



# ASIAN AMERICAN PSYCHOLOGIST

Newsletter of the Asian American Psychological Association Summer 2014

## President's Column

### Policy and Community Engagement: What Does It Take?

Sumie Okazaki

The theme of this year's annual AAPA convention in Washington, DC is "Bringing Asian American psychology to the forefront of policy and community engagement." The convention theme reflects my presidential mission to "give Asian American psychology away" and for our organization to play a larger role in public and professional dialogue about the psychological experiences and welfare of Asian American and Pacific Islander communities. I hope that you are planning to attend the convention and to join in as we reflect on how we collectively and individually connect our research and practice to social discourse and public policy.

And as I look toward our DC convention, I'd like to share my collective and individual efforts to work on policy and community engagements. First, with respect to the collective effort on behalf of AAPA, I have had the privilege to attend the AAPI Behavioral Health Forum co-sponsored by the White House Initiative on Asian Americans and Pacific Islanders (WHIAAPI) [<http://www.whitehouse.gov/administration/eop/aapi>] and the Substance Abuse and Mental Health Services Administration (SAMHSA) [<http://www.samhsa.gov/obhe/AANHPI.aspx>]. This forum was held on May 9 at the Eisenhower Executive Office Building right next to the West Wing of the White House. It was quite an impressive event attended by many SAMHSA staff and top officials (including Asian American psychologists Larke Huang and Kana Enomoto), staff from the WHIAAPI, the executive directors and leaders of various AAPI-serving organizations, and some AAPI behavioral health consumers. As one of the forum speakers remarked, just the idea itself of AAPI behavioral health being discussed at the highest level of federal government was thrilling. The forum agenda was quite ambitious and extensive, with discussions about the need to collect disaggregate data for AAPIs, innovations in integrated care (of general and mental health services), the need for workforce development to increase the pipeline of bilingual bicultural service providers, and the need to better engage the AAPI community in behavioral health efforts. Throughout the day, I had a chance to talk to other committed stakeholders about our organization and our efforts to engage more fully in the national dialogue and policy discussions that shape our work and our lives.

At a more individual level, I am fortunate to have received the WT Grant Foundation's Distinguished Fellowship, which is a mechanism for influential mid-career researchers, practitioners, and policy makers. Through this 2-



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year fellowship, I am able to take a partial time off from my day job as a university faculty to immerse myself in a practice and policy setting. In the first year of my fellowship (2014), I am spending about 2 days each week in the Research and Policy Support Group at the New York City Department of Education (NYC DOE) to learn about how research evidence and data are used to shape policy decisions within an urban public school system. I am particularly interested in seeing how immigrant and English Language Learner students fare in this immense public school system (with over 1800 schools and over 1.1 million students across the 5 boroughs) and what kinds of questions are asked and answered about urban ethnic minority students. And because Asian American families at all income levels tend to be high users of public schools, learning the complex relationship between research and policy (and yes, local and national politics) in the schools seemed like a good place for me to learn about policies that affects Asian American children and families. Since starting my fellowship in January, I have had opportunities to participate in various meetings as well as occasional school visits and parent focus groups and to work with DOE staff on various internal research projects. I am continually impressed by the research savvy members of the DOE central office and their commitment to making the best use of the vast amounts of data collected within the public school system to help the policymakers reach informed decisions about education. (And then there is the distinct joy of opening a SPSS data file containing 1.1 million data points!) I hope to share my learning about research-policy interface from time to time. Stay tuned.

## AAPA Election Results

Dear AAPA Members,

The results of the 2014 AAPA Elections and their terms are as follows:

President-Elect: **Kevin Nadal** (09/14-08/15)

Vice President: **Helen Hsu** (09/15-08/17)\*

Board member: **Brandon Yoo** (09/14-08/16)

Student Board member: **Fanny Ng** (09/14-08/16)

Secretary/Historian: **Winnie Ma** (09/14-08/16)

APA Council Representative: **Karen Suyemoto** (09/14-08/16)

\*To fill the one-year vacancy for the Vice President position (9/14-8/15) created by the election of the current VP Kevin Nadal to the position of President-Elect, the AAPA Executive Committee has appointed Helen Hsu to serve as the VP starting this year.

