

LATINA/O PSYCHOLOGY TODAY

AN OFFICIAL PUBLICATION OF THE NATIONAL LATINA/O PSYCHOLOGICAL ASSOCIATION

VOL 3 ISSUE 2

FALL 2016

RESISTANCE, SPIRITUALITY, AND LIBERATION

EDITORIAL BOARD

Editor:

Dr. Hector Y. Adames

Associate Editor:

Dr. Nayeli Y. Chavez-Dueñas

Assistant Editors:

Jessica G. Perez-Chavez

Mackenzie T. Goertz

Silvia P. Salas-Pizaña

Shanna N. Smith

SIG Column Coordinator:

Dr. Regina Jean-van Hell

CONTENTS

- 1 President's Column
- 4 From the Editor
- 5 Social Action Menu
- 6 Janet E. Helms, Ph.D.
Invited Article
- 8 Joseph Cervantes, Ph.D.
Invited Article
- 12 Articles
- 27 #HereToStay:
NLPA Statement in
Response to the 2016
U.S. Presidential Election
- 28 #NLPA2016 Conference

FROM THE PRESIDENT

Mi Querida Familia,

Welcome to the fall/winter edition of *Latino Psychology Today*. It has been an intense year of joys and sorrows and everything in between. The year started with important activism to create greater awareness of the conditions of detained undocumented migrants, especially children and families. We focused our work on Latina/o families but many of us watched in horror and anguish as halfway around the world, in Myanmar, Afghanistan, and Syria refugees were facing all-too-familiar violence and migration woes. This year continued to be marred by police violence against People of Color, especially Black men. Many of us have supported #BlackLivesMatter and in the process also engaged discussions on the intersections of our identities that include Latina/o ethnicity and skin color, socioeconomic status, sexual identity, gender identity, and other salient identities. We planned our beloved *Conferencia* in Orlando only to arrive to a city in mourning after the senseless killings at the Pulse Nightclub. At #NLPA2016 we made spaces for celebrating the lives of those who died and also created spaces to have difficult discussions about the work we needed to engage as an association to create a welcoming a safe context for all of our members. And now the year has ended with an election that has been disappointing and disturbing to many, and that may have some disastrous consequences for our Latina/o communities.

I think I can safely say, "We have our work cut out for us." The good news is we have each other and a strong moral compass. In the wake of so many stressful news, the NLPA Leadership Council developed a Social Action Menu (see page 5). At the center of this Social Action Menu is self-care. It is timely to encourage each one of you to embrace and promote self-care. Do it for yourself, so you may keep up the energy to do the good work that needs to be done. Do it for others. You are a model and embracing self-care teaches others that it is acceptable and appropriate to do so. Julie Beck wrote an *Atlantic* piece that acknowledges our collective dismay and distress after the election. There is good validation there and a nice piece of advice to ACT: *Accept reality*, *Create a vision*, and *Take action*. Many of us have embraced the T and have taken action in our local communities. (*continue on page 2*)



Copyright 2016 by the National Latina/o Psychological Association



@1NLPA

www.facebook.com/1NLPA



National Latina/o
Psychological Association

Asociación Nacional de Psicología Latina

I have felt renewed hope in the future as I have collaborated with students, staff, and fellow faculty to counteract the “Trump effect” documented in schools and communities. In a short period of time we have organized and participated in a local demonstration, held numerous meetings with campus administrators, and have begun to pilot a school-based prevention program to promote civility among elementary school students. I know many of you are taking similar action in your communities and that gives me hope for the future.

The work in my local community reminds me of the power of *comunidad*. As I write these lines I am filled with a deep sense of gratitude for my membership in powerful communities, especially NLPA. Our NLPA community is strong. We have many talented leaders. I owe a debt of gratitude to Patricia Arredondo, Marie L. Miville, Andrés J. Consoli, Edward A. Delgado-Romero, and Milton A. Fuentes for their support in helping me develop strong leadership skills. I am grateful to each member of the Leadership Council who gave selflessly to NLPA to meet organizational goals across many areas. I am grateful to Cristalís Capielo and her beautiful family for rolling up their sleeves and pouring all their love into organizing an amazing #NLPA2016. I am grateful to Manuel Paris for taking the time and care to pen letters and statements to advance NLPA’s mission. I am grateful to Y. Evie García and Fred Millán for having the courage to step in and take the helm. I am grateful for the passionate Orgullo leaders who have led critical improvements on inclusion in our beloved NLPA. Many thanks also to Miguel E. Gallardo who led important efforts to develop our NLPA Ethical Guidelines; to Marie L. Miville who led the NLPA presidents to articulate NLPA’s *liderazgo* which resulted in a beautiful article now in press in *The Counseling Psychologist*; to Azara L. Santiago-Rivera who dedicated herself to growing the *Journal of Latina/o Psychology* and Esteban V. Cardemil now takes the editor’s seat; to Héctor Y. Adames and Nayeli Y. Chavez-Dueñas who have made *Latina/o Psychology Today* a valuable and awaited resource for NLPA members and beyond. When everyone works together toward a common goal, the results are awe-inspiring.

I am humbled by the depth and breadth of psychological knowledge and applied skills of our members and by their dedication to deploy that knowledge and skills to advance social justice. Our student members, whose energy and *compromiso* portend a bright future, inspire me. We will continue to face challenges –personal, professional, societal—and we will use them to grow and learn. Thank you for giving me the opportunity to serve. It has been an honor for me to speak and act on behalf of our members. It has been a privilege to learn and grow as a professional.

Un Abrazo Colectivo,

Melanie M. Domenech Rodríguez, Ph.D.

NLPA 2016 President
Professor of Psychology
Utah State University

OUR MISSION

To advance psychological education and training, science, practice, and organizational change to enhance the health, mental health, and well-being of Hispanic/Latina/o populations.

NLPA LEADERSHIP COUNCIL

Dr. Melanie M. Domenech Rodríguez
President & Alliance Representative
Utah State University

Dr. Marie L. Miville
Past-President &
Alliance Representative
Teachers College,
Columbia University

Dr. Y. Evie Garcia
President Elect & CNPAAEMI
Leadership Institute Advisory Board
Representative
Northern Arizona University

Dr. Lisa M. Edwards
Secretary
Marquette University

Dr. Fred Millán
Treasurer & Delegate to the APA
Council of Representatives
SUNY, College at Old Westbury

Dr. Brandy Piña-Watson
Early Career Psychologist
Representative; CLDI Fellow; Co-
Chair, Awards & Recognition
Texas Tech University

Ms. Laura P. Minero
Student Representative
University of Wisconsin-Madison

Dr. Zully Rivera-Ramos
Membership Chair
University of Florida

Dr. Hector Y. Adames
LPT Bulletin Editor
The Chicago School of
Professional Psychology

Dr. Azara Santiago-Rivera
Journal Editor & Senior Advisor
Merrimack College

Dr. Patricia Arredondo
Senior Advisor
Arredondo Advisory Group, Inc.,
Chicago, Illinois

Dr. Valerie Minchala
Student Development
Coordinator
California State University,
Fullerton

Dr. Miguel Gallardo
Psychological Practice Issues
Advocate
Pepperdine University

Dr. Edward A. Delgado-Romero
Senior Advisor
University of Georgia

Dr. Brian W. McNeill
Historian & Psychological
Education Issues Advocate
Washington State University

Dr. Manuel Paris
Public Policy Issues Advocate
Yale University

Dr. Jesus Rodriguez
Fundraising/Development Chairperson
Patton State Hospital

Dr. Alison Cerezo
Professional Development Coordinator
San Francisco State University

Ms. Cristalís Capielo
2016 NLPA Conference Chair
University of Georgia

Dr. Regina Jean Van Hell
Training & Networking Committee
Co-chair

Dr. Ignacio D. Acevedo-Polakovich
Psychological Science Issues
Advocate
Michigan State University

Dr. Andrés Consoli
CNPAAEMI Representative

Dr. Claudette Antuña
Chair of NLPA's Community Violence
Project
Sammamish Consulting & Counseling
Services

Dr. Eduardo Morales
Co-Chair, Awards & Recognition
California School of Professional
Psychology-SF Campus
Alliant International University



CARING FOR EACH OTHER AS ACTS OF DEFIANCE

AGAINST SYSTEMS OF OPPRESSION

HECTOR Y. ADAMES^{1,2}

Editorial

Welcome to another issue of Latina/o Psychology Today (LPT). Unlike previous issues of the LPT, this one comes at a time where Mexicans, Immigrants, Womyn, Latinxs, African American, Muslims People with Disabilities, and Queer communities are collectively and simultaneously experiencing oppressive attacks. While being vilified is not a new experience for People of Color and other marginalized groups, what adds to the current chronic stress being experienced by many Communities of Color is that the latest wave has been explicit, in our faces, and accepted by so many. Although the current political climate is a tough one and there are uncertainties about what the future may hold, the struggle for social and racial justice must go on. Collectively let's keep on roaring, organizing, writing, researching, and caring for each other as acts of defiance against lethal hate and systems of oppression.

The current issue of LPT centers on the timely topic of *Resistance, Spirituality, & Liberation*. We have two invited articles for this issue. Our first invited paper is authored by one of the eminent scholars on race theory, Dr. Janet E. Helms. In her essay, Dr. Helms focuses on the 2016 U.S. Presidential election as one that centered on saving what she calls "white heterosexual male privilege." Our second invited article is authored by one of our esteemed past NLPA presidents, Dr. Joseph M.

Cervantes. His article focuses on a spirituality of global consciousness and underscores the ways in which we are more connected and impacted by the various destructions taking place around the world. This issue also includes articles on Womanist and Mujerista psychologies, *sanando el espanto de la opresión* [healing the scariness of oppression], and radical resistance as a means to survive. Lastly, the *Voces del Pueblo* article, which provides a space for lay individuals from the community to become active participants in the construction and dissemination of knowledge regarding Latinxs, centers on the narratives of Immigrants following the 2016 U.S. presidential election. The article is filled with stories of healing, resistance, and survival. Mil gracias to Jessica G. Perez-Chavez, Doctoral Student in the Counseling Psychology program at the University of Wisconsin-Madison and Xochitl Cruz, from Cornell University for your work with *Voces del Pueblo*.

We hope that this issue motivates and keeps us all actively caring for each other and engaged in the struggle and sacrifices that come with doing social and racial justice. A big thank you to the contributors, reviewers, editorial board, leadership council, and our vibrant membership community for continuing to make LPT the success that it is. *Como siempre digo, sin ustedes, no hay LPT. ¡Gracias!* [Without you there is no LPT. Thank you!]

¡ Juntos/as/xs Podemos !
Hector Y. Adames
Editor

1. The Chicago School of Professional Psychology
2. Address correspondence to:
Dr. Hector Y. Adames, The Chicago School of Professional Psychology, 325 North Wells St., Office MM-4116
Chicago, IL 60654, USA.
Email: hadames@thechicagoschool.edu
Twitter: @HYAdames

NLPA SOCIAL ACTION MENU ¹

FOUNDATIONAL STATEMENT:

NLPA is committed to creating social change that advances equity for all marginalized persons. The organization parts from the premise that it is imperative that we take action on issues that impact Latinx communities. It is also critical that NLPA as an organization, and its members, take action when marginalized groups other than Latinxs are targeted. Psychologists are especially well poised to effect changes informed by sound psychological theories, research, practice, and pedagogy. We recognize that all of us hold marginalized and privileged identities and we must use our privilege to support others. Below are some ideas for actions we can take at the individual and community levels so we may embrace Ghandi's invitation to "be the change we want to see in the world." The list is not comprehensive, it may be updated, and items are not presented in a particular order of importance. If you have suggestions for changes or additions, please submit them to the Community / Public Policy Advocate in the NLPA Leadership Council.

Letter Writing Campaigns

- Letter to editor of local newspaper
- Letter to local police chief
- Letters to elected officials (e.g., City Mayors, State Governors, legislatures both at the state and federal levels).
- Forward NLPA or other psychological organization's position statements to these groups/officials.

Elicit Organizational Change

- Letters to university/college officials (e.g., President, Chief Diversity Officer) to endorse positions, provide resources, etc.

CREATE / SIGN PETITIONS

- Can create petitions in Change.org
- Can sign other's petitions in Moveon.org
- Join other professional organizations in signing their petitions (APA, CBC, NCLR, ACLU, HRC)

SCIENTIFIC / POPULAR PRESS WRITING

- Write position papers in professional outlets, popular press, blogs, etc.
- These writings could include personal narratives

ENGAGE / SUPPORT SELF-CARE

- ✓ Remember the power of good sleep, healthy eating, & exercise
- ✓ Nurture your affective ties with friends and family
- ✓ Set times for all-devices-off periods
- ✓ Get together with other MH workers and debrief/support
- ✓ Practice meditation
- ✓ Turn off "auto play" of videos on social media
- ✓ Nurture hobbies and protect time to engage them

Engage in Specialty Trainings so you may volunteer more critical services

- Medical translation
- Critical Incident Stress Debrief
- Work with local churches to: provide services through them; provide a sermon at their Sunday services; address their prayer or Bible-study groups.
- Lead a meditation group

PROVIDE TRANSLATION AND INTERPRETATION SERVICES*

- For Spanish language resources for practitioners and/or clients/families
- In community events / psychoeducation efforts
- In clinical encounters

** If providing translation services be sure to provide information regarding your skill level and clarify the volunteer nature of the activity*

PARTICIPATE IN LOCAL EVENTS ORGANIZED BY OTHERS AND/OR VOLUNTEER LOCALLY

- Red Cross
- Disaster Mental Health Unit (APA & through State MH/SA authorities)
- Local refugee / immigrant organizations
- Local Mental Health department
- Local Health Department or other medical agencies

ORGANIZE LOCAL EVENTS

- Chicago Dinners-style conversations
- Volunteer to organize specialty trainings (e.g., for police to recognize biases, for teachers on how to talk to children after a traumatic event)
- Lead a book club with a focus on Social Justice Readings
<https://www.nypl.org/blog/2016/07/12/reading-list-america>)

¹ The Social Action Menu from 11/30/2016 was compiled by Melanie M. Domenech Rodríguez, Ph.D. (NLPA President) and Manuel Paris, Psy.D. (NLPA Community / Public Policy Advocate). We report these names in the spirit of transparency. Any perceived biases or conflicts belong to the authors.



