



CONFERENCE PROCEEDINGS

The Seventh Annual Diversity Challenge

Race and Culture Intersections in Scientific Research and
Mental Health Service Delivery for Children, Adolescents,
and Families

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Invited Panels

- **The Effects of Societal Dynamics on the Development of Youths and Families of Color**
Nancy Boyd-Franklin, Ph.D., Rutgers University, Martin J. La Roche, Ph.D., Martha Eliot Health Center & Joseph E. Trimble, Ph.D., Western Washington University
- **Communities of Color as Mental Health Resources for Youths and Families**
Alfiee M. Breland-Noble, Ph.D., Duke University Medical Center, Jean Lau Chin, Ed.D., Adelphi University, & Etiony Aldarondo, Ph.D., University of Miami
- **Racism as a Mental Health Issue for Youths and Families of Color**
Anderson J. Franklin, Ph.D., Boston College, Anabel Bejarano, Ph.D., Private Practice & Carolyn M. Tucker, Ph.D., University of Florida
- **The Implications of Race, Ethnicity, and Gender for Treating Youths and Families of Color**
Jim Mahalik, Ph.D., Boston College, Guillermo Bernal, Ph.D., University of Puerto Rico, & Yvonne Jenkins, Ph.D., Boston College

INDIVIDUAL PRESENTATIONS

Diversity Initiatives and Poverty Training for Case Workers Agency Structural Change: And Miles to Go Before...

Dr. Edwina Dorch
Texas A&M

This presentation analyzes the components of structural discrimination contributing to the over-representation of minorities in two social service systems: Child Welfare and Juvenile Justice. Structural discrimination in the child welfare system is, in part, a function of both systematic biases and random Type I and Type II errors: Specifically: structural discrimination consists of: random Type I and Type II errors associated with the use of risk assessment instruments; systematic federal legislative and funding bias towards adoption as a permanent case plan v. kinship care, systematic drug treatment funding bias for some states v. others; and systematic private health care insurance bias against drug treatment. A diversity training curriculum addressing these meso and macro level issues would include a presentation of: national and local child welfare ethnic demographics; a critical review of the methodologies used to assess the reliability and validity of local risk assessment instruments; and an understanding of the history of Adoption v. Kinship Care Funding Policies. Structural discrimination in juvenile justice is also, in part, a function of both systematic biases and random Type I and Type II errors. Specifically, structural discrimination consists of: random Type I and Type II random associated with juvenile justice risk assessment instruments; systematic law enforcement and judicial bias towards dispositional vs. environmental causal attributions; and systematic bias towards longer sentences for crack v. powder cocaine. A diversity training curriculum addressing meso and macro-level issues and would include a presentation of: both national and local juvenile justice ethnic demographic statistics; a critical review of the methodologies used to assess the reliability and validity of local risk assessment instruments; and a list of “harm reduction” strategies including drug courts and revised crack v. powder cocaine sentencing guidelines. In summary, to provide diversity training without providing information on structural discrimination is to become part of it (i.e., is to engage in systematic bias towards the micro level solutions of personal bias).

Examining Racial and Ethnic Differences in Sibling Caregiving Practices of a Person with a Severe Mental Illness

Tara Earl
Center for Multicultural Mental Health Research
Harvard Medical School

Objectives: This individual presentation will advance the discussion about the value of siblings as caregivers as they transition into caregiving for their sisters or brothers diagnosed with chronic or severe mental illness. The presentation will emphasize the importance of considering the value of ethnicity and gender of siblings as caregivers when parents “age out” of their caregiving roles. **Methods:** The study included 93 adult siblings of adult persons diagnosed with a severe mental illness. Data were obtained by survey responses from participants from national advocacy groups, county mental health centers, a state hospital, and outpatient community mental health clinics from across the country. **Results:** Findings indicated that, relative to White siblings, siblings of color reported spending three times the amount of money and time caring for their family member. Nonetheless, nearly 80% of the White siblings reported that they were preparing to become primary caregivers in the future, as compared to 57% for siblings of color. Overall, female siblings reported spending greater amounts of time than their male counterparts. Also, female siblings of color reported spending over four times the amount of time caring for their sibling with a mental illness than White female siblings. **Implications:** As siblings increasingly begin to assume caregiving responsibilities, mental health professionals, policy makers, and researchers must broaden or update their definitions of “support systems” for adults with mental illness by including siblings as key relatives. Encouraging involvement from siblings as early in the treatment phase as possible may help to achieve optimal patient outcomes in the long run.

Are we Socially Just or Just Being Social? Increasing Equality with Minorities in Mental Health Training and Treatment Settings

Sharon Houlahan,
Duk-Hae Sung
Boston College

A multicultural perspective which directs specific attention to issues of ethnicity and culture in counseling cannot be divided from social justice (Helms, 2003). In response to this and the continuing inequities endured among ethnic and cultural minority youths, numerous researchers and professionals have called for increased implementation of social justice principles into mental health treatment setting and training programs (Goodman, Liang, Helms, Latta, Sparks, & Weintraub, 2004; Constantine, Hage, Kindaichi, & Bryant, 2007; Lee, 2007). However, this call has largely gone unheeded as a majority of ethnic and cultural minority children, adolescents, and families still face decreased access to adequate mental health services and discrimination (Lopez, 2003; Leslie, Landsverk, Ezzet-Lofstrom, Tschann, Slymen & Garland, 2000). These conditions exact an exceptionally heavy toll on the mental health and well being of ethnic and cultural minority youth and require immediate remediation according to the Surgeon General of the United States (2001).

Despite efforts to improve the relevance of mental health training programs by incorporating a social justice perspective, most graduate students are rarely exposed to issues related to increasing equality among ethnic and cultural minority youths, outside of an initial class on multicultural counseling (Dinsmore & England, 1996; Ratts, 2006).

The aforementioned realities prompted some researchers to suggest that mental health service delivery professionals and educators, even those with a well developed critical consciousness, merely give intellectual ascent to ideas of equality and social justice among minority youths without executing the required activity needed to bring about systemic change (Ivey & Collins, 2003; Baluch, Pieterse, & Bolden, 2004; Kiselica, 2004). In short, they challenge us to consider if we too are just being social by espousing rhetoric that is rarely put into action, rather than being truly socially just?

The purpose of the proposed presentation is to increase equity in mental health training programs and treatment settings with cultural and ethnic minority youths by encouraging helping professionals to fully consider the aforementioned question and its ramifications. The goal of the presentation is to inspire participants who work with ethnic minority youths to take further action related to social justice in their particular training or service delivery contexts with an eye towards systemic and personal change. Methodology utilized will include the presentation of a sampling of narrative experiences of ethnic and cultural minority youths in clinical and educational settings and a thorough review of the literature related to critical consciousness raising interventions, to include current limitations (Chisom & Washington, 1997; McIntyre, 2000; Minkler & Wallerstein, 2003; Ward, 2006). This will be followed by an attempt to define social justice and delineate barriers to action within the self, mental health treatment environments, and training settings, even after a strong critical consciousness is achieved. Ideas related to the decision to act justly with ethnic and cultural minority youths will also be explored. Finally, suggestions will be offered for creating commitment to action contracts.

This presentation will inspire both personal and systemic change leading to increased equality with ethnic minority youths in mental health training and treatment settings. It is also hoped that participants will experience a renewed sense of purpose by forming connections that lead to continuing support for social justice based action in their immediate and extended communities in order that we all may be more than just social.

I Am A Good Person: Reflections on Inclusive Character Education Programming at an Islamic Day School

Suad Islam
Temple University
Principal, Quba Institute of Arabic and Islamic Studies

As the Principal of an urban K-12 private Islamic Day School the global crisis has had a “daily gram” type of impact upon my pedagogy. I have had to embrace the philosophy that “Your Crisis is My Crisis”. In a globalized world cataclysmic events are felt by all. There is really here. Everyday the projected faces of the world’s enemies mirrors every student seated at every desk in every classroom at the institute that I am charged with guiding. I have been thrust into a damage control mode of instructional programming. This has specifically affected the efficient delivery of an Inclusive Character Education Program. Present-day conditions have served as the catalyst for the development and implementation of a whole-school Character Education program. The creation of a holistic model of character education infused with civic engagement has proven to be a daunting task, yet one that must be navigated.