## From the Editors

In the video Multicultural Competence in Counseling & Psychotherapy, Dr. Derald Wing Sue offers a comprehensive review of some of the most important concepts of cultural competent practice. Topics of foundational research covered include color-blindness, power and privilege, implicit bias, and microaggressions. Dr. Sue provides insightful and entertaining examples from his years of teaching, research, and clinical practice. His examples illuminate the concepts of culturally competent practice necessary when engaging diverse values and identities of clients of color including race, gender, sexual orientation, and social class to name a few. In addition, Dr. Victor Yalom asks some provocative questions and engages Dr. Sue in a thought-provoking dialogue of contemporary issues. The discussion between Dr. Yalom and Dr. Sue is intellectually and emotionally stimulating, and also resembles a “difficult dialogue” surrounding the issues of racism and its implications. This video is an effective launching point for aspiring students as well as a refresher for the experienced professional. According to Dr. Sue, cultural competence is not an end state but a continual journey and this video serves as a stepping-stone to competence for us all.

If you are interested in this video interview, please visit [www.psychotherapy.net](http://www.psychotherapy.net). AAPA members are entitled to **25% discount** with SUB25AAPA code.

Jude Bergkamp, Psy.D. & Brian Keum, M.A.

# The South Korean Sewol Ferry Disaster

## *Korean Psychologists Network*

On April 16 the Sewol ferry carrying 476 passengers and crew capsized off the southern coastline of South Korea near Jindo. There were only 172 survivors from the disaster. Most of the victims were high school students who were on a school field trip. This tragedy had a strong impact on both people in South Korea and on Korean emigrants outside their homeland.

Since the Sewol ferry sank on April 16, taking more than 300 lives, the South Korean people continue to struggle with lingering feelings of grief, guilt, fear, and anger. Many Korean international students in U.S. colleges could be affected and might benefit from psychotherapy. Culturally sensitive therapists are encouraged to offer assistance by inviting students to address any feelings or experiences that arise--especially if students are from a Korean background.

After the disaster, many Koreans experienced vicarious traumatization and related symptoms. Following the initial shock and acute stress, there can be secondary emotional and behavioral reactions, including anxiety, feeling unsafe, shame, guilt, detachment, avoidance, distrust, doubt, or existential concerns such as feelings of meaninglessness. The collectivistic cultural background of Koreans may also result in experiencing a sense of national shame for the tragedy, including the massive failure of the rescue efforts.

For immediate assistance to the Korean immigrant community, the Korean Psychologists Network (KPN) developed a task force team to address issues and challenges regarding the Sewol disaster. They came up with a short summary of materials on potentially helpful responses to vicarious trauma to support those affected. Materials are especially focused on the needs of Koreans residing in the U.S. The KPN also made an effort to publicize news of the disaster (<http://www.worldkorean.net/news/articleView.html?idxno=14042>). It is their hope that this summary serves as a succinct and helpful guideline for the local Korean immigrant community through either school, church or Korean media.

The disaster raised collective awareness and responsibility for social change for many Koreans. Culturally, many Koreans experienced a sense of collective guilt and responsibility over the disaster, displaying a personal sense of embarrassment and failure. Koreans residing both within and outside South Korea have organized around the crisis. Many citizens across Korea have attended the nationwide candlelight vigils remembering the tragedy.

On May 31, over 30,000 people marched the streets of Seoul protesting the government's handling of the disaster (<http://thenewspro.org/?p=3652>). On May 18, more than 2,000 Korean Americans held demonstrations all across the U.S. to commemorate the victims of the Sewol ferry tragedy in cities across 30 states, including New York, Los Angeles, and Washington DC. ([http://www.hani.co.kr/arti/english\\_edition/e\\_national/637996.html](http://www.hani.co.kr/arti/english_edition/e_national/637996.html)). Many Koreans say that they will take personal responsibility to assure that the loss of these young lives is never forgotten, and to take actions to change the failed system so that their loss would not be in vain.

The KPN Sewol disaster task force shares the responsibility to create helpful resources and providing support to all those who may be impacted by this tragedy. We welcome your thoughts and suggestions via our Google Group at [korean-psychologists-network@googlegroups.com](mailto:korean-psychologists-network@googlegroups.com).



## AAPA Ethical Dilemmas – First in Series of Vignettes

*Tien, Liang Psy.D., ABPP*

*Helen Hsu, Psy.D.*

The Ethical Principles of Psychologists and Code of Conduct (including 2010 Amendments), or the Ethics Code, of the American Psychological Association (APA) contains a set of aspirational goals as well as enforceable rules to which members of APA commit themselves to follow. In addition to the Ethics Code being applicable to APA members, many State psychology licensing laws either adopt the Ethics Code outright or are modeled upon the APA Ethics Code. Either through membership or through licensure, the APA Ethics Code defines professional behavior and standards for psychologists. Are these principles and standards congruent with the values, attitudes and worldview of Asian Americans?

