



MONTCLAIR STATE
UNIVERSITY

Montclair State University
**Montclair State University Digital
Commons**

Department of Psychology Faculty Scholarship
and Creative Works

Department of Psychology

8-1-2017

Liderazgo: Culturally Grounded Leadership and the National Latina/o Psychological Association

Marie L. Miville
Columbia University

Patricia Arredondo
Arizona State University

Andrés J. Consoli
University of California at Santa Barbara

Azara Santiago-Rivera
Merrimack College

Edward A. Delgado-Romero
University of Georgia

See next page for additional authors

Follow this and additional works at: <https://digitalcommons.montclair.edu/psychology-facpubs>



Part of the [Psychology Commons](#)

MSU Digital Commons Citation

Miville, Marie L.; Arredondo, Patricia; Consoli, Andrés J.; Santiago-Rivera, Azara; Delgado-Romero, Edward A.; Fuentes, Milton; Domenech Rodríguez, Melanie M.; Field, Lynda; and Cervantes, Joseph M., "Liderazgo: Culturally Grounded Leadership and the National Latina/o Psychological Association" (2017). *Department of Psychology Faculty Scholarship and Creative Works*. 308.
<https://digitalcommons.montclair.edu/psychology-facpubs/308>

This Article is brought to you for free and open access by the Department of Psychology at Montclair State University Digital Commons. It has been accepted for inclusion in Department of Psychology Faculty Scholarship and Creative Works by an authorized administrator of Montclair State University Digital Commons. For more information, please contact digitalcommons@montclair.edu.

Authors

Marie L. Miville, Patricia Arredondo, Andrés J. Consoli, Azara Santiago-Rivera, Edward A. Delgado-Romero, Milton Fuentes, Melanie M. Domenech Rodríguez, Lynda Field, and Joseph M. Cervantes

Liderazgo: Culturally Grounded Leadership and the National Latina/o Psychological Association

The Counseling Psychologist
2017, Vol. 45(6) 830–856
© The Author(s) 2017
Reprints and permissions:
sagepub.com/journalsPermissions.nav
DOI: 10.1177/0011000016668413
journals.sagepub.com/home/tcp



Marie L. Miville¹, Patricia Arredondo²,
Andrés J. Consoli³, Azara Santiago-Rivera⁴,
Edward A. Delgado-Romero⁵,
Milton A. Fuentes⁶,
Melanie M. Domenech Rodríguez⁷,
Lynda Field⁸, and Joseph M. Cervantes⁹

Abstract

This article, collaboratively written by the presidents of the National Latina/o Psychological Association (NLPA), presents leadership as conceptualized and practiced in NLPA. We first identify key leadership constructs in the available literature as well as relevant cultural values, describe *liderazgo* (leadership) through cultural lenses, and articulate the connections to counseling psychology and the social justice underpinnings that have guided NLPA's formation and development. We then present a number of events and decisions to illustrate how we have operationalized these organizing

¹Teachers College, Columbia University, New York, NY, USA

²Arizona State University, Tempe, AZ, USA

³University of California, Santa Barbara, Santa Barbara, CA, USA

⁴Merrimack College, North Andover, MA, USA

⁵University of Georgia, Athens, GA, USA

⁶Montclair State University, Montclair, NJ

⁷Utah State University, Logan, UT, USA

⁸Private practice, Cambridge, MA, USA

⁹California State University, Fullerton, Fullerton, CA, USA

Corresponding Author:

Marie L. Miville, Teachers College, Columbia University, 525 W. 120 St., New York, NY 10027, USA.

Email: mlm2106@tc.columbia.edu

principles in both the daily management and long-term goals of NLPA. We conclude with a discussion of the future paths and possible directions in the next decade for the organization.