A qualitative methodology was employed for this query into the instructional programming in hopes of infusing inclusive character education learning opportunities. Practitioner based research approaches were chosen because they allow for systematic and intentional inquiries about teaching, learning and schooling that can be conducted by educators in their own school. Urban educators need to explore critical issues related to race, class, gender and religious affiliation that can inform their stance as professionals, their pedagogy, and their relationships to students, parents and communities (Cochran-Smith & Lytle, 1993). This form of research can be a beneficial component of school-based reform initiatives. Problems are viewed as possibilities for transformation. The results of this type of research render the specificity needed for localized reforms. Reflective journals, field notes, school site walk-throughs, oral surveys and question and answer sessions have been used to chronicle the practitioner research processes employed for this intervention.

Quba Institutes’ Administration Team, teachers, staff and the Concerned Members committee of its parent organization the International Muslim Brotherhood Masjid have consigned themselves to community-based educational reforms. They have continually met for the last four years weekly, bi-weekly and monthly. These sessions are on going and have been formatted to include intensive inquiry and reflection periods. The various contingencies have developed and executed school and community action plans in response to identified needs. These reform initiatives have aided in the creation and implementation of an inclusive character education model. Character education teaching moments have been woven throughout the curriculum. They are aligned and situated in the here and now of schooling. Presently the entire school family functions as a brain utilizing its’ collective intelligence for optimal institutional change.

Conceptual Framework

As an educator whose epistemological premise is seated in holistic knowledge one finds the need for psycho-educational wellness to be at the core of the instructional program. To this end I have been trekking a path in search of meaningful learning experiences to address the self-concept needs of the student body amidst the challenges of today’s global arena. The institutes’ founder Sheikh Nafea Muhaimin’s holistic educational paradigm and its emphasis on psychosocial experiential learning have served this mission well. My work is one of global membership. It is a progressive toil of social justice, institutional change and cultural affirmation. In a free democratic society all students should have the right to be guided in the development of positive self-concepts and experience the power of personal affirmation in a diversity of learning opportunities.

Tenets of the Comer School Reform Model, James Comer, Yale University.

The school community presently engages in the improvement of the academic, psychosocial and behavioral needs of the students. Parents are deeply involved in the institutions' processes. Eleven Principles of Effective Character Education, Tom Lickona, Eric Schaps and Catherine Lewis, The Character Education Partnership.

Islam and Humanitarian Service, Imam Muhammad Abdul-Aleem.
In the Holy Qur'aan in chapter 107-titled Al-Maun (The Assistance) mankind is reminded of their duty to their fellowman. Neighborly deeds of kindnesses and service must be rendered if one is to truly practice Islam; not false pretends of righteousness absent actions of caring for the needs of others.

Application

The application of the Character Education program employed at the Quba Institute of Arabic and Islamic Studies will be discussed through the lens of the "Eleven Principles of Effective Character Education Model".

Principal # 1: Effective Character Education Promotes Core Ethical Values as the Basis of Good Character. Battling the assumptions about Good Character in Islam.
Epistemological Underpinnings

Principal # 2: Students Grow to Understand Core Values by Developing Caring Relationships and Reflecting on Life Experiences.
School Partnerships, Constructivist Teaching, Reading the World.

Principal # 3: Everything that Occurs in the School Affects Character Development.
Year-Round Schooling Model, Monthly Professional Development Seminars where teacher's practices are recognized, Monthly Girls Day-Out Social Activities, The Princess Ball, School Corridors Celebrate Character Education Themes.

Principal # 4: A School Committed to Character Strives to Become a Microcosm of a Civil Caring and Just Society.

The student-body is representative of the pluralism that exists in America.

Principal # 5: In the Ethical as in the Intellectual Domain, Students are Constructive Cooperative Learners.
Infusion of Experiential Learning, Monthly Field Trips, Guest Facilitators

- * A variety of academic, social and psychological wellness learning experiences have been maintained.
- * Innovative student-centered strategies have been developed and incorporated into the instructional program.
- * Daily Morning Assembly programs are lengthened in times of global crisis.
- * Imam M. Anas Muhaimin a scholar in Islamic Jurisprudence facilitates intensive open student/teacher inquiry and reflection forums from a global lens to address ethical, spiritual and historical issues. He also is available publicly and privately to assist and or guide the school family and the surrounding community in any psychosocial issues that may be associated with global events.

Principal # 6: Includes a Meaningful and Challenging Academic Curriculum that Respects all Learners, develops their character and helps them to succeed.

Differentiated Instruction, Cooperative Group Learning Activities, Project-based Learning, Intensive Literature Component incorporated in the curriculum for Grades 4th-12th, Reading Across the Curriculum, Creation of an Islamic Children's Library, Tutorial Services.

Principal # 7: Character Education wants Students to be Kind to Others because of an Inner- Belief that Kindness is Good.

Feeding the Homeless, Across-Grade Student Bonds, Opportunities to form connections with school neighbors, Encouraging dialogues for students to respond to Global Crisis.

Principal # 8: the Core Values that Govern the Student's Life Governs the Collective Life of the Adult Members of the Community.

Family Night, Community Volunteers.

Principal # 9: Fosters Shared Moral Leadership and Long Range Support of the Character Education Initiative.

Imam M. Anas Muhaimin, Director

Principal # 10: Engages Families and Community Members as Partners in the Character Building Effort. Quba's Partners in Education Award Ceremony

Principal # 11: Assessing Character Education Programming. Inquiry into our practices, Reflections guide our work. Our ultimate prizes and gems are our students.

Disentangling the cultural double binds within Asian Americans' intrapersonal and inter-generational family conflicts.

Wei-Chen Lee
San Jose State University

Goals and Objective:

Present a framework (cultural double binds) for understanding, conceptualizing, and intervening Asian Americans' culture-related intrapersonal and intergenerational family conflicts.
Raise awareness of the complicated impacts of intersections of cultural and ethnic factors might have on Asian Americans.

Methodology, Conclusions, and/or Questions raised:

Clients' eyes often lightened up when they heard this comment: "Have you noticed that you are often judged by criteria from both Asia and American cultures, and these criteria are often incompatible? Like, you are too assertive as an Asian American, but you are too shy as an American?"

Asian Americans value harmony and avoid conflicts (Kim, Sherman, & Ko, 2006). However, intergenerational family conflicts have been a common problem for Asian Americans (Lee & Liu, 2001; Lee, Su, & Yoshida, 2005). These conflicts affect Asian Americans' psychological health (Ying & Han, 2007; Lau, Jernewall, Zame, & Myers, 2002), but few and unspecific interventions have been suggested. This author proposes that "double binds" (conflicts "created when a person receive contradictory messages on different levels of abstraction in an important relationship, and can not leave or comment"; Nichols & Schwartz, 1995, p. 591) are embedded in Asian Americans' intergenerational family conflicts. These double binds are culture-bound and inevitably produced in the intersections of different cultures and ethnicities, when values and behavioral criteria of different cultures disqualify or contradict each other at different abstract levels. For example, a statement such as "I want you make your own decision to make your mother proud" is likely to trap an Asian American child into a stressful cultural double bind. Making one's own decision, especially when this decision differs from parents' preferences, violates filial piety and makes parents lose face, but is valued and supported in European American culture. This child, therefore, is bound by criteria from different cultures that contradict each other; the child can not choose one without violating the other.

This author further proposes that cultural double binds operate at the intrapersonal level (e.g., "I like statistics, but I do not want to fit the stereotype for Asian Americans."). Intrapersonal cultural double binds seem to have significant negative impacts on Asian Americans' self-esteem, self-concept, and psychological health: "How can I have self-esteem when I can be neither?"

Cultural double binds may cause more distress to Asian Americans than to other racial and cultural groups in the U.S. because of Asian Americans' emphasis on collectivism and filial piety. The author provides strategies and clinical examples for disentangling the cultural double binds embedded in the intrapersonal and intergenerational family conflicts: Increasing awareness of and exploring the binds, verifying perception (Mahmoud, 1998), circumventing the binds, changing frame of reference, and recognizing the different logic types. Finally, the author discusses and proposes possible relationships among cultural double binds, acculturation and enculturation processes, and Asian American mental health and racial identity development.