In 2012 the Council of National Psychology Association for the Advancement of Ethnic Minority Interest (CNPAAEMI), with participation of the four ethnic minority psychological associations, and the APA Ethics Office embarked on a project to explore and determine which aspects of the Ethics Code work or do not work for ethnic and racial minority psychologists and our communities in the United States. To facilitate AAPA member's participation in this national conversation, a series of ethics vignettes will be published in this newsletter. These vignettes explore difficult ethical situations in which Asian American psychologists find themselves. Below is the first vignette in this series. Please respond to the list of questions at the end of the vignette through posting at [members@aapaonline.org](mailto:members@aapaonline.org)

*Billy Chen came to the US with his family at the age of 4 with his mother, father, and older sister. The family originally came for his father's work. At age 6, his father's work transferred him back to Taiwan. For the sake of the children's education, the family decided to separate. The father has worked in Taiwan for the last 12 years. The mother, older sister, and Billy have lived in the US for the last 12 years. Billy's mother is a stay-at-home-mom and his sister lives in the house attending community college to give mom support in the care of Billy. Billy was diagnosed with mild retardation in elementary school. He was later diagnosed with bipolar disorder in high school. Billy has been in treatment at the local community mental health center for the last few years. Billy's therapist is a psychology intern who, like Billy, immigrated to the United States at an early age from China.*

*Billy, now age 18, is a senior in high school. Billy's mom, Mrs. Chen, tells Billy's therapist that she is fearful of him. Billy has grown increasingly volatile and has poor impulse control. He is heavyset and stands more than 2 feet taller than his mother and sisters.*

*Last week, Billy asked Mrs. Chen for money to go with some friends to play paintball. Mrs. Chen does not like how violent Billy gets when he goes with this group of friends to play paintball, thus refused to give Billy money for this outing. Billy became angry and threatened his mother with physical violence while throwing objects at the wall. The older sister called the police for assistance. Billy was escorted to the local emergency room for stabilization. He was discharged from the emergency room back to home with follow up appointments at the mental health center.*

*Mrs. Chen is calling Billy's therapist in a state of panic and fear because the hospital staff discharged him home without consultation with the family. The hospital told Mrs. Chen they could not speak with her because Billy is 18 years-old and has refused to give consent for information to be released to his mother. The psychology intern advises the mother to take Billy to Taiwan where his father lives. The reason for this recommendation is that in Taiwan, parents would be included in Billy's treatment.*

The ethical Asian American Psychologist deliberated the following:

- Did the psychology intern's phone discussion with Mrs. Chen violate Billy's privilege of privacy/confidentiality?
- Was the psychology intern culturally competent by engaging in the phone discussion with Mrs. Chen?
- Did the psychology intern's advice violate Billy's right to autonomy and informed consent to treatment?
- Was the psychology intern's advice culturally competent, which is to honor and to enable continued family involvement in Billy's care?
- Regardless of cultural competence, was the psychology intern's phone conversation and advice unethical-violating Standard 4.01 maintaining confidentiality?

Please share your thoughts on this situation with the Asian American Psychological Association members through posting on [members@aapaonline.org](mailto:members@aapaonline.org)

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## The Threat of Stereotyping

*Hina Pant, Ph.D.*

I recently read an interesting article by Kai Ma on the Time magazine website about some of the ways in which the media in Western countries has been portraying the South Korean ferry disaster, which occurred on 16th April 2014. The ferry had been carrying 476 South Korean high school students (of which 12 reportedly remain missing) and early reports on the accident indicated that instead of using the lifeboats or other means to evacuate the students, the crew members had asked students to stay on board as the ferry started sinking. In her article, Ma outlined several narratives from prominent news sources in the United States and related them to the practice of "culture blaming." For example, she described a report in the Los Angeles Times which stated that this incident had "cast a harsh light on a Confucian culture in which young people are taught to respect the older generation." Another article in the Dallas Morning News stated that "if that was a boatload of American students, you know they would have been finding any and every way to get off that ferry. But in Asian cultures, which place the needs of the group over the needs of the individual, compliance is de rigueur." Intrigued by what seemed to be blatant cultural stereotyping, and perhaps holding on to a bit of denial manifesting as disbelief, I looked up the original articles to find that allocating blame to "obedience" as a South Korean cultural value was a common thread in these reports.



