



# La Comunidad

California Latino Psychological Association (CLPA) is a non-profit organization

VOLUME 3 JULY 2005



## Presidential Column

### The CLPA Advocates: Cultural Sensitivity vs. Cultural Competence

#### INSIDE THIS ISSUE:

Membership Chair	3
Featured Article	4
Board of Psychology Highlights	8
Remembering Rodolpho Gonzales	10
CLPA Committee Updates	12
Announcements	13
Resources	15
Upcoming Events	16
Submission Guidelines	17
Advertisement Rates	18
Membership Brochure	19

When asked, most practitioners state that they are aware of and sensitive to the needs of individuals from culturally diverse backgrounds. What most do not understand is that cultural sensitivity is not the same as cultural competence. Cultural sensitivity can be described as the awareness of differences in values, beliefs, and behaviors from one group to another. In addition, cultural sensitivity enhances one's understanding that these differences are at the foundation for the multiple ways in which people interact with each other. In examining the competency hierarchy or pyramid, cultural sensitivity precedes cultural competence, but it is not enough to effectively treat issues related to culture, race, ethnicity, gender, sexual orientation, etc. Cultural Competence can be defined as a set of behaviors, attitudes, and policies that enable a system, agency, or individual to function effectively with culturally diverse clients and communities (Randall-David, 1989). In essence, cultural competence allows service providers to respond within the cultural context of the client and/or community. As a community of Latino mental health providers, our challenge is to assist the communities of *ALL* mental health providers in CA to acquire the cultural competence needed to respond to the demographic changes in the state, and more specifically, to meet the needs of the growing Latino population in CA.

What we know, is that cultural competence is broadly defined by mental health providers. One individual may define competence one way, while another defines it very differently. Historically, we also know that a large percentage of providers currently practicing were not trained to provide culturally competent services. In addition more recent graduates, while having been "trained" in more culturally competent ways than their more seasoned colleagues, often times still report that they do not feel adequately prepared to meet the needs of a diverse clientele. Moreover, to be a racially/ethnically diverse individual is not synonymous with being culturally competent. Cultural competence is not granted automatically to folks of color. Being Latino, African American, Asian American or American Indian, does not automatically imply that one has cultural competence. In fact, we are all in the process of acquiring cultural competence...it is a life long journey. Despite what some may believe, there are many Caucasian mental health providers who are culturally sensitive and competent. We cannot make any assumptions or segregate one group from another when we discuss the issue of cultural competence. Our task is to identify ways in which we can assist in the development of cultural competence for *ALL* mental health providers.

Within the last several months the CLPA initiated and supported two very important documents in the area of cultural competence:

1.) Recently Drs. Thomas Parham, Joe White and I, submitted a proposal to the California Board of Psychology (BOP) and to the California Psychological Association (CPA) Board of Directors that seeks to fill a much needed gap in the area of cross cultural training and continuing education for psychologists in the state. I also currently serve as the Diversity Taskforce Chair for the CPA. I have only summarized our recommendations below due to word and space limits:

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The editorial board reserves the right to edit all articles and submissions.

## Editor's Column

Hello CLPA members,

This is our third edition of La Comunidad and we are excited to share with you the progress CLPA has made over the last few months. Recently, CLPA applied for non-profit status and we are excited to announce our application was accepted, and CLPA is now a non-profit organization. Being a non-profit organization creates more opportunities for CLPA, and we will be working towards expanding resources for our members. More information will be provided in our next newsletter (4th edition), as well as on the web-site.

I would also like to announce CLPA will be hosting a social for all members on July 16th. Please see the listserv for more details of this event. This will be a great opportunity to meet other members and learn the different ways you can become more active in the association. We always welcome individuals who would like to volunteer and become more involved. If you are interested in volunteering please go to our website ([Latinopsych.org](http://Latinopsych.org)) and contact one of the executive members. We also encourage members to submit articles to be published in La Comunidad. Please refer to submission guidelines on page 17 for more information. Publishing in La Comunidad provides an opportunity to share the important work you do with others who have a similar commitment and passion.

Lastly, I would like to thank Jeff Tirengel, Rick Martinez, Olga Mejía, Jorge Zamora and Miguel Gallardo for contributing your time and energy in helping create our newsletter, La Comunidad. Your hard work and dedication is much appreciated.

If you are interested in participating on the Publications Committee, please feel free to contact me at [Tlopez@argosyu.edu](mailto:Tlopez@argosyu.edu). We look forward to hearing from you.

Tica Lopez, PhD  
Chair - Publications Committee  
Newsletter Editor

## Greetings from the Membership Chair

Greetings to all CLPA Members!

I am pleased to announce that we have 121 members and continue to grow! While we are an ethnically diverse organization it is encouraging to note the increase of women in the ranks. Assessing our current membership we have 91 members who are female, 29 males and 1 institutional membership. Regarding the categories of membership we have 50 professionals, 13 associates and 55 students.

Our members continue to join in from all areas of the state. However, San Diego has made a notable contribution of 9 members from that area and this indicates a possibility that, like Northern California, a local chapter could be established. It is also encouraging that our membership covers a

wide range of involvement including practicing clinical psychologists, academic researchers and community mental health professionals.

