Seminary, Azusa Pacific University, George Fox University, Wheaton College, and Regent University). It is our opinion, as students of Fuller Seminary, that our sociocultural location significantly influences our training in social justice. Members of Faith-based institutions are often shaped by religious cultures and ethics. Fuller Seminary has stated that: "advocacy for social justice is arguably an integral, though often ignored, part of the Judeo-Christian moral and spiritual mandate to speak up for or take up the causes of those who suffer, yet have no advocates" (2008). It is with this convergence of our religious traditions and our mandates as psychologists-in-training, that we understand the formation of our professional identity, and offer our experiences to illustrate the process.

Social Justice in Research

At Fuller, we are advancing research for marginalized communities, giving particular regard to the ways by which psychologies of religion, spirituality, and culture inform psychological practice.

Indigenous Participatory-Action Interventions for Incarcerated First Nations Youth who are victims of Violence.

We are developing clinical paradigms for indigenous interventions and advocacy focused on the empowerment of First Nations youth who have been victims, as well as, perpetrators of violence. First Nations youth are overrepresented in the justice system, however few interventions have been developed which address the

complexity of the colonial history and the resulting social issues. Drawing on critical-indigenist, anti-colonial, and pacifist methodology, we are exploring the use of ceremony as a form of psychological intervention to promote cultural identity revitalization, and to empower socio-political Indigenism.

Uncovering Psychological and Sociocultural Factors Involved in the Promotion of American Narratives of Violence. We are exploring how social, cultural, and political institutions construct myths about human nature that subsequently serve to engender violence. Drawing on critical theory methodology, this project aims to expose oppressive power systems that endanger individuals by forming them into agents of violence. Practical applications of this theory will serve to empower marginalized individuals and communities to become resistant to such systemic psychological manipulation. In turn, false narratives of violence may be reversed and rejected while social justice and global peace become embraced and elevated. The project's central thesis will also carry implications for the practice of psychotherapy by calling for a psychology that similarly rejects systemic or institutional forms of violence.

Social Justice and Curriculum

At Fuller, we are in constant interaction with issues of social justice, diversity, and culture from both a traditional and participatory pedagogical standpoint. In terms of traditional academics, our classroom experience requires significant curricular commitment to exploration of religious, cultural, and integrative issues in psychology. As an example, Fuller upholds a social justice commitment by hosting annual symposiums on the integration of psychology and theology. A recent integration symposium was titled, "Psychology of, with, and for the poor," where researchers, practitioners, and students were able to dialogue over issues related to the social, ethical, sociocultural, and spiritual dimensions of psychological practice in populations that are economically marginalized.

In terms of participatory education, Fuller provides students opportunities to engage in social justice advocacy. In Fuller's Center for Urban Initiatives, we have taken part in research with the homeless population in Pasadena. Through collaborative approaches, data is gathered and used to inform policy development in local government for

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the homelessness crisis in Pasadena, which has one of the nation's highest homelessness rates. Our social justice advocacy has also extended internationally. Fuller organizes travel-study programs sending students to communities that are in economic and political turmoil such as Guatemala and El Salvador. The goal is always to learn from the local people, and see in what ways Fuller can serve their communities. Last summer, a group of students visited Israel and Palestine to learn more about the conflict pervading the area. One objective of this initiative was to counterbalance the one-sided, propaganda-driven tours that religious Westerners typically take part in. We took part in peace dialogues with political officials, religious leaders, and laypeople on both sides of the Israel-Palestine conflict. We returned from the experience with new ideas and convictions about the role of psychology in a global community in need of social justice.

Social Justice in Clinical Training

In Fuller's clinical training, we are given a wide range of practicum experiences which focus on clinical training in diverse and underserved populations. The uniqueness of these experiences is that clinical competencies related to working with religious populations are valued. Most underserved populations have a significant connection to communities of faith; therefore, these competencies are vital in the service of these communities. Our training experience includes work in community-mental health, faith-based non-profits, and publicly funded medical centers.