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The Mental Health and Well-Being of Black Middle-Class Adolescents

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Carolina Population Center
University of North Carolina

Few scholars examine health outcomes and socioeconomic status among adults, but this same intersection is understudied for adolescents. Even fewer scholars examine the relationship between race, class, and well-being of adolescents from a geographical or an educational achievement perspective. One team of researchers complain that studies rarely use “conceptually coherent and consistent measures of socioeconomic position” when studying health. This research project uses a Black Middle Class Index (BMCi) to determine whether middle-class status provides social advantages and health disadvantages for black and white adolescents. This study addresses the observation that blacks who come from middle-class backgrounds have a sense of identity crisis, similar to the identity crisis associated with being bi-racial. These black adolescents may not fit in with other black lower-class children because they have different lived experiences, but neither do they fit with their white middle-class counterparts because of racial differences. This inability to identify with a peer group may have a direct adverse effect on the mental (and physical) health of adolescents. Additionally, inability to identify with a peer group may affect academic achievement, which in turn may influence adolescents' well-being. Concern for the implications of this kind of identity crisis leads to two areas of inquiry: (1) the relationship between socioeconomic status and health for black and white adolescents, emphasizing middle-class experience and incorporating a geographical perspective; and (2) the correlation between well-being, perceptions, and behaviors associated with adolescents, considered from an educational achievement approach.

Are Conduct Problems a Response to Racial Discrimination? The Protective Role of Racial Identity Development in Minority Adolescents

Lauren Mizock,
Debra Harkins,
Lisa Coyne
Suffolk University

Conduct disorder (CD) is disproportionately diagnosed in urban, low-income, adolescents of color (Castillo, 2004). The set of behaviors expressed in this population is labeled by clinicians as conduct disorder when it may often be a response to the daily experiences of racial discrimination, poverty, and exposure to high crime environments. Clinicians also tend to mistake depression, ADHD, anxiety, bipolar disorder, and even schizophrenia for conduct disorder—suggesting significant problems in differential diagnoses and a need for a critical evaluation of how conduct disorder is understood. We will critically evaluate the diagnostic category of conduct disorder with an emphasis on the role of racial discrimination in contributing to the behavior labeled as conduct disorder in minority adolescents. The aim of this paper is threefold: (1) to discuss the problems with disproportionate rates of diagnosis of conduct disorder in at-risk adolescents (2) to explore how racial identity development may serve as a protector in youth who respond to racial discrimination with behavior that is often labeled as conduct disorder, and (3) how racial identity functions across different groups in conduct problems. We will call for a revision of the criteria for the disorder and suggest interventions that may prevent these kinds of issues in adolescents of color. We will also discuss how future research might operationalize racial identity and make methodological advances.

We will discuss the positive impact of supportive family environments, adequate levels of parental monitoring and involvement, and high levels of teacher support as protectors in adolescents of color with externalizing behaviors. While we will acknowledge that conduct problems of adolescents are of concern to the public, we will emphasize the shortsightedness of a diagnosis like conduct disorder in overlooking the internalizing components that accompany the behavioral expression of that distress. Many of these children with diagnoses of conduct disorder are actually coping with racial discrimination and/or other systemic issues including poverty. Labeling this type of presenting problem as a conduct disorder neglects the internal experience of the adolescent and unwittingly blames the victim for the problem. In a racially oppressive society, minority youth who act out are often perceived as dangerous and disobedient with little insight or acknowledgement from the field of psychology of the larger systemic issues that contribute to and perpetuate these very problems. We will address how these labels may lead to substantively different outcomes for urban, poor youth of color than for white, more advantaged counterparts. We will call for increased awareness of racial biases among clinicians and the systemic social, political and historical processes that contribute to stigmatization and inaccurate diagnoses. We will also urge diagnosticians and researchers to improve their efforts in assessing the intrinsic experience of the adolescent of color with problem behaviors. This paper will address the critical need for improvement in prevention, intervention, and conceptualization of problem behaviors in youth of color.

Race Centrality of African American Fathers: Implications for Educators

Robin Ortiz,
Jayanthi Mistry
Tufts University

The objective of this study was to explore the links between parent race centrality and racial and education socialization among African American fathers. The purposes of the presentation are to:

- highlight the relevance of parent race centrality for child socialization
- generate discussion about partnering with minority parents in schools
- discuss implications of parent racial identity for educators working with racial and ethnic minority children

The study documents the educational and racial socialization beliefs and practices of a sample of African-American fathers. Theoretically, the study originates from the position that the parenting of racial and ethnic minority families is socially constructed and centrally situated in the context of their minority status in U.S. society. We argue that if minority status is indeed integrally implicated in the social construction of parenting, then beliefs about minority status should be critical organizing constructs in parents' folk theories or ethno-theories of parenting. The study design specifically enabled examination of whether race centrality could serve as this organizing construct in the parenting beliefs and practices of the participants.

The theoretical approach of the study builds on the developmental niche framework (Super and Harkness, 1986) and the assumption that parenting goals, beliefs, and practices provide a window for understanding the cultural constructions that are shared by parents in particular cultural communities (Rogoff, 2003). In examining the links between race centrality and the settings, beliefs, and practices among the participants, we follow the recommendation of Helms and colleagues (2005) to use a conceptually meaningful racial categorization construct, in this case race centrality (a component of racial identity delineated by Sellers, et al., 1998), which we theorized would represent variation in people's experience and interpretation of categorizing themselves or being categorized into a racial category. Thus, race centrality, defined as the significance and meaning that African Americans place on race in defining themselves, is the construct that we selected to represent individual variation in the experience of minority status of our participants.

The sample consisted of twenty African American fathers. The design used interpretive methods. Interview questions focused on beliefs and practices related to race centrality, physical and social settings, and involvement in the racial and education socialization of the child. Data analysis was in two steps: construction of individual case narratives; and analysis across the narratives (to uncover any modal patterns, and provide integrative examination of the data). Four patterns emerged, which highlight variation in racial identity and child socialization patterns among the fathers. Results of the study support a construction of African American fathering that prioritizes parent racial identity and beliefs about the influences of racial discrimination for understanding socialization beliefs and practices in parenting. Implications of the findings will focus on the ways in which educator practices can help alleviate the unique barriers African American fathers face as facilitators of the education of their children.

Exploring the implications of a correlational study between the racial status of Arab American individuals and self-esteem, self-efficacy, and perceptions of discrimination.

Dalia Rizk
Loan Phan
University of New Hampshire

The results of an empirical study assessing the relationship among self-esteem, self-efficacy, and perceptions of discrimination and racial identity status is described. Implications of the results are explored including the contribution of differing racial identity status on intergenerational conflict.

The challenges of addressing diversity in a community based research collaboration

Michelle Ronayne
Debra Harkins
Suffolk University

This paper is based on a five year action based research/ consultation intervention between Suffolk University and a non-profit early education center in New England. The center was located in an area that was both multicultural and economically challenged representing a diverse community. The executive director, seeking to improve the organizational environment, agreed to work with consultants. The consultation began with a desire to provide conflict resolution skills to the teachers so that they could teach and model those behaviors with children.

Typically, early childcare education is a female driven environment and combined with non-profit status results in limited power and a sense of devaluation within the larger community context. The executive director of the center further exemplifies this sense by describing the centers relationship to their own larger community association. She explained that often early childhood education is equated with daycare by the association “and it just keeps minimizing and marginalizing us.” Those at the center, it would seem, feel as though they have less power within their own larger organization and likely the community at large. If the marginalization is occurring at the higher levels, it is likely trickling down to each level below it, ultimately affecting the children that the agency served. Bronfenbrenner (1979) argued that the exosystem indirectly affects children by influencing those in direct relation to the child. Therefore, if we expect to effect change for ethnically and racially diverse children within an organization, it is necessary that we are successful in working with the adults that serve them.

The purpose of this paper is to examine the problems and challenges we faced in meeting the needs of minority teachers. As we attempt to create better systems and programs for ethnically and racially diverse children and families, we must examine our strengths and weaknesses in assisting those currently working with them. Children, in particular, are rendered more vulnerable when their own role models do not feel valued within a system. We believe that it is necessary to address and examine any mistakes made in working with the minority teachers so that we may develop better intervention techniques. The more we understand about the perspectives of racially and ethnically diverse service providers, the better we will be at creating empowering programs.