Our membership is also a vocal group, committed to serving the community and the greater good of Latino/as in California. It is therefore important that members continue to post announcements on the CLPA list serve. The list serve is a great resource by which to educate and inform colleagues about professional opportunities, building



*Continued on page 9*

## Curanderismo en La Comunidad

Brian McNeill, PhD  
Washington State University

Contrary to popular notion espoused in almost every Introductory Psychology textbook, the applied practice of psychology did not begin with the work of Freud. In all civilizations, traditional or indigenous healers have existed and worked within the realm of physical/psychological/spiritual medicine. Similarly, in every Mexican *barrio* or neighborhood, someone knows of a healer traditionally referred to as a *curandero* or *curandera*. *Curanderismo* is a Mexican-American folk healing practice and tradition that represents a fusion of Judeo-Christian religious beliefs, symbols, and rituals along with Native American/Indigenous herbal knowledge and health practices. The *curandero/a* is believed to have supernatural power or access to such power as his or her abilities are perceived as *el don* or a gift from God. *Curandero/as* treat a variety of physical ailments and social problems.

As Chicanos and Chicanas, our knowledge or exposure to the practice of *curanderismo* may vary with our upbringing, degree of acculturation and/or ethnic identity, social class, and geographic location. As Harris, Velásquez, White, and Renteria (2004) note, a fourth or fifth generation Chicana/o may not possess a complete knowledge of *curanderismo*, but may have knowledge of beliefs most salient to their family of origin and acquired through the socialization process. Indeed, it may be rare that most Chicana/os do not practice some aspect of *curanderismo*, whether it is the use of teas, herbs, or foods for the treatment of physical, mental, or spiritual illness. (Harris, et. al, 2004). Epidemiological studies of the use of *curandero/as* indicate a wide range of usage, varying from 1% to 54% depending on the sample and study (e.g., Mayers, 1989). However, in my travels and investigations of *curanderismo*, I have found that admitting to consulting with a *curandero* is not always a socially desirable response. For example, while traveling in Mexico, my hosts, two professors from the Universidad Nacional Autónoma de México looked at me strangely when I inquired about *curandero/as* in the area. I received similar responses and denials of *curanderismo* from other university personnel. However, when I inquired of *la señora* who took care of the household as to where I could find a *curandero/a*, she responded that she could find me one in 15 minutes! Later, after getting to know me, my hosts admitted that when it seemed like nothing was working, for a sick son, a *curandero* was brought in for a consultation, and was successful. Con-

sequently, as contemporary healers working with Latino/a populations, we need to not only understand the role and functions of traditional healers and their methods, but also understand why their methods work, and how they may not be all that different from the procedures and rituals we employ as psychologists.

The *Curandero/a* is typically a known individual in the community who shares their clients' experiences, geographic location, socioeconomic status, class, language, religion, and beliefs regarding the causes of pathology (Trotter & Chavira, 1997). It is this shared worldview between the patient and the healer that explains why Mexican-Americans seek help from *curandera/os* and why they are effective (Harris, et al. 2004). Thus, *curandera/os* are respected for their role as healers, spiritual advisors, and counselors, and for their lengthy training and knowledge in both indigenous and religious beliefs, practices, and rituals. As a result, the *curandero/a* is often the first person an individual will turn to in times of need, prior to seeking treatment with a physician or psychologist, or when a family's attempts at conventional treatment fails (Harris et al, 2004, Keefe, Padilla, and Carlos, 1979).

*Curandero/as* take a holistic orientation, valuing good relations between the physical and social environments, and the supernatural. According to Ramirez (1998), curative activities typically fall into four categories including:

1. Confession, atonement, and absolution to rid the body of sin and guilt that can cause illness and maladjustment. Healing occurs through prayer, or *limpias* (ritual cleanings) in which the body is sprinkled with holy water.
2. Restoration of balance, wholeness, and harmony through self-control. Illness and maladjustment are viewed as a lack of self-control as a person allows feeling, emotions, or desires to run unchecked, and is viewed as being out of balance, or their spirit to be fragmented. Curative rituals may consist of ridding the person's body of negative elements or confronting the evil spirit that has possessed the person or taken their soul.
3. Involvement of family and community in treatment occurs as family members and close friends may accompany the patient to the home of the *curandero/a* and make a commitment to support the reintegration of him or her into the family, community, and culture. In these ways, wholeness and harmony of the family and community are restored.

Continued from page 4

4. Communication with the supernatural sets the curandera/o apart from others, as they are believed to be able to communicate with the spirit world directly or to facilitate communication between the person who needs help and the supernatural world.

Similarly, Trotter and Chavira (1997) describe healing activities of curandero/as in South Texas in terms of the three treatment levels that include the *nivel material* (material level), the *nivel espiritual* (spiritual level), and the *nivel mental* (mental level).

