

Ethical Guidelines National Latina/o Psychological Associationⁱ

The *Ethical Guidelines* of the National Latina/o Psychological Association (NLPA) are intended to provide guidance to members of the NLPA in their professional activities as psychologists. These guidelines are aspirational. These guidelines assume that there is a fine line between personal and professional lives. These guidelines also assume that professional activities occur in sociopolitical and cultural climates that are difficult, if not impossible, to disentangle. NLPA trusts our members' ability to engage in a thoughtful and deliberate process in considering their professional responsibilities across multiple roles of psychological practice, including providing psychotherapy, advocacy, assessment, teaching, training, research, supervision, mentoring, and consultation.

These *Ethical Guidelines* are intended to honor and empower the NLPA professional community's wisdom in providing thoughtful and deliberate consultation to one another in the service of protecting the integrity of the people they serve, individual members, and the professional community. Ethical guidelines can unwittingly be used to advance cultural oppression (Sue, 2015). Ethical guidelines can serve as an institutional artifact that defines reality, thus advancing notions of what is ethical and unethical, professionally "right" and "wrong" and whose cultural grounding becomes invisible for its ubiquity. All ethics codes are culturally grounded yet also share underlying principles and values. These guidelines may overlap in places with other ethical guidelines. The NLPA *Ethical Guidelines* are advanced in the service of providing a Latinxⁱⁱ-grounded perspective on professional ethics and contributing to a national and international body of knowledge regarding professional ethics.

NLPA is an independent, non-profit, professional association whose mission is "to create a supportive professional community that advances psychological education and training, science, practice, and organizational change to enhance the health, mental health, and well-being of Latina/o populations." (National Latino Psychological Association, n.d.) NLPA's membership represents a rich diversity of individual differences and dimensions of personal identity such as national background, ethnicity, cultural origin, religious tradition, sexual orientation, gender expression, socioeconomic context, and political ideology.

ⁱ In the spirit of the utmost transparency, we report the name of the individuals (in alphabetical order) who created the original draft of this document: Melanie M. Domenech Rodríguez and Miguel E. Gallardo. Lynda Field and Cristalís Capielo Rosario made critical conceptual contributions that set the stage for writing this document. Ed Delgado-Romero and Cristalís Capielo Rosario contributed significant writing and conceptualization once the document was drafted. Any perceived conflicts of interest or self-serving guidelines should be questioned by the NLPA members who are expected to uphold them.

ⁱⁱ The term Latinx is used to refer to persons of Latino origin wherever they might be on the gender spectrum. While considered imperfect by scholars, it is considered the most inclusive option for people of varied gender identities (Salinas & Lozano, 2017). It also serves to remind the reader to maintain an intersectional perspective when reading this document. The term Latinx is pronounced Latin-ex. The term Latinx is tied to geography. Latinxs are primarily people with national origins in Latin America.

Introduction

Latinxs are not a monolithic group and represent indigenous, African, European, and Asian influences and speak a wide array of languages, including Spanish, Portuguese, English, and Amerindian languages (Delgado-Romero, De Los Santos, Capielo, Jenkins, & Ingram, in press). Despite these important differences, Latinxs share important similarities. These similarities include a history of conquest and oppression, successful and failed liberation efforts, White European hegemony, the slave trade from Africa, the decimation of indigenous cultures, languages, religions, and people (Acosta-Belén & Santiago, 2006; Garcia-Preto, 1996), expansive Spanish language use, Catholicism and other religions, and a complex relationship with U.S. foreign policies and political intervention in the Caribbean, and Central and South America (Delgado-Romero & Rojas, n.d.). Present day Latinxs are descendants of oppressors and oppressed people (Garcia-Preto, 1996). It is these differences and similarities which shape what it means to be Latinx in the U.S. In order to serve others, NLPA members must recognize this historical and current context along with our own biases and prejudicial perspectives, and understand the role systemic racism and oppression play in forming the livelihood of many Latinxs. In order to effectively serve our communities, NLPA members must be committed to seeking justice and to facilitate liberation of Latinxs and other marginalized persons. NLPA members also understand that the lives of Latinxs exist within larger political and social contexts, and to attempt to understand Latinxs, without consideration of the larger context, is a perpetuation of the status quo. Serving Latinxs includes a commitment to understanding the following:

1. Latinx Psychology is defined as the application of cultural traditions and practices into healing with the intent to restore connectedness, foster liberation, and facilitate ethnic identity reformulation. Latinx psychology endorses a relational orientation through the healing of oneself, providing a connectedness to family, ancestors and social and environmental contexts (Comas-Díaz, 2006). These contexts may also go beyond human relationships and into relationships with the environment and non-human animals.
2. The dominant power structure in society, and in psychology, continues to perpetuate a society in which many Latinxs are often underserved, misdiagnosed, disproportionately socially stratified, and pathologized. Latinxs are often subject to debilitating stereotypes about their abilities and potential.
3. The traditional Eurocentric foundations in mainstream psychology have provided culturally-bound knowledge about worldviews, ways of living, cultural practices, and have narrowly defined efficacious and effective practices across practice, teaching, training, research, assessment, supervision, and consultation. Therefore, it is critical to expand our knowledge base to include indigenous, African, Asian and other cultural world views, lifeways, and definitions of efficacious and effective practices.
4. There is a great disparity between the limited numbers of Latinxs in our educational and training pipeline and the needs and demands of assisting Latinx communities in society (Delgado-Romero, Unkefer, Capielo, & Crowell, 2017). Thus, the need for a robust pipeline of culturally and linguistically responsive individuals, committed allies, and a stable infrastructure for Latinx mental health are paramount.

Foundations

Latinx psychology is relational and collective. Therefore, the foundations of these ethical guidelines are situated within the context of our ancestral, relational, histories, rooted from our various indigenous and African origins and our Spanish and Portuguese colonial backgrounds. It is in our relational legacies that NLPA members must situate their decision-making guide when affirming the humanity of Latinxs. Members of NLPA recognize that doing harm to others represents doing harm to oneself. Loving oneself represents loving others. In doing so, implementing ethical guidelines and serving Latinxs inherently implies that the needs of those that NLPA members serve and of society come before the self-interests of the discipline of psychology, the association as a whole, and before the self-interest of our members. Latinx psychologists work actively to distinguish between selfish self-interests and a commitment to serve our communities and take steps to balance engagement and self-care.

Specific foundations sustain our Ethical Guidelines:

1. **The law of In Lak'ech Ala K'in** (Valdez, 1973), taken from ancestral Mayan roots represents the universal value of connectedness between all human beings. I am you and you are my other me, captures the essence of In Lak'ech Ala K'in.
2. **The Principle of Consubstantiation** (Association of Black Psychologists, 2006) taken from African origins means, "I am because we are, therefore I am." In addition, this principle recognizes that "who you are is who you are connected to." Our self-identity is based on our connection to others, inside and outside the family (Mendez-Villarubia, 1994). Our connection to others is based on our knowing of others. This knowing is in turn rooted in trust. Trust allows us and requires us to seek solutions to problems collaterally.
3. **Collective consciousness.** As human beings, NLPA members are connected across generations of ancestors and the history and the experiences of those who came before us continue to permeate through the minds and lived experiences of Latinxs presently. Our epistemological foundations guide the value placed on oral history, direct lived experiences, and shared wisdom as influential in individual's behaviors. In contrast to individualistic frameworks that dominate the current narrative in society and in psychology, NLPA members believe that people are extensions of one another and therefore have a responsibility to respect, care, and love one another as cultural beings.
4. **Cultural values.** These guidelines are built on values and concepts that have been consistently found in Latinx communities, namely *allocentrism*, emphasizing the needs and objectives of the in-group as opposed to individualistic needs and values, *familismo* or family interdependence, *personalismo* or the preference for personal, although not necessarily informal, contacts over impersonal or institutional ones, *respeto*, or respect, decrees appropriate deferential behavior toward others on the basis of age, social position, gender, and authority status, *simpatía*, or harmony in interpersonal relationships, *dignidad*, or pride and self-respect in all that one does, *vergüenza*, or shame-based dishonor, *confianza*, or faith, hope, trust, and dependence. Spiritual traditions vary across and within Latinx communities but the notion that there is a higher power, whether literal or figurative, is consistently found in our communities. These spiritual traditions are consistent with the value of *fatalismo*, a belief that events are predetermined and inevitable but that individuals also have the