Prevention Research with ‘High Risk’ Populations: Challenges and Future Directions

Christine B. Sieberg.
Ellen Flannery-Schroeder
University of Rhode Island

In recent years, attention has shifted from research on the treatment of mental disorders to research on prevention. The purpose of the proposed presentation is to elucidate the unique challenges posed when conducting prevention research and tailoring preventive interventions for children who are already exposed to multiple risk factors (e.g., extreme poverty, parental mental illness). Using a current anxiety prevention project that was recently completed in Rhode Island and Connecticut, risk and resilience within the cultural contexts in which they occur, with an emphasis on constructing developmental approaches to prevention and intervention that honor cultural diversity will be highlighted.

The current research project, the Promotion of Emotional and Behavioral Life Skills (PEBLS) is aimed at evaluating a group cognitive-behavioral intervention program for anxious children by comparing it to an active control condition (smoking education) and to examine pretreatment predictors of differential outcome at post-treatment and 6-month follow-up. A diverse sample of children ages 8-13 years, in designated elementary schools (n=1000) were screened for identification as ‘at-risk’ for an anxiety disorder. Children who were identified as at-risk were then administered, along with a primary caregiver, a structured diagnostic interview aimed at identifying children with sub-clinical anxiety disorders. Children who endorsed a sub-clinical anxiety disorder were then invited to participate in the intervention and were randomly assigned to either a cognitive-behavioral or an active smoking cessation control condition.

The aim of the proposed presentation is two-fold. First, the unique challenges (e.g., language barriers, understanding cultural norms) that came up during this research in working with diverse families (e.g., racial, ethnic, & SES), will be highlighted. Second, the challenges posed in working with families who are already coping with adverse life events (e.g., witnessing the death of a parent, being deported, living in a shelter) as well as the benefit of ‘prevention’ research in such populations will be addressed.

The concept of what constitutes risk in prevention research is interesting and warrants careful consideration when designing and implementing evidence-based interventions. The PEBLS Project has reinforced the importance of considering an ecological model when conducting prevention research. Two types of interactions need to be evaluated. First, the interaction of the child as a biological organism with the immediate social environment as a set of processes, events, and relationships needs to be considered. Second, the interplay of social systems in the child’s social environment cannot be overlooked (Garbarino & Ganzel, 2000). Also, there needs to be multidisciplinary collaboration across settings (e.g., schools, hospitals) in order to disseminate evidence-based mental health prevention and intervention services.

Passing it down: Exploring Transgenerational Transmission of Internalized Racial Oppression (IRO)

Wendi S. Williams
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Tamba-Kuii Bailey
Georgia State University

Racial oppression has been identified as traumatizing, hurtful, and confusing experience that has the potential to cause stress and prevent optimal growth and functioning in individuals and communities (Harrell, 2000). It is believed that the acceptance of racial oppression, by Black people, can enforce notions of inferiority which shapes the identity and social/cultural norms of the Black family (Goffman, 1963 as cited in Parmer, Arnold, Natt, & Janson, 2004). Through the experience of inferiority individuals can internalize the racial oppression which may cause destructive coping patterns and socialization (i.e. substance abuse, intimate partner violence, child abuse, loss of connectedness) within the Black family. This maladaptive pattern of coping can be passed down within the family unit through transgenerational transmission.

Maladaptive coping patterns can develop out of race – based traumas experienced directly or vicariously (Carter, 2007). Wilson (1991) suggests that one example of maladaptive coping includes identification with the oppressor; for the purposes of this presentation this is defined as a patriarchal, White supremacist ideology. For Black persons, this identification serves as a protection against feelings of powerlessness inherent in oppressive social systems (Wilson, 1991). And while employed to cope, internalizing oppressive attitudes has underlying mental health implications. Bulhan (1985) purports that Black people internalize their experiences of oppression which consequently results in psychologically harming themselves and other Black persons. Thus, to adequately address the mental health concerns of Black people, it is imperative that interventions developed for this population focus on deconstructing the internalized oppressive attitudes, behaviors, and emotions about race/ethnicity that are deleterious for Black individuals and groups of Black people; including Black families.

Liberation psychology provides a framework by which to deconstruct the internalization of oppressive attitudes, behaviors, and emotions related to race among Black persons. Martín-Baro (1994) declares that liberation psychology is a transformative practice by which individuals shift from an oppressive to liberating consciousness in which they question their social context. Further, in her work exploring feminist consciousness among a group of Irish women, Moane (2003), implores that out of analysis of social conditions, a set of practices and interventions that aim to transform psychological and social patterns resulting from oppression are the logical next step. She indicates that these practices and interventions can be implemented at the individual, interpersonal and/or political levels.

The objectives of this presentation were two-fold: to present an intervention and facilitate group participation through aspects of the intervention. The intervention sought to deconstruct notions of internalized racial oppression transmitted within families of African descent. Through developing an awareness of the explicit and implicit messages about race in families, we intend to assist potential clients and their families identify the assumptions by which they operate. In becoming aware, individuals and families create an opportunity to develop healthy racial and ethnic notions that are positive, honest, and affirming.

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WORKSHOPS

Perils and promise: Attachment Therapy in a multicultural context

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Attachment theory has been burgeoning over the past few years as a way of understanding the connectedness of many mental health issues previously seen as distinct entities. It offers a cohesive theoretical base that has been applied to research on many phenomena, from delinquency and self-injury to adult romantic relationship patterns. The practice of attachment therapy may offer hope for many children and adolescents who have a range of attachment related issues. Yet few practitioners have had the opportunity to examine this perspective and the related set of practices called attachment therapy from a participant observer lens in the role of the client. The presenter will share her experience as a clinician for children and adolescents with many attachment related issues to and as a recent participant as the parent in an attachment based therapy. Workshop participants will examine several of the main features of attachment theory and practice addressing access and application in a multicultural context. Assumptions of the model include a white, upper-middle class hetero-normativity, and lack of flexibility about family roles, especially in single parent families. These assumptions make the model's translation to the multicultural context quite problematic. And yet, the needs of all children who are at risk due to multiple placements and trauma histories call for innovative techniques to treat these issues. Several facets of these models can be extended more easily to the multicultural context if we expand the theory base and are creative in our applications of the models. Extending the models to multicultural settings will also offer the advantage of tempering the more extreme aspects of the current set of culturally encapsulated techniques. This critique can also give feedback to several organizations promoting attachment therapy about important adaptations needed to realize the full benefits of this significant innovation in therapeutic understanding and practice.

Creating a System of Care for Immigrant Families

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Families and Schools Together (FAST) is a multi-family group intervention designed to build protective factors for youth and empower parents to be the primary prevention agents for their own children. FAST is an award-winning model program for Early Childhood, Elementary and Middle School children and their families that targets the prevention of substance abuse, juvenile delinquency, school failure, child abuse and neglect and mental health problems. In addition, FAST increases parents' social support, school involvement, enhances family cohesion, improves caring and attention about academics, and reduces aggression between students. Due to its collaborative nature, FAST can successfully recruit families, whether they are documented or undocumented.

The FAST model program creates a system of care for immigrant families by bringing parents, schools, and community agencies together to create a supportive and nurturing environment. The workshop will examine how immigrant families can be integrated into school and community-based programs, and be encouraged to access relevant resources.

The FAST program has designed strategies used to create a comprehensive system of care. Communities and schools that utilize the FAST program utilize specific strategies that connect families with schools and community-based resources, learned the benefits of creating systems of care for families and have learned what factors need to be considered when recruiting immigrant families for school and community-based programs

FAST is implemented in schools, churches, and community settings. Each program cycle is implemented by five team members, including professionals from the school and community agencies, plus a parent. The FAST program requires a training and certification process that each team member must complete. Because evaluation is a required component of the FAST program, outcome data on parental involvement in school, family environment, child behavior, and social support are available. Findings indicate that the program produces significant, positive outcomes for all participants, regardless of race, ethnicity and background.

STRUCTURED DISCUSSIONS

Mental Health Needs and Service Use of Haitian Youth

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Purpose:

This pilot study aims to assess the mental health needs and service use of Haitian, African American, and white, non-Latino youth in the Cambridge, MA area. Disparities in mental health treatment of common psychiatric disorders have been documented between black and white youth in the United States, but there is little information on mental health needs and service use for sub-ethnic groups of black youth, such as Haitians. Haitian youth and their families may face unique challenges related to immigration and acculturation that affect their use of available health services.