Curandero/as diagnose, then treat within the realm of their expertise, referring to others (e.g., a physician) when necessary. There are various types and specialty areas of curandera/os including *parteras* (midwives), *sobadores* (who treat muscle sprains), and *yerberos* (herbalists). Harris et al. (2004) note that spiritual healing, massages, tea, and prayer are prescribed by curandera/os for emotional conditions or cultural syndromes such as *susto* (extreme fright or fear), *mal puesto* (hexes), *mal de ojo* (the evil eye), and *envidia* (envy or extreme jealousy). Professional curandero/as also address physical ailments (e.g., diabetes), social problems (e.g., marital conflicts, family disruptions), psychological disturbances (e.g., depression), changing peoples' fortunes in love, business, or home life, and removing or guarding against misfortune or illness (Trotter and Chavira, 1997).

Why is the curandero/a often effective? In 1972, E Fuller Torrey first published *The Mind Game* (1983), in which he studied curanderismo in Santa Clara County, California, as well as healing traditions in other cultures including Ethiopia and Borneo. He concluded that the differences between psychiatrists and so called "witchdoctors" may not be so great, citing common components in all healing traditions. These components include a shared worldview, the personal qualities of the therapist, patient expectations, and use of techniques. Over a number of years Frank and Frank (1991) have argued that all healing practices share (1) an emotionally charged, confiding relationship with a healer, (2) a healing context in which the therapist has the power and expertise to help, and socially sanctioned role to provide services, (3) A rationale or conceptual schema to explain problems, and (4) a ritual or procedure consistent with the treatment rationale. Fisher Jome, and Atkinson (1998) review the evidence supporting what they term "universal healing conditions" in a culturally specific context which includes the therapeutic relationship, a shared worldview, client expectations, and a ritual or intervention. Recent research in common factors associated with psychotherapy effectiveness by Wampold (2001a, 2001b) supports the view that all healing traditions share common healing factors responsible for effectiveness. In his impressive review and analysis of the research on the efficacy of psychotherapy, Wampold (2001b) presents a strong case for the lack of evidence supporting the medical model of psychotherapy where specific therapeutic treatments or "ingredients" (e.g., empirically supported treatments) are assumed to be primarily responsible for the effectiveness of psychotherapy. Perhaps for these reasons, curanderismo continues to survive and serve a vital function in Mexican-American communities.

Consequently, as practitioners, it is vital that we not engage in what Torrey (1983) terms "Psychiatric Imperialism" in which we assume that our contemporary western therapeutic approaches are good, and that what we do not know or understand, or what is different to us is, therefore, deficient. We need to open up our own worldviews to appreciate and understand why our *gente* may turn first to a curandero/a or priest in times of need, and that a referral to, or consultation with a traditional healer may, at times, be the best therapeutic decision.

Chicanas and Chicanos are increasingly returning to, and reclaiming their cultural roots that include the indigenous influences, practices, and consciousness which have often been hidden, internally and externally oppressed, or viewed as primitive. For many, these traditions have never been lost and provide strength, resilience, and comfort during difficult times and life transitions. Similar trends are also apparent in the resurgence of other Latino spiritual healing traditions such as *Santería* and *Espiritismo* in Cuban American and Puerto Rican communities respectively. *Hay muchos caminos* (there are many ways) as practitioners of santería say. As a result, more contemporary healers such as Dr. Jose Cervantes (2004) of Orange, California are utilizing traditional indigenous interventions and rituals in their clinical practice with Latino/as. *En estos caminos*, Latina/o psychologists carry on the spiritual healing traditions taught to us by our elders and contemporaries, the curandero/as.

**Brian McNeill, Ph.D.** received his MS degree in Clinical Psychology from San Diego State University in 1981, and Ph.D. in Counseling Psychology from Texas Tech University in 1984. He has held academic and applied positions at the University of Kansas and Washington State University where he is currently a Professor of Counseling Psychology and served as Director of Training from 1992 to 2004. He also maintains a small practice in Moscow, Idaho. Dr. McNeill has served on the editorial boards of *The Journal of Counseling Psychology* and *Professional Psychology: Research and Practice*. His current research interests include Latina/o healing traditions, Chicana/o psychology, and clinical supervision and training. He is the co-editor of the recently published *Handbook of Chicana and Chicano Psychology and Mental Health* by Lawrence Erlbaum Associates in 2004, and co-author of *IDM Supervision: An integrated developmental model for supervising counselors and therapists* by Jossey-Bass in 1998.

Reference list available upon request @  
Tlopez@argosyu.edu

Continued from page 1

**PRIMARY RECOMMENDATION and RATIONALE:**

**The Diversity Committee recommends:**

- That the CPA BOD affirms the importance of including cultural diversity issues in all CE courses offered through MCEP and CPA. Cultural Diversity is defined so as to include cultural aspects related to gender, age, race, ethnicity, national origin, religion/spirituality, sexual orientation, disability, language, and socioeconomic status. Although language exists in the MCEP regulations and the APA Sponsor Approval Criteria requiring providers to address these concerns, it is not known at what level the requirement is enforced by those organizations. This affirmation by the CPA Board of Directors will offer a strong statement regarding the importance of this requirement.
- That the Board also specify and recommend to the Board of Psychology a number of required CE credits on this topic that individuals must obtain for licensure renewal each year. This initiative could follow the New Mexico model that requires all individuals to meet a 6 hour requirement in the area of cultural diversity. We would like for the CPA Board of Directors to seriously consider supporting this issue and to potentially support a mandate in this area to be sent forth to the BOP.
- That the Board, through its CE Committee, develop a Cross Cultural CE course to be disseminated free of charge to all CPA members. The course will be offered online free of charge for members and for a nominal fee to non-members. Additionally, we would like for CPA to consider alternative means of continuing to develop this course for implementation through teleconferencing, in-vivo with an experiential component, and in collaboration with the other ethnic focused associations that include, but are not limited to, The Association of Black Psychologists, The California Latino Psychological Association, and the Asian American Psychological Association based in California.