wherewithal to *aguantarse* (endure) such events. Holding these values invites reflection, emotional regulation, and contextual awareness.

5. **Language diversity.** NLPA members celebrate multilingualism, and value and respect monolingual English-speaking Latinxs. Many Latinxs value the use of the Spanish or Portuguese language, alongside the use of many indigenous languages. The pressure to assimilate to the monolingual culture of English in the United States has caused many Latinxs to not learn or speak another language. NLPA members recognize the importance of bilingual or multilingual perspectives, while at the same time recognizing Spanish and Portuguese as colonial languages.
6. **Heterogeneity within.** NLPA members serving Latinx communities understand that the term Latinx is an umbrella term that captures a general category of communities who share some common experiences, while understanding that the vast diversity of Latinx cultures is as varied as there are cultures in the world. Latinxs are diverse in terms of national origin, skin color, racial/ethnic origin, sexual orientation, gender identity, gender expression, sociopolitical status, socioeconomic status, languages, ancestry, including Indigenous, African, and European, immigration experiences, educational backgrounds, and religious/spiritual orientations.
7. **Value for both process and content.** These NLPA *Ethical Guidelines* attempt to balance both process and content, with the understanding that knowledge is socially constructed. These guidelines provide a cultural template and therefore, only elements of decision-making processes are identified here. Many traditional ethical decision-making models are linear and follow a rational process. Those serving Latinxs place the interests of those they serve first, over self-protection and self-interests; thus professional obligations emphasize processes instead of an overreliance on content. NLPA members acknowledge that ethical decision-making is not linear; it is a complex process that requires flexibility, creativity, and openness to differing perspectives and to feedback. Although NLPA has listed decision-making elements, the guidelines assume that decision-making processes are fluid and iterative. The order in which the elements are engaged may vary by situation, access to resources, contextual opportunities and/or constraints. In addition to the fluidity of processes, the guidelines assume these elements may include multiple iterations.
8. **Time orientation.** NLPA members recognize that many of the communities they serve have a fluid and uncertain view of time which emphasizes the quality of relationships rather than their length (Crockett, Weinman, Hankins, & Marteau, 2009). Therefore, ethical decision-making requires the ability to simultaneously and flexibly consider multiple valid solutions that take into account not only the long-term outcome but also the immediate and relational needs of the community.
9. **Structural inequities.** NLPA members recognize that Latinxs in the United States are exposed to many structural inequities that lead to group-level disparities in social, economic, political, and other important outcomes. These inequities are systemic and do not accurately represent the potential of Latinx individuals and communities.

Principles

I. Respect and Responsibility

NLPA members serving Latinxs understand that their responsibility, first and foremost, is to those they serve in all professional domains. NLPA members understand that treating the community with *respeto* and dignity, means having a legitimate relationship with the community and gaining their trust. Therefore, NLPA members serving Latinxs do not use their professional status as an exploitative means to benefit oneself, but to improve the quality and wellbeing of Latinxs broadly. NLPA members take special care to consider holistically the ethical issues that surround vulnerable Latinx populations such as, but not limited to, undocumented, incarcerated, and LGBTQ Latinxs. NLPA members also see members of the community as co-creators in all aspects of psychological work, including ethical decision-making.

