

### Diversity Subcommittee Updates

Rachel Roewer has been serving as ID-PIC's Diversity Committee Student Representative since the start of the 2022 to 2023 academic year. Welcome Rachel and we look forward to hearing about all your amazing ideas for organizational progress, equity enhancement and cultural responsiveness!

The Diversity Committee has finalized its advertising blurb for email marketing and will be sending out emails to invite prospective interns to interview for our sites from graduate programs that have historically served students from diverse backgrounds.

### Community Updates

This month through October 15<sup>th</sup> is Hispanic Heritage month! Hispanic Heritage month started in 1968. There are differing start dates for different Latin American countries based on when they celebrate their independence days.

### Q & A

**Q:** How did Latinx people become Hispanic?

**A:** The term Hispanic is the English translation of Hispano which signifies Spanish origins. It was linked to the US Census for quantifying different groups of people. Before the term Hispanic was used, many Latinx people were incorrectly referred to as Mexican. When the Ad Hoc Committee on Racial and Ethnic Definitions was considering a term for quantifying Latinx people, the term Latin American was seen as "too foreign". During the Nixon administration the term Hispanic received enough support within the Latinx community to have it added to the 1980 census.

For some, Hispanic immediately felt forced and unnatural. Increasingly, the Hispanic label is seen as a term that wipes away pre-Columbian history, conflicts with resistance to the Spanish invasions, and alienates Indigenous and Afro-Latino people. The more recent word in the US, Latinx presents an alternative to Hispanic while also offering gender inclusivity because it transcends the binary idea of gender within the Spanish language (e.g. Latino or Latina). For more information visit the source below.

Romo, V. (2021). Yes, we're calling it Hispanic heritage month and we know it makes some of you cringe. Retrieved from <https://www.kcrw.com/>.

### Recommended Reads

Coolhart, D. (2021). Affirmative therapy with trans and gender expansive (TGE) youth and their parents. *Family Therapy Magazine*. Retrieved from <https://ftm.aamft.org/affirmative-therapy-with-trans-and-gender-expansive-tge-youth-and-their-parents/>

Edwards-Leeper, L., & Anderson, E. (2021). The mental health establishment is failing trans kids: Gender-exploratory therapy is a key step. Why aren't therapists providing it? *The Washington Post*. <https://www.washingtonpost.com/outlook/2021/11/24/trans-kids-therapy-psychologist/>

(n.d.) (2015-2022). Transcend the binary: Empowering the trans/gender diverse community through provider education, advocacy, support and peer-led resources [Webpage]. Retrieved from <https://www.transcendthebinary.org/>

## Rachel's Corner

### Psych Outside the Box: Liberation Psychology

The following Diversity Development Digest column is intended to introduce readers to psychologists with diverse and intersecting identities and foster engagement with psychological theories that challenge eurocentrism in the field of psychology.

Liberation psychology offers an emancipatory approach to therapy with emphasis on understanding and addressing oppression. Liberation Psychology originated from several emancipatory movements in Latin America. The theory rests upon the idea that personal liberation contributes to collective liberation. Therapists who practice liberation psychology promote the personal practice of *conscientización* (critical consciousness) to support processes of healing. *Conscientización/conscientização/conscientization* is a concept originated by Brazilian educator, advocate, and philosopher, Paulo Freire. *Conscientización* is defined as, "the process of developing a critical awareness of one's social reality through reflection and action" (Freire Institute, 2022). Liberation psychologists anchor their knowledge in *vivencia* (lived experience) and *lo cotidiano* (everyday reality) and regard their clients' experiences and perspectives as central to treatment processes. Liberation psychologists also value bottom-up research, and work to ensure that research is driven by the expressed needs of the community being served. Research is informed by community meetings that involve psychologists soliciting perspectives from the public. Liberation psychologists posit that *awareness* is a radical act. Liberation psychologists assist their clients with challenging

hierarchical institutions that perpetuate oppression on internal, interpersonal, and systemic levels. Modern liberation psychology involves application of cultural humility, theories of intersectionality, and acknowledgement of the ways in which oppression is interconnected across groups and maintained by powerful institutions. Liberation methods in psychotherapy are culturally relevant and systems focused, and involve introduction to concepts of race, class, and culture in the therapy space. Liberation psychologists acknowledge power dynamics within the therapeutic space, as a practice of radical humility and *conscientization*. Through the lens of liberation theorists, the therapeutic relationship is built upon empathy, dialoguing, decolonizing minds and the therapeutic relationship, connecting with spirituality, and integration of social justice advocacy. There are various interventions and strategies implemented by liberation psychologists in the therapeutic process.

If you would like to learn more, here are some resources:

Comas-Díaz, L., & Rivera, E. T. (2020). *Liberation psychology: Theory, method, practice, and social justice*. American Psychological Association.

Freire Institute. (2022). Concepts used by Paulo Freire. Freire Institute. Retrieved from <https://www.freire.org/concepts-used-by-paulo-freire>

Kite, M. E., Whitley, B. E., Wagner, L. S., & Kite, M. E. (2022). *Psychology of prejudice and discrimination*. Routledge.