**ALTERNATIVE RECOMMENDATION and RATIONALE:**

Initially, Drs. Miguel Gallardo and Thomas Parham submitted a proposal to include the recommendation below. While we know that the issue of mandates has fared poorly in the minds of many psychologists, we also believe that the end goal of creating change in this area will not occur unless a mandate occurs.

*We would like CPA to support the implementation of a mandated 8 hour course in the area of Cross Cultural Competence for those recent graduates and all licensed psychologists in the state. More specifically, we would like to recommend that CPA accept the proposal written by Drs. Miguel Gallardo and Thomas Parham for recommendation to the CA BOP.*

We are hopeful that we will acquire the necessary support to move these recommendations through the CPA Board of Directors and California BOP. Ultimately, we would like to see the implementation of cultural issues infused throughout all CE courses offered in CA, in addition to having one course in multicultural diversity.

2.) More recently, the CLPA signed a letter addressed to Senator Ortiz regarding the Mental Health Services Act, Proposition 63. I have included the first two paragraphs to capture the essence of the letter and included the organizations who have agreed to sign on at this time.

Dear Senator Ortiz:

The undersigned organizations are writing to thank you for your unwavering support of important health issues affecting Latinos in California. At this time, we would like to bring to your attention our priority areas regarding the Mental Health Services Act (MHSA, Prop. 63), provide you with some specific recommendations, respectfully ask for your support of these recommendations, and suggest that you forward these to the Oversight and Accountability Commission as well as to the State Department of Mental Health.

Continued on page 7

*Continued from page 6*

As a coalition of organizations, we strongly emphasize three overarching themes that continue to characterize the resounding obstacles affecting the behavioral health care for Latinos-These are Disparities, Education and Training, and Cultural and Linguistic Competence (DEC). Without a substantive and concerted focus on these three areas, Latinos will not share in the promise of system transformation that the MHSA should ensure for all Californians. Although the political will and administrative stamina exists

for an evolution of continued system improvements, Latinos in particular have been waiting too long for the promise of equitable health care both in access and quality to be realized. The call for action is clear and expanding, and the time for leadership has never been more critical...

Sincerely,

NLBHA (National Latino Behavioral Health Association),

LBHI (Latino Behavioral Health Institute),

California Latino Medical Association (CALMA)

California Latino Psychological Association (CLPA)

These are forms of advocacy on behalf of our community and the many communities in CA who are underserved. If you have any thoughts or questions, please send them over the CLPA Listserv for discussion. This is a very important endeavor for the state and for the CLPA and the CPA. We are slowly making progress in the association and it is with your continued assistance that we can further develop strategies and programs for implementation.

Sinceramente,

Miguel E. Gallardo, PsyD

#### Reference

Randall-David, E. (1989). *Strategies for working with culturally diverse communities and clients*. Bethesda, MD: Association for the Care of Children's Health.

## Board of Psychology Highlights

### *Geneva S. Reynaga-Abiko PsyD*

There are several announcements this quarter. They have been divided up into different sections to allow readers to skip to those areas that are most applicable to their situation.

#### Position appointments:

It was recently announced that Jacqueline Horn has been reappointed as President of the BOP. Linda Lindholm (of Laguna Niguel) was appointed to serve as public member.

#### New Regulations:

##### Supervised professional experience:

There are new regulations effective January 1, 2005 regarding supervised professional experience for registered psychologists/registered psychological assistants. They apply to any hours accrued on or after Jan 1. The full text of the new regulations may be viewed at [http://www.psychboard.ca.gov/laws\\_regs/adoption\\_supervised.pdf](http://www.psychboard.ca.gov/laws_regs/adoption_supervised.pdf)

Among the new regulations include an agreement that must be signed prior to any duties performed. The supervision agreement must be submitted directly to the board, along with the verification of experience form. A sample agreement form is provided at [http://www.psychboard.ca.gov/licensing/sup\\_agreement.htm](http://www.psychboard.ca.gov/licensing/sup_agreement.htm)

The new regulations also mention registered psychologists for the first time in the Code of Regulations. They state that the primary supervisor is required to be available 100% of the time for registered psychologists, either in person, by telephone, pager, or other technology. Regarding psychological assistants, the regulations state that the primary supervisor no longer has to be physically on site at least 50% of the time. Further, those licensed psychologists who supervise psychological assistants no longer have to possess 3 years of post-licensure professional practice, although their license must be active and free of any formal disciplinary action(s).