Objectives:

This is a descriptive analysis of mental health needs and service utilization patterns of Haitian, African American, and white, non-Latino youth in a community treatment setting. We assess mental health needs and the number of clinic visits during the first six months of treatment. We hypothesize that Haitian youth receive less intensive care but have more mental health needs than African American and white, non-Latino youth. A second objective is to assess the adequacy of treatment for two common childhood disorders, attention-deficit/hyperactivity disorder (ADHD) and depression. We hypothesize that Haitian youth receive less adequate treatment than African American and white youth at similar levels of clinical need.

Methodology:

Methods include retrospective chart review of 100 Haitian, 100 African American, and 100 white outpatient charts within a safety-net health system. Data were collected from the first six months of treatment. Demographic information was recorded, including prolonged family separations and contact with state agencies. Mental health needs were assessed using the Child and Adolescent Needs and Strengths-Mental Health measure (CANS-MH). Service use was defined as the total number of outpatient sessions with any mental health clinician during the first six months of service. Diagnoses and treatment modalities were recorded. Treatment disposition at the end of six months was recorded as Open Chart, Completed, or Dropped Out. Differences in continuous demographic variables and between mental health needs scores on the CANS-MH were assessed using t tests. Logistic regression was used to determine whether adequate treatment was predicted by clinical need, ethnicity/race, age, and gender.

Conclusions:

Haitian youth tended to have less insurance coverage, while African American youth had more abuse reports filed with the Department of Social Services. Both groups had experienced family separations in high proportions. African American youth had significantly greater mental health needs than Haitian and White youth in almost all CANS-MH dimensions. The majority of Haitian and African American patients attended fewer than eight sessions, representing a challenge to adequate treatment for ADHD and depression.

Examining Black and Latino/a High School Students' Experiences of Race and Racism in Schools

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Introduction:

Given the significant and increasing number of Black and Latino/a students in the school system today, a continued examination and understanding of their subjective experiences of race, racism, and discrimination in the academic environment is of imminent importance. In order to fully understand and accommodate the needs of Black and Latino/a students, counselors and educators must be committed to a thorough examination of what the students' subjective experiences of discrimination look like, how such experiences affect their academic and psychological development, as well as how the negative impact of such discriminatory experiences may be buffered if not prevented. The following study aimed to explore such experiences using qualitative methodology in a sample of Black and Latino/a adolescents.

Method:

Participants were fifteen Black and Latino/a adolescent high school students who are members and/or employees of an urban YMCA in the northeastern region of the United States. Respondents were asked to participate in a research project examining their experience of race and racial attitudes in their school environment. In addition to completing a demographic questionnaire, subjects participated in a semi-structured interview, 30-45 minutes in length, conducted by graduate students from Teachers College, Columbia University. The data was analyzed using Clara Hill's (1997) Consensual Qualitative Research (CQR) methodology. Domains, core-ideas and categories were extracted from the data and examined by an independent auditor.

Results:

The following fourteen primary domains emerged from the data: (1) racial/ethnic self-identification and understanding, (2) feelings of isolation/connectedness in the academic setting, (3) perception of demographic make-up of school, (4) dynamics of ethnic/racial groups in the academic setting, (5) perceived differences/similarities within racial/ethnic groups (e.g. gender, phenotype, etc.), (6) student interactions with teachers, administrators, and school staff, (7) racial/ethnic make-up of social network, (8) expressions of racial/ethnic universality, (9) responses to inter/intra- racial/ethnic dynamics in the academic setting, (10) experiences with and reactions to racial/ethnic stereotypes, (11) perceptions of contemporary racism, (12) desired changes in the academic setting, (13) other, (14) reactions to the interview. Categories emerging within each domain were investigated and applied labels based on their frequencies (i.e., general = 14 or 15 cases, typical = eight to 14 cases, variant= three to seven cases). As per CQR guidelines categories were labeled rare if they contained two or fewer cases.

Conclusions:

The findings from the study provide important implications involving the training and practice of educators, policymakers and psychologists working with adolescents and their families. First, the findings underscore the importance of fully understanding Black and Latino/a students' subjective experience of discrimination and how such experiences affect their wellbeing and academic and psychological development. Secondly, the study encourages training and curriculum development programs to further integrate multicultural awareness in the context of adolescent education. Third, this study serves to inform

the counseling domain; in so doing, counselors will be better equipped to help Black and Latino/a students achieve their academic and personal potential. Finally, the present study may insight further research that examines the influence of race and racism upon academic achievement and youth development.

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The Strong Black Woman and Its Impact on Families

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Strength is a characteristic valued by many; however, the role of strength in the identity of Black women is distinct. First, strength consistently forms a central part of their identity (Romero, 2000). Second, the historical context of strength has been present for women in the African culture before slavery and in the American culture during and after slavery (Robinson, 1983). Third, socialization encourages Black women to be extremely nurturing and independent, at the risk of their own physical and mental health (Beauboeuf-Lafontant, 2005; Harris-Lacewall, 2004; Shorter-Gooden & Washington, 1996). Efforts have been made to assess this cultural construct empirically. The Strong Black Woman (SBW) attitudes scale was developed by Thompson (2003) for use in empirical research on Black women. Current research from two dissertations assessing SBW attitudes will be used in this presentation for the purpose of discussing how the cultural expectation of strength affects women and their families.

Strength in Black women can be defined with three distinct, yet interrelated, characteristics: (1) self-reliance, (2) affect regulation, and (3) caretaking (Romero, 2000; Thompson, 2003). Self-reliance, refers to the SBW's belief that she should always be independent and appear to be in control. Rather than expressing emotions or asking for help, she attempts to appear composed at all times (affect regulation). Ignoring her own needs is often a result of the SBW shouldering the needs of others. This is an example of caretaking. The first dissertation is a revision of the SBW Attitudes Scale. The purpose is to improve the psychometric properties (e.g., reliability and validity) of the original scale while using a representative, community sample, for the new SBW Cultural Construct Scale. This represents a change from measuring attitudes to measuring a cultural specific construct.

In the second dissertation the SBW Cultural Construct scale is given to mothers and daughters in a clinical sample, who have experienced trauma. Regardless of race, 1 out of 3 women have a sexual abuse history (Bolen, 2001; Loeb, et al., 2002). Sexual abuse research suggests the interacting feelings of betrayal, powerlessness, and vulnerability experienced by victims can have significant influence on long-term difficulties commonly observed (e.g., dysfunctional relational patterns) (Finkelhor & Browne, 1985). With the distinct role of strength in the Black community, culturally sensitive interventions may need to consider how SBW cultural expectations interact with efforts to overcome clinically significant traumas. This dissertation examines how SBW Cultural Construct mediates the relationship between mothers and daughters with a history of sexual abuse, and whether this behavior helps or hinders the family's ability to overcome and/or support family members through this type of trauma.

The first objective of the presentation is to discuss how the expectation of strength has enabled the Black family to survive. The second objective is to explore ways that strength may currently serve to impede the development of these families. The third objective is to generate ideas about interventions that will allow Black women to create alternative, healthier images for themselves.

Working Effectively with Native American/Alaska Native Children, Youth and Families: Training, Competence and Needs in U.S. Schools

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American Indian/Alaska Native (AI/AN) children, youth, and families remain tremendously underserved in schools: the children leave school at alarming rates, they are over-identified or mis-identified for special education, and their parents and communities largely do not engage or feel welcome to engage actively with schools for their children's benefit (Civil Rights Project 2002; Klug & Whitfield, 2003; Robinson-Zañartu, Dauphinais, Howe, Charley, & Honanie, 2006). Conventional practices have not reduced the problem; thus, conventional problem identification and intervention strategies must be modified and infused with adequate cultural context and new research bases for practice (Cleary & Peacock, 1998). Although school psychologists and other education personnel receive some preparation in multicultural issues, and practice from guidelines that include attention to cultural and linguistic determinants of behavior, outcomes for Native youth compel greater scrutiny of both causes and implications.

These issues will be addressed through a structured discussion about a recent study of 423 National Association of School Psychologists (NASP) members' self ratings of their training and preparation, current levels of knowledge and skill, and levels of competence needed for effective practice with Native youth. Possibilities for effecting changes that will support Native students' academic growth and development will be discussed.

The primary finding in this study was the striking disparity between the skills school psychologists gained in training, currently possess in all six domains of practice investigated, and those perceived as needed to adequately serve Native American youth in schools. In no category did school psychologists overall rate their current competence to serve Native youth as adequate -- virtually all means fell significantly below the rating of "adequate." Furthermore, in all domains of practice, dramatic and significant differences emerged between current levels of competence and levels perceived as needed for effective practice, as well as between what was needed and what was obtained in training programs.