Keywords

leadership, Latinas/os, psychology, psychological association

The National Latina/o Psychological Association (NLPA) is a professional psychological organization focused on the unique psychological needs, concerns, and priorities of Latina/o populations in the United States (Chavez-Korell, Delgado-Romero, & Illes, 2012). NLPA is the most recent iteration of the Association of Psychologists *por la Raza* as well as several national Hispanic and Latina/o psychological organizations dating back to 1969. In 1979, after several reorganizations, the association became the National Hispanic Psychological Association (NHPA) and was active for two decades (Chavez-Korell et al., 2012). In 2001, Patricia Arredondo, inspired by the first two National Multicultural Conference and Summits (NMCSs) and the continued independent Latino psychology conferences around the nation, led the charge to reform and revitalize NHPA into NLPA. Arredondo served as the first president of NLPA (Chavez-Korell et al., 2012).

NLPA was organized to address the numerous, specific psychological needs of Latina/o families and communities in the United States; these individuals and communities range from those whose ancestors were in the United States before it was formed, to the newest immigrant. As such, NLPA leaders strive to incorporate the developmental spectrum of Latina/o values, norms, and processes in how the business of the organization is conducted. The mission of NLPA is “to create a supportive professional community that advances psychological education and training, science, practice, and organizational change to enhance the health, mental health, and well-being of Hispanic/Latina/o populations” (www.nlpa.ws). NLPA is one of the five national ethnic minority psychological associations, along with the Association of Black Psychologists (ABPsi), the Asian American Psychological Association (AAPA), the Society of Indian Psychologists (SIP), and the Society for the Psychological Study of Culture, Ethnicity, and Race—American Psychological Association (APA) Division 45.

Since 2002, NLPA has maintained a steady membership of several hundred individuals, and currently exceeds 500 members ($N = 551$), most of whom are new to the profession. In 2016, 45% of members were students and 23% were early-career professionals. Many NLPA professional

members are licensed (40%), and typically work either in academic settings (49%), such as faculty or administration, or private practice (34%). New members often are recruited via word of mouth, personal contacts, and professional networks, as well as through formal and informal mentoring activities. NLPA holds a biennial conference that began in 2004, and has continued without interruption and with increasing attendance to the present day. Conference participation is a major means of energizing and engaging both current and new members alike. In 2013, the organization achieved another important developmental milestone with the establishment of its own scholarly journal, the *Journal of Latina/o Psychology*, a peer-reviewed and indexed journal published by APA.

The purpose of this article is to identify NLPA's foundational philosophical framework, including critical Latina/o values and norms that guide our organization's mission, structure, priorities, activities, and business practices. The article is organized along two major sections: The first identifies relevant leadership principles and approaches, counseling psychology values, and Latina/o cultural values that guide and inform our *liderazgo* (leadership). The second section illustrates specifically how these principles and values are applied to important organizational decisions and events. A final section provides concluding remarks and suggestions for future directions.

Foundational Touchstones and Legacies for Culturally Informed Leadership

Philosophical Framework

Theories about leadership have long existed in psychology, dating back to 1869 when Galton described two aspects of leadership that still are in use today: (a) unique characteristics of certain individuals who can radically affect history as a result (i.e., what eventually came to be known as the Great Man [*sic*] theory), and (b) the hereditary or genetically driven nature of leadership (Zaccaro, 2007). These conceptualizations drove much psychological research on leadership until the middle of the twentieth century, when other variables such as the situation or context, leader-follower behaviors, and the social group from which a leader emerges became foci of study, as well as more integrative approaches that incorporated multiple variables at once (Avolio, 2007). A review of leadership models was presented in a special issue of the *American Psychologist* published in 2007. However, the issue was quickly critiqued for its lack of attention to diverse leaders, including women, people of color, and lesbian, gay, bisexual, and transgender (LGBT) individuals (Chin & Sanchez-Hucles, 2007).

A subsequent issue on diversity and leadership was published in the *American Psychologist* in 2010 that presented important constructs and models for a better understanding of the topic. For example, Cheung and Halpern (2010) presented a leadership model that emphasized “(a) relationship-oriented leadership traits, (b) the importance of teamwork and consensus building, and (c) an effective work–family interface that women with family care responsibilities create and use to break through the glass ceiling” (p. 182). They adopted a cross-cultural perspective to incorporate cultural variables, such as a collectivistic orientation, to denote the impact that these variables have on leadership development and success. As we discuss later in the article, NLPA’s leadership framework is centrally focused on key aspects of this model, particularly the emphasis on relationships, teamwork, and consensus building.