Another regulation was adopted stating that, effective January 9, 2006, psychologists may be granted exemption or exceptions from all or part of the continuing education requirements if they resided in another country or state, were in active military service, had been prevented from completing the requirements due to illness (physical or mental) of either self or family member.

*Continued on page 9*

*Continued from page 8*

General continuing education requirements:

Effective November 21, 2004, all persons applying for licensure as a psychologist who began graduate training after January 1, 1995 must complete coursework in spousal or partner abuse assessment, detection, and intervention strategies. Proof must be submitted to the board showing 2 hours of training. Those beginning graduate training after January 1, 2004 must have at least 15 contact hours to meet this requirement. These students must also complete coursework in aging and long-term care of not less than 10 contact hours.

Those who began graduate training before January 1, 2004 must take continuing education instruction in spousal/partner abuse assessment, detection, and intervention strategies, including community resources, cultural factors, and same gender abuse issues. This should be at least one hour in length and is a one-time only continuing education requirement. These individuals must also take a course in the biological, social, and psychological aspects of aging and long-term care of no less than 3 hours in length. This, too, is a one-time only continuing education requirement.

Continuing education via distance learning:

There are also new regulations approved regarding distance learning continuing education. These were approved December 17, 2004 and state that psychologists renewing their licenses may accrue up to 18 hours via distance learning as of January 1, 2005. Qualified psychologists with a disability may apply to accrue more than this amount in each renewal cycle. "Distance learning" includes courses delivered via the internet, CD-ROM, satellite, correspondence, and home study but does not include self-initiated, independent study programs without an approved CE sponsor.

***Membership Chair continued from page 3***

bridges with local organizations and the recruitment of undergraduates and high school students into the field of psychology. In keeping with the objectives of the CLPA mission statement it is also encouraging that our members continue to speak up and speak out on issues that have detrimental effects on the social consciousness of our communities.

As the organization continues to evolve we will witness the diversity and tremendous talent within the CLPA merge into a united voice that can represent the needs of the community at local, state and national levels. There is hope and reason to fight on and fight harder in the shaping of a Latino/a future in California.

Adelante!

Ricardo E. Gonsalves, Ed.D.  
Chair: Membership Committee

## In Memory of Rodolfo “Corky” Gonzales

Corky died of heart failure on Tuesday, April, 12, 2005, at the age of 76. He is considered as the original leader of the Chicano civil rights movement. He was born and raised in Denver, Colorado where he first began the movement in the 1960s. He was a bantamweight Golden Gloves champion boxer in his youth and was anointed in the Colorado Sports Hall of Fame. That fighting spirit and the discrimination he noted led him to write the 1965 poem, “Yo Soy Joaquin,” a narrative poem about a young man who sought his self-ethnic identification. He modeled his identity after Emiliano Zapata, Pancho Villa, and Cuauhtemoc, the great Aztec chief and warrior. Yo Soy Joaquin is probably the greatest piece of literature created during the height of the Chicano/a Movement.

When he was in Denver, he became a political activist for rights of Mexican Americans. He was the founder and leader of the Crusade for Justice in 1966. The educational and youth work carried out in Denver by the Crusade made it the educational and youth arm of the movement. The Crusade for Justice also created the Escuela Tlatelolco, a bilingual school he established that promoted Chicano culture and activism. This school produced the first Mexican Mayor in Denver and the first Mexican senator for Colorado. One of the most powerful Chicano Youth Gatherings held during the height of the movement was hosted by the Crusade in Denver. He was also an organizer for La Raza Unida and attempted to become National Chairperson at the 1972 Party Convention. La Raza Unida was a breakaway group from the Democratic Party. Corky formed this group as a resistance to the Democrats who he perceived as reluctant to back up Hispanic candidates. He was interested in pushing La Raza Unida toward a national liberation position - after having worked on the Kennedy campaign and becoming disillusioned with Democratic Party politics. In 1968 he led Chicanos in the Poor People’s March on Washington where he delivered his “plan of the Barrio” speech. In that speech he called for better housing, schools, and Chicano businesses. To achieve these goals he proposed the Congress of Aztlan. The foundation for this Congress was based on his “El Plan Espiritual de Aztlan,” in which he developed the concept of ethnic nationalism and self-determination in the struggle for Chicano liberation.

I came to know Corky through the Brown Power movement known as the Brown Berets. What I say here is more of my own personal knowledge which may be in a little error (but not by much!). The Brown Berets wore tan fatigue tops, military combat boots, and of course, the brown beret. The Brown Berets were initially formed by David Sanchez in Los Angeles. The Brown Berets caught on like wildfire across many places in Aztlan (the original Mexican territory that was ceded to the United States through the Treaty of Guadalupe Hidalgo). Corky started a chapter of the Brown Berets in Brownsville, Texas. The formation of the Brown Berets was a reaction to the discriminant incarceration of Mexicans in the “pinta” in Brownsville. When I was in middle school, I first noted the Brown Berets when they began showing up at different food supermarkets as they boycotted the grapes and lettuce from the Salinas or Central Valley in response to Cesar Chavez’ call for boycotts. Corky had a special bond with Cesar Chavez, and it is the Brown Berets who provided the muscle to make Chavez’ boycotts successful. Through the help of the Brown Berets, Chavez’ boycotts became well known and were given a greater national spotlight. When Corky spoke, one of his consistent themes was that we

