

Diversity Committee Updates

ID-PIC's **Diversity Climate Survey** has been revised based on recommendations solicited from the larger TC and the current intern cohort. It will be disseminated to you all in January 2022.

Community Updates

The **American Psychological Association (APA)** is calling for nominations for a number of boards or committees. Nominations are due by January 31st, 2022. For more information and a full list of APA volunteer/leadership opportunities go to <https://nomination.apa.org/>.

Some groups related to diversity issues would include the following: Committee on Aging, Committee on Disability Issues in Psychology, Committee on Ethnic Minority Affairs, Committee on Sexual Orientation and Gender Diversity, Committee on Socioeconomic Status, Committee on Women in Psychology, and Health Equity Committee.

The **World Professional Association for Transgender Health (WPATH) Standards of Care, Version 8** final document is expected to be released in Spring of 2022. See URL for more info: <https://www.wpath.org/>

ID-PIC Holiday Traditions Shared

"A few years ago, there was a lot of controversy surrounding the removal of "Merry Christmas" from products and putting "Happy Holidays" in its place. Some people dubbed it "The War on Christmas". According to the 2020 United States Censuses, 70 percent of adults practice some variation of the Christian religion. With so many Christians in the United States, it is often forgotten to acknowledge that other religions have practices that are not very widely known.

I am both an African American and an East Indian woman. Although my household did not

celebrate **Kwanza**, I was very familiar with the traditions associated with the holiday. Kwanza starts on the day after Christmas and ends on New Year's Day. It is typically celebrated in the African American community to honor our African Heritage. There are seven days of celebration that stand for the seven principles. They are as follows: 1) Umoja: Unity - To strive for and maintain unity in the family, community, nation, and race. 2) Kujichagulia: Self-Determination - To define ourselves, name ourselves, create for ourselves, and speak for ourselves. 3) Ujima: Collective Work and Responsibility - To build and maintain our community together and make our brothers' and sisters' problems our problems and solve them together. 4) Ujamaa: Cooperative Economics - To build and maintain our own stores, shops, and other businesses and to profit from them together. 5) Nia: Purpose - To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness. 6) Kuumba: Creativity - To always do as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it; and 7) Imani: Faith - To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

On my East Indian side, we celebrate **Diwali** which is the festival of lights. This is known as our New Year. This year it was in early November. Diwali is a big deal in the East Indian community as it symbolizes the victory of light over darkness. There are five days of celebration. Each day during Diwali has a specific meaning and task. They are as follows: 1) Dhanteras: Lighting of candles and cleaning the house; Symbolizes annual renewal, cleansing and an auspicious beginning for the next year. 2) Naraka Chaturdashi: Known as chhoti Diwali (chhoti

ID-PIC'S DIVERSITY DEVELOPMENT DIGEST

Vol. 2, Issue 5: December 8th, 2021

means “Little”), major day of purchasing sweets and visiting friends and family to exchange gifts. 3) Lakshmi Pujan: Coincides with the last day of the dark fortnight of the lunar month and height of the festival. The youngest members of the family visit the elders/senior members of the community. Stores either don't open or close early. People wear their new (or best) stuff (clothes, jewelry). 4) Balipratipada: Celebrates the return of King Bali to earth and the bond between the wife and husband and 5) Bhai Duj: Celebrates bond between brother and sisters.

Typically, if your family has experienced a death within the same year, you are not supposed to participate in any of the Diwali festivities out of respect for the family and the deceased”.-Ashley Harrinauth, MA

“We decorate for Christmas the **day after Thanksgiving**- Lots of lights inside and out. We have prime rib for Christmas dinner and light luminaries on **Christmas eve** that surround our sidewalk. This is a tradition we picked up in Phoenix, AZ since our son was born (13 years). We also open 1 present each on Christmas Eve. We decorate **Christmas** cookies the night before as well.”-Susan Martin, PsyD

“I'm Pantheist UU and my husband is Agnostic, so **Xmas** is a secular celebration of the season and family in my household. We exchange presents and eat a very early ham dinner/linner on Xmas. Leading up to the 25th we put up the tree always on **Black Friday**, hang lights, frost sugar cookies, and decorate 'ginger bread' houses (sometimes graham crackers). And on **Xmas eve** night my daughter and I leave a few cookies out for Santa, and sprinkle bird seed (AKA 'reindeer food') on our driveway to attract Santa to our house, like my mom and I used to do.”-Anne Stegenga, PsyD