In another article from the same issue, Eagly and Chin (2010) emphasized that diverse leaders, including Latinas/os, face overt and covert discrimination in ways that begin with others presuming that a Latina/o leader just “does not have what it takes” to be successful. For example, Latinas/os in general may be stereotyped as lacking education or ambition, and Latinas specifically may be misconstrued as communal rather than agentic leaders. That is, Latinas are likely expected to be kind, warm, and gentle, and these qualities are often associated with more subordinate service roles. Latinos, on the other hand, may be stereotyped as being overly aggressive or hyperdominant (e.g., the cultural gender role stereotype of *machismo*). Mindful of these negative stereotypes, NLPA leaders have developed a leadership pipeline that reflects NLPA members’ plurality, including gender, linguistic diversity, and ethnic background. Unfortunately, markedly limited systematic research has investigated leadership as it is defined and practiced *within* racial-ethnic groups, including Latina/o communities. Moreover, Eagly and Chin suggested that an integrative approach that incorporates multiple variables is needed to better understand effective diversity and leadership. We now turn to two models of leadership that fit the reality and aspirations of NLPA.

Servant leadership is a leadership approach that has become popular in the past 50 years, beginning with the inspiring example of Dr. Martin Luther King during the 1960s civil rights movement. Greenleaf (1977/2002) coined the term to describe leaders who serve the people they lead, emphasizing the “best test” of such leaders is that those who are served grow as persons and “become healthier, wiser, freer, more autonomous, more likely themselves to become servants” (p. 27). A culturally relevant example comes from the vision and servant leadership of César Chávez who listened to farm workers’ voices and ultimately created social and political change through the national

grape boycotts and other empowering marches (Levy, 2007). Servant leadership is a hallmark of NLPA's approach to leadership, as evidenced by an emphasis on sharing power, a desire to empower all organizational members, and the consideration of Latina/o communities in all aspects of organizational functioning. Servant leadership deemphasizes top-down decision making and instead promotes dialogue and the distribution of leadership and responsibility among its membership.

Servant leadership is part of a larger group of leadership models that emphasizes *collaboration*, "a purposeful relationship in which all parties strategically choose to cooperate in order to accomplish a shared outcome" (Rubin, 2009, as cited in Chin & Trimble, 2015, p. 124). A key distinguishing characteristic of collaborative leadership styles is incorporating a team approach and working closely with organizational members (Chin & Trimble, 2015). Recent research by Chin (2013) demonstrated that most leaders of color, including Latinas/os, prefer collaborative approaches rather than transformational styles, which emphasize influencing processes because collaboration more effectively promotes consensus building and the assurance that "all voices are heard" and all members are involved in leadership (Chin & Trimble, 2015, p. 126). Simply put, servant leadership principles that emphasize collaboration rather than dominative styles are integral to most NLPA decision-making processes, priorities, and activities.

An historic example that exemplifies NLPA's servant leadership practices is the founding of the organization. Professionals and students alike packed into a hotel room in San Francisco during the 2001 APA annual conference. Patricia Arredondo had gathered a group together to discuss the need for a Latina/o-focused psychological organization because NHPA had lapsed into inactivity. This inactivity was particularly troublesome given that the first two NMCS had provided energy and impetus for multicultural psychology and the fact that independent Latina/o psychology conferences continued to thrive around the United States. Although Arredondo was president of APA Division 45 at that time and in the midst of writing the APA Multicultural Guidelines, she told the attendees that she would commit to lead the new organization once she finished her presidential term. The excitement of a new association was palpable, and with great eagerness individuals agreed to join Arredondo by volunteering to assume leadership roles in the fledgling organization. With Arredondo in the lead, the small group, almost all of whom remain active in the organization to this day, set out to develop this renewed organization. Key to the rebirth of NLPA was a new name that not only used the more progressive term *Latino*, but also broke from linguistic and cultural traditions by listing the feminine form, *Latina*, first. The new name signaled the inclusive and collaborative nature of NLPA.