As we examined the data for responses to each area of practice by ethnicity, one highly conspicuous finding emerged, and warrants targeted discussion. School psychology remains overwhelmingly dominated by European American practitioners and trainers. Thus, although the study had a higher percentage of culturally diverse respondents than exist in the profession, the overall numbers were relatively low. Thus, responses of those identifying as Native American, dual ethnicity, African American, Latinos or Hispanics, and Asian American were aggregated into the category People of Color. In four of the six domain areas, school psychologists who identified as People of Color rated their knowledge and skills from their training programs higher than did the European Americans, thus as better prepared to work with Native American youth. Hypotheses and implications will be woven into the structured discussion.

POSTERS

Providing Appropriate Educational Resources through Mentorship for Minority College Students

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Minority students frequently find it difficult to navigate college life, since, for most, there is no predecessors to guide them in obtaining the necessary resources. Usually, this population is often from a poor socioeconomic background (Bowen, Kurzweil, & Tobin, 2005) and they primarily comprise of African American and Latino students. Thus, not having access to pertinent information and guidance may jeopardize their academic success. Albeit many factors contribute to a student's success in college, such as self efficacy, social support and others, one should not forget that minority students view themselves differently from their white counterparts and frequently this perception may affect and influence these students performance. That is, if their presence on campus is less than welcoming, they may likely withdraw from campus activities.

In past studies (Mounts, 2004; Smedley, Myers & Harrell, 1993), it has been stated that ethnic minority students, experience a unique form of stress. This particular stress results from a feeling of not belonging, a sense of unworthiness, and experiences of negative perceptions from their Caucasian counterparts and faculty (Smedley, et al., 1993). Additionally, Musamali (2004) argues that the racial tension that African American feels in their transition period to college heightens their anxiety which questions their sense of belonging (Mounts, 2004), creates psychological distress and reduces their level of productivity.

It is alarming that 75% of minority students who drop-out of college seem to do so in their first two years (Musamali, 2004; Pascarella, Pierson, Wolniak, & Terenzini, (2004). In short, it would seem that interventions are needed to foster unconditional positive regards, acceptance and a sense of belonging so that these students can compete equally with their Caucasian counterparts. Mentoring seems to be the answer to the dilemma that minority students face. According to Johnson & Zlotnik (2005), mentoring is a personal relationship between a student and an experienced faculty member where the faculty member acts as a guide, teacher, sponsor and role model. Although many students are assigned advisors, it should be noted that the role of an advisor is different from that of a mentor, and while advisement may take place a mentoring relationship may never be formed (Schlosser & Galso, 2001).

Consequently, colleges need to address the role of mentorship in faculty members as a method of strengthening retention for all students, but primarily those of ethnic minority groups. Kimble & Henkhaus (2006) state that in an undergraduate program where mentorship was utilized, the following outcome was observed: a collaborative and supportive environment, along with minority students having a greater confidence in their abilities. Additionally, Hinton (2006) writes about an ethnic minority who had a positive experience with mentors. She states that mentors guided this individual through obtaining a bachelor's, master's and Ph.D. degrees despite some difficult times.

In sum, mentorship appears to be the avenue increasingly being employed as a modality for retention for students. Minority students however, are more in need of this experience (mentorship) given that their drop out rate is significantly higher than their white counterpart.

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Culturally Relevant Leadership Development for the Improvement and Identity Development of Urban Black Youth

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Black youth in American urban cities are frequently scrutinized but are typically only discussed in relation to that which they are not afforded socially and academically; or the shortcomings they are seen to possess personally. This study offers an alternative perspective on the subject of Black youth as well as their social development needs. An examination is conducted of the work of adult advocates for Black youth, who, through their involvement in leadership development programs, provide culturally relevant leadership development curricula, and opportunities for identity development and empowerment among Black youth. Eight interviews were conducted with individuals at the frontlines of community and school-based youth leadership development programs.

This study argues that Black youth attending urban public schools can become empowered through validation of their cultural identities and through “learning to read the world” as suggested by Paulo Freire (1970). This development of a critical consciousness facilitates understanding of the context in which they live and are educated, and in so doing, furthers awareness, builds consciousness and can, as argued by Freire, lead to liberation. While it is important that young people develop this elevated level of social consciousness and a critique of society, participants suggested that this type of teaching must be done responsibly in order to avoid a sense of hopelessness among youth. Participants also spoke to the importance of having youth understand how race, class and issues relating to social justice affect their daily experiences. This they argued can lead to a sense of empowerment, agency and ultimately activism.

Findings from this study indicate that Black youth will benefit from developing a healthy sense of entitlement (e.g. that they are entitled to a quality education). This notion was seen to enhance self-esteem and raise levels of self-advocacy. Additional findings indicate that youth-led social change in schools and communities can be generated through efforts targeted specifically at combining identity development among Black youth with the skills of leadership development. This pairing was seen to generate positive acts of resistance among youth, directed specifically against the social and institutional structures and forces that play a role in their lives.

The significance of this study lies in the critical information it provides about the social, educational, and identity development needs of Black youth in urban settings. Additionally, best practices are provided relating to identity development through the use of community-based programs. Lastly, this study has policy implications in that, policy makers can explore the findings and in collaboration with youth development programs, draft curricula and/or policies that address the issues raised in this work. It is clear that due to the positive impact that culturally relevant, youth leadership development programs have upon Black youth, such programs should be made more accessible, provided with adequate funding and supplied the resources to carry out their critical mission of developing the identity, empowerment and leadership capacity of urban Black youth.

Stressors and coping strategies of postpartum depression in Latina, African-American, and European-American mothers

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Postpartum depression (PPD) affects 10-15% of new mothers (Wisner & Wheeler, 1994), with negative consequences for mothers, infants, and families (e.g., Campbell, Cohn, & Meyers, 1995; Grace, Evindar, & Stewart, 2003). Unfortunately, few women receive evaluation and/or treatment for PPD (Hearn et al., 1998). Previous literature on the experience of PPD has focused primarily on European-American (EA) women of middle socioeconomic status (SES). It is not known the extent to which this research can be generalized to other ethnic groups. The purpose of this study was to examine the experiences of PPD in three ethnic groups: Latina (LA; part of the largest ethnic minority group in the U.S.), African-American (AA), and EA mothers. Specifically, the similarities and differences in mothers' understanding of mood problems during the postpartum period (what we refer to as PPD) were explored in three focus groups to answer two research questions. First, what stressors do women from each ethnic group identify as contributing to PPD? Second, how do women from each ethnic group cope with PPD? Secondary data analysis was conducted on three focus groups of LA (n=6, SES=low), AA (n=7, SES=low/middle), and EA (n=6, SES=middle) new mothers—all with at least one infant under the age of one. Content analysis was performed by two independent raters to identify the major themes in each transcript to answer the two research questions. Regarding stressors (question one), all women spoke about the stress of dealing with their new routine and identified sleep loss as contributing to mood problems. Both EA and AA mothers also worried about accidentally hurting or dropping the baby. Stressors contributing to PPD specific to each group include: management of others' inappropriate expectations and information overload (EA mothers); multiple young children (AA mothers); an unresponsive health system, insurance problems, and unsympathetic spouses (LA mothers). Regarding coping strategies (question two), although all groups mentioned coping, EA mothers reported mainly external and problem-focused coping strategies (e.g., showering, going for walks, and dressing nicely), whereas AA and LA mothers identified emotion-focused coping strategies (e.g., praying for AA mothers; crying, talking to a friend or family member for LA mothers). The differences that emerged between groups have important implications for mental health prevention and treatment interventions. Results from this study suggest that women from different ethnic groups do not experience and cope with PPD in the same way. In order to better serve mothers from diverse backgrounds, health professionals should be cognizant of the differing stressors new mothers face and their coping methods. Culturally-tailored treatment and prevention programs should address the strengths and stresses of diverse populations.