Cultural stereotypes are ubiquitous in our society and gain expression in our literature, film, television, music, and art. However, positing such negative causal explanations based on superficially understood and overly simplified cultural values (collectivism, obedience, etc.) leads to the creation of social environments that become more amenable to the expression of prejudice. Social psychological research has shown that social contexts can facilitate expression of racial bias through a disinhibition process which allows for greater ease in expressing racial attitudes which would have been otherwise censured. Further, the practice of blaming specific cultural factors exemplifies the cyclical psychodynamics of prejudice that Paul Wachtel has so elegantly described in his examination of the complexities of African American and White relations in America. Stereotypes can lead to the experience of stereotype threat and anxiety that is created by concerns or worries about confirming these stereotypes. In turn, this feeling of threat can lead to behavior which seems to confirm the very stereotype and the propagation of a vicious cycle of prejudice. However, studies also indicate that while stereotypes may be activated automatically, especially in the case of well-learned cultural ones, activation does not necessarily lead to stereotype application and one way to avoid stereotyping is the motivation to be non-prejudiced.

In the days following the ferry accident, we have witnessed the resignation of the South Korean Prime Minister and the suicide of the Vice Principal of the high school. Many issues regarding South Korean safety standards for ferries, coast guard operations, and reviewing emergency notification protocols remain nebulous. In this challenging time, it is my hope that journalists remain committed to cultural representations of South Korea that are independent of assumptions and platitudes. One of the teachings attributed to Confucius is that if a man commits a mistake and does not correct it, he is committing another mistake. In being motivated to examine cultural stereotypes before acting on them, we could save ourselves from making quite a few mistakes.

Blanchard, F.A., Crandall, C.S., Brigham, J.C., & Vaughn L.A. (1994). Condemning and condoning racism: A social context approach to interracial settings. *Journal of Applied Psychology*, 79, 993-997.

Kwon, K. J. (2014, May 19). South Korean president dismantles coast guard after ferry disaster. Retrieved from <http://www.cnn.com/2014/05/18/world/asia/south-korea-coast-guard/>

Ma, K. (2014, April 25). Culture blaming and stereotyping in the South Korean ferry tragedy. Retrieved from <http://time.com/75742/south-korea-ferry-asian-stereotypes-culture-blaming/>

Wachtel, P. (2001). Racism, vicious circles, and the psychoanalytic vision. *Psychoanalytic Review*, 88, 653-672.

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## Working it Through

*Darcy S. F. Ing, Psy.D.*

In my twenties, I took a class in assertiveness training. Along with other young women, I learned about being aggressive or indirect instead of assertive, and how to use I-statements, “fogging” and other skills. About a week later, my Okinawan mother made a disparaging remark about me in front of the family. I decided to use an I-statement to express my hurt and embarrassment. I was surprised and even more hurt when, in addition to her snapping at me for being “too sensitive,” others in the room agreed with her.

Many years later, I recalled this incident while taking a non-violent communication (NVC) class. I asked the Caucasian instructor how to apply the skills in a culturally sensitive way. He brushed aside my question, insisting his methods would always work, because “Feelings are universal.” He is correct: feelings are indeed universal. However, feelings are expressed and understood through many different filters, including family dynamics, individual history, and in my example, through culture.

Research shows that having social connections makes us happier, improves health, and lengthens life. Having fewer relationships is associated with just the opposite: depression, cognitive decline, and premature death. Having relationships relieves stress which harms the heart, GI system, insulin regulation, and immune system. In fact, caring behaviors will even release stress-reducing hormones. The quality of our relationships also matters. In one study, women reporting happier marriages had a lower risk of cardiovascular disease than those who were less happy.

For better or worse, all relationships also include conflict. Despite what my NVC teacher insisted, no conflict resolution methods works with everyone, all of the time. Many different factors may impact the people in conflict, including cultural background, personal histories including experience of trauma, degrees of self-awareness and psychological maturity, and many others. In fact, ups and downs are inherent in any relationship, whether between parent and child, spouses, or therapist and client.