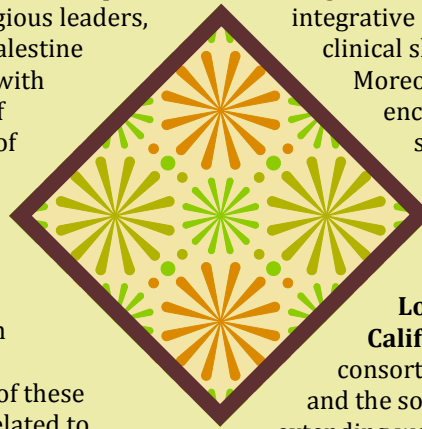
Los Angeles County Department of Health Services—Mainstreet Clinic. Mainstreet Clinic is an HIV clinic in the LA County Department of Health Services, offering comprehensive medical treatment including behavioral health services for patients with HIV diagnoses and their families. The diversity of the community (including ethnic, religious, sexual orientation, age, and gender) promotes a wonderful training experience where, as students, we have been able to engage complex issues related to culture in the context of underserved populations, in the efforts of health promotion, and harm and risk reduction.

Emmaus Road Christian Counseling-Life Pacific College. This agency offers individual, couple, and group counseling services both to students at Life Pacific College (LPC) and members of communities across LA County. At LPC, an

undergraduate Christian bible school, students are given the opportunity to utilize services indefinitely and free of charge. Short and long term models of therapy are in place to offer students a broad range of counseling styles. Issues of faith frequently enter the clinical sphere, ranging from religious doubt, spiritual coping, and family conflict to trauma survival, substance abuse, and sexual identity over and against religious life. Often, students come from religious communities that are suspicious of psychology and they struggle to come to terms with their own need and desire for counseling. Such circumstances are explored during the counseling process and the faith-based

integrative model assists in developing the necessary clinical skills for clinical work with such communities.

Moreover, as clinical trainees at Fuller we are encouraged to explore these issues during supervision as well as reflect on how they interact with our own religious traditions, psychological perspectives, and personal experiences.



Los Angeles County University of Southern California Medical Center. This unique training consortium offers the cutting-edge research of USC and the social justice commitment of LA County in extending world-class treatment to non-paying Medi-Cal patients. The majority of patients at LA County USC Medical Center are ethnic minorities, many of whom are undocumented immigrants. In the department of neurology, neuropsychological assessments are provided to these uninsured county patients as part of workups for a range of psychological and medical conditions including Epilepsy and Dementia. These assessments are essential components of the patients' course of neurological treatment and often play key roles in making determinations for surgical candidacy. At Fuller, students spend an entire year of clinical training in assessment settings like this one. Through training opportunities like this one at LA County USC Medical Center, we are able to provide free psychological services to economically marginalized ethnic minority populations who would otherwise have little to no access to them.

Integrating Social Justice, Faith, and Professional Identity

The clarity of our own training experience highlights the value of collaboration in conceptualizing professional development in psychology. Cultural connections, including cultures of faith, as well as psychological mandates for

PSYCHOLOGIST IN TRAINING: SOCIAL JUSTICE continued from page 18

social justice within our association, shape our understanding and approach to professional identity. Such formation is not without challenges. It necessitates an intentionality on the part of students, supervisors, professors, and members of the communities in which we live and work, to engage in an integrative process that is committed to the cause of social justice, and the resonant values of our respective traditions of faith.

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(Left– Barbod Salimi, Right-Jeffrey Ansloos)

Jeffrey Paul Ansloos, MA

Jeffrey Paul Ansloos is a fifth-year Ph.D. student in Clinical Psychology and research fellow of the De Pree Center for Leadership at Fuller Graduate School of Psychology in Pasadena, CA. He completed his undergraduate education at Trinity Western University in Vancouver, Canada majoring in Religion, and his Master's in Psychology at Fuller Graduate School of Psychology. His research interests include indigenous and multicultural psychologies of violence, peace, and spirituality; complex trauma; social justice and psychological advocacy for youth at-risk; and decolonial and indigenist research methods.

Barbod Salimi, MA

Barbod Salimi is a fourth-year Ph.D. student in Clinical Psychology and research fellow of the Travis Research Institute at Fuller Graduate School of Psychology in Pasadena, CA. He completed his undergraduate education at the University of California, San Diego majoring in Communication (Social Science), and his Master's in Psychology at Fuller Graduate School of Psychology. His research interests include psychologies of peace, violence, religion, spirituality, and culture; philosophical psychology; psychology and ethics; and Middle East conflict resolution.