AN ELECTION TO SAVE WHITE HETEROSEXUAL MALE PRIVILEGE

DR. JANET E. HELMS^{1,2,3}

**Boston College
Augustus Long Professor
Director of the Institute for the Study &
Promotion of Race and Culture (ISPRC)**

INVITED ARTICLE

White heterosexual male privilege (WHMP) fought for and won the election of 2016. WHMP is buttressed by racism, but is not racism. Racism and ethnviolence are longstanding tools for maintaining WHMP, but in this election era, misogyny and anti-femininity, Islamophobia, homophobia, and Antisemitism became additional tools—but they too are not WHMP.

Heterosexual manhood is a privileged status that men enjoy because they are born male rather than female. The power to control society's resources (which include women) and determine the rules for competing for them is considered to be men's birthright. In the US, all people are socialized within this belief system. Most social institutions are implicitly set up to maintain this normative belief system and most men, regardless of socioeconomic status or race, attempt to protect their privileged status unless they make a conscious decision to do otherwise.

White heterosexual men have won a rigged competition whose rules their white forefathers determined and passed on to subsequent generations to maintain and enhance. Most people who are not white heterosexual men have no power or control that white heterosexual men have not accorded them. Most national

leaders are white men—it is still an anomaly when a woman runs for President or even the Senate; women earn less than men for the same work; most police officers are white men with sanctioned guns; and it is a most egregious wrong worthy of media attention when the “white male working class” is out of work or changing work environments threaten white men's capacity to satisfy the provider role in the ways that historically have been available to them primarily.

For especially white men who rigidly adhere to the principles of entitled male privilege, threats to their abilities to protect their status may result in feelings of distress, such as depression, anxiety, and poor self-esteem, feelings which make men feel unsafe. Many men do not permit themselves to have such soft feelings and, therefore, often express them through dominating and hostile behaviors toward others. During this election period, Democratic presidential nominee Hillary Clinton was a major threat to men's status because of the possibility that she might feminize leadership at the highest level; so too were Muslims, all of whom were presumed to be terrorists; undocumented immigrants, mistakenly construed as predominantly Mexicans; people with disabilities, veterans and their families, and so on.

President-elect Donald Trump is the privileged white male personified. He ostensibly is a successful business man who has his way with women, extolls competing and winning as long as there are no costs to him in doing so, has a third wife who walks behind him at public events, and allegedly requires everyone in his environment to call him “Mr. Trump” presumably an acknowledgement of his control and power. Moreover, his angry promises to “Make America Great Again,” based on scapegoating of his political adversaries and longstanding victims of government policies, made white heterosexual men and the WHMP-benefiting women feel safe again. In this context, Clinton deserved to be locked up for the crime of being a threat to WHMP, a warning to

1. Boston College, Lynch School of Education
2. Institute for the Study & Promotion of Race and Culture
3. Address correspondence and reprint requests to:
Janet E. Helms, Ph.D.
Boston College, Lynch School of Education
Campion Hall, 140 Commonwealth Avenue
Chestnut Hill, MA 02467
Email: Janet.Helms@bc.edu

other women contemplating seeking power in ways that threaten WHMP. Before Clinton was the chief villain against whom white men railed, there was U.S. Rep. Nancy Pelosi (D-Calif.) who likely will return to her former villainous status.

“Never-Trump” Republican political leaders, who would not say his name or appear in public with him before his election because of his racist positions, became supplicants at his trough of conferred power. Leaders who could not “face their daughters,” if they voted for Trump following his sexually assaultive language and alleged behavior against girls and women, must be walking backwards these days. The reward for these leaders’ immorality was greater access to WHMP through government offices, the plum of which is appointments of more Supreme Court justices. The previous court’s gutting of the Voting Rights Act and support for voter suppression in black and Latino communities bodes well for the survival of WHMP.

Other societal institutions joined the WHMP revival movement as well. White evangelical Christians readily set aside their moral beliefs in family values, charity, and truth for their share of WHMP, subordination of women. If women cannot control when or whether they will have children, they are less likely to be threats to male workers. The national media engaged in WHMP protectionism by treating Trump’s falsehoods as events so important and entertaining that his whole speeches needed to be covered so that the listener could hear his next outrage firsthand, whereas Clinton’s full speeches were treated as too boring to cover. Consequently, her warnings against the rise of White nationalism were met with criticisms of her use of the word “deplorables” rather than substantive analyses. The national media failed in its responsibility to provide the public with equivalent examination of the two candidates, perhaps because the national media is dominated by white men purposefully committed to maintaining WHMP or unable to recognize when they are doing so.

Commentaries subsequent to the election to the effect that the white working-class voted for economic change rather than racism have not acknowledged the evidence indicating that Trump supporters were on average better off economically than Clinton supporters. For instance, the New York Times exit poll revealed that a larger percentage of voters annually earning \$50,000 or

more voted for Trump than for Clinton, whereas a greater percentage of Clinton voters earned less than \$50,000. If any voters should have been entitled to angry voting stimulated by fear of economic deprivation, it is Clinton voters, predominantly people of color, for whom unfettered access to the benefits of WHMP has been only a dream.

Racism and ethnviolence are symptoms of WHMP that camouflage it. Racism is a system of oppression that protects WHMP by attributing inferiority to racial groups of color to deny them equity, justice, and access to society’s resources. Ethnviolence is aggression and intimidation directed towards members of ethnic cultural groups because their unwillingness to acculturate

“Racism is a set of symptoms, but white heterosexual male privilege is the disease.”

is perceived as threatening to WHMP. Both racism and ethnviolence can occur at multiple levels, which include systemic (build a wall, Muslim registries, suppress the African American vote) and interpersonal (racial and ethnic stereotyping of non-White communities, forcing Muslim women to remove their hijabs).

Many people believe that if they do not actively engage in overtly racist or ethnviolent practices themselves, then it is acceptable to vote for a candidate who does. Others believe that actively engaging in such practices is acceptable because it strengthens WHMP. Another set—perhaps Clinton supporters—believe that every effort should be made to end racism and ethnviolence. Yet racism did not cost Clinton the presidency. The Electoral College, founded to protect WHMP, did. Racism is a set of symptoms, but WHMP is the disease.

It cannot be denied that WHMP has benefited many white men and their women, and attaining its benefits is an ongoing goal for others. But rigid endorsement of WHMP as one’s earned legacy is related to domestic violence and impulsive and reckless behavior. Trump voters unleashed extremist WHMP on the country and the world—and many of us scapegoats are afraid.

Janet E. Helms, Ph.D. is the Augustus Long Professor in the Department of Counseling, Developmental, and Educational Psychology and Director of the Institute for the Study and Promotion of Race and Culture (ISPRC) at Boston College. She is the past president of the Society of Counseling Psychology (Division 17 of the American Psychological Association [APA]). She has written over sixty empirical and theoretical articles and four books on the topics of racial identity and cultural influences on assessment and counseling practice. Dr. Helms' work has been acknowledged with numerous awards that include "Distinguished Career Contributions to Research" award from the Society for the Psychological Study of Ethnic Minority Issues, awarded at the APA convention, among many others.



TOWARD A SPIRITUALITY OF GLOBAL CONSCIOUSNESS: LESSONS FOR LATINX HEALERS

DR. JOSEPH M. CERVANTES^{1,2}

Professor
California State University, Fullerton

INVITED ARTICLE

Communities across the country and worldwide appear to have exploded with increased violence towards ethnic/cultural groups including sexual minorities. These series of tragic events have served to damage our sense of security and trust as we survey the aftermath of overwhelming physical and psychological loss to loved ones, family members, and related community members. As a frequent commentator on the spirituality of Latinx communities (Cervantes & Ramirez, 1992; Cervantes & Parham, 2005; McNeil & Cervantes, 2008; Cervantes, 2009; Cervantes, 2010), I have become deeply affected by these tragic events on our Latinx communities, the broader circle of humanity, and the impact these events have had with Latinx healers, who are often first responders following immediate attention by medical/police authorities. For the sake of clarity, Latinx healer is an inclusive phrase, which refers to most of us who share some combination of scholar, teacher, administrator, or practitioner roles. As you are aware, the themes of social justice and the sacredness of family and community have been integrated into Latinx consciousness like a well-worn coat of cultural values, beliefs, and traditions. Many of us have been exposed and socialized to experiences of social inequality, marginalization, concerns about immigration status, second-class citizenship, and many other inequitable experiences. The cost of racism is significant on the well being of our communities, including ourselves, even within our roles as professionals (Alvarez, Liang, & Neville, 2016).

We all share the mantle of Latinx healer in some capacity. We assume various duties to provide meaningful writing, manage programs, heal communities, or deliver an effective counseling practice to many vulnerable populations of children, families, and immigrant communities. Most of us participate to some degree in communities embedded with social inequities, health disparities, threats of deportation, and demoralization of the spirit. As a collective association of invested professionals, we interface with these challenges that are prone to disrupt the normative unfolding of development, affect health and well being, and cause imbalances in community or societal engagement. How can the themes of spiritual awareness and social justice not be a primary aspect of our immediate consciousness?

SPIRITUALITY & GLOBALIZATION

*"All love is union, it knows no extremes of distance."
-Sor Juana Inez de la Cruz*

What is the spirituality of global consciousness and why is it relevant to Latinx healers? Each of us may likely have our own understanding of what spirituality means in our lives and how this dimension impacts our everyday realities. I would like to offer a working definition, namely, as a dynamic, transcendent, cosmic, and unitive unfolding that is the overall chief platform to our humanness, and which serves as a lifelong acknowledgement for the sacredness and divine in our lives. I have been influenced by Yogananda (1998), a renowned healer and mystic from India whose understanding of spirituality has always been profound. He writes, "We are in essence spiritual beings having a human experience." In brief, our spiritual essence provides a transformative set of lenses in which to view the world and manage the challenges of our humanness. These challenges that invoke our human frailties play out in our neighborhoods and communities, both close and

1. California State University, Fullerton

2. Address correspondence and reprint requests to:

Joseph M. Cervantes, Ph.D. ABPP
College of Health and Human Development
Office: EC-428
Fullerton, CA 92834-9480 USA.

E-mail: icervantes@Exchange.FULLERTON.EDU

distant, and stimulate our hearts and minds to go about the business of healing those in distress.

As healing agents, we become deluged from every aspect of our personal/professional lives to confront continual episodes of destructive behavior cloaked in irrational spiritual dogmas, prejudicial and racial hatred now reminiscent of earlier times. In addition, we are confronted with deranged individuals whose own lack of ability to care for others becomes a reference point for physical harm and disregard for the reverence of human life. These selfish acts causing tremendous pain to our various communities of color typically will promote selfless acts of moral courage and bravery in our leadership, healing of others' pain, or simply taking a personal/professional stand against violence. As you know, our sense of cultural being is tied to familia, extended family, and community. And yet, we often come up short due to a limited emphasis on the inner and outer fortification of our personhood when engaged in professional efforts. In brief, we minimize or fail to prepare ourselves for the spiritual warfare in our neighborhoods that continue to unravel on a daily basis.

Global awareness of our shared humanity has become an increased expectation in our work as professionals. Globalization has forced us to examine many aspects of our humanness in fundamental roles, particularly gender and culture (Arnett, 2002). This expanded view has taught us many things among which include, diverse ways to honor and respect human differences, humility for our sometimes unsophisticated cultural and nativistic attitudes, a greater appreciation for spiritual and sexual diversity, and distinct coping strategies to deal with episodes of violence near and abroad. In particular, global awareness continues to remind us regularly how to connect with neighbors in various communities to remember our shared vision for a better world, and to appreciate distinct cultural beliefs about how to kneel and kiss the ground in a sacred way. As such, we come to appreciate the profound unity of heart and spirit with each other. This union is fundamental toward the learning of new ways to manage our reactions to difficult life events as we engage within our professional roles, which characteristically inspire kindness, positive regard, and compassion.

SPIRITUAL AUTHENTICITY

"To grasp God in all things, this is the sign of your new birth." - Meister Eckart

As a Latinx scholar/practitioner for many years, I have found myself moving from a limited and insular view of Latinx families to a more expanded perspective that must incorporate various values and traditions of competing cultures, worldviews, and awareness of profound global change. As such, I have become a believer in the need to maintain less focus on the correctness of one's theology, and become more accountable to the authenticity of one's

spiritual life. Within our Latinx professional community, we are significantly impacted by the ongoing threats to our neighborhoods, particularly to our transgender brothers and sisters, and how these experiences are shaping and molding relational adjustments to each other, our work, and services to disempowered communities. Reconfiguring an authenticity to who we are as spiritual beings and identified healers suggests that we incorporate a more global spirituality, which can help minimize religious bias and prepare us for a broader reach in our understanding of humanity and in the fortification of our spirit (Helminiak, 2008).

Interwoven within a language of spirituality are many secular concepts, which among people of color, specifically Latinx healers, are common reference points in our writing, our practice, and healing work. Words like restorative justice, humanitarian peace, transformative experience, social justice, are all embedded within a belief in the fairness and balance of individuals and the presence of a healing force that helps to readjust interpersonal relationships and community. This language differs little from the dynamic, cosmic, and unitive dimension that we refer to as spirituality. In brief, we are really saying that these concepts are layered within a spiritual mind frame, which opens an awakened pathway in our ability to become better people united under a healing force. It is this transformative presence that binds emotional wounds and gives us a new found conviction to stand on higher ground as we reach for an emerging and collective vision of healing, and become reminded of our cultural mantra, *Si Se Puede* [Yes We Can]. We are called to hold both ends of the rainbow, the secular and the sacred, and to do so with a groundedness that helps us to embrace the practicalities of our humanness with the birthright of spiritual essence.