*Continued on page 11*

VOLUME 3 JULY 2005

*Continued from page 10*

needed to overcome our inferiority complexes. He argued vehemently against Mexicans as second-class citizens with a particular focus on the racism and discrimination we have endured. It is my understanding that the slogan “Chicano Power” began at his speeches, hence, the Brown Power movement. He inspired student walkouts from their schools in order to resist the poor education we received. I participated in these walkouts at my high school as they occurred all over California in places like U.C. Berkeley, UCLA, and at many campuses of the California State University system. These walkouts and inspirations by Corky presumably gave the “fire” that led to the formation of M.E.C.H.A (Movimiento Estudiantil Chicano de Aztlan) organizations throughout Aztlan. These walkouts and protests eventually led to the formation of the first Chicano Studies and Mexican American History classes throughout California, and presumably in other states of Aztlan. When I attended Berkeley years later, there were members of MECHA that were still wearing the Brown Beret. I wear mine on my heart. The following are some quotes that Corky wrote in his poem:

“I shed tears of anguish as I see my children disappear behind the shroud of mediocrity never to look back to remember me. I am Joaquin.”

“I must fight and win this struggle for my sons, and they must know from me Who I am.”

The last words he said on his death bed were “Keep the fight going, keep the struggle for our people!”

Que Dios te guarde en paz por siempre, Hermano querido. Ahora nosotros vivimos porque tu nos dejaste vivir. We shall forever remember and be grateful for the struggles throughout your life and the historical legacy you have created and left for us.

Jose Fragoso, MA

Clinical graduate student at Kent State University

## CLPA Committees

### **California Latino Psychological Association**

#### **Student and Professional Development**

#### **Committee/Subdivision**

Jeanett Castellanos, PhD , Chair

The Student Professional Development Committee has been working with various graduate students to identify what CLPA can add to the website for tips on applying to graduate school, internship, and professional transitioning. New information will be added to the website this summer. At the undergraduate level, numerous CLPA undergraduate students presented at the UCLA Psychology symposium. The research presented was mainly on Latina/o issues and psychology. Last, a mentorship program is now being proposed. Various committee members will work together to make contact with local universities and professionals to ensure a strong program and proper outreach. The mentorship program will be a two-tier program where professionals will mentor graduate students and graduate students will mentor undergraduates. The program will have an academic, social, and cultural component – all in the quest to increase Latina/o retention, progress, and satisfaction in the field.

### **Northern California update**

#### **Geneva Reynaga-Abiko, Psy.D. and Consuelo Flores, M.A.**

The Northern California group of CLPA members met for the second time on Friday, April 29, 2005. We happily welcomed Miguel Gallardo, Psy.D. and Brian McNeil, Ph.D. as our guests. The group convened over Italian food in Oakland for a nice evening of conversation and laughter. In attendance were several members present at our first meeting, in addition to 2 new students (one graduate and one undergraduate). We were happy to see new faces in the group as well as welcome those who were returning. Feedback from the students indicated they felt supported and excited to meet so many Latino/a professionals!

Other items of discussion included an update from Miguel regarding CLPA's non-profit status. Group members then shared ideas about how to best schedule meetings such that both Northern and Southern California members could be represented. It was agreed that more discussion needs to occur along this issue, given the difficulty of finding a common meeting area that is convenient for all involved. All those present were encouraged to join the listserv upon joining CLPA so that we could all keep in contact with each other.

In addition to the topics mentioned above, it was also announced that Geneva Reynaga-Abiko, Psy.D. will be moving to Illinois in June for a new job. She will be resigning as Northern California representative as of June 1, but will continue to be available as much as is possible over email communication. She will continue to be a member of CLPA and the listserv, and may still be contacted via email at: [greynagaabiko@gmail.com](mailto:greynagaabiko@gmail.com) Geneva wishes to thank everyone for their hospitality and mentorship during her tenure as Northern California representative. Maybe we will hear of a group forming in Illinois?

# ANNOUNCEMENTS

## FELICIDADES TO OUR COLEGAS

**Miguel Gallardo recently accepted a faculty position at Pepperdine University**

**Olga Mejía recently accepted faculty position at Cal State Fullerton University**

**Andres Consoli was elected President of La Sociedad InterAmericana de Psicologia (SIP)**

**Jose Cervantes was elected the next president of National Latino Psychological Association**

**Jeanett Castellanos recently published a book titled “The Latina/o Pathway to a PhD: Abriendo Caminos.”**

### POSITION AVAILABLE

#### COORDINATOR, PSYCHOLOGICAL SERVICES

**Santa Monica Community College District** is accepting applications for a full-time, tenure-track **Coordinator, Psychological Services** for Fall, 2005. Will plan, direct and oversee the delivery of psychological services to the community college; provide psychological assessment, brief psychotherapy, crisis intervention and referral services to students; consult with college staff regarding students with mental or emotional problems. Experience in providing psychological services at a college or community college is preferred. Ph.D. or PsyD. In clinical or Counseling Psychology and Psychologist license to practice in the State of California and continuing education units sufficient to qualify as a supervisor of interns or other mental health professionals or the equivalent. \$48,183 - \$113,901. For a district application and complete job description, please call (310) 434-4336, or write to Santa Monica College, Human Resources, 1900 Pico Blvd., Santa Monica, CA 90405, or visit the website at [www.smc.edu](http://www.smc.edu) EOE