AND THE MORAL OF THE STORY IS...: A QUALITATIVE ANALYSIS OF CROSS-CULTURAL DIFFERENCES IN NARRATIVE ENDINGS

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Research suggests that immigration impacts families in psychological, educational, and social arenas (Aroian, Spitzer, & Bell, 1996; Berry & Kim, 1988; Erikson, 1963; Hall, 1977; Markowitz, 1994; Phinney, Horenczyk, Liebkind, & Vedder, 2001; Slonim-Nevo & Sharaga, 1997; Sue & Morishima, 1982; Taft, 1977). This particular study examined the role of culture in both Russian immigrants to the United States and native-born American mothers who read a non-worded picture book with their children. By exploring story endings, it was expected that cultural themes would emerge and be utilized as a teaching tool for children by their parents. Participants were asked to read the book "Frog Where Are You?" (Mayer, 1969) with their 4-5 year old children. This book was chosen because it has been extensively analyzed for story structure (Bamberg, 1987; Trabasso, Nickels & Munger; 1989) and used throughout psycholinguistic research (Nakamura, 1999; Stavans, 1996; Wigglesworth and Stavans, 2001). The story depicts a boy who searches the forest with his dog to try to find his lost frog, encountering many obstacles along the way, and finds his lost pet at the end of the story. Qualitative analyses using chi-square tests suggested that American and Russian immigrant mothers differed significantly in whose decision it was to leave the frog family. Specifically, Russian immigrant mothers indicated that it was the frog's decision to return with the boy and American mothers discussed that the boy took a frog home. Regardless of culture, mothers of girls designated that it was the frog's decision to leave its family. Also, the theme of the frog missing his family was significantly more present in American mothers' narratives than in the Russian immigrant ones. Taken altogether, these results propose that American mothers focused on individual goals and Russian-Americans focused on family cohesiveness in their interpretation of the resolution of the story. Implications of this research indicate that messages regarding cultural values are being transmitted directly during picture-book reading by parents with their young children. Storytelling is a rich venue for teaching and enhancing culture.

Does Neighborhood Ethnic Density Predict Adjustment for Recent Immigrant Adolescents?

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Background

Immigrant youth often reside in concentrated immigrant communities that meet their needs for family ties, familiar culture, and affordable housing (Loga, Zhang, Alba, 2002; Suarez-Orozco, 2000). Most of the research on urban neighborhoods focuses on the relationship between socioeconomic (SES) and mental health outcomes, stressing the negative effects of poverty on mental health (Aneshensal & Sucoff, 1996; Chen & Paterson, 2006; Collins & Williams, 1999; Haan, Kaplan, & Camacho, 1987; Matheson, Moineddin, Dunn, Creatore, Gozdyra, & Glazier, 2006; O'Compo, Xue, & Wang, 1997). However, SES and ethnic density are often conflated when examining the contribution of neighborhood factors to ethnic minority well-being. Neighborhood ethnic homogeneity, or "density," may actually play a distinct and vital role for immigrants. Scholars have yet to fully explore the possibility that ethnic density among urban neighborhoods may play a protective role for recently immigrated youth experiencing acculturation stresses (Berry, 1997).

Discrimination and racism are cited as among the most difficult aspects of acculturation, and may occur more frequently for immigrants living in ethnically mixed neighborhoods (Liebkind & Jasinskaja-Lahti, 2000; Suarez-Orozco, 2000). In fact, for recently immigrated youth, stress levels have been directly related to the neighborhoods in which they reside, and are associated with lower rates of academic achievement (Aronowitz, 1984; Morales & Guerra, 2006). One study (Chen & Paterson, 2006) found a connection between increased experiences of discrimination in low SES neighborhoods, which consequently led to poor mental health in adolescents. Conversely, ethnic identity, which may be stronger among individuals living among individuals from their same culture, is a strong predictor of psychological well-being (Sam, 2000). Given the need to clarify neighborhood factors, the present study explores the positive contributions of neighborhood ethnic density among a diverse sample of recently immigrated adolescents.

Methodology

Study participants are 200 adolescents enrolled in two urban "international" public high schools. All participants are recent immigrants who have moved to the United States within the past 5 years, representing over 60 countries of origin. The racial composition of one school is 53.5% Latino, 26.5% Asian, 17.6% White, and 2.4% Black, with 71% receiving free lunch benefits. The second school is 26.7% Latino, 42.4% Asian, 14.3% White, and 16.6% Black, with 87% receiving free lunch benefits. Data were collected from school records, teacher and student surveys, and student interviews. It is hypothesized that after controlling for SES, immigrant adolescents residing in ethnically dense neighborhoods will experience less discrimination and more positive psychological adjustment. To test this relationship, regression analyses will be used.

Conclusion

Research suggests that low neighborhood SES is related to reduced mental health. However, SES overlaps with other neighborhood factors, thereby masking possible positive neighborhood factors like ethnic density, which may play a unique and positive role in protecting adolescents against discrimination and thereby producing more well-adjusted immigrant adolescents. Examining this relationship among a diverse group of recently immigrated adolescents will provide a better understanding of the importance of neighborhood factors on well-being.

Corporate Work-Study Programs as Social Justice Initiatives for Urban Youth

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Introduction

Students attending urban school systems face difficulties in attaining academic achievement and career status due to a variety of social and economic factors (Orfield et al., 2004; Constantine, Erikson, Banks, & Timberlake, 1998). High school corporate work-study programs provide economically disadvantaged urban youth with a private Catholic education by placing students in corporate work sites five days a month in exchange for a reduction in tuition. These high school work-study programs are social justice initiatives as they seek to increase access to educational and career resources for low-income urban youth.

In addition to urban youth, immigrant families also face substantial barriers to academic success for multiple possible reasons, including lack of financial stability in the United States, globally scattered family members, language barriers, and racism (Adger, 2001; Diversi & Mecham, 2005; Kaufman, 2004). Though it is impossible to make generalization about and/or across groups of immigrants, it is critical to move toward understanding their unique educational experiences (Noguera, 2004).

The goal of this study was to examine the individual level changes that racially and ethnically diverse, low-income, urban high school youth (including immigrant youth) experienced as they participated in a work study program. Specifically, we wanted to learn more about their experience of developing practical skills, interpersonal skills, and professional skills and confidence while maintaining a job and attending school concurrently. Students' perceptions of the value of the work experience may help give insight into how corporate work-study programs can help educate urban youth in a way that is optimally useful for them and their futures.

Method

Procedures

Students were invited to participate in an interview-based study that explores their work-based program, their attitudes towards work and school, and the relationship between work and school. Individual interviews were administered to all participants who agreed and received parental consent.

Participants

Participants were 30 high school seniors (11 male and 19 female) attending an urban Catholic high school in a large northeastern city. Self reported ethnic/racial background include: 24% Black/African American, 56% Hispanic/Latino, 12% White, 8% other (e.g. bi-racial). Of those who reported (14 of 30), 11 students had at least one parent born outside the U.S. and 6 participants were born outside the U.S. Students ranged in age from 17 to 20 ($X = 18.35$).

Interview

The interview was designed to gather information on students' perceptions of (1) their most recent year as an employee at a corporate work-site (e.g. responsibilities, perception of and interactions with co-workers); (2) their work-based learning (e.g. perceptions of personal growth and development); (3) the connection between work and school; and (4) their schooling experiences (e.g. perceptions of classes, teachers). All interviews were audio recorded and transcribed.

Coding

To analyze the students' responses the consensual qualitative research (CQR) model (Hill, Thompson, & Williams, 1997) was used. This design allows for defining and analyzing common themes without sacrificing the richness of the individual experiences of the participants.

In order to develop a coding taxonomy, trained researchers independently coded the data and then came together to discuss the themes/categories that emerged. Then the categories' meanings were explored until consensus amongst coders was achieved and an auditor reviewed the data for consistency

Results

A total of six categories emerged from the analysis of interview data: (1) confidence, (2) responsibility, (3) interactions, (4) concrete skills, (5) future goals, and (6) beneficence. Analysis of interviews revealed that most of the students:

- Reported increased self confidence
- Perceived themselves as maturing and transitioning into adulthood
- Described interactions with work supervisors as supportive of their work site experiences
- Adopted improved concrete skills such as time management skills, communication skills, and various office skills
- Described their academic, career, and life style goals and how the work-study program influenced those goals

Sample Quotes

Confidence

I gained a lot of confidence, just be yourself, and not be ashamed of being Latino. I am very... timid and shy but I am learning that if you know what you are doing there's no reason to be shy for it or embarrassed.

Responsibility

I feel like I became an adult.... holding responsibility of doing what we're supposed to do and not going there and wasting their time.