CHALLENGES FOR LATINX HEALERS

"Settle yourself in solitude, and you will come upon God in yourself." - Teresa of Avila

How does an enhanced spiritual awareness coupled with an emerging global consciousness contribute to efforts to heal our communities and ourselves? If we simply describe the element of spirituality as an awakening, this process initiates radical change, which implies a transformation of the person. In this regard, the process of transformation refers to the stilling of the restlessness of the mind in order to make room for the emergence of spirit (Helminink, 2008). Our professional work is about the relief of difficult thoughts, emotions, and feelings in order to allow fresh and new energy to broaden personal awareness, perspective, and new beginnings. Regardless of theoretical orientation, we all share the goal of wanting to provide assistance in a manner that will help others to heal. Addressing the suffering of the human condition requires an interplay of mental/emotional preparedness, clear intentions of our efforts, and the ability to call in the

spirit for prayer and guidance. In brief, how we prepare ourselves spirituality is just as salient as how we assist others to develop similar healing attitudes and behaviors that will ameliorate emotional and relational suffering, and initiate a meaningful and trusting bond with and between our sisters and brothers in distress. Regardless of whether we are engaged in scholarship, administer programs, or treat the suffering in our communities, we are each accountable to a higher vision of our humanness.

What we offer as healing agents are therapeutic relationships, ethical values, and culturally meaningful paradigms, almost as sacraments, that invite us to co-experience, co-share, and co-imbibe. It is this energy and life force that seeks to incorporate some quality of transcendence and transformation fundamental to the process of healing. As noted by Cervantes and Parham (2005), spiritual awakening is recognized in the transfiguring of collective suffering and social misery, and through a restoration of hope. The emergence of spirit for us as Latinx healers must be accompanied by an understanding of this process and a commitment to be reflective, be compassionate, and be stilled by the spirit that works through us. The union of self-care, healing presence, and profound connection with others becomes a salient protective covering in our efforts.

I am reminded of the great Spanish poet, Antonio Machado (1875-1939) who became renowned for his poetry of social consciousness and of the soul. From a well-known book of poetry, *Campos de Castilla* (1912), comes language that beckons each of us to move forward with responsible action and moral courage. He writes:

“...Caminante, no hay camino, se hace camino al andar. Al andar se hace camino, y al volver la vista atrás se ve la senda que nunca se ha de volver a pisar... [Traveler, there is no road; you make your own path as you walk. As you walk, you make your own road, and when you look back you see the path you will never travel again.]”

The awareness to be stilled by the spirit, and act in accordance with an inner guidance serves as a necessary and salient protective factor in our work as healers. We are encouraged to take new steps, courageously, and to move with assurance of our intent to do good work and participate in the collective healing of our communities.

RECOMMENDATIONS FOR A MORE MEANINGFUL SPIRITUALITY

“The tree laden with fruit always bends low.”
- Ramakrishna

By necessity, if not by philosophical stance, our attention to global awareness continues to evolve through the development of meaningful connection to others; especially individuals in crisis as the result of the destructive actions perpetrated by those whose hearts are closed. More elevated personal inquiry, if we so permit, can initiate salient lessons for us as Latinx healers. Examples of some of these lessons that are intended to bridge a new vision of spiritual awakening with an increased global consciousness to enhance our learning as scholars, administrators, and practitioners are:

- How aware are we of a relevant spirituality in our personal and professional lives?
- How is this awareness manifested?
- What do you do to call in spirit energy? How have you learned to tap the source?
- What words do you use to express and embrace any personal healing in both times of peace and in times of adversity?
- How is this language of healing demonstrated in your professional work as a scholar, faculty member, and practitioner?
- What is the quality of compassion and forgiveness you hold for yourself and your community?
- How aware are you of the sacred in your personhood, and how do you access this?
- Who is your healing circle of family and colleagues and how do you nurture them?
- What cultural spiritual practices, rituals, mantras, affirmations and prayers have you incorporated, and how do you utilize these resources?
- How do you kneel and kiss the ground to acknowledge reverence and respect for the Great Mystery?

This personal inquiry may serve as a pathway to begin addressing the advancement of a spiritual maturation and universal wisdom within our personal and collective lives. This inquiry also serves as a grounding force to provide a firm embrace of resiliency and the confidence to guide and direct our professional work. The unique challenge as Latinx healers is to transform the destructive actions that are occurring within us, around us, and between us, into an energy of spiritual renewal and compassionate peace. To lead a life of increased spiritual awakening and maturity adds to the depth of personal and relational integrity that as a community of healers, we are

being called to build (Beebe, 2005). May we acknowledge the emerging vision, deeply embedded by a higher source, yet available for guidance, as we are ready to ask.

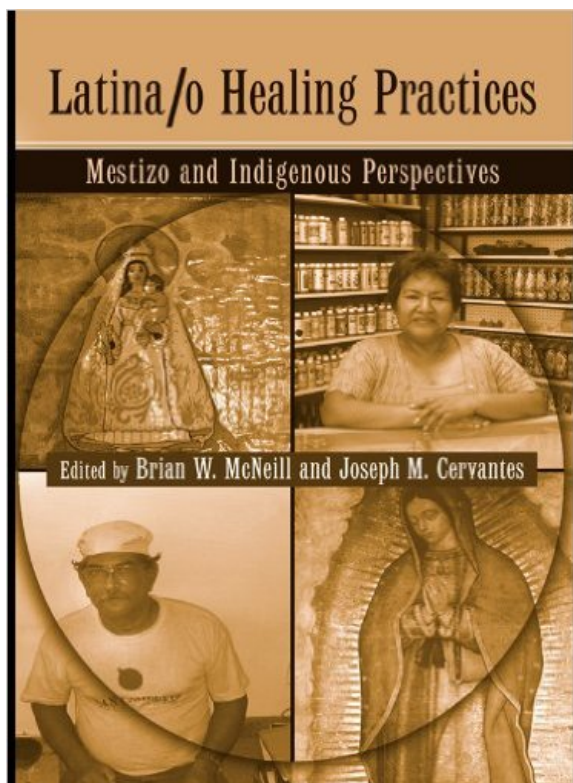
*When all else fails,
speak with the grandmothers, they know
(Doña Lencha, Curandera).*

REFERENCES

- Alvarez, A.N., Liang, C., & Neville, H. (Eds.). (2016). *The cost of racism for People of Color*. Washington, DC: American Psychological Association.
- Beebe, J. (2005). *Integrity in depth*. College Station, TX: Texan A & M University Press.
- Cervantes, J. M. (2010) Mestizo spirituality: Toward an integrated approach to psychotherapy for Latina/os. *Psychotherapy: Theory, Research, Practice, Training*, 47, 527-539.

Joseph M. Cervantes, Ph.D., ABPP received his Ph.D. in Community-Clinical Psychology from the University of Nebraska-Lincoln in 1977. He is a Professor in the Department of Counseling, College of Health and Human Development at California State University, Fullerton and maintains an independent forensic practice in child, adolescent, and family psychology. He holds diplomates in both Clinical and Couple and Family Psychology from the American Board of Professional Psychology and is licensed in the states of California and Hawaii. Dr. Cervantes' research interests are in the relatedness of cultural diversity and indigenous spirituality, and in immigration issues. Dr. Cervantes has served as the Ethics Chair for the Orange County Psychological Association, Past-President for the National Latina/o Psychological Association (2007-2009), and past Chair, Committee on Ethnic Minority Affairs (CEMA), American Psychological Association. He has Fellow status with Division 12 (Society of Clinical Psychology) and Division 45 (Society for the Psychological Study of Culture, Ethnicity, and Race) of the American Psychological Association.

PUBLICATIONS ON SPIRITUALITY AUTHORED & CO-AUTHORED BY DR. CERVANTES



Cervantes, J. M. (2010). Mestizo spirituality: Toward an integrated approach to psychotherapy for Latina/os. *Psychotherapy: Theory, Research, Practice, Training*, 47(4), 527-539.

Cervantes, J. M., & Arczynski, A. V. (2015). Children's spirituality: Conceptual understanding of developmental transformation. *Spirituality in Clinical Practice*, 2(4), 245-255.

Cervantes, J. M., & Parham, T. A. (2005). Toward a meaningful spirituality for people of color: Lessons for the counseling practitioner. *Cultural Diversity and Ethnic Minority Psychology*, 11(1), 69-81.

McNeill, B.W., & Cervantes, J.M. (2008). *Latina/o healing practices: Mestizo and indigenous perspectives*. New York, NY: Routledge.

HEALING, RESISTANCE, AND SURVIVAL: COLLECTIVE NARRATIVES POST-ELECTION

XOCHITL CRUZ, B.S. ¹

JESSICA G. PEREZ-CHAVEZ, B.A. ^{2,3}

VOCES DEL PUEBLO ARTICLE

Voces Del Pueblo is an ongoing section of LPT, which provides a space for individuals from the community to become active participants in the construction and dissemination of knowledge regarding Latina/os.

“Radical hope is our best weapon against despair, even when despair seems justifiable... Only radical hope could have imagined people like us into existence...”
(Diaz, 2016, para. 8).

Despair is just one of the many devastating words that can be used to describe how many Latinxs are feeling due to the results of the 2016 presidential election in the United States (U.S.). The world saw the rise of a man whose overt racism demonized and dehumanized immigrants and Communities of Color. The reality is, despite these comments, a large enough following made it possible for him to be the 45th President-elect of the U.S. We, a Queer Chicana and an immigrant Latina, felt a number of emotions (anger and fear to name a few) and witnessed our own families, friends, and communities process feelings of fear, anguish, and sadness. As our families and other Latinxs in the country cope with the results of the election, they also prepare for its implications.

In this issue of *Voces del Pueblo*, we talked to Latinxs across the country and asked them what they are doing to cope; where they have found the strength to keep going; and what their message is to other Latinxs in the U.S. who may also be struggling to find hope. Additionally we discuss the *Seven Psychological Strengths of Latinxs*, introduced in Adames and Chavez-Dueñas' (2017) book, to highlight the ways our beloved Latinx community has survived and thrived even during the most difficult times in our history.

WAKING UP TO A NIGHTMARE

We begin with the reactions of David, a Salvadorian who migrated to Los Angeles, California with his family when he was a child. He is currently working on his bachelor's degree at an elite university in the East Coast, far away from family. He is one of the 4.4 million undocumented youth living in the U.S., and he is also one of the many who felt anxious and nervous long before Election Day (Passel & Lopez, 2012). A student in his 20's, he closely followed the presidential race with fervor, knowing that the successor to President Barak Hussein Obama would significantly impact him and his family.

What I was really anxious [about] is that this election could determine the future of my family. Anxious because I could not do anything if something were to happen... I didn't have any power over what was going on. Once I found out, it was no longer anxiety, it was fear that overcame me. Fear that [the unity of] my family was at stake and that my future was at stake... I felt genuinely scared.

-
1. Cornell University
 2. University of Wisconsin-Madison
 3. Address correspondence and reprint requests to:

Jessica G. Perez-Chavez, Doctoral Student
Department of Counseling Psychology
University of Wisconsin-Madison
Email: jperezchavez@wisc.edu

Note: Various aspects of the individuals interviewed in this article, including the specific cultural background and history, have been altered in order to protect the anonymity of the interviewees.

The possibility of deportation for David and his family has always been real; both of his parents are undocumented, and it has only been recently, in 2013, that David and his brother obtained a Deferred Action for Childhood Arrivals (DACA) status. Although he and his family have had to live with this fear, it seemed as though things were slightly improving due to DACA and the potential for Deferred Action for Parents of Americans (DAPA). However, this time the winning candidate had made promises that reassured his followers that deportations will happen, regardless of the feasibility, and that the DACA executive order, signed by President Obama, will be eliminated. For David, knowing that these promises can become a reality has heightened his anxiety.

David had to process the results of the election thousands of miles away from his family. At first, when he heard the news, he was alone in his dorm, trying to make sense of what was happening while thinking of his family. He felt so overwhelmed with fear that he sought the support from one of his roommates. He also began to send text messages to other undocumented students on campus to check-in and let them know that he was there for support. This was a natural instinct for David, who has relied on various support systems throughout college. It was in this painful and challenging time that David remembered the importance of connecting to others who have shared a similar experience. David, like many other Latinx, utilizes the strength of *connectedness to others* to survive difficult times.

When asked about his family, David said his parents refuse to give up. Their determination empowers him and gives him strength to keep going. "My dad stays really optimistic and [says] 'we have made it through worse,'" he told us. Yet, David does wonder how it may seem that his parents are unfazed. He says, "I don't know if it is because they don't wish to engage with the politics or if it is because they rather engage with the amount of support and strength they have built as people." Despite his conjectures, David welcomes his parents' reassurance and thinks of them when things get difficult.

It gives you that extra push to get through class, gives you that extra push to study in the library for a couple of hours, to know that your parents are pushing just as strong ... I mean it's the energy that we need ... It's the energy that I need to think logically ... of the safety nets and networking that I will need to keep them safe, but it's powerful to hear them say that we will make it through.

Although it is difficult to be far from his family during these times, David thinks of the sacrifices his parents have made for him to pursue his degree. As he grapples with feelings of hopelessness due to this situation, David finds his parents to be his inspiration to continue pushing forward in spite of the current xenophobic landscape and uncertain future. Through David's

recounting of his thoughts and emotions on Election Day, we can list a few of his many psychological strengths. First, David's ability to *connect to others* in these arduous times and seek solace in their support; second, his everlasting *esperanza* [hope] which he draws from his immigrant parents whom he considers "the most brave people in the world;" lastly, his *determination* to obtain a Bachelor's degree in spite of what happens in the months to come. Using these "*Latinx Psychological Strengths*" (Adames & Chavez-Dueñas, 2016, p. 29), David has begun to shift his focus onto what he needs to do to keep his family safe, while balancing his academic workload.

UNA TORMENTA DE PENSAMIENTOS [A STORM OF THOUGHTS]

The second person we spoke with is Anita, a 52-year old woman who has lived in the U.S. for over twenty years; she and her family have built their lives in the Midwest. Although it has not been easy for her and her family, they have been able to thrive and make the most of their time in the U.S.

One of the challenges that Anita and her family face is that they are a mixed-status family where she, her husband, and two eldest are undocumented children (whom have DACA status), and her two youngest children are U.S. citizens. Anita describes the storm of thoughts that overcame her the day after the election. Her first thought was on how it would affect her four children.

It was a storm of negative thoughts and also sad thoughts. The first thing that came to my mind was my children. I thought about my two daughters who are under the DACA program and I know that Donald Trump threatened to remove it.