NLPA members serving Latinxs are aware of their personal and professional limitations and practice within the boundaries of their competence. Competence includes, but is not limited to, knowledge and skills in psychological practice, linguistic competence, and the awareness of how personal experiences may enhance or impair professional relationships. NLPA members' ability to assess these constructs may vary based on the systems in which they function, the tools available, and the structural support to carry out these activities. NLPA acknowledges this variability and supports our members in continuing to strive for optimal standards to be put in place to respond to the needs of Latinxs.

NLPA members serving Latinxs respect all Latinx communities and their individual members in their varied and intersecting identities, regardless of perceived or real differences in social class, access to resources, phenotypic diversity, educational background, documentation status or other important dimensions of our social identities. Latinxs deserve the respect and dignity afforded to all human beings. The principle of respect implies a responsibility to understand cultural world views, practices, or mores different from one's own, in order to best serve Latinxs. NLPA members serving Latinxs understand that values, behaviors, the acquisition of knowledge, and its application, are manifested differently across different cultural communities, including diverse and heterogeneous Latinx communities.

II. Ethical Dilemmas

Ethical violations occur when an agreed-upon moral imperative (e.g., providers do not have sexual relationships with their clients) has been ignored. Violations may vary from specific to broad and pervasive, and are rooted in a particular time and context. The nature of the violation may present challenges to NLPA members in identifying a violation or finding an appropriate moment for intervention. However, violations tend to be clear and agreed upon by professional communities. An ethical dilemma occurs when there are competing considerations for action that may be similarly valid depending on the values, beliefs, or traditions in which they are rooted. In any professional situation, the appropriateness of actions may be deeply contextual. NLPA members acknowledge that their interpretation of events can facilitate or hinder the ability to “see” a possible dilemma. Thus, NLPA members are tasked with the responsibility of being both keen *observers* and open-minded *listeners*.

Where NLPA members are able to identify dilemmas, they take care to consider the multiple contexts in which events unfold. People are embedded within situations and communities, which are themselves embedded in broader social and political contexts, which themselves unfold in historical contexts. Thus, the ethicality of actions on the part of an individual are rarely the result of individual actions but rather individual actions are often shaped by the contexts in which they occur. Therefore, it is necessary to understand the nature of decision-making, not from a universal standpoint, but from local, cultural, and contextually relevant standpoints.

Psychologists are expert listeners and attempt to remain keenly aware of ethical dilemmas and violations that colleagues, clients, and community members may have encountered. Because NLPA members are themselves embedded in their contexts, they are susceptible to biases, and blind spots. Because the very definition of an ethical violation or dilemma may be socially constructed and culturally rooted, NLPA members may not be able to “see” these until someone else points them out. When these dilemmas arise, it is the responsibility of the NLPA member to consult whenever their own biases may misrepresent judgment. Similarly, NLPA members that observe these dilemmas and potential violations occurring have a responsibility to proactively address these dilemmas and violations in a respectful and professional manner.

NLPA members recognize that different associations have a variety of ethics codes, standards, and/or guidance documents and take steps to become familiar with these documents, while acknowledging that these culture-bound sources may be limited in their capacity to guide those serving Latinxs. NLPA members also understand that they may be bound to ethics codes that have been codified in law by state or provincial licensing boards. NLPA members are encouraged to consult a variety of ethics codes within the profession, including the Association of Black Psychologists (2006), American Counseling Association (2014), American Psychological Association (2017a), National Association of School Psychologists (2010), as well as in associated arenas such as social work (National Association of Social Workers, 2008a, 2008b), behavior analysis (Behavior Analyst Certification Board, 2017), public health (Public Health Leadership Society, 2002), marriage and family therapy (American Association of Marriage and Family Therapy, 2015), and psychiatry (American Psychiatric Association, 2013). NLPA members may also want to consult the Society of Indians in Psychology commentary on the APA ethics code (Garcia & Tehee, 2014). NLPA members should also be familiar with guidance documents on competency standards for working with specific populations (American Psychological Association, 2007, 2012, 2014, 2015; Joint Task Force for the Development of Telepsychology Guidelines for Psychologists, 2013) and culturally centered guidelines (e.g., American Psychological Association, 2017b) such as those issued by the Committee on Ethnic Minority Affairs and Council of National Psychology Associations for the Advancement of Ethnic Minority Interests. NLPA members also consult resources developed for and by international organizations such as the World Medical Association (2013) and International Union of Psychological Science (Gauthier, Pettifor, & Ferrero, 2010; International Union of Psychological Science, 2008) as they articulate principles that are considered applicable across many cultural contexts.