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PSYCHOLOGISTS-IN-TRAINING

Understanding Sexual Exploitation in the United States through the Experiences of Survivors: A Mental Health Counseling Intern's Perspective

Esther Chen

On February 19, 2011, a law that defined commercial exploitation of persons as a crime went into effect in Massachusetts. This bi-partisan law mandates 1) Harsher punishments for the perpetrators, and 2) Provision of services to the victimized (House of Representatives, 2011). Prior to the signing of this bill, Massachusetts was one of three states that did not have legislation that made human trafficking illegal (Polaris Project, 2011).

The commercial exploitation of persons – commonly known as human trafficking – has been labeled a crime against humanity for several centuries. Several sources confirm that the selling and exploitation of persons occur at alarming rates in the United States (Department of State, 2011; Farley et al, 2011; Logan, 2009). In 2011, the United States was declared a source, transit, and destination country for men, women, and children subjected to forced labor, debt bondage, document servitude, and sex trafficking (Department of State, 2011). Commercial exploitation in U.S. often exists within the arenas of domestic service and forced prostitution. Both U.S. and foreign-born citizens are victims of these crimes. However, U.S. victims are predominantly found in sex trafficking; foreign-born victims are more often found in labor trafficking (Department of State, 2011).

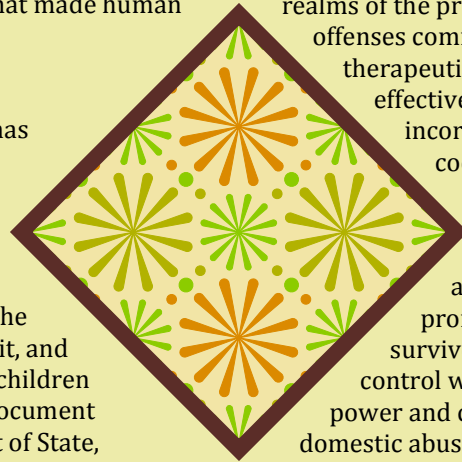
During my masters-level internship, I worked with women survivors of sexual exploitation, from whom I learned so much. Therefore, this article will focus on what I have learned from women survivors of sexual exploitation as well as how social justice and advocacy can be implemented to serve this population.

I interned with a start-up organization based in Massachusetts whose goal is to provide aftercare services for women survivors of trafficking. Aftercare services provide basic needs (i.e. medical, safety), counseling, and teaching of life and job skills. During the internship, I learned three major facts I believe every aftercare service provider needs to understand before working with survivors. First, sexual exploitation is a heavily multi-faceted and systemic issue. Second, to decrease sexual exploitation, society cannot forget about targeting demand; that is, the education or rehabilitation of sex buyers – essentially teaching them about the harm they cause against women – as the demand for sex perpetuates a trafficker's "business." Third, collaboration with survivors is essential

for any organization to succeed in providing helpful aftercare.

Early in my internship, I was intrigued when I discovered how much overlap there was between domestic abuse and sexual exploitation. I found several similarities within the realms of the pre-incident situations of the victims, the offenses committed against the victims, and the therapeutic processes that have been proven to be effective for the victims. These offenses incorporate varying degrees of force, fraud, and coercion (Logan, 2009). In the beginning, the offender would charm the victim by buying them luxuries or making them grand promises...only to entrap them in a series of lies, deception, and broken promises. From my conversations with survivors, I found that the element of power and control was prevalent in their cases. Similarly, power and control are often cited as the core of domestic abuse. In prolonged cases of abuse, violence, and trauma, the effects on victims are similar to those of torture (Hossain, 2010); all domains of life are violently controlled by another person. Like victims of domestic abuse, victims of trafficking and exploitation often do not leave the perpetrators mainly because of fear (Logan, 2009). Additionally, post-traumatic stress, depression, and general anxiety are very common (Hossain, 2010); women survivors of abuse and exploitation present many of the same after-effects.