In addition to her worries about the loss of DACA, Anita thought about her husband and two daughters; now they would be at an even *higher* risk of deportation. She thought about their potential deportation and how this would separate her family. She highlighted the difficulties she and her husband would face in finding stable employment in Mexico at their age, as well as how her children would have to adapt to the new environment at different ages and stages of their lives. She describes these difficulties:

... my two daughters came to this country as infants, and although they were born in Mexico, they were raised and have roots in this country. I think it would be very difficult for them to start their lives in Mexico. I also think about my son who is U.S.-born ... I am thinking how he might stay or he could come [to Mexico] too, since he has those rights and can take advantage. That would also be difficult. And my youngest daughter, it would be difficult for her too since we

would take her with us, even though there are more opportunities for her here... And so it would be very difficult to think about separation.

Anita had a number of thoughts after finding out about the election results including family separation, the removal of DACA, and having to start again in Mexico. Ruminating about these thoughts, made Anita feel deeply sad and worried. While these worries are valid, Anita also recognized that focusing on them would increase her anxiety. When she realized this, she began to reach out those close to her. She spoke to her children, husband, mother, and sisters. They all re-assured each other that things would be okay. In addition to finding emotional support from her family, Anita also talked about her use of meditation. She practiced meditation techniques she has used in the past to help her with her anxiety. Her faith was also important in coping with the news and all of the uncertainty of not knowing what would happen next. “In these difficult moments, one thing that I think can help me is my faith.”

Anita possesses many psychological strengths that allow her to move forward for herself and her family. First, Anita shows her *adaptability* in her ability to build a new life in the U.S., a different and hostile environment (e.g., racists and anti-immigrant), while successfully raising her children and providing them with the means to succeed through school. She copes with her negative thoughts through meditation, and spirituality; secondly, she engages her family through *collective emotional expression* by sharing her thoughts, worries, and fears and hearing those of her family. Despite what may happen in the next four years, Anita will continue to use these strengths to support herself and her family; she knows her family has survived a lot, and they will survive Trump too.

I DON'T FEEL

Lastly, we spoke to Armando, a 29 year-old, Mexican immigrant who is currently living in the South. Like many, Armando remembers watching the news on Election Day and thinking that Donald Trump had no chance of winning. However, as the night progressed he began to see that Trump was well on his way to the White House. While some members of the Latinx community, like Anita and David, felt sadness and fear, others tried not to think of the implications that would come along with a Trump presidency.

For Armando, who works in construction and has lived in the U.S. for 10 years, seeing Donald Trump win did not interrupt his daily routine - he went to work on Wednesday, November 9th and came home to his family. He coped by doing what he had some control over, which is his job and daily interactions with his family.

One of the biggest factors that Armando speaks out against is the news and media. “I feel like the things that were transmitted by the news affected a lot of people and I saw that a lot of people were afraid.” Armando does

not only attempt to avoid watching the news, but he says with conviction, “I don’t watch any news at all.” He does not want the fear that is “incited” by the news to seep into his daily life. Though this is a form of coping for Armando, it also shows how some Latinxs avoid and ignore what is happening around them in an attempt to continue with their lives. The danger of this coping mechanism, however, is that if something were to happen, such as being deported, Armando would not have a plan in place to support himself or his family. He would then have to face deportation proceedings with minimal, if any, resources as opposed to connecting to resources ahead of time and being informed on the policies that would directly affect him. Not only would this denial impede him from seeking legal support in advance, but also he would not be emotionally prepared if the worst were to happen.

Armando says with confidence, “We don’t know the consequences that come with it - so personally I didn’t take [Trump’s election into the White House] into account.” For now, Armando advises others that even though the President-elect continues to threaten many immigrants, “you can’t live with that fear on your mind - that’s not living.”

With a lot of negativity surrounding the election, Armando attempts to begin coping by keeping his distance from the news. We honor the way in which Armando and others may be processing the election results, whether it is a way to protect themselves from intense, negative emotions, or to keep a composure of strength for family. At the same time, with compassion and hope, we encourage each other to collectively feel and grieve and to use our strengths of resistance, to not deny but to ground ourselves and brace for what comes next.

MENSAJES DE ESPERANZA Y LUCHA [MESSAGES OF HOPE AND RESISTENCE]

David, Anita, and Armando have shared their powerful stories of what occurred in their lives the day Donald Trump was elected. We find strength in each of their stories. For David and Anita, their *familia* was the center of their stories and healing. Armando, in his own way, also copes by focusing his energy on his family and girlfriend, and tuning away from the news. As the three continue to move forward, they send a message to others struggling as well as to their Latinx community.

Anita wants her children to remember, “we will be there for them, and we will be together like family. We will try to do what’s possible...that we love them and support them as much as we can.” And to all Latinxs she reminds, “let’s not give up, because I believe that Latinxs,...we are *guerreros* [warriors]...we have to keep fighting for our kids. We are here for them so that they can get ahead.” Anita also highlights communication as key - it’s important to let people you know that you are there for them. In Armando’s case, as he continues to fight against the negativity that could easily plague his life, he shares the following to his Latinx community, “We need to live

without fear...Do the things that you like to do...” With the imminent rise of constant threats, it is important to not let fear dictate your goals, as Armando emphasizes. David’s message to the Latinx community is to "Not forget how much we've fought for, [and] who we fought for; [also] the fact that we fight all the time for our communities, for us, and for our families. Our communities are built on the fact that we fight for one another."

In the wake of a difficult day, and difficult days to come, we honor our Latinx community who continues to fight relentlessly for their rights. We all have a lot at stake and because of this we must continue to resist and fight for and with our immigrant, Black, and Muslim siblings. And we continue moving forward, *pa'lante*, with *esperanza* [hope] and courage.

REFERENCES

Adames, H.Y., & Chavez-Dueñas, N.Y. (2017). The diverse historical roots of today’s Latinos/as: Learning from our past to move into the future. In H.Y. Adames & N.Y. Chavez-Dueñas, *Cultural foundations and interventions in Latino/a mental health: History, theory, and within group differences* (pp. 3-31). New York, NY: Routledge.

Diaz, J. (2016). Radical hope. *The New Yorker*. Retrieved from <http://www.newyorker.com/magazine/2016/11/21/aftermath-sixteen-writers-on-trumps-america>

Passel, J. S., & Lopez M. H. (2012). *Up to 1.7 million unauthorized immigrant youth may benefit from new deportation rules*. Retrieved from <http://www.pewhispanic.org/2012/08/14/up-to-1-7-million-unauthorized-immigrant-youth-may-benefit-from-new-denortation-rules/>



WOMANIST AND MUJERISTA PSYCHOLOGIES: RENOVANDO OUR COMPROMISO TO INCLUSIVE SPIRITUALITIES

ESTER SHAPIRO, PH.D.^{1,4}

CARRIE CASTAÑEDA-SOUND, PH.D.^{2,4}

LILLIAN COMAS-DÍAZ, PH.D.^{3,4}

PRELUDE AND DEDICATION: ORGULLO AT ORLANDO NLPA 2016

“*Mañana por la mañana, llena tu casa de flores, Porque de seguro te visita La Virgen de los Dolores*”, sang the Pleneros de la Central, first mournfully, in “*Plena Lamento [Lamentation]*” rhythm and cadence, then increasing tempo toward the joyous sounds of “*Plena Poetica*” and finally the high-speed “*Plena con Mambo*” and its irresistible invitation to dance. Together, we anticipated that by ritually filling our house with flowers we would invoke the presence of *La Virgen de los Dolores* [Our Lady of Sorrows], the Virgin Mary transcending the suffering she faced on her journey through and beyond this life. Together, we moved from anguished commemoration of unjust deaths to celebrating our shared commitments to lives striving for justice. At the National Latina/o Psychological Association (NLPA) biennial conference, held in Orlando on 9/28 to 10/3/16, *Orgullo* Latinx convened a memorial service for the 49 people murdered at the Pulse Club in Orlando on Sunday June 12, 2016, a

tragic loss and still open wound. Hundreds of us convened for this meaningful shared space of mourning and remembering, while in the background each of the dead were shown and named in a slide show on a continuous loop, resplendent young faces shining with the joy of living making even more poignant their extinguished lives. I (Ester) had been, until then, unable to face the reality of the massacre, and found the weight of the loss of these lives nearly unbearable, yet made bearable by the presence of community and the recognition that we can seek solace and accompaniment from our solidarity and from the sacred. In a community dialogue held after the commemoration, we were reminded of the complexity of religion as both resource and burden in our Latinx families and communities, as members of our NLPA familia shared experiences of being rejected, ostracized and demonized for their lesbian, gay, bisexual, transgender, and queer (LGBTQ) identities and sexualities.

The three of us were at NLPA to *compartir* [share] our work on a 2016 volume edited by Thema Bryant-Davis and Lillian Comas-Díaz, *Womanist and Mujerista Psychologies: Voices of Fire, Acts of Courage*. We found the book, an interweaving of paired essays by Womanist and Mujerista Psychologists on themes of research, clinical practice, spirituality, creativity and social justice action, to have convened an unexpectedly harmonious, multi-vocal volume and powerful community of shared beliefs connecting women of color knowledge grounded in the sacred with practices for healing through personal and social change. As we prepared for our presentations, we noted appreciatively the unexpected thematic convergences across chapters, how much we had learned from our families, communities, and each other. The book illuminates multiple pathways to a Psychology honoring the sacred within *lo cotidiano* [everyday life] as dimensions of women’s culturally meaningful knowledge leading to ethical research, practice, and social justice action.

Reflecting on the spaces created by *Orgullo* at NLPA, especially meaningful in the aftermath of murders targeting a Latinx night at a proudly Queer nightclub, we decided to write this essay as an *ofrenda* [offering], a

-
1. University of Massachusetts, Boston
 2. Pepperdine University
 3. Transcultural Mental Health Institute
 4. Address correspondence and reprint requests to:

Dr. Ester Shapiro, University of Massachusetts-Boston,
Psychology & Transnational Cultural and Community
Studies. 100 Morrissey Blvd. Boston, MA 02125
Email: Ester.Shapiro@umb.edu

Dr. Carrie Castañeda-Sound, Pepperdine University
16830 Ventura Blvd, # 200. Encino, CA 91436
Email: Carrie.Castaneda-Sound@pepperdine.edu

Dr. Lillian Comas-Díaz, Transcultural Mental Health
Institute. 908 New Hampshire Avenue, NW, Suite 700,
Washington, DC 20037.
Email: lilliancomasdiaz@gmail.com

tribute to the fallen at the Pulse nightclub, dedicated to our beloved family members, friends, colleagues and community members, forced to wonder anew whether those who identify with gender complex/queer identities and sexualities are excluded/banished from the comforts and transcendence offered by religion within culture. The two great figures of *Mujerista* Theology/Spirituality, Ada María Isasi-Díaz and Gloria Anzaldúa, courageously challenged destructive patriarchies and created generous, transformative new spaces where complexities of gender, culture, sexualities and spiritualities were regarded with loving appreciation. Anzaldúa's 1987 *Borderlands/La Frontera* placed her life-course developmental journey to wholeness as a Queer Mestiza at the center of her steps in confronting fragmenting oppression, creating the liminal cultural space of *Nepantla*, and healing into culturally/spiritually grounded wholeness and passion for justice.

Mujerista ethics emerge from our efforts to enrich everyday lives shared in community: compassionate care for others, righteous anger when facing injustice, healing into wholeness through the creativity and generosity with which poor women make “*de tripas corazones* [from entrails, hearts]”, sharing what little they have, creating the miracle of abundance. We are inspired by the pioneering work of these *Mujeristas*, and by the mothers and *madrinas* [godmothers], *abuelas* [grandmothers], and *tías* [aunts] in our lives, who worked long days and found the time to make delectable meals from scraps, depriving themselves while ensuring their families would not go hungry, decorating our tables and homes with vibrant colors and textures, lovingly mending hand-me-down clothes so we could attend school without shame of our poverty. We join them in challenging patriarchal, hierarchical religion, rejecting rules enforcing heteronormativity as foundational to patriarchal society, and refusing harsh judgments in the name of a punitive God. We draw our religious and spiritual spaces from a generative dialogue across *Mujerista* and Womanist scholars, practitioners and activists whose work allows us to redefine the sacred as requiring the life-affirming power of social justice.

LA LUCHA ES VIDA: MUJERISTA PSYCHOLOGY AND SOCIAL JUSTICE

A common phrase in Spanish is *la vida es una lucha* [life is a struggle], and in my (Carrie's) childhood this was coupled with “life is not fair.” This awareness is not uncommon for individuals growing up in communities with limited resources and/or those who have been historically oppressed. An empowering shift can happen, however, when the struggle becomes situated within a collective movement and *la lucha* breathes life, dignity, and hope in the face of oppression and trauma. *La lucha* and fight for social justice does not come without consequences that may manifest as minority stress, racial battle fatigue and in the extreme as psychological trauma

that can be passed from one generation to the next. Furthermore, those of us practitioners, activists, and academicians who continue to blend our knowledge of psychology with our commitment to social justice must not only help our clients heal themselves, but we must also reach out for our own healing.

Social justice work is not new to marginalized communities; yet, there continues to be some contention in professional psychology about the field's responsibility to promote human welfare. Pioneers in our field, often social psychologists dating back to the post WW-II era, easily recognized the need to address issues such as morality, prejudice, and social injustice. Most importantly were the issues of fairness and justice. These are topics all too relevant in our present local and global climate, and require us to examine the variety of ways social justice manifests in people's lives. *Mujerista* psychology fills the gap in this understanding.

A *Mujerista* psychology is grounded in *Mujerista* theology, developed by Ada María Isasi-Díaz in the 1980s. She was Cuban born and left her order to be a nun because she was committed to the ordination of women within the Roman Catholic Church. As a Roman Catholic dissident turned academician, it goes without saying that she lived on the margins within religious and academic communities. Nevertheless, she made quite an impact through her writings, teaching, research, and preaching on the streets of East Harlem. She was inspired by the work of Womanists and centered her work on *lo cotidiano* [everyday life]. She saw the sacredness and ceremony in the daily lives of Latinas, who she referred to as *Mujeristas*.

A key aspect of *Mujerista* psychology is liberation and critical consciousness. Isasi-Díaz's concept of *lo cotidiano* provides a construct for investigating daily experiences with sexism, homophobia, classism, xenophobia, racism, etc. We are most familiar with large-scale movements championing immigration, LGBTQ, and women's rights, but there are daily experiences where we must be *presente y despierta/o* [present and alert]. Latina feminisms provide a framework of voice and other scholars have addressed the experience of Spirit/a/spirit, but what moves our spirit to voice our truth against oppression? *Mujerista* psychology conceptualizes the social justice work, daily resistance, and critical consciousness using an intersectional approach that centers spirituality infused with critical consciousness and a deep commitment to justice.