III. Ethical Decision-Making and Legal Responsibility

NLPA members acknowledge the related but distinct nature of ethical decision-making and legal responsibility. Laws are social mandates that require a minimum standard of behavior for which citizens are held accountable. These guidelines hold that many laws are just and necessary to maintain social order, yet there is a long history of unjust laws, which have been repealed or changed over time. Some federal, state or local unjust laws remain in effect, and some of these affect Latinx communities. Therefore, NLPA members consider laws and ethics and the complex interplay between the two. When appropriate, NLPA members consult with legal experts for guidance in navigating legal issues.

A visual illustration may be helpful in the process of considering issues inherent in an ethical dilemma where ethical and legal considerations are laid out on an orthogonal grid, reminding NLPA members that some actions may be ethical and illegal and others may be legal but not considered ethical. There are also situations in which ethical guidelines and/or laws will be silent on an issue. For example, laws rarely state expectations for pro-bono work, and providers make decisions to engage (or not) on the basis of ethical considerations alone.

There are published decision-making models that can be helpful in following a systematic process when NLPA members face a specific ethical dilemma (Barnett & Johnson, 2008; Beauchamp & Childress, 2001; Cottone & Claus, 2000; Knapp & VandeCreek, 2007). Different models will be more, or less, useful in specific situations. NLPA members become familiar with the various models and use them as they see fit. Notable among models is the agreement in recommendations to (a) clarify the nature of the dilemma, (b) analyze legal and ethical responsibilities, (c) consult with a variety of people and sources, and (d) brainstorm for many possible actions and myriad consequences. These are not unlike general problem-solving models and yet the order in which these steps are engaged and the intent with which the steps are engaged will reflect the thoughtfulness of decision-making. Notably missing from published decision-making models is a step to examine culturally contextual factors of relevance to the decision-making process. NLPA members are encouraged to consider culture in all ethical decision-making.

When engaging in decision-making in any professional context, NLPA members consider the importance of engaging in a flexible and contextually-driven process that unfolds over time. Ethical decision-making is rarely an activity that occurs at one time-point, but rather a life-long process of making decisions that help inform future decisions. In order to have a growth-orientation in professional and ethical decision-making, all conclusions at a given point in time can be “held with an open hand”ⁱⁱⁱ. Holding decisions with an open hand

		Culture			
		Ethical	Unclear	Unethical	
Culture	Legal				Culture
	Unclear				
	Illegal				
		Culture			

ⁱⁱⁱ In creating this document, the authors embraced the many racial, national, and cultural contexts of Latinxs. In doing so, the authors collaborated with colleagues broadly. The concept of holding decisions with an open hand is borrowed, with permission, from Carolyn Barcus, an American Indian elder of the Society of Indian Psychologists.

refers to the ability to consider decisions as valid and useful while remaining open to their fallibility. Holding decisions with an open hand allows NLPA members to review decisions fluidly and make adjustment for how to move forward if faced with the same situation in the present context. This analysis is critical in NLPA members' own decision-making but also in growing the capacity to support others in their decision-making processes as well. The examination of every new dilemma should transcend a particular set of outcomes and rest on a combination of clearly articulated principles and consideration of outcomes in the present context.