A second leadership model was developed by Chin and Trimble (2015) and focuses on leadership in diverse organizations. The *diverse leader–member–organizational exchange paradigm* (DLMOX) emphasizes the complex exchange that occurs among leaders and members, which yields several important goals, including shared responsibility for leadership, vision, culture, change, ethics and values, diversity, inclusion, capacity building, and social responsibility. An organization based on DLMOX “is inclusive of the social identities and lived experiences of diverse leaders and members, the perceptions and social expectations which shape the leader-member exchange, which in turn, influence how an organization implements its mission and adapts its structure to external change” (Chin & Trimble, 2015, p. 44). Rather than an emphasis on individual leaders and their characteristics, inherited or otherwise, the model is based on perspectives that are group/social, societal/ecological, and systemic.

This DLMOX model paints a fairly accurate portrait of the complexities and many layers of relationships NLPAs engage in to serve its many diverse communities. In line with this model, we present the organizational chart for NLPAs (see Figure 1) reflecting a circular/communal rather than linear/hierarchical relationship among organizational leaders who are tasked with meeting differing needs of members. In the center of the figure are NLPAs members and Latina/o communities served. In the next circle are the Leadership Council (LC) members, made up of elected and appointed leaders, who are responsible for most of the within-association tasks such as holding regular meetings, organizing the biennial conference, and taking care of fiscal and educational responsibilities. The next circle is composed of LC members who work outside the organization to meet the needs of NLPAs members and to advance the mission of the organization. For example, the journal editor promotes NLPAs’s mission to advance science by providing a forum for published research. Most of that work requires interactions with stakeholders outside NLPAs on behalf of the organization. Finally, the outer ring comprises the Council of Past Presidents (COPP) which includes all NLPAs past presidents. This group “holds” institutional memory and provides a safety net surrounding NLPAs leaders who have various levels of leadership training and development. These emerging and established leaders can consult and strategize with experienced leaders to make thoughtful and deliberate decisions while taking institutional history into account. The DLMOX model, as reflected in the NLPAs organizational chart, requires mutual respect and trust that each member of the team will assume their responsibilities so that the integrity of the circles of leadership is not compromised.

As can be seen in our brief review, issues surrounding leadership and diversity are complicated and multifaceted, and models that accurately reflect



Figure 1. Organizational chart of the National Latina/o Psychological Association (NLPA). The center of the diagram represents NLPA members and Latina/o communities served. COPP = Council of Past Presidents; LPT = *Latino Psychology Today* newsletter; COR = American Psychological Association Council of Representatives; Rep = Representative; ECP = Early Career Psychologist; CNPAAEMI = Council of National Psychology Associations for the Advancement of Ethnic Minority Interests.

diverse leadership styles are new to the field. Within professional organizations that are composed of predominantly White American members, racial and ethnic issues may go unaddressed or ignored; ethnic minority psychological associations are uniquely suited to give voice to these issues (Delgado-Romero, Forrest, & Lau, 2012). Fortunately, NLPA was influenced and supported by the pioneering work in diversity by groups such as ABPsi, AAPA, SIP, the Society of Counseling Psychology (SCP), APA Division 45, and APA Division 35, the Society for the Psychology of Women. In the next section, we focus on the connections between NLPA and the SCP, which

itself has played a major role within the broader profession of psychology to articulate and practice multicultural leadership.

Counseling Psychology Values

In their review of the history of SCP, Delgado-Romero, Lau, and Shullman (2012) examined the core values that have guided the evolution of SCP since the 1940s. Throughout its history, the members of the SCP have identified, defined, refined, and promoted core counseling psychology values through research, teaching, training, and service. In terms of diversity, Howard (1992) identified the nascent multicultural themes of respect for the individual and the general value that “diversity is good.” Packard’s (2009) research reflected the refinement of those general values to include a holistic view of the social and cultural environment and an emphasis on strength, resilience, and positive coping; respect of human dignity for all, and the inclusion and celebration of human diversity; and a strong belief in social justice and social advocacy. A comparison of the studies by Howard and Packard makes clear the evolution and refinement of SCP values regarding diversity and social justice over the past two decades.