As a psychologist working within academia, a familiar conversation with students is about what drew them to the field of psychology. With my Latinx students there invariably are themes of giving back to their community. This motivation and desire often is born out of pride and loyalty, but can also stem from personal or vicarious experiences with oppression. This systemic oppression has many faces and may be due to police brutality, unjust incarceration, or losing a loved one who has become a *desaparecido* [a late, deceased, missing

person] due to oppressive governmental regimes, drug cartels, immigration raids, or community violence. As a result, even the trainee, clinician, or advocate may feel wounded and in need of healing. This is when we must revisit and reconnect to our ancestral sources of healing in community and with trained healers, whether they are religious leaders, indigenous healers, or mental health clinicians. When considering the different ways we meditate, pray and enact ceremony, it is quite possible that prayers may be in the form of protest or sharing one's truth.

PRACTICING MUJERISTA PSYCHOTHERAPY: DRAWING FROM THE SACRED

How to heal in times of oppression, trauma, and injustice? This question has haunted me (Lillian) throughout my life... until I found *mujerismo*. I conceptualize *Mujerista* Psychotherapy as a holistic approach that promotes Latinx's healing, wellbeing, and optimal development. Such psycho-spiritual approach is not religion-based. Instead, it is an orientation that foment spiritual *desenvolvimiento* [development] combined with social justice activism.

Mujerista psychotherapists pledge to be of service to humanity. They are *servidoras* [servants] and *promotoras* [promoters], and thus they share their *conocimiento* [knowledge] with others. *Mujerista* psychotherapists promote decolonization, conscientization, and liberation for all. They believe that justice, equality, and love are indivisible. As such, they foster love, compassion, and mutual care. *Mujerista* psychotherapists help women to recover their disowned female *sabiduría* [wisdom] in order to become "wise" Latinas. In this fashion, they assist Latinas to connect with the sacred inner divine.

Mujerista psychotherapists aim to heal their clients' historical and contemporary soul wounds. To achieve these goals, they honor indigenous cosmovisions and incorporate them into mainstream psychotherapy. *Mujerista* psychotherapists reclaim their ancestral wisdom through the use of shamanistic methods, including meditation, divination, contact with Spirit, ritual, ceremony, and positive energy. These *herramientas* [tools] help *Mujerista* psychotherapists to develop radical empathy—the use of sensorial modes for healing. Additionally, *Mujerista* psychotherapists nurture la *facultad espiritual*—an intuition that helps them to deeply connect with clients/sufferers during healing.

Ultimately, practicing *mujerismo* helps me to promote social justice action and to engage in spiritual activism. This practice sustains me while I aim to heal in times of oppression, trauma, and injustice.

AFFIRMING OUR COMPROMISOS IN DIFFICULT TIMES: HONORING OUR COMPLEXITIES AND HEALING INTO WHOLENESS

When we first decided to write this essay sharing our work on the *Womanist and Mujerista Psychologies* volume, we had not yet faced the shocking national election results voting into power a President Elect whose campaign was built on inciting racism, misogyny, anti-immigrant and anti-Muslim hatred who sanctioned sexual assault and other forms of violence, and who promised to deport 10 million undocumented immigrants, register U.S. Muslims, and nominate Supreme Court Justices who will roll back marriage equality and reproductive rights. We have already seen the rise of extremism and impunity with which our children, students, clients, family members and communities face insults, racist and sexist remarks, physical violence, and threats of detention and deportation. Many of us have been sharing our sense of grief and betrayal with our communities, while preparing ourselves to stand with vulnerable groups and challenge unlawful and unethical actions violating our personal and collective human rights and dignity. As Latinx psychologists, we live and work in many spaces—as clinicians, educators, researchers, policy makers and as members of extended families and multiple communities—within which we can offer reassurance to those terrified while acting through the power of our educational and professional roles, our organizations, and our solidarity with many others who share our *compromisos* [commitments], to confront violence and promote equality. *Mañana por la Mañana, llena tu casa de flores* [Tomorrow in the morning, fill your house with flowers].

REFERENCES

- Anzaldúa, G. (1987). *Borderlands/La frontera: The new mestiza*. San Francisco, CA: Aunt Lute Books.
- Bryant-Davis, T., & Comas-Díaz, L. (Eds.). (2016). *Womanist and mujerista psychologies: Voices of fire, acts of courage*. Washington, DC: APA.
- Isasi-Díaz, A. (1993). *En la lucha/In the struggle: A Hispanic women's liberation theology*. Minneapolis, MN: Fortress Press

WAKE UP, A STORM IS HERE: RADICAL RESISTANCE AS A MEANS TO SURVIVE

NAYELI Y. CHAVEZ-DUEÑAS, PH.D. ^{1,2}

HECTOR Y. ADAMES, PSY.D. ^{1,2}

*“It is not about supplication, it’s about power. It’s not about asking, it’s about demanding. It’s not about convincing those who are currently in power, it’s about changing the very face of power itself”
(Kimberle Crenshaw, n.d., para. 6).*

People of Color in the United States (U.S.) are the descendants of incredibly resilient communities that have struggled and fought to gain many of the rights taken for granted today. From the right to be considered humans, to the right to vote, and to the right to live in integrated neighborhoods and attend desegregated schools, People of Color are the descendants of individuals who created strategies and organized movements to defy systemic oppression. One of these strategies is what we call radical resistance, defined as the willpower and courage to defy unjust laws, practices, and narratives that question the humanity of oppressed communities. Radical resistance is the gumption to do what is necessary to fight for equitable access to life, liberty, and the pursuit of happiness. Radical resistance is seen in Rosa Parks’ refusal to surrender her seat at the front of the bus to a white passenger at a time where the law said she should have done so. Her act of defiance propelled others to join the Montgomery Bus Boycott in an effort to end segregation in public spaces. Radical resistance is also exemplified by Dolores Huerta, Cesar Chavez, Philip Vera Cruz, and Larry Dulay Itliong,

Latinx and Filipino union organizers who defied big agricultural business owners in California to demand humane treatment of farmworkers. Countless of other examples exist throughout U.S. history where people who have engaged in radical resistance have helped the next generation take steps forward on the path towards liberation. Although social change has been painfully slow, our generation has witnessed some extraordinary milestones. For instance, in our lifetime we have watched the first Black man, Barack H. Obama, and the first Latina woman, Sonia Maria Sotomayor, be sworn into the office of the U.S. President and the Supreme Court respectively.

THE WIND FROM ABOVE: CONTINUOUS STRUGGLE FOR JUSTICE, EQUITY, AND FREEDOM

“We survived the hate, the hate that never seems to die. The hate that pretends to be patriotism that pretends to be security that pretends to be leadership. A hate that won’t listen to reason, to morality, to compassion... We have to fight for justice, we have to fight for equality, all of us must be free, all of us must free all, all of us must be free or none” (Diaz, 2016).

While social change has taken place, injustice, xenophobia, homophobia, racial oppression, and the like continue to plague the lives of minoritized communities. For instance, undocumented immigrants live in constant fear of being torn away from their children while thousands are held in crowded for profit detention centers where they are not provided enough food for the unpardonable crime of seeking a better life in this country. Black Americans live under the constant threat of systemic violence and unjust laws. Black and Latinx youth continue to be pushed out of school, disproportionately arrested by law enforcement, and locked out in prisons. Native American communities are still fighting for their dignity and humanity and for the rights to their sacred lands and the natural resources we all need to sustain life. These injustices are not new; they are the legacy of white supremacy and patriarchy that are alive and thriving today. Nonetheless, in the last year, these systems of oppression and inequity have been strengthened and emboldened by the presidential campaign and election of Donald J.

1. The Chicago School of Professional Psychology

2. Address correspondence and reprint requests to:

Dr. Nayeli Y. Chavez-Dueñas, The Chicago School of Professional Psychology, 325 North Wells St. Chicago, IL 60654, USA.

Email: nchavez@thechicagoschool.edu

Twitter: [@NYChavez](https://twitter.com/NYChavez)

Dr. Hector Y. Adames, The Chicago School of Professional Psychology, 325 North Wells St. Chicago, IL 60654, USA.

Email: hadames@thechicagoschool.edu

Twitter: [@HYAdames](https://twitter.com/HYAdames)

Trump, an individual who strategically used fear mongering and racial resentment as tools to manipulate a segment of the U.S. electorate. Since his election, the Southern Poverty Law Center (2016) reports that almost 800 hate crimes have been committed against perceived Latinx immigrants, Muslims, Jewish Americans, Black Americans, members of the Lesbian, Gay, Bisexual, Transgender, Queer community (LGBTQ+), and Women. The Trump Era has generated a collective fear and uncertainty for many. During times like this, people who believe in social justice are called to come together, build community, and create new forms of resistance that trumps hate. History teaches us that when individuals and organizations remain silent in the face of hatred, horrific events take place and many are legitimized by legislation (e.g., segregation, Japanese internment camps, criminalization of immigrants, the Holocaust). Yet, those who speak up often pay the consequences that comes with speaking truth to power. Many times, oppressed communities question whether speaking up and standing in strong resistance against injustice is even worth it; after all, it seems as if things are not getting any better. These thoughts and fears are common for People of Color, whose actions and efforts have historically been challenged and questioned. An important step to cope with such feelings is to acknowledge that they are valid because they are grounded in our collective experiences. However, these thoughts and fears do not have to dictate what we, as Communities of Color, ultimately decide to do. People of Color have also been successful at challenging the status quo, making a place for ourselves where we had none, and making something out of nothing.

THE WIND FROM BELOW: PSYCHOLOGISTS HAVE A RESPONSIBILITY TO RESIST

“Those who have been bestowed with talent and degrees will not be judged by the level of prominence they achieve or by the income they accumulate, but rather by how they used their educational gifts to serve their people, their communities, and humanity in general...”
(Parham, Ajamu, & White, 2011, p. 8).

Professionals in the field of psychology are uniquely positioned to work towards ending social diseases (e.g., racism, xenophobia, homophobia) that negatively affect oppressed communities. We, the so-called healers, are granted with a deep and spiritual privilege; the privilege of bearing witness to the pain, resiliency, determination, and strength of our patients. If nothing changes, the old wounds that have been reopened recently, will become protagonists of many of our sessions, where our clients and students will share stories of pain, separation, mourning, helplessness, and hopelessness. It is during these very difficult times that we are called to put our skills to work in the benefit of oppressed and marginalized communities. We can use our clinical and research skills to challenge the systems of inequity and white supremacy flourishing in the

era of Trump. Our collective voices of resistance can permeate the halls of the academy, the sessions at conferences, the leadership of professional associations, and the pages of academic journals and books. As scholars, we can conduct and publish science that demonstrate the harming effects of oppression, investigate and test treatments that celebrate and affirm the humanity of oppressed communities, and examine the pathology of social exclusion, inequity, and prejudice. As educators, we can train our students to become social justice warriors for their clients inside and outside the therapy room. Together, we can fight for the dignity and honor taken from our children, our families, and our communities by a system of white domination and supremacy.

During these trying times, we encourage mental health professionals to find ways to heal ourselves, our families, and our communities through active resistance against the status quo. Today, more than ever, there is sense of urgency that comes with the threat of a future where many of the steps on the path towards social justice that were taken by our ancestors are in jeopardy of being erased. In the next four years, oppressed communities may be faced with a number of policies that challenge their dignity and humanity. Latinx face the possibility of witnessing millions of immigrants being rounded up by immigration officials, torn apart from their families, and deported to countries where they have no future. Our Muslim American brothers and sisters face a registry designed to track their presence in their own country. Our Native American *hermanos y hermanas* face state sanctioned efforts to suppress, annihilate, and dispose people from their ancestral and sacred lands in support of capitalist interests. Women may encounter limits to their choices in reproductive health and changes in policies against sexual assault. As People of Color and other minoritized communities brace themselves for the presidency of Donald J. Trump, the future of the country we collectively call home seems uncertain. Despite all the challenges we may face, radical hope, resistance, and organizing can help us to create new ways of surviving and thriving. *“Everyone is dreaming in this country. Now it is time to wake up. The storm is here. From the clash of these two winds a storm will be born. Its time has arrived. Now the wind from above rules, but the wind from below is coming (Subcomandante Marcos, 2001, p. 36).*

REFERENCES

- Adames, H.Y., & Chavez-Dueñas, N.Y. (2017). *Cultural foundations and interventions in Latino/a mental health: History, theory, and within group differences*. New York, NY: Routledge Press.
- Crenshaw, K. (n.d.). *Eight five quotes from Black women to inspire you*. Retrieved from <http://www.forharriet.com/2012/03/85-quotes-from-black-women-to-inspire.html#axzz4SpSrNVli>

SANANDO EL ESPANTO DE LA OPRESIÓN: CELESTIAL HEALING AS A CURATIVE FACTOR FOR LATINXS

STEVE R. PEREIRA, M.S.^{1,4}

IVELISSE TORRES FERNANDEZ, PH.D.^{2,4}

Historical and contemporary presence of Latinxs in the United States has dispersed an enriching multicultural legacy that continues to evolve and evoke inquiry on the cultural group's well-being (Ruiz, Campos, & Garcia, 2016). Current demographics situate Latinxs to account for approximately 17% or more than 55 million of the total U.S. population (U.S. Census Bureau, 2015; Krogstad & Lopez, 2015). Interfaced with being the largest minority group, Latinxs continue to experience significant mental health, scholastic, economic, environmental and societal disparities (Sue & Sue, 2013). Consequently, Latinxs experience an array of stressors that seem to perpetuate the unbalancing of the mind, body and soul (Flores, 2013). Literature in counseling psychology for Latinxs has identified pre-and post-immigration stress (Casas, 2014); classism and poverty (Arredondo, Gallardo-Cooper, Delgado-Romero & Zapata, 2014); limited access to health care (Alegria et. al., 2007); acculturation and acculturative stress (Fortuna et. al., 2008); anti-Latinx hate crimes and violence (Arredondo et. al., 2014; Torres-Fernandez, Rios, James, Martinez & Bravo, 2012); language barriers (Arbona et. al., 2010; Raffaelli & Wiley, 2013); homophobic sentiments (Flores, 2013) and aggressive political arenas mediated through public policy (Burke, 2010) to be major areas of psychological suffering. Adding to the marginalization of Latinx well-being are those practitioners who lack the knowledge, skills and abilities to provide culturally congruent therapies when practicing psychotherapy (Flores, 2013).