IV. Consultation

NLPA members recognize that decision-making for Latinxs is collateral in nature and thus involves a consultative process in which the opinions, thoughts, and feelings of those potentially affected by the decision are sought. Decision-making based solely on one individual's perspective is limited (Frevert & Miranda, 1998). This process must not be misinterpreted as ambivalence or dependence but as a desire to reach a just conclusion that puts the welfare of communities first. Therefore, NLPA members consult broadly on ethical dilemmas whenever possible. NLPA members pay particular attention to *who* they consult with and *how* they seek consultation. NLPA members seek consultation broadly, keeping in mind other professionals (e.g., medical providers, lawyers) but also other important stakeholders that may provide alternative viewpoints to understand a particular situation. NLPA members seek consultation from community members who might be the target of intervention, research study, or educational endeavors (e.g., forming community advisory boards, serving on boards of nonprofits). NLPA members consult persons that will provide a broad array of perspectives. *Seeking confirmatory evidence for a decision does not constitute effective consultation.* Additionally, NLPA members ensure that the manner in which they engage consultation is distinct from the manner in which they attain social support in difficult situations. When providing information to consultants, NLPA members do so in a manner that keeps with the most likelihood of attaining an honest assessment. In consulting relationships, NLPA members honor confidentiality and exercise care not to harm those with whom they consult.

V. Justice and Advocacy

NLPA members understand that for healing to occur therapeutically, for research to be conducted ethically, for assessment practices to be implemented responsibly, and for supervision to occur that is culturally and linguistically responsive, justice must be an integral part of these professional domains. Justice refers to “fairness in distribution” (National Commission for the Protection of Human Subjects of & Biomedical and Behavioral Research, 1979) and this fairness is rooted in seeking equity rather than equality. NLPA members understand that healing and justice are inextricably linked. Therefore, these guidelines assume that NLPA members engage in professional roles that extend their capacities to practice, conduct research, assess, supervise, consult, and teach. This extension of roles should include advocating for clients outside the therapeutic context, providing linguistically responsive supervision (e.g., Spanish supervision to those providing services in Spanish), taking appropriate measures in interpreting assessment results in a culturally responsive manner, conducting research that includes the communities being researched in every facet of the research being conducted, and in teaching students in

training interventions and methodologies that are consistent and congruent with Latinxs beliefs, values, and practices. In doing so, NLPA members understand that our professional work aims to impact political and social contexts, society as a whole, and the good of the collective over self-preservation and self-promotion.

The issue of language is a salient one for Latinxs. Clients may be fully bilingual yet choose to express themselves in one language at different times. Clients may be monolingual yet illiterate. Language considerations are multifaceted and complex. NLPA members are urged to fully consider language as part of social justice and advocacy. These considerations include but are not limited to: advocating for multilingualism in education, using only qualified and trained interpreters (versus family members or untrained staff), and ensuring that there is a licensed and qualified speaker as a supervisor when providing psychological services in a language other than English. Being bilingual may not be sufficient to provide bilingual services as mental health language can require specific knowledge and additional training. For example, Latinx graduate students may be asked to provide services that are not supervised by a bilingual supervisor. While these interactions may bolster cultural pride and provide a tangible service to the client, they may interfere with the trainees ability to obtain effective and needed supervision. NLPA advocates that all people engaging in bilingual or multilingual practice have available appropriate supervisory or consultative relationships that protect the client, the trainee, and ensure the best service is delivered.

There is a long history of culturally insensitive, sexist, heteronormative, and racist research and assessment in psychology. NLPA members are advised to critically evaluate research and assessment methods, measures, and outcomes to ensure that the process and outcomes of research and assessments are not used to stigmatize or discriminate against Latinxs. These issues include: accurate description of how Latinxs see themselves, evaluating research and assessment methods for cultural and linguistic equivalence and appropriateness, and ensuring that research and assessments do not adhere to a deficit or pathological perspective, involve inappropriate group comparisons, or involve overly broad generalizations to the general population.