For Asians, the deep sense of interdependence with the larger group has a large impact on how conflict is resolved. Group members aim towards group harmony as well as saving face and prestige. Liu & Chen (2000) found that for a Chinese population, non-confrontation represented the largest portion of the variance when assessing conflict resolution style. The non-confrontation dimension included avoidance, accommodation and compromise.

Liu & Chen assert that avoidance is not necessarily passive or unassertive, but can be considered proactive. They cite the example of Sun Tzu's *The Art of War*, which emphasizes resolving conflict without resorting to bloodshed. Likewise, using accommodation did not mean ignoring one's own concerns, but rather finding a way to maintain the partnership. The process of accommodation in the present is accomplished with the expectation that this favor will be returned in the future. Finally, compromise had to do with each party partially rather than completely giving in, in order to save both individual and group face.

This approach has both similarities and differences to more westernized conflict resolution methods such as NVC and assertiveness training, both of which include efforts to respect and understand the other person. In NVC, both parties are treated as equals, rather than competitors or superior/inferior. Both parties clearly state their feelings and needs and acknowledge them while respectfully building goodwill. In effect, they establish a common language, creating dialogue that leads to negotiating agreement.

Research also suggests that conflict resolution for Asian Americans may be more complex and bicultural. While Asian Americans tend to use more westernized and individualistic conflict resolution methods than those used by Asian nationals, they also use more collectivistic methods than Euro-Caucasians. In fact, conflict resolution methods for Asian Americans may continue to evolve depending on context, level of acculturation, and other influences. If an Asian American remains overseas in an Asian country, the person may adapt that country's cultural methods. Likewise, an Asian national emigrating to the U.S. may begin to use more westernized methods of resolving conflict.

This finding suggests that methods of resolving conflict need to be flexible, malleable, and dynamic enough to take in both the whole picture and individual situations. Understanding of broad influences on such as culture, values, interests, and external stressors are essential. However, once achieved, negotiation dynamics are more likely to be driven by individual personal concerns, backgrounds, and values. While culture can provide a lens through which we can view behavior and dialogue, feelings are indeed universal. Simply, it comes down to individual people struggling to respect and understand each other while trying to work through conflict.

A process of collaborative negotiation is based on meeting common needs and interests (those spoken and unspoken). Using collaborative rather than positional or adversarial negotiation can be quite flexible in adapting to different settings and situations. This includes cross-cultural ones, provided the participants are open to understanding and respecting values and styles of behavior very different from their own. A successfully negotiated peace, therefore, is created by the value of understanding and respecting others, and by respecting the peace process itself.

Theologian Thomas Merton believed that engagement was stronger than detachment from humanity's struggles, that we should not avoid or ignore the suffering of others. However, Merton also believed that peacemaking would be accomplished not by depending on "the hope of results," but through attachment to the value and rightness of the peace process itself. He believed that mindful action towards peace is never in vain, even if the results are different from what one originally hoped.

Merton writes that over time, "...gradually you struggle less and less for an idea and more and more for specific people...In the end, it is the reality of personal relationships that saves everything." Peace therefore, is not just the absence of conflict. Rather, peace is somewhat like therapy: a journey whose outcome depends not on something we think we can do, but rather on the hope that healing can happen through ongoing intentional work through the medium of positive personal relationships.

# Finance Officer Report: June 15, 2014

*Kelly Y.-H. Liao, Ph.D.*

I am happy to report the continued fiscal health of our organization! As of June 15, 2014, we have \$27747.76 in a savings and \$28,621.58 in a checking account with E\*Trade Bank, for a total of \$56,369.34.

There are numerous individuals who have also made donations since January and I want to acknowledge all of you. Thank you. Your generosity to the organization is much appreciated.

I would like to encourage members to consider making a tax-deductible donation to AAPA. We are a non-profit organization run completely by volunteers whom you elect. We strive to offer quality programming and opportunities for mentoring and networking throughout the year as well as at our annual conference. We keep registration costs as low as possible to help us cover our expenses for hosting the convention. Any profits we generate are applied toward student awards or other programming.

Donations of any amount are always much appreciated and are tax deductible! We accept donations in the following categories: AAPA General Fund, Dissertation Grant, Best Poster Award, Student Travel Award, and Division on Women Fund. If you have any questions about these funds or would like more information on how the money is used in each fund, please do not hesitate to contact me.

As always, please feel free to contact me at [liaok@umsl.edu](mailto:liaok@umsl.edu) for donations, questions, concerns, or suggestions for improvement.