HISTORICAL OPPRESSION AND SPIRITUAL INTERVENTION

Paralleling the marginalization of Latinxs in the U.S. with historical contexts of Latin American colonization, the wounds of oppression or *heridas* continue to effect well-being through aggressive sociopolitical agendas (Anzaldúa, 2012). Thus, healing the wounds of oppression is an arduous process that must be confronted by understanding the historical *traumas* produced from colonization, theoretical borderlands of oppression and systemic marginalization experienced by Latinxs living in the U.S. (Anzaldúa, 2012). The *heridas* eventually weigh heavy on Latinxs and dismember their spiritual interconnectedness of the mind, body and soul; thus, allowing *espanto* (fear or fright) to invigorate *traumas* (traumatic pain) (Arredondo et. al., 2014; McNeill & Cervantes, 2008). To complicate matters further, Latinxs who seek mental health treatment, are at times, faced with practitioners who lack cultural attunement, which manifests into misdiagnosed maladies and tools of oppression (Fukuyama & Sevig, 1999; Torres-Rivera & Torres Fernandez, 2015). Thus, the *espanto* from current and past coercions damages well-being and the balance of *alma, mente y corazón* (Flores, 2013).

To reach well-being and heal from the emotional, psychological and mental distress, Anzaldúa (2015) assigns this luminous process as *Nepantla* or the spiritual place between healing and empowering transformation. In addition, the theoretical underpinnings of existential theory and practice validate the *Nepantla* process by allowing the individual to face and embrace life's anxieties (Eliason et. al., 2007; Anzaldúa, 2012). Through an epistemological perspective, gaining *conocimiento* (knowledge) and developing *concientización* (consciousness) on how to heal from the *heridas* of oppression, clients can liberate their soul and achieve psychological well-being (Martín Baró, 1994; Anzaldúa, 2012). In relation to *sanación celestial*, the epistemologies of Martín Baró and Anzaldúa recommend that (1) expanding personal self-awareness on current and historical oppressions helps individuals reconstruct new realities; then, (2) after facing and embracing, the process of healing is mediated through spirituality; which (3) promotes the reconstruction of the shattered soul and the search for a meaningful purpose in life.

1. New Mexico State University

2. Address correspondence and reprint requests to:

Steve R. Pereira, New Mexico State University,
College of Education, Department of Counseling &
Educational Psychology MSC 3CEP, P.O. Box 30001,
Las Cruces, New Mexico 88003
E-mail: spereira@nmsu.edu

Dr. Ivelisse Torres Fernandez, New Mexico State
University, College of Education, Department of
Counseling & Educational Psychology, MSC 3CEP,
P.O. Box 30001, Las Cruces, New Mexico 88003
E-mail: itfernan@nmsu.edu

INCORPORATION OF A CULTURALLY CONGRUENT THERAPY

The integration of spirituality as a culturally responsive intervention for mental health treatment, has struggled to supersede the scientific philosophies of Western psychological thought, praxis and literature (Cervantes, 2010). However, when addressing the need to develop culturally attuned therapeutic frameworks, Latinx spirituality has been identified to be a cultural core value that links individuals to collectivistic inner strength and psychological well-being (Comas-Díaz, 2008; Ramirez, 2004). Therefore, integrating spiritual frameworks in psychotherapy must be taken into consideration to alleviate the cultural and situational stressors that Western models fail to address (McNeill & Cervantes, 2008; Benish, Quintana, & Wampold, 2011).

While Eurocentric systemic and scientific knowledge continues to be problematic, the psychological discourse on multicultural and social justice frameworks, posits spirituality to be an essential cultural component that is needed to conceptualize an individual's psychosocial worldview (Cervantes & Pharham, 2005). Therefore, *sanación celestial* (celestial healing) will be introduced as a culturally congruent spiritual healing framework that is conceptualized through the tenets of Chicana/o psychology and existential philosophy. Conceptually, these two frameworks address the need to integrate culturally responsive therapies through the spiritual philosophical foundations of searching for a meaningful purpose in life, and strengthening personal identity and life mission (Eliason, Samide, Williams, & Lepore 2007; Ramirez, 2004). Furthermore, the process of *sanación celestial* guides Latinxs to confront their ultimate concerns and expand their self-awareness on psychosocial functioning per Ramirez's (1999, 2004) principles of Chicana/o psychology: (1) *the person is an open system*; (2) *the spiritual world holds the key to destiny, personal identity, and life mission*; (3) *community identity and responsibility to the group are of central importance in development*; (4) *the foundations of a good adjustment to life (mental health) are liberation, justice, freedom, and empowerment*; (5) *total development of abilities and skills is achieved through self-challenge*; (6) *the search for self-knowledge, individual identity, and life meaning is a primary goal*; and (7) *duality of origin and life in the universe and education within the family play a central role in personality development* (Ramirez, 2004). Concurrently, existential theory is applied to assist clients confront their personal intrapsychic conflicts and painful ontological experiences (Sommers-Flanagan & Sommers-Flanagan, 2004; Yalom, 1980). Within this framework, the oppressive lived experiences of Latinx clients will be confronted to achieve a powerful and holistic psychological state of existing. In existential theory, this process is identified as facing and embracing, which helps the client confront crisis by reworking internalized issues and defining a meaningful purpose of existence (Sommers-

Flanagan & Sommers-Flanagan, 2004). For the purposes of *sanación celestial*, therapists will help clients face their ultimate concerns by having them acknowledge their painful realities; then, clinicians will guide clients to embrace their psychological ailments by reconstructing their painful experiences utilizing the tenets of Chicana/o psychology and spirituality. Throughout the healing process, the client transforms into a *ser celestial*, a human being who faces and embraces oppression through finding a meaningful purpose in life by integrating Latinx spirituality as a coping mechanism and living life per the tenets of Chicana/o psychology.

SANACIÓN CELESTIAL

Healing the psychological ailments of *heridas*, *traumas*, *espantos* and *sustos* may be an arduous process. However, *sanación celestial* provides a culturally congruent therapeutic framework that addresses the complex Latinx mental health disparities. By interconnecting spirituality, existential philosophy and the tenets of Chicana/o psychology, clients are provided with the opportunity to expand their *conocimiento and concientización* on how to address their ultimate concerns. Throughout the healing process, *sanación celestial* helps clients decolonize oppression and liberates their souls. After facing and embracing their ultimate concerns, Latinx clients are encouraged to integrate spirituality as a coping mechanism that heals the wounds of oppression through recognizing personal and collectivist strength (Comas-Díaz, 2008; McNeill & Cervantes, 2008). Then, the transformation into a *ser celestial* is constructed by helping the client enhance their *conocimiento and concientización* (Martín Baró, 1994) utilizing the tenets of Chicana/o psychology. In the end, holistic well-being is achieved by continuous renewal of thyself through spirituality, personal and collectivist strength.

Subsequently, clinicians must be aware that Latinxs may enter counseling with varying psychological ailments (Arredondo et. al., 2014). Therefore, conceptualization of client symptomology must be addressed by identifying the existential ultimate concerns that are not being confronted. Through expanding self-awareness, existential psychological crisis facilitates the client's journey in freeing themselves from constant oppression (Yalom, 1980; Frankl, 1963; May, Angel, & Ellenberger, 1958). Most importantly, integrating Latinx spirituality as a coping mechanism is important in this process because it helps clients feel empowered to confront adversity (Comas-Díaz, 2008). During this process, clinicians must be aware that Latinx clients may define their engagement with spirituality differently. Therefore, therapists must be prepared to integrate and discuss all levels of Latinx spiritual values that are inclusive of; (1) achieving sacredness through awareness and respect of environmental cosmic realities; (2) constant renewal of spiritual beliefs; (3) rediscovering lost spiritual traditions; (4) reaffirming connections to the spiritual

world; (5) learning to become a person of *conocimiento and concientización*; and (6) participating in collectivist ideals as a way to help clients effectively reduce the anxieties of serious phase of life problems (Cervantes, 2010; McNeill & Cervantes, 2008; Hage et. al., 2006; Weld & Erickson, 2007). Furthermore, *sanación celestial* helps mediate the cultural complexity of Latinx mental health by meeting the client in the here and now moments of healing. Conceptually known as the I-Thou relationship, the therapist holds an important role in being able to demonstrate empathy towards the oppressive lived experiences and incorporate *sanación celestial* to help the client embody a *ser celestial* (Buber, 1970). As this occurs, self-awareness and holism helps the client move toward self-discovery by making connections toward having a meaningful existence.

IMPLICATIONS FOR PRACTICE

This article provides an opportunity to expand on the social justice and diverse congruent elements of treatment modalities used in counseling psychology. Offering *sanación celestial* as an approach to therapy, clinicians are provided with a framework that draws upon spirituality as one of the core cultural strengths for Latinxs. Guiding the praxis of *sanación celestial*, the tenets of Chicana/o psychology blueprints how clinicians must be culturally attuned to the complexities and delicacies of Latinx mental health. As clinicians incorporate *sanación celestial* into psychotherapy, they must be aware that Latinxs are *open systems* in which they are susceptible to experiencing all environmental and societal factors that construct their identities (Arredondo et. al., 2004; Ramirez, 2004). Inclusive of Latinx identity formation is the role that spirituality plays in *destiny, personal identity, and life mission* (Comas-Díaz, 2008; Ramirez, 2004). Clinicians must be willing to explore the varying spiritual dimensions and values that are inclusive of indigenous healing methodologies to recognize their limitations in praxis.

In regards to cultural attunement, clinicians who incorporate *sanación celestial* must hold true that the power of spirituality empowers and cures *los espantos de la opresión*. Cultural attunement in Chicana/o psychology also instructs therapists to be knowledgeable in the cultural values of Latinxs derived from *community identity* and collectivistic foundations (Sue & Sue, 2013; Ramirez, 2004). Possessing the knowledge, skills and abilities on the sources of support for Latinxs, therapists will be able to help clients identify that *the foundations of a good adjustment to life are liberation, justice, freedom and empowerment* (Martín Baró, 1994; Ramirez, 2004). Clinicians also must be able to facilitate the healing process by demonstrating authentic vulnerability and empowering the client to change their psychological ailments. Through integrating the I-Thou relationship, therapists will be able to help clients achieve their *total development of abilities and skills through self-challenge* (Eliason et. al., 2008; Ramirez, 2004). This process is

mediated by encouraging therapists to self-examine their willingness to explore deep issues and accept their professional limitations of cultural competency. In doing so, clinicians will be able to promote well-being by guiding the client to *search for self-knowledge, individual identity, and life meaning* (Ramirez, 2004). Lastly, *sanación celestial* requires clinicians to recognize that Western thought and praxis has limited the reclaiming of Latinx identity, *personality development and indigenous origins* through conventional psychotherapies (McNeill & Cervantes, 2008; Ramirez 2004).

While engaging in *sanación celestial*, therapists also need to be mindful of how the role of meaning-making is incorporated in the healing process. Throughout the process of assisting clients with facing and embracing their ultimate concerns, clinicians can best support *sanación celestial* utilizing Sommers-Flanagan and Sommers-Flanagan's (2004) existential strategies of finding a meaningful purpose in life; (1) altruism; (2) dedication to a cause; (3) creativity; (4) self-transcendence; (5) suffering; (6) God/religion; (7) hedonism; and (8) self-actualization. Depending on the client's presenting concerns, it is recommended that clinicians integrate culturally congruent existential strategies that reflect the tenets of Chicana/o psychology. Through an altruistic perspective, clients may heal from serving those in their community who experience environmental challenges (Sommers-Flanagan & Sommers-Flanagan, 2004). In doing so, clients may develop a sense of purpose by dedicating to a cause that promotes social justice advocacy or advancing holistic wellness among their cultural group (Ramirez, 2004). Additionally, clients may benefit from self-transcendence by liberating their oppressions through self-challenge and reclaiming of indigenous heritage (Anzaldúa, 2015). Self-transcendence is achieved by assisting clients with taking pride in the hardships they have survived through *conocimiento and concientización* (Martín Baró, 1994; Ramirez, 2004). Integrating clients' spiritual or religious affinity also promotes resolution to understanding their existential plight of defining personal identity and understanding their life mission (McNeill & Cervantes, 2008; Sommers-Flanagan & Sommers-Flanagan, 2004). Lastly, through hedonism and self-actualization, clinicians may assist clients with navigating their oppressions by accepting their current realities and living in the here and now moments of life (Yalom, 1980). Clients are encouraged to continuously seek personal reinvention through education, family support and community support (Ramirez, 2004). Most salient, existential creativity allows clients to incorporate spiritual wisdom and traditional healing rituals to mediate their process of becoming *seres celestiales* (Comas-Díaz, 2008; McNeill & Cervantes, 2008).

Finally, to effectively implement this spiritual framework, it is imperative that clinicians evaluate levels of multicultural competency wrought by egalitarian frameworks such as the role of language and culture in therapy (Arredondo et. al., 2014); developing competency

in incorporating spirituality and traditional healing methodologies into praxis (McNeill & Cervantes, 2008); acknowledging limits of competency and being open to learn from clients through authentic empathic affect (Torres-Rivera & Torres Fernández, 2015). Also, implications for training and expanding self-awareness on personal spiritual beliefs, practitioners may enhance their holistic well-being outcomes through collaborative therapeutic alliance and honoring of client's lived experiences (Torres-Rivera & Torres Fernández, 2015; Eliason et. al, 2007; Ocampo-Hoogasian & Gloria 2015).