VI. Self-Awareness and Social-Consciousness

NLPA members recognize the important role that emotions play in decision-making and in serving others. NLPA does not assume that emotional responses are unproductive and/or to be curtailed. NLPA acknowledges that emotional responses are normal in interpersonal exchanges and can provide valuable information regarding a professional's values, beliefs, comforts and discomforts, and possible avenues for further decision-making.

NLPA members understand that their personal and professional identities begin with being human beings first and foremost. NLPA understands that to be a psychologist is to be human and to be human is to be political; therefore, to be a psychologist is to be political. NLPA acknowledges that there must be a balance between affirming humanity through sincere, honest, authentic, and empathic efforts, while also not losing our identities by overidentifying with others. NLPA members understand that impartiality must not be confused with detachment. NLPA acknowledges that the synthesis of NLPA members personal and professional selves is a service to oneself and those whom they serve.

Ideally NLPA members should be connected in some meaningful way to a local Latinx community. The ability to accurately understand community issues from multiple perspectives rests on direct contact with community members. NLPA members may work to combat the stigma and misperceptions of mental health utilization, to provide culturally congruent services, and to provide psychoeducation on a variety of systemic issues, among other activities.

VII. Action and Accountability

NLPA members actively engage in actions that lead to individual and systemic accountability. This can be achieved, for example, by documenting a decision-making process. However, NLPA members understand that written accounts are only one way to achieve accountability and remain open to other methods to achieve transparency in decision-making processes.

NLPA members hold themselves accountable for their actions, whatever professional domains they may occupy. NLPA members also hold psychologists and the discipline of psychology accountable for epistemologies that perpetuate injustices for Latinxs and Latinx communities under the guise of “culturally responsive” practice, research, assessment, supervision, and teaching methodologies.

VIII. Training and creating infrastructure

NLPA members are committed to culturally and linguistically responsive training and continuing education of psychologists. NLPA members seek to ensure that trainees have adequate, empirically, community-based, and current information about Latinx populations. They also ensure that there are adequately supervised practicum experiences that involve service to Latinx populations.

Most professional associations require a broad education in diversity. NLPA members recognize that broad exposure to diversity does not adequately prepare professionals for effective psychological practice with Latinx populations. Specific didactic and experiential knowledge, adequately supervised, is necessary to apply broad principles effectively. NLPA members ensure that trainees have specific information available to them in the forms of courses, textbooks, journals, and professional conferences that present empirically and community-based psychological research and understanding on how to work with Latinx populations. Along the developmental continuum of psychological education, information about effective work with Latinxs is presented, for example in seminars during the pre-doctoral internship. Finally, in their continuing education, NLPA members ensure that psychologists have available continuing education that is based on empirically and community derived, culturally and linguistically responsive, and strength based views of Latinx populations.

In order to create an effective infrastructure to address the needs of Latinxs, NLPA members must be intentional in developing allies to ensure that psychologists and trainees outside of the Latinx community are prepared to practice responsively. This ally development is an intentional fostering of ties between professionals, both individually and across organizations, as well as

within and across disciplines. NLPA members understand that to address the issues facing the Latinxs, ally development is key.

IX. Mentorship

In the spirit of our connectedness to one another, NLPA members are encouraged to engage in meaningful mentoring relationships. Inherent in these Guidelines is an assumption that NLPA members are life-long learners, and therefore believe in the process of continuously receiving and providing guidance. Mentorship involves supporting others in the development of skills and knowledge, across a variety of professional domains that enhances personal and professional growth. NLPA members mentoring relationship can develop formally or informally, with the hope that mentoring relationships help NLPA members increase their capacity to respond to the needs of Latinx communities, decrease burnout, increase self-care, and advance NLPA members' careers that serve both personal goals and professional demands.

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