SCP values relative to diversity also are reflected in professional training standards as far back as 1952, where knowledge of “cultural conditions” (APA, 1952, p. 178) was considered a foundational component of counseling psychologists’ work. The evolution and generalization of counseling psychology values of diversity can be seen in the instrumental role the SCP played in the creation and adoption of the APA’s Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists (APA, 2003), the creation and ongoing sponsorship of the NMCS (Bingham, Porché-Burke, James, Sue, & Vasquez, 2002; Sue, Bingham, Porché-Burke, & Vasquez, 1999), and the increase in the number of members and students of color in SCP. The evolution of values from a generic commitment to diversity to articulating specific values enacted in governance, training, research, and service is a work in progress. This process has not been free from tension (see Delgado-Romero, Forrest, et al., 2012), and there are many areas in which to develop this commitment to psychologists from diverse racial-cultural backgrounds in general (see Forrest, Lau, & Delgado-Romero, 2012), and Latina/o psychologists specifically (Chavez-Korell et al., 2012).

NLPA was greatly influenced by SCP diversity values as reflected in the diverse faculty and student bodies of training programs, the diversity of SCP leadership, a focus on multiculturalism in research and policy, and tangible commitment evident in the ongoing sponsorship and development of the

NMCS. Accordingly, counseling psychologists have composed a significant proportion of the initial membership and leadership of NLPA. For example, nine of the 10 presidents of NLPA either were counseling psychologists by training or worked in counseling programs. It is fair to say that the inclusion of SCP values has been integral to NLPA since its revitalization in 2001. In the next section we focus on the values of NLPA that derive from our shared cultural backgrounds.

Latina/o Cultural Values

As noted by Maher (1996), values inform an organization's mission, policies, and related practices. Moreover, Miller and Rollnick (2013) affirm that "to live with integrity is to behave in a manner that is consistent with and fulfills one's core values" (p. 85). With respect to Latinas/os, Villarruel et al. (2009) acknowledged the influential role that traditional cultural values have on identity and cultural practices, recognizing their protective role in promoting well-being and combating pernicious societal influences such as discrimination. Specifically, there are particular general values that are associated with Latinas/os that have significantly influenced our attitudes, behaviors, and overall worldviews as NLPA leaders. Some of these values include *colectivismo*, *familismo*, *simpatía*, *confianza*, *respeto*, *fatalismo*, and *personalismo*. Of course, with a population so large and diverse, the range of endorsement of cultural values is quite vast due to variability in socialization across national and ethnic subgroups as well as important differences in the psychological processes of acculturation and enculturation. That is, we recognize that there is a developmental range of endorsement of traditional Latina/o cultural values, and our members represent a dynamic mixture of many different, even conflicting, cultural values. However, the flexible application of core Latina/o values is at the heart of our organization, and in this section we provide a brief discussion of each value and how it has informed NLPA's ethos.

Colectivismo (collectivism) is a central Latina/o value that intersects and informs other Latina/o values and involves a salient focus on the group. Individuals are typically defined by interpersonal connections, relationships, and group membership (Oyserman & Lee, 2008). However, as noted by Bordas (2007), within *colectivismo*, the "I is contained in We" (p. 54), as each entity within the group is interrelated without prioritizing, discounting, or minimizing status or influence. In addition, Falicov (1998) highlighted the importance of understanding cultural collectivistic narratives, while embracing individuality (i.e., individual interpretations and exceptions). It is within this tension that NLPA exists and thrives, and given our position as a group of psychologists, the tension between collectivism and individualism is

something we constantly negotiate. For example, when NLPA began holding elections for its officers, there was an initial discussion about what it would mean to have friends and colleagues run against each other and how an adversarial process resulting in an individual winner might not be culturally relevant. As NLPA moved forward with elections, leaders have actively reached out to individuals who were not elected to help them stay connected to, and actively engaged with, NLPA.