Sincerely,  
Kelly Liao, Ph.D.  
Finance Officer  
Asian American Psychological Association

## Membership Report

*Frances Shen*



Hello AAPA Members,

AAPA currently has a total membership of 433 members. The breakdown for the membership categories are the following:

Membership Categories	Number
Students	221
Professional	203
Retiree/Emeritus	9
TOTAL	433

If you have not renewed your 2014 AAPA membership yet, be sure to **renew your membership** on our website so that you can begin to enjoy the many benefits of being a current AAPA member! There are many **benefits for AAPA members only**, such as the AAPA listserve, discounted AAPA convention rates, professional development blogs, online access to the Asian American Journal of Psychology, etc. Your membership will last for an entire year from the date that you renew your membership.

You can easily join or renew your AAPA membership through our website at [www.aapaonline.org](http://www.aapaonline.org).



If you have any questions or concerns regarding AAPA membership, please do not hesitate to contact me at [fshen625@gmail.com](mailto:fshen625@gmail.com). Thank you for your continuing support of AAPA!

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### 2014 AAPA Membership Application Form

**Please check one:** ☐ New Member ☐ Renewing ☐ Renewing, but new category (e.g., Student to Early Career)

**If you were referred by an AAPA member, please list person:** \_\_\_\_\_

#### A. All Members -- Please complete the following:

Name: \_\_\_\_\_ E-mail: \_\_\_\_\_

Mailing address: \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_ Phone: \_\_\_\_\_ Gender: \_\_\_\_\_

Highest degree earned: \_\_\_\_\_ Year degree earned: \_\_\_\_\_

Institution from which this degree was earned: \_\_\_\_\_

Ethnicity: \_\_\_\_\_ Languages (other than English): \_\_\_\_\_

Research/Practice Interests (5-6 words): \_\_\_\_\_

\_\_\_\_\_

Areas in psychology in which you received or will receive your degree (e.g., clinical, I/O, social, etc)

\_\_\_\_\_

I permit AAPA to release my contact information (name, address, email) and/or research interests:

To professional organizations? \_\_\_\_\_ YES \_\_\_\_\_ NO

In AAPA member directories (e.g., print or on the website)? \_\_\_\_\_ YES \_\_\_\_\_ NO

To prospective employers? \_\_\_\_\_ YES \_\_\_\_\_ NO

#### B. Professional & Retiree/Emeritus Members -- Please complete these items:

Institutional/Organizational affiliation (if employed, current; if retired, previous and year retired): \_\_\_\_\_

\_\_\_\_\_

Position Title (current/previous): \_\_\_\_\_

#### C. Student Members only -- Please complete these items:

School where you are enrolled: \_\_\_\_\_

Degree objective (e.g., Ph.D., Psy.D., MA., M.S.W.) : \_\_\_\_\_

Expected graduation date: \_\_\_\_\_

**Please Note:** Membership in AAPA runs January 1 – December 31 yearly, regardless of when membership dues are received. However, dues received after September 30 will be applied to the following year's membership. You can register online (for new or renewed membership) at our website, [www.aapaonline.org](http://www.aapaonline.org). If you wish to mail in your membership application form and payment to our central office (see address below), please allow 6-8 weeks for processing. Checks not honored by your financial institution will be subject to a \$25.00 fee.

Please make your check payable to AAPA and send this entire form with your payment to:
Asian American Psychological Association 5025 North Central Avenue PMB #527 Phoenix, AZ 85012

### **Description of Membership Statuses**

**Professional Members** - Persons with a master's or doctorate degree in psychology, mental health, health, or related fields and/or professionals whose work and interests are consistent with the purposes of the Association.

**Early Career members** - Professional members who are within 2 years of receiving their terminal degree and who hold positions as post-doctoral interns, post-doctoral fellows, assistant professors, or comparable level positions. Members can remain in this status for a maximum of two years.

**Retiree/Emeritus members** - Professional members who are retired from their positions. These persons must have been a member of AAPA for at least 5 years before paying dues at this level. Retiree/emergitus members pay dues at one-half the rate as professional members.

**Student members** - Undergraduate or graduate students in psychology, counseling, mental health, or related fields. *Student members of AAPA also automatically become members of the Division on Students with no additional fee.* Six dollars in dues support the Student Division, while the remaining dues support AAPA.

**Associate Organization members** - Include, but are not limited to, organizations interested in the purposes and objectives of the Association.