It is important to consider that victims of sexual exploitation do not exist in isolation of a larger system. Economic and social inequalities (i.e. poverty, discrimination, and abuse within the home) are often found to be part of a survivor's history (Division 35, 2011). As both domestic abuse and sexual exploitation have a multi-systemic nature as gender-based injustices, helping a woman survivor deal with the emotional and mental effects needs to focus on addressing each domain of their life; financial, physical, recreational, etc. Women's emotional well-being cannot be improved without integrated attention to their material and social conditions (Goodman, L.A. & Epstein, D., 2008). Coupled with the fact that several survivors have sustained long-term physical and psychological injuries (Macy, 2011), they often have also experienced pre-trafficked occurrences of abuse and poverty (Hossain, 2010) that have not been addressed and processed.



PSYCHOLOGIST IN TRAINING: SEXUAL EXPLOIT continued from page 20

Over the course of my internship, I began to understand why trafficking and exploitation have existed for so long. Though conversations are often more focused on perpetrator motivations and survivor vulnerabilities that drive the ongoing nature of exploitation, there is a third prong to the existence of sexual exploitation: the demand for commercial sex. That is, the consumers, also known as "johns," are highly involved in the issue's ability to sustain for so long (Farley, et al., 2011). I want to clarify that I do realize when discussing commercial sex, I am talking about an issue that is widely debated on cultural, moral, and political levels, and that this may trigger something within those who read this. I do not want to create a bigger gap between people who are on different sides of the debate. I do, however, want to point out the undeniable fact that wherever there is demand for commercial sex, there are people being trafficked and exploited. I know this because of the conversations I have had with women who experienced that life and talks I have heard from journalists and law enforcement officials who contributed to investigations. Wherever trafficking or exploitation is occurring, there is deep pain inflicted that will take a lifetime for many to recover. I do not think that the question we should be asking is whether or not women like being prostitutes, or whether or not prostitution should be legalized; the question is, "How can we work together to decrease what is perpetuating the exploitation in our country?"

In May, 2012, I attended, "Arresting Demand: A National Colloquium," hosted by Demand Abolition, an organization that "seeks to abolish the illegal commercial sex industry in the United States by eradicating the demand for purchased sex ("About Demand Abolition," 2012)." Here, I learned about the recent development of "john schools," programs that offer men arrested for solicitation intensive education from law enforcement, legal, health, survivor, and community perspectives about the damages caused by commercial sexual exploitation. The fact that programs like these are being created and executed effectively is evidence that policies and practices within the United States are evolving in favor of support – instead of punishment – for victims. It is also evidence that the persons who enact these policies and practices, specifically government and law enforcement officials, acknowledge the connection between the demand for commercial sex and the frequency of exploitation.

Finally, I think it is important to address the need for collaboration with survivors of exploitation. In recent months, I have been constantly confronted with the

frustration of several survivors. This frustration is due to feeling like they have not been as involved as they should be with organizations and projects that are working to serve survivors. The one conclusion I can provide at this point: they are completely right.

Unfortunately, many survivors have felt "re-exploited" by others who want to help. What I mean is that many survivors feel that what many people (researchers, service providers, journalists, etc.) want is to use them for information and take the credit as the expert on trafficking and exploitation. From my experience, survivors do want to be involved and build relationships with those who want to provide aftercare services. In recent years, however, they have also been more open about their experiences of feeling used by others. This makes sense because during one's time of being so severely violated, they are stripped of all power. When others who have not experienced this come along wanting to help but also giving the impression they know more than the survivor, it perpetuates the power differential. As a society, not just counselors, who want to promote social justice and advocacy, we need to give power back to survivors by encouraging them, inside and outside the counseling setting, to be the leading voices of prevention and aftercare.

When I reflect on what I have learned, I can say two things without hesitation. First, there is definitely much work to be done because sexual exploitation is a highly complex problem. Second, people in my profession play a small, but essential, piece in the solution. It didn't take long before I realized what I was able and not able to do. Awareness of what I am not able to do actually ended up being one of the best tools I acquired on a professional and personal level. When encountering someone else's pain and brokenness, it can be difficult to own up to personal inadequacy. However, survivors of abuse and trauma often want that realness and authenticity of their helper and advocate. As I continue to work with survivors, my hope is to always remember the importance of building trust with clients and accept when my knowledge is limited.