Simpatía refers to the Latina/o cultural value that each individual carries a responsibility to advance harmonious relationships through behaviors that communicate mutual respect, emphasize positives, and deemphasize negatives to achieve smooth interpersonal exchanges (Marín & VanOss Marín, 1989). Those enacting the value are said to be *simpática/o*. In creating common goals and visions, the discussions among NLPA leaders are characterized by these intentional positive exchanges. Being *simpática/o* demands that NLPA leaders typically develop nuanced social skills that allow for honest and difficult conversations while maintaining harmonious relationships. Consequently, maintaining harmony while moving forward with NLPA business requires intentional effort, skill, and time—a relational stance that often clashes with White American cultural values of directness or “getting to the point.”

Familismo (familism) is an essential value in Latina/o culture, and emphasizes the role and influence of the family, which is broadly defined to include nuclear and extended family members as well as close friends (Arredondo, Gallardo-Cooper, Delgado-Romero, & Zapata, 2014). *Familismo* is often associated with interdependence, obligation, loyalty, solidarity, and reciprocity. For example, NLPA members typically perceive the association as an extension of themselves, often referring to NLPA as their professional family. Accordingly, NLPA members bring and incorporate nonpsychologist family and friends into the collective. The sense of family extends vertically (inclusive of age and status) and horizontally (inclusive of peers and colleagues). Family is not restricted to those people who are genetically related to oneself; instead, family is expressed in a relationship.

Related to this, *confianza* (trust) is a value in which individuals are invested in establishing relationships based on reciprocal trust (Arredondo et al., 2014). With *confianza*, individuals can comfortably express their deepest fears, wishes, and intimacies with an inner circle of close friends and colleagues. Essentially, *confianza* fosters and ensures a reciprocal process whereby individuals’ best interests are prioritized, pursued, and preserved. An example of this process occurs with NLPA’s monthly LC meetings, which are often characterized by LC members openly discussing their points of view and concerns, and the fact that others value points of view that are both personal and professional. *Respeto* (respect) is expected

in interpersonal relationships for *confianza* to be accorded. The expression “*Me faltó el respeto*” indicates an interpersonal breach, perhaps in the form of a microaggression, that cannot be ignored to maintain authentic, equitable, and reciprocal relationships. However, it is an expression that it is rarely uttered in LC meetings because of the mutual respect extended among the team. We cited it herein because LC members have provided reports during our regular meetings that mainstream governance groups, such as the APA Council of Representatives, engage in communication among leaders that often falls short of the criteria for demonstrating respect. It is not our style as leaders to ridicule or raise our voices at others; rather, we have established a climate of open dialogue and consideration for all opinions.

To continue with the LC meeting example, although individuals express themselves openly, this is typically done using vocal tones and language conferring respect to other LC members (e.g., many “thanks” and other acknowledgments are offered throughout the meeting). Moreover, when decisions are made, most LC members intentionally emphasize “whatever the group wants” as an indication of *colectivismo*, *familismo*, and *respeto*. Typically, the NLPAs president who moderates the LC meetings serves as a respectful facilitator and builder of consensus within the group, and ensures that all voices and opinions are heard. The NLPAs president, by engaging as a servant leader who calls for this kind of collective practice, also calls particular matters to reach a decision point, after which a vote is taken. Because the NLPAs president serves such a pivotal role in ensuring a collaborative space during LC meetings, NLPAs has a rule in their bylaws that states that the president ideally should have served at least two years on the LC prior to serving as the organization’s leader. Furthermore, the NLPAs president relies on, and is supported by, the COPP; all prior presidents have remained engaged and committed to the association in a show of servant leadership.

Last, *fatalismo* (fatalism; Arredondo et al., 2014), a less referenced but highly influential Latina/o value, emphasizes the “here and now” and tends to promote an external locus of control. The *dicho* (saying) “*El hombre propone y Dios dispone*” (Man proposes and God disposes) characterizes this value of relinquishing false notions of control. Fatalism is typically associated with religiosity or spirituality and involves individuals turning to, trusting in, and surrendering to God’s will, a higher power, or external forces. Often this value tends to be cast in a negative light, suggesting powerlessness, apathy, or even pessimism. However, notions inherent in *fatalismo* include viewing individuals as part of a larger whole, being present in the moment, humility, equanimity, and acceptance (akin to the famous serenity prayer). We note that these notions of present-moment awareness and acceptance are now considered central in some evidence-based psychotherapies (Herbert & Forman, 2011).