“My family celebrates a secularized **Christmas**. No church, just gift exchange, tree, Santa Claus,

and Christmas music. We also have to watch Love Actually, National Lampoon's Christmas Vacation, the Grinch, and Home Alone. The kids watch Home alone and the Grinch. New year's eve we watch the celebration on TV and go to bed by 10PM most years. Maybe some champagne.”-Dan McGrath, PsyD

“My mother was raised in an Irish Catholic family, while I no longer consider myself Catholic, there are specific food choices that stem from her Catholic upbringing that are extremely important to my holiday traditions. The biggest one is our **Christmas Eve** dinner, this is a meal that does not include red meat and traditionally is a seafood feast. Our current take on this tradition is to make a delicious crab and potato chowder that I look forward to ever year. Maybe someday when I am back living close to the ocean, we will re-start the seafood feast!”-India King, PsyD

“My three siblings and I enjoy meeting with our immediate families for dinner and a game night around **Christmas or New Year's** every year on the East Coast in Boston, MA, or Southern California. This commitment to do a fun activity and meet regardless of the geographical distances as siblings has been exceptional since my siblings live bi-coastally. This gathering has been an ongoing tradition during the holiday season.

We also share family memories and photos of our relatives with the nieces, nephews, and grandchildren during this time. This tradition is in proper form with my Irish heritage. Many people live abroad from Ireland and return home during the holidays. An emphasis in Irish families is placed on being with the family and friends during the holiday.”- Ray Sullivan, MA

Ashley's Corner

To recap: In August, we discussed how the topic of diversity was a very complex topic. Many people feel that conversations about diversity only extend to race and ethnicity. This results in many people becoming uncomfortable with the topic of diversity.

I gave a brief introduction to Hayes' ADDRESSING framework (2008). ADDRESSING is an acronym that looks at the cultural complexities of an individual. We looked at the first three letters: **A**ge and generational influences; **D**evelopmental disabilities; **D**isabilities – acquired

Now let's look at the remaining letters.

Religion and Spirituality: Were you brought up in a religious or spiritual tradition? Do you identify with a religion or have a spiritual practice now? How were your values and goals shaped by your religious or non-religious upbringing?

Ethnic and Racial Identity: What do you consider your ethnic or racial identity? If you were adopted, what are the identities of your biological and adoptive parents? How do other people identify you? Are these the same? Are there ethnic or racial differences within your family

Social Economic Status: What social class did you grow up in, and what do you consider your socioeconomic status now? When you were in high school, what were the educational and work opportunities available to you? How does this impact services provided/access?

Sexual Orientation: Do you identify as gay, lesbian, bisexual, asexual, demisexual, pansexual or heterosexual? If you are heterosexual, do you have a family member or friend who is a member of the queer community? Is your family accepting of a queer member? Do you know the

difference between sexual orientation and romantic orientation?

Indigenous Heritage: Do you belong to a Native tribe or nation, for example, Native Hawaiian, First Nations, Alaska Native, or American Indian? Did you grow up on or near a reservation or Native community? Do you seek to connect or reconnect with your Native community?

National Origin: Are you a U.S. citizen, an international student, or immigrant? Were you born in the U.S.? Do you (and your parents and grandparents) speak English as a first language? How has your nationality affected your life and opportunities?

Gender: How would you identify your gender identity? What are your preferred pronouns? Do you know anyone who is transgender? Gender nonconforming? What were and are the gender-related roles and expectations for you in your family of origin and current family, in your work setting, and in relation to your other cultural identities? How have these expectations affected your choices in life?

As providers, we have an obligation to provide culturally responsive care. This means that we are aware of the dominant and non-dominant groups in each of the aforementioned categories. We also need to be aware of who is recognized as not holding power or privilege and how stressors from not being in the dominant group manifests itself. This is where the term "Broaching" comes into play. Broaching, as defined by Day-Vines (2007), "is more than consideration or acknowledgement of racial and cultural factors; it refers to the counselor's explicit efforts to both initiate and respond to the sociocultural and sociopolitical concerns during treatment." Even more so, the provider utilizes the information to explore the impact that multicultural factors have on the presenting problem(s).-Ashley Harrinauth, MA