# ANNOUNCEMENTS

Dear CLPA members,

As part of our appreciation for your continued support of the California Latino Psychological Association, we would like to extend an invitation to you to attend the *11<sup>th</sup> Annual Latino Behavioral Health Institute conference entitled "Transformation: Towards Access & Quality in Latino Behavioral Health"* at a \$50.00 discount off the registration fee. The conference takes place from September 20-22, 2005 at the Universal Hilton Hotel in Universal City, CA. This is a wonderful conference on Latino Mental Health for those who have never attended. In my opinion, it is one of the best conferences in the entire country for our issues. In our on-going efforts to provide a foundation for the advancement of Latina/o psychologists in the state, we have joined forces with LBHI to support this year's conference. Our goal this year is to get as many CLPA members to attend the conference. If you are interested in attending the conference this year, please send your name to me personally at [gallard1@cox.net](mailto:gallard1@cox.net) as I am collecting all members names who are interested in attending. The deadline to let me know of your interest is July 15th. Once I have your name, I will forward your name to Mr. Ambrose Rodriguez who will flag your registration information and provide you with the discount. Please also indicate on your registration form that you are a CLPA member.

Please visit the LBHI website at: <http://www.lbhi.org/2005conference.html>. for more information.

Additionally, if you know other psychologists who may have an interest in attending the conference at the discounted rate, please have them contact me as well, but please let them know that this is a CLPA member benefit and that CLPA members have first priority for the discounted rate. Ideally, it would be great to have new folks join the association.

Lastly, I want to encourage all of you to join the CLPA listserv. Please visit the website where you can join the listserv at: <http://www.latinopsych.org/List-Serve.html>

Please let me know if you have any questions or need any clarification. Please pass the word along.

Saludos,

Miguel E. Gallardo, Psy.D.

## Resources

### WEB-SITES:

Salud Mental Spring 2005 Issue  
The Impact of Immigration and Acculturation on Mental Health  
[www.mhnews-latino.org](http://www.mhnews-latino.org)

I would like to bring to your attention a new resource that we have developed to help students improve their academic achievement. The Help Screens en Español\* were created by psychologists and counselors with the specific goal of helping students improve their academic performance. Each Help Screen provides suggestions or techniques in Spanish that can help students perform better in school/college.

The Help Screens en Español can be accessed at:  
<http://www.coedu.usf.edu/zalaquett/hse/hse.html>

### PUBLICATIONS:

Strategies for Building Multicultural Competence  
in Mental Health and Educational Settings  
Madonna G. Constantine (Editor), Derald Wing Sue (Editor)  
ISBN: 0-471-66732-3  
February/March 2005  
Wiley Publishers

Issues in Multicultural Psychology  
Lena Hall, ISBN: 0-7575-0804-9  
2004 - Kendall/Hunt Publishing Company

## Upcoming Conferences

**30th Interamerican Congress of Psychology**  
June 26-30, 2005 - Buenos Aires, Argentina  
[www.sip2005.org.ar](http://www.sip2005.org.ar)

**American Psychological Association Annual Convention**  
August 18-21, 2005 - Washington, D.C.  
<http://www.apa.org/convention05/>

**Latino Behavioral Health Institute**  
"Transformation: Towards Access and Quality in  
Latino Behavioral Health"  
September 20-22, 2005  
Universal City, CA  
<http://www.lbhi.org>  
(see Announcement section)

**"CULTURAL COMPETENCE & MENTAL HEALTH SUMMIT XIII**  
**"CULTURAL COMPETENCY: BUILDING BRIDGES to**  
**RECOVERY AND WELLNESS IN OUR COMMUNITIES"**  
November 2-3, 2005  
FRESNO CONVENTION CENTER  
Radisson Hotel of Downtown Fresno  
2233 Ventura Street  
Fresno, California 93721

## Submission Guidelines

La Comunidad is published quarterly by the California Latino Psychological Association (CLPA). It is read by California psychologists, allied medical and other mental health professionals, state and national legislators, members of the media, and interested others.

Submissions can include book reviews, a student/early career column, experiences related to career development or articles focusing on research, education and/or clinical practice with the Latino community.

### Information to prospective authors

**Length** - Articles generally range from 750 to 1500 words (approx. 3-6 pages typed double spaced). Book reviews are typically 300 to 400 words in length.

**Content** - The Editors encourage articles that cover a wide range of topics (i.e., scientific advances, professional practice issues, legislative matters, healthcare climate, etc.). Diverse views, critical analyses, theoretical or innovative ideas are also encouraged.