RECOMMENDATIONS

Since Latinx spirituality is conceptualized to be the core of personal existence and life mission (Ramirez, 2004), it is essential to recognize that *sanación celestial* is a key framework to help clients engage with self-awareness, reinvention, and self-discovery by acknowledging their painful ontological experiences. Therefore, integrating spiritual applications with Latinxs is vital when developing alternative healing approaches in psychotherapy. The following recommendations are offered to those who seek to utilize *sanación celestial* into their clinical work, research and advocacy with Latinxs:

1. Clinicians who seek to apply *sanación celestial* as an intervention for healing need to be aware that this process requires self-reflection on personal spiritual beliefs to assist others. Possessing the skills to expand self-awareness, produce holistic outcomes, and integrate ritualistic and experiential practices are all essential interconnected concepts that practitioners must include in therapy to help clients embody a *ser celestial* (Ortiz, Davis, & McNeill, 2008; McNeill & Cervantes 2008; Ramirez, 2004). It is crucial that a therapist understand the healing virtues of spirituality to connect with their spiritual clients on all psychological levels. In doing so, this allows therapists to strengthen the I-thou therapeutic alliance in therapy (Buber, 1970; Eliason et. al., 2008; Comas-Díaz, 2008; Ocampo-Hoogasian & Gloria 2015).
2. Clinicians need to recognize Latinx spirituality is diverse, enlightening and culturally relevant in helping clients reinvent their personal meaningful existence (Comas-Díaz, 2012). Derived from three major sources of indigenous healing perspectives, *curanderismo*, *santería* and *espiritismo*, Latinx spirituality reinvigorates holistic well-being and heals metaphysical illnesses (McNeill & Cervantes, 2008; Trotter & Chavira, 1997). Thus, dimensionality and intersectionality on the use of spirituality must be carefully applied and scrutinized by the therapist to help the client achieve psychological well-being.
3. Since spirituality is conceptualized to be the core of personal existence (Ramirez, 2004), it is essential to recognize that *sanación* is created through self-awareness, reinvention, self-discovery and ontological

experiences. Therefore, integrating spiritual applications with Latinxs through research is vital in creating alternative healing approaches in psychotherapy.

Future directions for integrating Latinx spirituality must also be invigorated by acknowledging its current position in the field of counseling psychology and addressing the gaps in literature (McNeill and Cervantes, 2008). Additionally, for those who seek to advance *sanación celestial*, qualitative and quantitative research studies should be conducted to measure effectiveness in psychotherapy, level of spiritual affinity among Latinx clients, professional clinical praxis and impacts on intersecting spiritual identities.

REFERENCES

- Alegria, M., Shrout, P.E., Woo, M., Guarnaccia, P., Scribney, W., Polo, A., Vila, D., Polo, A., Cao, Z., Mulvaney-Day, N., Torres, M. and Canino, G. (2007). Understanding differences in past year psychiatric disorders for Latinos living in the U.S. *Social Sciences & Medicine*, 65(2), 214-230.
- Anzaldúa, G. (2012). *Borderlands: The new mestiza = la frontera*. San Francisco, CA: Aunt Lute Books.
- Anzaldúa, G. (2015). *Light in the Dark/Luz en lo Oscuro: Rewriting Identity, Spirituality, Reality*. Durham, NC: Duke University Press.
- Arbona, C., Olvera, N., Rodriguez, N., Hagan, J., Linares, A., & Wiesner, M. (2010). Acculturative stress among documented and undocumented Latino immigrants in the United States. *Hispanic Journal of Behavioral Sciences*, 32, 362-384. doi:10.1177/0739986310373210
- Arredondo, P., Gallardo-Cooper M., Delgado-Romero, E. A., Zapata, A. L. (2014). *Culturally responsive counseling with Latinas/os*. Alexandria, VA: American Counseling Association.
- Benish, S. G., Quintana, S., & Wampold, B. E. (2011). Culturally adapted psychotherapy and the legitimacy of myth: A direct-comparison meta-analysis. *Journal of Counseling Psychology*, 58, 279-289. <http://dx.doi.org/10.1037/a0023626>
- Buber, M. (1970). *I and thou*. New York, NY: Charles Scribner.
- Burke, J. F. (2002). *Mestizo democracy: The politics of crossing borders*. College Station, TX: Texas A&M University Press.
- Casas, J. M. (2014, Fall). Caution: Immigration can be harmful to your mental health. *Latina/o Psychology Today*, 1(1), 6-9. Retrieved from http://www.nlpa.ws/assets/final%20lpt%20issue_1_no_1_2014.pdf
- Cervantes, J. M. (2010). Mestizo spirituality: Toward an integrated approach to psychotherapy for Latina/os. *Psychotherapy: Theory, Research, Practice, Training*, 47, 527-539.

- Cervantes, J. M., & Pharham, T. H. (2005). Toward meaningful spirituality for people of color: Lessons for the counseling practitioner. *Cultural Diversity & Ethnic Minority Psychology, 11*, 69-81.
- Comas-Díaz, L. (2008). Latino psychospirituality. In K. J. Schneider, K. J. Schneider (Eds.), *Existential-integrative psychotherapy: Guideposts to the core of practice* (pp. 100-109). New York, NY: Routledge/Taylor & Francis Group.
- Comas-Díaz, L. (2012). Colored spirituality: The centrality of spirit among ethnic minorities. In L.J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp.197-206). New York, NY: Oxford Press.
- Eliason, G. T., Samide, J. L., Williams, G., & Lepore, M. F. (2007). Existential theory and our search for spirituality. *Counseling and Spirituality/Counseling Et Spirituality, 26*(2), 127-151.
- Flores, Y. G. (2013). *Chicana and Chicano mental health: Alma, mente y corazon*. Tucson, AZ: University of Arizona Press.
- Frankl, V. (1963). *Man's search for meaning*. Boston, MA: Beacon.
- Fortuna, L. R., Porche, M. V., & Alegria, M. (2008). Political violence, psychosocial trauma, and the context of mental health services among immigrant Latinos in the United States. *Ethnicity & Health, 13*, 435-463. doi:10.1080/13557850701837286
- Fukuyama, M. A., & Sevig, T. D. (1999). *Integrating spirituality into multicultural counseling*. Thousand Oaks, CA: Sage.
- Hage, S. M., Hopson, A., Siegel, M., Payton, G., & DeFanti, E. (2006). Multicultural training in spirituality: An interdisciplinary review. *Counseling and Values, 50*, 217-234. doi:10.1002/j.2161-007X.2006tb00058.x
- Krogstad, J.M. & Lopez, M.H. (2015). Hispanic population reaches record 55 million, but growth has cooled. Retrieved from <http://www.pewresearch.org/fact-tank/2015/06/25/u-s-hispanic-population-growth-surge-cools/>
- Martín-Baró, I. (1994). *Writings for a liberation psychology*. Cambridge, MA: Harvard University Press.
- May, R., Angel, E., & Ellenberger, H. F. (Eds.). (1958). *Existence: A new dimension in psychiatry and psychology*. New York, NY: Basic Books.
- McNeill, B. W., & Cervantes, J. M. (Eds.). (2008). *Latino/o healing practices: Mestizo and Indigenous perspectives*. New York, NY: Routledge.
- Ocampo-Hoogasian, R., Gloria, A. M. (2015). The healing powers of a *patron espiritual*: Latina/o clinicians understanding and use of spirituality and ceremony in psychotherapy. *Journal of Latina/o Psychology, 3*, 177-192.
- Ortiz, F. A., Davis, K. G. & McNeill, B. W. (2008). Curanderismo: Religious and spiritual worldviews and indigenous healing traditions. In B. W. McNeill & J. M. Cervantes (Eds.), *Latino/o healing practices: Mestizo and indigenous perspectives* (pp. 271-303). New York NY: Routledge.
- Raffaelli, M., & Willey, A. R. (2013). Challenges and strengths of immigrant Latino families in rural Midwest. *Journal of Family Issues, 34*, 347-372. doi:10.1177/0192513X11432422
- Ramírez, M. (2004). Mestiza/o and Chicana/o psychology: Theory, research, and application. In R. J. Velásquez, L. M. Arrellano, & B.W. McNeill (Eds.) *The handbook of Chicana/o psychology and mental health* (pp. 3-22). New York, N.Y. Routledge.
- Ruiz, J. M., Campos, B., & García, J. J. (2016). *Journal of Latina/o Psychology, 4*(2), 61-66. <http://dx.doi.org/10.1037/lat0000065>
- Sommers-Flanagan, J., & Sommers-Flanagan, R. (2004). *Counseling and psychotherapy theories in context and practice: Skills, strategies, and techniques*. Hoboken, NJ: John Wiley & Sons.
- Sue, D. W., & Sue, D. (2013). *Counseling the culturally diverse: Theory and practice* (6th ed.). Hoboken, NJ: John Wiley & Sons.
- Torres-Fernandez, I., Rios, G. O., James, A. L., Martinez, A., & Bravo, A. (2012). Cruzando fronteras: Addressing trauma and grief in children impacted by the violence in the US-Mexico border. *Interamerican Journal of Psychology, 46*, 425-434.
- Torres-Rivera, E. & Torres Fernández, I. (2015). Tools of oppression and control in counseling: Making the invisible, visible. *Revista Griot, 8*(1). 119-127.
- Trotter, R.T. & Chavira, J. A. (1997). *Curanderismo: Mexican American folk healing*. Athens, GA: University of Georgia Press.
- U.S. Census Bureau. (2015). *State and county quick facts*. Retrieved from <http://quickfacts.census.gov/qfd/states/00000.html>
- Weld, C., & Erickson, K. (2007). The ethics of prayer in counseling. *Counseling and Values, 51*, 125-138.
- Yalom, I. D. (1980). *Existential psychotherapy*. New York, NY: Basic Books.



National Latina/o
Psychological Association
Asociación Nacional de Psicología Latina

#HereToStay

NLPA STATEMENT IN RESPONSE TO THE ELECTION OF DONALD J. TRUMP, 45TH PRESIDENT OF THE UNITED STATES

Following the results from the 2016 presidential election, and as the nation prepares for an uncertain path forward; there is an overwhelming sentiment of discontent, shock, fear, and rejection of the president-elect among many historically marginalized communities and their allies. The one undeniable conclusion is that the United States is deeply divided, even more so than most would have ever predicted. One area that has greatly contributed to the division and of particular relevance to our membership is that of immigration; especially as it pertains to immigration from Mexico and Central and South America. The following are some of President-elect Trump's campaign promises to be enacted during his first 100 days in office:

1. **TERMINATE** the *Deferred Action for Childhood Arrivals* (DACA) of which approximately 740,000 individuals have received approval.
2. **ELIMINATE** the *Deferred Action for Parents of Americans and Lawful Permanent Residents* (DAPA). This program is currently awaiting disposition in the Supreme Court, and has the potential to affect 5 million individuals.
3. **INTRODUCE** the *End Illegal Immigration Act*, which includes his promise to "build a great, great wall on our southern border" and "have Mexico pay for that wall", and a series of penalties for immigration violations.

The US has long been recognized as a safe refuge for diverse immigrant communities fleeing economic, political, and social unrest. We are gravely concerned that the proposed anti-immigrant actions will negatively impact individuals currently in the US as well as those who in the future would seek to contribute to the vitality of our country. Additionally, the harm caused by this xenophobic, racist, and discriminatory sentiment only serves to isolate and marginalize, impacting the mental health of untold numbers. We are a country built on the hopes, dreams, sacrifices, and hard work of millions of immigrants who have played a significant role in making this country a beacon of prosperity and humanity across the world. This includes the immense intellectual and economic contributions made throughout the decades. We are proud of this legacy and must preserve this long-standing tradition of ours.

We, at the NLPA are ready to assist the Trump Administration in crafting sensible immigration legislation that is grounded in the principles of dignity and respect. As an organization guided by social justice as our moral compass, we are also prepared to stand up in one unified voice and challenge any attempts by President-elect Trump to implement divisive, racist, and anti-immigration promises made during the campaign. We recognize that healing needs to occur and that it will take time, but are confident that it can begin if our leaders join in a spirit of mutual respect and with recognition and understanding for the humanity and dignity of all people.

FELICIDADES COLEGAS !

RECENT PUBLICATIONS BY NLPA MEMBERS

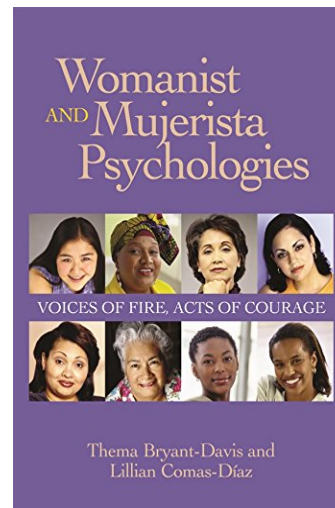
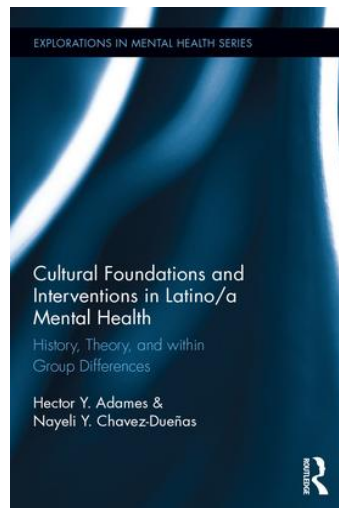
The recent publications of NLPA members are listed in this section as a service to the membership, and with the intent of facilitating the exchange of new information among Latina/o professionals and individuals interested in Latina/o mental health.

It is LPT's policy to include in this section all submissions by members that (1) have been published since the last issue of the bulletin, and; (2) can be best described as books, full chapters in edited books, or articles in peer-reviewed publications.

BOOKS

Adames, H.Y., & Chavez-Dueñas, N.Y. (2017). *Cultural foundations and interventions in Latino/a mental health: History, theory, and within group differences*. New York, NY: Routledge Press.

Bryant-Davis, T., & Comas-Díaz, L. (Eds.). (2016). *Womanist and mujerista psychologies: Voices of fire, acts of courage*. Washington, DC: APA Books.



JOURNAL ARTICLES & BOOK CHAPTERS

Borrayo, E., Scott, K., Drennen, A., MacDonald, T., & Nguyen, T. (2016). Determinants of treatment delays among underserved Hispanics with lung and head and neck cancers. *Cancer Control*, 23(4), 390-400.

Derlan, C. L., Umaña-Taylor, A. J., Toomey, R. B., Jahromi, L. B., & Updegraff, K. A. (2016). Measuring cultural socialization attitudes and behaviors of Mexican-origin mothers with young children: A longitudinal investigation. *Family Relations*, 65, 477-489.