<b>DUES &amp; DONATIONS</b>		<b>AMOUNT</b>	<b>ENCLOSED</b>
A. General Membership (1year)	Professional Member	\$70.00	\$
	New Professional Member (1 <sup>st</sup> year)	\$50.00	\$
	Retiree/Emeritus Member	\$20.00	\$
	Early Career Professional Member	\$50.00	\$
	Student Member	\$35.00	\$
	Associate Organization Member	\$70.00	\$
B. Division on Women <sup>1</sup>	Professional Member	\$15.00	\$
	Student Member	\$6.00	\$
C. Division on South Asian Americans <sup>1</sup>	Professional Member	\$15.00	\$
	Early Career Professional	\$10.00	\$
	Student Member	\$6.00	\$
D. Division on Filipinos <sup>1</sup>	Professional Member	\$15.00	\$
	Early Career Professional	\$10.00	\$
	Student Member	\$6.00	\$
E. Donations <sup>2</sup>	General Fund	\$25 \$35 \$50	\$
	Dissertation Grant	\$25 \$35 \$50	\$
	Best Poster Award	\$25 \$35 \$50	\$
	Student Travel Award	\$25 \$35 \$50	\$
	Division on Women	\$25 \$35 \$50	\$
	Division on South Asian Americans	\$25 \$35 \$50	\$
	Division on Filipinos	\$25 \$35 \$50	\$
<b>TOTAL AMOUNT ENCLOSED</b>			\$

<sup>1</sup>Membership in the Division on Women, Division on South Asian Americans, or Division on Filipinos is optional, but you must be a member of AAPA to join DoW, DoSAA, or DoF.

<sup>2</sup>AAPA is a tax-exempt organization under IRS code section 501c (3) and all donations to AAPA are tax deductible. As a nonprofit, AAPA and its Divisions accept donations to help finance activities. Please consider donating.

## Asian American and Pacific Islander Leaders Following the Legacies of AAPI ‘Movers and Shakers’ in Psychology

*Matthew R. Mock, PhD*

It is almost hard to believe it has been 20 years. In 1994 I was honored to participate as an Okura Foundation White House Fellow. Somewhat more naïve, earlier in my career in psychology, always passionate, I still recall meeting Mr. Patrick and Mrs. Lily Okura for the first time in Washington, DC. I was privileged to be selected with a dozen other national fellows from across the country. I had grown up watching the film “Boys Town” where Mr. Okura had been a psychologist. A pillar in the mental health field, he had a gentle yet strong and steadfast nature about him. He, along with Mrs. Okura described remarkable points in their history: his internment camp experience as a youngster, their experience of racism and discrimination throughout their lives yet enduring and triumphing in spite of it all. As a group of Okura Fellows expected to be future leaders we were treated like royalty: a private tour of the White House, visiting all of the monuments all the long eating great food around the Washington Beltway. I remember my favorite: a fried chicken place close to the Okura’s home. I can still picture Mr. Okura’s smile of delight introducing us Fellows to the Asian American and Pacific Islander legislative “movers and shakers” and other “rock stars” of politics at that time. Given how there were few AAPIs and women on Capitol Hill this was an amazing time to experience Washington politics. With the Okuras commanding so much respect, each and every person we met treated us like we were members of the Okura’s extended family. Similar to politicians, Mr. Okura could be direct, to the point, and sharp in his observations, always with Mrs. Okura’s strategic backing and support. Without even asking out loud, the question stepping off the plane on arrival 20 years ago and after we each departed was clear and resounding. What would be our places as leaders in psychology and social justice following the legacies of the Okuras and the intent of the Okura Foundation focusing on leadership in mental health and related fields?



At the Asian American Psychological Association (AAPA) conference this year on August 6, 2014 in Washington, DC, I will be co-leading a workshop with Ford Kuramoto, DSW titled “The Okura Mental Health Leadership Foundation: Multigenerational AAPI Leaders and the Future of Psychology.” The workshop description framing opportunities amid challenges reads partly as follows:

*Given the continuing growing needs of AAPIs, there is an ongoing need for strong community leadership. AAPIs are highly represented in various educational, professional, and community settings. However, despite their academic and professional success, they are often significantly less represented in leadership positions. Unaddressed mental health, social and cultural issues may affect this issue. How can promoting the mental health field among AAPI Americans such as through the Okura Foundation bolster their representation in leadership? What are some lessons learned through the Okura Mental Health Leadership Foundation? How might such lessons be expanded and are there other suggestions that would make this multigenerational approach even stronger? How might the diverse voices and identities of the continuously expanding AAPI be represented and heard in the mental health and health fields? This workshop will address these issues and more in multiple engaging, dynamic ways.*