**Cultural mindfulness** - Psychologists are attentive to socio-cultural nuances in any communications, especially in articles written for a professional audience. Any writing about gender, race/ ethnicity, age, sexual orientation, disability must be culturally "correct" and free of bias. If in doubt, please refer to the *Publication Manual of the American Psychological Association Fourth Edition (1994)*.

**References** - As in writing for any professional or scientific audience, cite references in the body of the article when reporting data, referencing other sources, quoting statements or views from other persons, or otherwise substantiating ideas in the article. The number of references should range from 1 to 6 when possible; full references should be listed at the end of the article. Long reference lists may not be published due to space limitations.

**Author identification** - At the end of the article, write a brief bio-sketch of the author(s). Bio-sketches should include name, work setting or affiliation, professional specialty, and information on how to contact author(s).

**Author photo (optional)** - Send one 3x5 inch black/white photograph of the author(s) to the address listed below.

**Submission Deadlines** - October 20, 2005 for December/November Edition; February 20 for March/April edition; May 20 for June/July edition; August 20 for September/October edition.

### How to submit articles

**Hard copy and disk submissions** - We can accommodate commonly used word processing programs. Send copies of your article to the address below

**Email submissions** - Email as attachment to [Tlopez@argosyu.edu](mailto:Tlopez@argosyu.edu)

Correspondence to The California Latino Psychological Association, and La Comunidad should be sent to:

#### ADDRESS

Argosy University  
Attn. Tica Lopez, PhD  
3501 W. Sunflower Ave. Ste. 110  
Santa Ana, Ca 92704



**California Latino Psychological Association (C.L.P.A.)  
Advertisement Rates**

**ALL RATES ARE QUARTERLY (3 MONTHS)**

	<b>Newsletter</b>	<b>Website <sup>a</sup></b>	<b>Newsletter +Website</b>
<b>Non-members</b>	<b>Business card size: \$90</b>  ½ page: \$180 Full page: \$360	<b>\$350 quarterly</b>	<b>Business card + website: \$415 (\$25 off)</b>  ½ page + website: \$495 (\$35 off)  Full page + website: \$665 (\$45 off)
<b>Members</b>	<b>Business card size: \$75</b>  ½ page: \$150 Full page: \$300	<b>\$300 quarterly</b>	<b>Business card + website: \$350 (\$25 off)</b>  ½ page + website: \$415 (\$35 off) Full page + website: \$555 (\$45 off)

<sup>a</sup> 275 pixels wide X 50 pixels high, size of image file is a minimum of 15K, either GIF or JPEG format

# Membership Brochure

## WHY JOIN CLPA

- To advocate for the integration of research, practice, and scholarship on Latino mental health issues.
- Be an active agent of change to improve the current conditions of Latinos and the community's mental health status through public and institutional policy efforts.
- Meet other professionals invested in Psychology, specifically interested in the Latino community.
- Promote educational programs for Latinos interested in the field of Psychology.

Membership categories include:

Professional, Mental Health Associate, Student, and Institution/Organization.

**Professional:** Must have a doctoral degree in Psychology or related field from a regionally accredited institution.

**Mental Health Associate:** Minimum degree earned must be a bachelor's or master's degree in Psychology or related field.

**Student:** Must be enrolled in an undergraduate or graduate program in the field of psychology or related field.

**Institution/Organization:** The institution/organization must endorse CLPA's principles set forth in the bylaws and the CLPA mission statement.

## CLPA Membership Form

Name: \_\_\_\_\_ Degree: \_\_\_\_\_  
 Title/Position: \_\_\_\_\_  
 Mailing Address: \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
 Professional Affiliation: \_\_\_\_\_  
 Phone Number: \_\_\_\_\_  
 Fax Number: \_\_\_\_\_  
 E-mail Address: \_\_\_\_\_  
 Gender: \_\_\_\_\_  
 Ethnic Identification: \_\_\_\_\_  
 Clinical, Research & Teaching Interests:  
 \_\_\_\_\_

## Annual Membership Fee Optional Student Sponsorship

\_\_\_ Institution/Organization \$100 Number of students  
 you wish  
 \_\_\_ Professional \$25 to sponsor \_\_\_ x \$10 = \_\_\_\_\_  
 \_\_\_ Mental Health Associate \$15  
 \_\_\_ Student \$10 (photocopy of current ID)

### Optional

Name of student(s) you wish to sponsor:  
 \_\_\_\_\_

Voluntary Contribution \$ \_\_\_\_\_

(Donations make it possible to support the growth and visibility of CLPA. Please note that this organization does have non-profit status and any contribution is tax deductible.)

I would be interested in volunteering for a committee,  
 Please contact me. \_\_\_\_\_ (Write yes if interested)

### Total

Annual Membership Fee \$ \_\_\_\_\_  
 Optional Student Sponsorship \$ \_\_\_\_\_  
 Voluntary Contribution \$ \_\_\_\_\_

**Grand Total:** \$ \_\_\_\_\_

**Mail form with payment (check payable to CLPA) to:**

Ricardo E. Gonsalves, Ed.D.  
 Membership Chair  
 P.O. Box 3536  
 Fullerton, CA 92834-3536

**For more information:** [www.Latinopsych.org](http://www.Latinopsych.org)