Falicov, C.J. (2016). The diversity of families. In T. Sexton & J. Lebow (Eds.), *Handbook of Family Therapy* (pp. 66-86). New York: Routledge Press.

Falicov, C.J. (2016). *Terapia con parejas interculturales: El amor a través de las diferencias*. *Mosaico-Revista Española de Terapia Familiar* 45, 21-30.

Falicov, C.J. (2016). Migration and the family life cycle. In M. Mc Goldrick, N. Garcia Preto, & B. Carter (Eds.) *The expanding family life cycle: Individual, family and social perspectives* (pp. 222-239). New York, NY: Pearson.



HONORING OUR 2016 NLPA AWARD RECIPIENTS

¡ Felicidades a Todos/as/xs !

Dr. Martiza Gallardo-Cooper

Dr. Azara Santiago-Rivera

DISTINGUISHED MADRINA RECOGNITION FOR
OUTSTANDING LIFETIME ACHIEVEMENTS

Dr. Edward A. Delgado-Romero

Dr. Jose "Joe" Toro Alfonso (*Posthumously*)

DISTINGUISHED PADRINO RECOGNITION FOR
OUTSTANDING LIFETIME ACHIEVEMENTS

Dr. Guillermo Miguel Arciniega

DISTINGUISHED PROFESSIONAL CAREER AWARD

Dr. Ignacio David Acevedo-Polakovich

DISTINGUISHED PROFESSIONAL EARLY CAREER AWARD

Dr. Milton A. Fuentes

STAR VEGA DISTINGUISHED SERVICE AWARD

Dr. Hector Y. Adames

Dr. Cristalis Capielo

Dr. Manuel Paris

PRESIDENTIAL CITATIONS

Dr. Cristalis Capielo

OUTSTANDING DISSERTATION AWARD

Jocelyn Meza

DISTINGUISHED STUDENT SERVICE AWARD

Gustavo Barcenás Jaimez

CYNTHIA DE LAS FUENTES DISSERTATION AWARD

Mercedes Fernández Oromendia

STEPHEN C. ROSS SCHOLARSHIP AWARD

2016

Committee Co-chairs:

Dr. Eduardo Morales

Dr. Brandy Piña-Watson



#NLPA2016 CONFERENCIA

CRISTALÍS CAPIELO, PH.D.

MELANIE DOMENECH RODRÍGUEZ, PH.D.



The National Latina/o Psychological Association celebrated its 7th Biennial Conference from September 29th to October 2nd, 2016 in Orlando, Florida. The conference was held at the World Center Marriott Resort. Under the theme, *Latina/o Psychology: Advocating for Social Justice, Liberation & Equality*, the conference inspired and mobilized attendees to advocate for all Latinas/os through a social justice and liberation psychology lens. Keynotes, presenters, mentors and leaders informed and provided tools to address the needs of our Latina/o individuals, families, and communities.

The conference commenced with high energy on Thursday, September 29th, with the *Bienvenida: Welcoming and Networking* event, where attendees had an opportunity to reconnect and dance at the rhythm of *plena* by Los Pleneros de la Central. The conference continued on Friday, September 30th with a special commemorative *ceremonia*. Through Indigenous ritual and musical offerings by *Plena Mar Latino*, we honored the lives of the fallen at Orlando's Pulse Night Club and Lounge. This event was followed by scientific programming and plenary sessions with Etiony Aldarondo, Ph.D., who remarked on "Becoming a Social Justice Clinician: Methodological & Practical Considerations" and J. Manuel Casas, Ph.D., under the topic "Social Justice: Moving Beyond Illusions by Actively Pursuing Our Dreams." At the end of the day, director Juan Agustín Márquez presented and discussed his Emmy Award winning documentary *The Last Colony*.

Another day of scientific programming continued on Saturday, October 1st, with plenary sessions by Maritza Montero, Ph.D., who presented on "Liberation Psychology in Latin America: Decolonization, Deidealization, and Consciousness" and Oliva Espín, Ph.D., who remarked on "We Cannot Live Without Our Lives: Psychology and LGBTQ Issues in our Communities." The day ended with the *Noche de Gala: Awards, Dinner, & Dance Reception*. During this event, we celebrated the research and service of seven NLPA members and recognized four new NLPA *Madrinas* and *Padrinos*. The conference culminated on Sunday, October 2nd. In collaboration with Hands on Orlando, participants created LGBTQ+ affirming puzzles to benefit Central Florida LGBTQ+ Latinx youth.

(Continue on next page)





Our conference broke many records for our association. For instance, our scientific programming consisted of 284 individual presentations led by students, early career professionals (ECPs), professionals, scholars, and practitioners. For a second time, our conference was sold out with 469 registered attendees. We also offered 87 continuing education hours and set a record for the number of sponsors, vendors, and sponsorship monies collected. These numbers speak to the vibrancy of our growing membership and the high productivity of our members.



Organizing the conference was a demanding yet rewarding process led by the conference chair Cristalís Capielo, Ph.D. and the 2016 NLPA President, Melanie Domenech Rodríguez, Ph.D. Grounded on values of *comunidad*, *familia*, and *respeto*, the conference planning committee followed a participatory process by which every aspect of the conference was developed in consultation with NLPA's membership and Leadership Council. We also sought to contribute to the next NLPA generation of leaders by identifying new conference committee and subcommittee chairs, co-chairs, and members. For example, 8 committee members had never held a leadership or service positions within NLPA before the conference and 14 members self-identified as either ECPs or students.



We want to thank all who attended, presented, volunteered and supported our conference through sponsorship. We owe the conference success to you. If you were not able to attend this year, we encourage you to join us in #NLPA2018. We promise more excitement and more records to be shattered!

Un Abrazo Colectivo,

Cristalís Capielo, Ph.D.
2016 NLPA Conference Chair

Melanie Domenech Rodríguez, Ph.D.
2016 NLPA President



CONGRATULATIONS

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

Claudette "Claudia" Antuña, Psy.D.

Has been selected to be the Diversity Delegate to the Committee of State Leaders for the 2107 Practice Leadership Conference.

Chelsea L. Derlan, Ph.D.

Recipient of the *Distinguished Student Research Award, Division 45: Society for the Psychological Study of Culture, Ethnicity, and Race*, presented in August 2016 at the Division 45 Award Ceremony during the APA Convention. The award recognizes outstanding psychological research on ethnic minority issues.

Celia Jaes Falicov, Ph.D.

Recipient of an APA Presidential Citation presented at the August 2016 Convention. Dr. Falicov was honored for seminal work in developing systems-oriented theory, practice, training and research on comparative immigrant family processes for a wide range of cultures and contexts.

Raha Forooz & Amber Schaefer

Received scholarship funds from the profits realized during NLPA's 2014 Conferencia themed, *DREAMers, Immigration, and Social Justice: Advancing a Global Latina/o Psychology*. The awarded posters were titled, *Toward an Understanding of Unaccompanied Immigrant Minors in the U.S.* and *The Immigrant Children's Affirmative Network and The Role of University-Community Partnerships*.

**Interested in
Advertising in LPT?**

RATES:

Quarter Page \$50

Half a Page \$100

Full Page \$150

For inquiries or more information please contact:
Hector Y. Adames, LPT Editor

WHAT'S THE 411?

CONTINUING EDUCATION, MENTORING INITIATIVE, & NLPA's SIGs

Prepared By: Dr. Regina Jean-van Hell, SIG & Information Column Coordinator

Continuing Education Online invites you to our first-ever Continuing Education training by Dr. Esteban Cardemil titled, “**Clinical Work with Latinos: Integrating Research into Best Practices.**” Training provides **2.5 CEUs. Cost of Attendance:** \$40 NLPA members and \$ 62 Non-NLPA members. **Please register at:** <http://ce-psychology.com/mhlatinos.html> for technical assistance contact Eric Melendez, Alliant International University: Email emelendez@alliant.edu Phone 415-955-2029. Toll Free 800-457-1273 (NLPA members use the discount code: NLPA). Enter the code into the discounted code box after selecting the course; click recalculate and the fee for the course will go to \$40.

SPECIAL INTEREST GROUPS (SIG) NEWS

The **NLPA Early Career Professional Committee** were hard at work over the last few months getting prepared for this year's *conferencia*. At the conference they hosted a roundtable, which had a strong turnout of students and early career professionals who were eager to hear from leaders such as Andrea Romero, Andres Consoli, Lisa Flores, Lisa Edwards, Regina Jean Van Hell, and Adriana Umaña-Taylor. Additionally, a social was held which also drew in more early career folks in order to celebrate and network. Currently, the committee is working on a needs assessment in which early career members will be asked about their needs in terms of support from NLPA. All early career members are encouraged to take this short survey, which will take only minutes to complete. The responses will guide early career initiatives and programming in 2017. (Submitted by Dr. Brandy Piña-Watson)

Help Shape Future Professional Development Programming
in Just a Few Minutes

**Take the NLPA Early Career Psychologist
Needs Assessment**

Scan the QR code below:



Or Go To: <http://tinyurl.com/nlpaECP2016>

Join our Facebook Page!
NLPA Early Career Psychologist Network

Orgullo, NLPA LGBTQI+ SIG has worked hard to expand membership and improve communication within the collective. We recently created a NLPA-sponsored list serve and a more informal collective space within Facebook. Orgullo has also aimed to further strengthen its leadership structure by inviting interested members to take a more active roles within the SIG.. We will host a collaborative charla (early 2017) between Orgullo SIG members with the intention of developing new positions that fall in line with Orgullo's mission statement: creating safe professional spaces, promoting intersectional research, sharing community specific resources, providing education, and increasing visibility and mentorship. (Submitted by Dagoberto Heredia Jr.)

NLPA MENTORING PROGRAM FOR STUDENTS

NLPA Mentoring Program was initiated formally at our 2016 Orlando NLPA Conference!

We, the team, Rachel Reimers, Laura, Valerie Minchala and Regina Jean Van Hell, are excited about the interest student members have had in joining the NLPA Mentoring Program as well as thankful to the professional members who have volunteer to mentor our students.

The first email announcing the initiation of this program was done in July and 24 students and 19 mentors signed up to join this program. The pairing of students with mentors was done in August and we informed each student who was his mentors as well as mentors who were their mentees by e-mail. We hope you are all in contact with each other. Please remember, students are responsible to contact their mentors by e-mail. Let us know how your relationship with your mentors is developing and how many times you have contacted you mentors by sending us an email to our formal email address at mentoring@nlpa.ws. The pairing was done by the team and based on similarity of interests and goals.

Before the 2016 NLPA Conference in Orlando, last September, we sent an invitation to all members to join us at the Conference and we organized two mentoring orientations for both students and mentors, one before the conference and one during the conference. The orientation goal was to help understand both students and mentors what are the expectations and provided some tips of how to get in touch with each other and provided suggestions of how to meet via the internet since many mentors are residents in other states than their mentees and vice versa. A reception to launch formally the NLPA Mentoring Program took place on 9/29/16. Many mentors and their mentees joined us to the formal initiation of the NLPA Mentoring Program and also many met with each other during the conference and it was the perfect opportunity for students to speak directly to mentors and meet them.

At the conference, during the two orientations we recruited more students and mentors interested to join NLPA Mentoring Program. We will be pairing these new mentees with their mentors before the end of the year and we will send you an email informing both students and mentors. We are planning to have a community gathering online so people in this program can meet each other. Keep your eyes open to our announcements and remember to contact us if you have any questions or inquiries by sending us an e-mail to mentoring@nlpa.ws and you will receive a reply within a week. (Submitted by Dr. Regina Jean Van Hell)

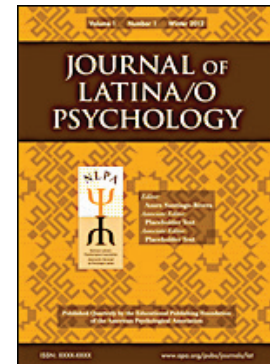
BECOME A MEMBER



NATIONAL LATINA/O PSYCHOLOGICAL ASSOCIATION

MEMBERSHIP BENEFITS

- NLPA Newsletter
 - Access to NLPA Listerv
 - Voting Privileges
 - Advocacy, Networking & Mentorship
 - Professional & Student Leadership Opportunities
 - Webinars from leading experts in Latina/o Psychology from across the country
 - Special member prices for biennial conference and job postings
 - Subscription to the Journal of Latina/o Psychology (JLP)
- ...and much more!**



To view additional membership information visit
nlpa.memberclicks.net/why-join

For questions contact our Membership Chair
Dr. Zully Rivera Ramos | membership@nlpa.ws



@NLPA1



facebook.com/1NLPA



Type of Membership (Check One):

New Membership

Membership Renewal

By signing you acknowledge to have reviewed NLPA's bylaws (visit www.nlpa.ws/bylaws) and agree to obey to them while a member of NLPA. **Signature:** _____

Contact Information

Name: _____ Degree: _____ Year: _____

Title/Position: _____

List any Professional License/and or certificate: _____

Institution/Organization: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Email Address: _____

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

Clinical, Research, & Teaching Interests:

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

Undergraduate Student \$30

Community Member \$30

Graduate Student \$50

International Member \$50

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

Institution \$100

Professional \$95

Life Time Member \$800

Allied Professional \$95

Voluntary Contribution, please specify amount \$ _____

Would you like to be included on the NLPA Listserve?

Yes

No

Have you ever been convicted of a felony, expelled from a professional organization on ethical or professional grounds, or had your license to practice revoked? Yes _____ No _____ If yes, please add additional documentation explaining the circumstances around the conviction, expulsion, or revocation. E-mail documents to info@nlpa.ws

Would you like to join any of the following Special Interest Groups (SIG) and be included in their communications? See descriptions on SIGs at www.nlpa.ws/special-interest-groups Select up to three:

BIL

Bilingual Issues in Latino/a Mental Health

CAF

Latino/a Child, Adolescent, & Family Psychology

EBP

Evidence Based Practice with Latino Populations

LGBTQI Orgullo

Latino/a: Sexual Orientation and Gender Identity

ML

Mentors y Lideres: Apoyando a Futuros Profesionales

NEURO NLPA

Neuropsychology

Mail form with payment payable to NLPA

Attn: Ricardo Aguirre

ABRAZO Multicultural Marketing & Communication

229 E. Wisconsin Ave Suite 800, Milwaukee WI 53202