Among the stated purposes of our workshop are:

- 1) *To acknowledge the remarkable opportunities made available for current AAPI psychology leaders as former Okura Foundation Fellows;*
- 2) *To continuously support Asian American and Pacific Islanders staff and community members to become leaders in their communities and workplaces, to highlight their cultural strengths in mental health and related fields;*
- 3) *To inform behavioral health staff in assisting others of AAPI backgrounds from clients to graduate students to newer colleagues in the field in developing leadership skills akin to Okura Fellows for advocacy, policy development and community involvement.*

It is our wish and strong hope that many past Okura Foundation Fellow leaders will join us in this workshop. Some of the questions and dialogue that we intend to facilitate include: 1) To what degree has AAPA nurtured diverse leaders among us? 2) Have AAPA female psychologists been given their due respect? 3) As long time AAPA leaders “pass the baton” to those more junior, what are some of the pressing, cutting edge issues to be addressed? 4) As we in turn have led others inspired by the likes of the Okuras, where shall we lead to forge future legacies for others to follow or carve in the future? 5) What of the Okuras’ legacies reside within you? 6) What do you need or wish for to further your leadership for AAPA concerns?

We hope you will join us for this dynamic, engaging workshop. If you plan to join us, you are welcome to contact me in advance: Matthew R. Mock, PhD, Professor of Counseling Psychology, John F. Kennedy University, Berkeley/Pleasant Hill/ San Jose, California via MMock@jfkku.edu or my private practice at DrMMock@comcast.net or my office cell in Berkeley, California at (510) 734-1806.

### *Jeffery Scott Mio*

I am excited to announce the publication of a book I co-edited, entitled “Warring with Words: Narrative and Metaphor in Politics,” published by Psychology Press. This book examines how metaphor and narrative are used across many disciplines (e.g., psychology, political science, communications, gender studies) when discussing politics. My own chapter in this book examines metaphors that arose during the first year of President Obama’s Administration.



### *Stanley Sue*

Stanley Sue, Distinguished Professor of Clinical Psychology at Palo Alto University and President-Elect of APA Division 45, was selected for the 2014 Lifetime Achievement Award from the Western Psychological Association.

### *Debra Kawahara*

Dr. Debra Kawahara will be the Interim Associate Dean for Academic Affairs for the California School of Professional Psychology (CSPP) at Alliant International University, starting June 15, 2014. Dr. Kawahara has been a CSPP faculty member for 17 years and is currently a professor in the CSPP Clinical Psychology PsyD program in San Diego. Her scholarly and professional work has focused on multicultural psychology and cultural competency, particularly with Asian American communities.

### *Sherry Wang*

I'm happy to share that I am an AAPA member who graduated in August 2013 with my Ph.D. in Counseling Psychology from the University of Nebraska-Lincoln. I am currently in a tenure-track Assistant Professor position in the Counseling Psychology Program in the Department of Psychology at the University of Southern Mississippi, where I teach multicultural counseling and developmental counseling to our M.S. and Ph.D. students. I also lead a research team on ethnic/racial health disparities (e.g., HIV, substance use, risky sexual behaviors among ethnic minority populations).

Since being at the University of Southern Mississippi, I have become a director of the Research Initiative of Social Justice in Education (RISE), which is an interdisciplinary research team of community of faculty and students who are committed to critical inquiry regarding systemic inequalities and the intersections of race/ethnicity, social class difference, gender and sexual identity.



### *Mathew Mock*

Last year, I was fortunate to author a cutting-edge chapter on working with at-risk Asian American and Pacific Islander (AAPI) children, adolescents and young adults in schools. This chapter includes some under-addressed AAPI mental health concerns. Using actual situations and vignettes researched by Rachel E. Mock, B.A. This chapter provides background materials as well as evidence-based practices along with practice-based evidence. The citation for my chapter is as follows:

Mock, M. (2013). Advancing school-based mental health for Asian American Pacific Islander youth in schools. C. Clauss-Ehlers, Z. Serpell and M. Weist (Eds.). *Handbook of Culturally Responsive School Mental Health: Advancing Research, Training, Practice and Policy*. New York: Springer Publishers.

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