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Web Sites of Interest:

Polaris Project: <http://www.polarisproject.org/index.php>

Demand Abolition: <http://www.demandabolition.org/who-we-are/about-demand-abolition/>

Amirah, Inc: www.amirahboston.org

Massachusetts Office of the Attorney General: <http://www.mass.gov/ago/about-the-attorney-generals-office/community-programs/anti-human-trafficking/>

Massachusetts Trafficking Legislature: <http://www.malegislature.gov/Bills/187/House/H03808>

National Trafficking Hotline (suspicions of human trafficking activity): 888-3737-888

For a complete list of references and resources, please email the author.

Esther Chen

Esther completed her Master of Arts degree in mental health counseling at Boston College in May, 2012. Her counseling interests include trauma, abuse, exploitation, and family therapy for ethnically diverse communities. She has a passion for underserved populations and strives to be a voice for social justice. In July, 2012, Esther started as Program Coordinator for Hagar's Sisters – a domestic violence agency devoted to helping women in the church who are in abusive relationships.

ANNOUNCEMENTS & ACHIEVEMENTS

Compiled by Felicia Fisher

The National Multicultural Conference and Summit themed "*Transforming Multicultural Psychology: Engagement, Renewal, and Action across Generations*" will take place January 16 - 18, 2013 at InterContinental Houston Hotel in Houston, TX. For more information about the conference please visit www.multiculturalsummit.org.

The 120th Annual APA Convention in Orlando, FL will be held at the Orange County Convention Center on August 2 - 5, 2012. The Section on Ethnic and Racial Diversity events will be held at the Division 17 Hospitality Space on August 3, 2012. Please see following page for more details.

SERD's Open Business meeting will be from 2 - 3pm

SERD's Town Hall Meeting will be from 3 - 4pm

SERD/CHP Grant Writing Workshop will be held from 4 - 6pm.

Nominations are now being requested for four (4) positions within SERD.

Once nominations are received, nominees will be on the election ballot for these positions. If elected, the term for these positions begins September 1, 2012 and ends August 31, 2015.

SERD Chair:

The Chairperson shall preside at all meetings of the Section and the Governing Board. Other responsibilities of the Chairperson shall include, but are not limited to, the following: preside at and prepare the agenda for all meetings; have one vote in all meetings; exercise general supervision of the affairs of the Section; delegate responsibility for special projects or tasks not specifically assigned in the By-laws; articulate and advocate the Section's position to others; and prepare an annual budget with the Treasurer.

Secretary:

The Secretary shall maintain minutes and other records of the Section and Governing Board meetings, issue all official calls to meetings, conduct special mail ballots as may be ordered by the membership or the Governing Board, maintain written communication with Division 17 and other relevant bodies, and perform such special duties as may be assigned by the Chairperson or the Governing Board. The minutes of the Section and Governing Board meetings shall be submitted to the Division Executive Board on a semi-annual basis.

Membership Chair:

The membership chair shall process member applications and maintain the membership database. The membership chair may also recruit and promote SERD at APA events, develop SERD promotional materials, and provide an update on membership in the SERD newsletter. The membership chair will also provide an annual report on membership at the SERD board meeting.

Newsletter Co-Editor:

The newsletter co-editor shall maintain responsibility for the production of a biannual newsletter aimed at highlighting topics germane to SERD's mission. Along with an additional Co-Editor this person will need to monitor a small administrative team who are each given unique responsibilities to aide in the production of the newsletter. The Co-Editor will also provide an annual report at the SERD board meeting.

Refer to the Division 17 Website (www.div17.org) for details about the Division 17 and SERD.

SERD at APA 2012

DIV 17: SERD

SECTION ON ETHNIC & RACIAL DIVERSITY
APA 2012: ORLANDO, FL

FRIDAY:

11:00 AM SERD Business Meeting
12:00 AM SERD Town Hall Meeting
(Open Discussion)
1:00 PM SERD/CHP Grant Writing Workshop
Dr. LeShawndra Price (NIH/NIMH)
Dr. Angela Byars

Division 17 Hospitality Suite
Hilton Orlando
6001 Destination Parkway
Room: Lake Highland
August 3, 2012
11:00 - 2:00 PM

SATURDAY:

8:00 AM SERD Annual Symposium
Racism, Trauma, and Coping
Presenters: Dr. Debbiesiu Lee,
Dr. Matthew Miller, Dr. Robert Carter
Chair: Dr. Alex Pieterse

Orlando Convention Center
Room: W304C
Level: III
August 4, 2012
8:00 - 9:00 AM