Future goals

I gained insight to see what kind of job, more or less, I want to get. I changed my mind about being a lawyer, it gave me direction..., and prepared me for what I want to do in the future and its very effective. I am motivated, and stay motivated.

Experience

It was like no text book experience, but real experience in the real world.

Interactions

I've been able to learn how to communicate more with [coworkers].

Beneficence

I have always wanted to give back to the community and to my people. I feel like I help people, whether they can't speak English, whether they can't read.

Discussion

Gaining access to resources for minority populations (including immigrant populations) is a major problem in the U.S. This program may be one way to help with some of the barriers to gaining resources by providing beneficial social capital to the disenfranchised. Multiple benefits of the corporate work-study program were revealed through student responses. At a concrete level, students spoke about developing useful practical skills, such as computer processing, filing, and copying. Students emphasized the development of appropriate working relationships with coworkers and supervisors. Many spoke of the

professional confidence that resulted from “being treated like an adult.” Other reported gains from work-study included time management skills, preparedness for college education, and focused academic and career pathways.

Above and beyond these individual developments, the students reported access to resources in the form of professional relationships and exposure to corporate work environments.

These conclusions raise important questions for future research. Such questions include, “What are the long-term effects of this intervention? Will the work study experience contribute to school or work success, adaptive mental health and self-esteem over time?” Longitudinal quantitative and qualitative research with students and alumni would provide crucial insight into the extent that this intervention operates as a social justice initiative, creating opportunities for minority and immigrant youth. Another question relates to the students’ racial and cultural experiences in the work-study program and the impact of those experiences for student success and well-being while in high school and beyond.

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Exploring Ethnic Identity: Themes from Eight Asians in Therapy

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Introduction:

In addition to needing a better understanding of the significance of race, ethnicity and culture in the therapy relationship, there have always been great methodological and conceptual challenges in defining the terms. It has become largely evident that conducting research with and for racial and ethnic minority populations requires usage of broader, more interdisciplinary theoretical frameworks. Recent research emphasizing interdependent selves in Asian cultures, the relational expression of ethnic identity in Asian Americans, contemporary anthropologically informed models of culture, as well as more dimensional ways of understanding acculturation with Asian Americans has broadened the framework with which to view the often problematic categorizations of race, ethnicity and culture (e.g. Yeh & Hwang, 2000; Kiang, Harter, & Whitesell, 2007; Lakes, Lopez, & Garro, 2006; Chang, Tracey, & Moore 2005). A phenomenological investigation into how this small, but ever diverse group of Asians and Asian-Americans talk about their own identity in the specific context of therapy not only attests to the usefulness of these recently developed theoretical frameworks but also allows us to better understand the experience of Asian minorities seeking therapy. The next step and larger goal is to provide a theoretical model with which to develop best-practices for engaging immigrant clients in therapy.

Method

Participants:

2 male clients, 6 female clients
Ages ranged from 22-31 years ($M=27.25$; $SD=2.92$)
Education level ranged from high school to Ph.D
7 of the 8 clients were immigrants to the U.S.
Age of immigration ranged from 4 months-22 years
Years lived in U.S. ranged from 4-29 years

TABLE 1 presents their self-identified race/ethnicity, demographics and overall rating of therapy experience

Recruitment and Procedures

Via multilingual print and online advertisements on community bulletin boards (e.g. Craigslist, public agencies, news publications, clinics)

- Exclusion criteria: active psychotic symptoms and current involvement in psychotherapy
- Interviewers were matched to subjects on race/ethnicity, gender, and language preference. Bilingual interviewers spoke Chinese, Japanese and Korean.

Analysis

Interviews were analyzed using methodology heavily informed by grounded theory (Strauss & Corbin, 1998). The driving question focused on how these individuals spoke about their identity in the specific context of a mismatch therapy relationship. Analysis entailed microanalysis and memo-taking of verbatim transcripts, discerning and comparing concepts, and finally identifying properties and dimensions of these concepts (themes) in order to work towards the future goal of building a theoretical model. Themes were generated through an iterative process of noticing variations and constant comparison. One of the two researchers on the team acted as an auditor to check and review analysis during stages of this process.

Results

| EMERGENT THEMES | CLIENT QUOTATIONS |
|---|---|
| <p>1. Clients demonstrated an active and adaptive role in appropriating different components of their fluid ethnic identity in an effort to either get along with their therapist, have their therapeutic needs met, or confirm/disconfirm their initial expectations of therapy.</p> | <p>“I actually really didn’t talk about my ethnicity, background programs. We talked about more my sexual orientation, relationship with my girlfriend and—however, I talked about being indirect and she’s, my girlfriend’s direct. We talked about that kind of stuff. But, I would say, yeah, she is sensitive. If we talked about cultural, ethnic stuff, she was, yeah, sensitive to it. She wasn’t insensitive.” -102</p> |
| <p>2. Clients indicate a level of awareness that therapy was an acculturative experience. Given this, they might downplay or emphasize aspects of their ethnic identity, depending on what is salient to their identity at the given time.</p> | <p>“Maybe I felt more comfortable expressing my—it’s not that my English is perfect. It’s not that my English was good, but I felt more comfortable expressing my feeling in English. And probably I feel more, maybe I had more respect towards Americans, maybe at that time.” -102</p> <p>“I come from a culture, and you might know very well, I come from a culture that is very... There are rules that you have to follow as a woman, as an Asian woman. I was kind of like fed up with it so to speak. And it’s part of the reason why I moved here to the US to be able to do the things that I wanted to do without the scrutiny of your social..peers..the public so to speak. So I went, it was a very difficult first two sessions because it was something that I never experienced before. I did feel very very comfortable with her. I don’t know if it’s because she’s a woman. I don’t know if it’s because she comes from a different background. Meaning, she’s a minority, just like me.” -104</p> |
| <p>3. Clients wanted help constructing and exploring a way to address their ethnicity with a more empowered, political language. Such articulation also allowed clients to meaningfully relate their ethnic identity to their sexual and racial identities.</p> | <p>“Well I think if I had like a Chinese therapist or mixed-race therapist it would be really empowering and they could also kind of educate me about my culture or about my situation and I could learn something and be kind of more (emphasis) empowered within an ethnic identity.” -101</p> <p>“Next time I’m gonna go to a women of color, because even if a woman of color may not, quote unquote, be progressive, like social activist... at least I feel like there’s a connection of understanding of some sort of, I don’t know, there’s a sense that women of color know what women of color go through, so. With the misogyny, with the discrimination with other things, so. In their own families in particular, so.” -107</p> |

| | |
|---|---|
| <p>4. Nearly all females (with one exception) experienced having to directly confront and/or challenge sex role ideologies as prescribed by their cultural group. Negotiating these cultural expectations of female roles was consistently included in a discussion of their ethnic identity.</p> <p>*(This theme seems emergent from females in the sample due to the skewed ratio of 6 females to 2 males.)</p> | <p>“If I had a choice, I probably wouldn’t go to a Filipino therapist. I’ll just be ashamed. I’ll be shy. You know what I mean? Because these are things that I’m telling this person that you know we don’t do in our culture. I’ll be like ostracized. It’s a very strict culture. Women have to be a certain way, you can’t have premarital sex, you can’t be living with your boyfriend if you’re not married. Do you know what I mean? When I told my Filipino friends that I moved in with my boyfriend, who’s not Filipino, that’s another thing- First question is, Is he Filipino? He’s not. And then we’re living together. Everyone’s reaction is Ahh, Are you getting married? I’m like No. So it’s the same thing that I feel for someone else who was a professional therapist.” -104</p> |
|---|---|

Conclusions

In an effort to better understand how clients themselves negotiate and make meaning of their own ethnic identity within the therapy context, the four emergent themes offers a vivid picture. It is one which notices the incredibly malleable, active, complex, challenged, and effortful qualities of negotiating ethnic identity for these individuals. These evocative, experiential tones resonate with recent literature emphasizing the use of more contextual, dimensional, and relational theoretical frameworks to better understand identity formation in the Asian American experience. The modest goals of this study were met in terms of challenging the notion of creating a consistent sense of ethnic self as part of a larger development process. Instead, using broader theoretical frameworks (e.g. interdependent self perspective), the task in ethnic identity development is learning how to maneuver one’s ethnic characteristics according to various cultural and relational contexts (Yeh, 2000). This study then also contributes to the idea of how the therapy context itself poses a unique situation or opportunity to support and/or constrain ethnic identity development.

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