For one NLPA president, *fatalismo* was most evident when NLPA took on the arduous task of revising its bylaws. We wanted to create and foster the development of a structure that would reflect the uniqueness of NLPA and not simply replicate the existing structures of APA or SCP without ignoring effective structures and practices. To help facilitate this process, we had many challenging conversations involving forward thinking about NLPA “5 years from now,” as well as conversations about how NLPA could be maximally inclusive, yet maintain a unique identity that spanned across different levels of professional development (e.g., students, early career psychologists, and professionals), professional identity (e.g., subfields of psychology), acculturation, and personal identity development. NLPA prevailed in creating ever-evolving bylaws that formed an infrastructure inclusive of its membership (e.g., early career psychologists on the LC) and that clearly communicated our mission and commitment to social justice (e.g., created four advocates who promote education, public policy, practice, and science, as they relate to NLPA’s mission).

Liderazgo/Leadership Through Cultural Lenses

Neither U.S.-mainstream concepts of leadership nor “traditional” Latina/o gender roles are reflected in how NLPA has enacted a collective and shared leadership. These definitions of leadership typically are replete with hierarchical and sexist attributions regarding leadership and organizational relationships, for example, with men and older sons as leaders in the family or larger society; thus, our task was to provide leadership that reflected the best of what Latina/o culture and multiculturally oriented psychology could offer.

For example, although gender stratification is embedded in Latina/o cultures, and our membership likely reflects a range of attitudes regarding gender and gender roles, NLPA as an organization endorses a progressive stance with regards to diversity, including gender and sexual orientation. As stated previously, in renaming the organization, we chose to use the term “Latina/o” to be inclusive, and we broke from traditional linguistic Spanish tradition that dictated that the male form always be listed first. Our approach is the embodiment of natural sociocultural and historic evolutions. Our past (and the history of psychology) was male-dominated and hierarchical; our present and future reflect empowerment and feminist values. Perhaps it is also the imprint of founding president Arredondo and the original leadership team that shaped our affirmation of women as leaders. Arredondo’s (2002) APA Division 45 Presidential Address, “Mujeres Latinas—Santas y Marquesas” advanced a worldview of Latina icons, family members, and everyday women that express their leadership in the home, the workplace, and community activity.

She has been outspoken about the power of women to lead institutional change while navigating the metaphorical “borderlands,” being role models and mentors, and maintaining integrity. Like most organizations in psychology in the modern day, NLPAA has more women than men, and 60% of NLPAA presidents have been Latina. In 2010, the conference theme focused on the psychological strengths of Latina women and girls. Thus, NLPAA was founded and thrives as an organization where there is gender equity, respect, and the espousal of culturally influenced feminist values.

Our diversity as an organization is one of our strengths. In addition to gender, we represent a collection of diverse people within the pan-ethnic category of Latina/o. In terms of ethnic and national origin, our membership represents many different countries of origin. Our members are immigrants, first, second, or third generation; some speak Spanish as their first language, others are predominantly or monolingual English speakers, and yet others have a primary language that is indigenous. Reflecting the numbers of Latina/o psychologists nationwide, our members are predominantly graduate students and early-career professionals. Acknowledging that the larger society tends to marginalize people with multiple underrepresented identities, NLPAA was intentional about forming special interest groups to focus on intersections of identities such as *Orgullo* (i.e., LGBT Pride), and several leaders, including presidents, have identified as being LGBTQ or outspoken allies.

Moreover, as is common in many Latina/o families and organizations, *personalismo* is modeled and practiced within NLPAA because this is how many Latinas/os have been socialized. Formal yet personal connections expressed through language, structure, and interactions are conduits to respect the role of each person within the collective. In keeping with traditional Latina/o values, elders are revered for the paths they have forged for younger members of the group. For example, every conference has recognized pioneers who have broken down barriers and made psychology more accessible to other Latinas/os and people of color. This recognition was recently formalized as the *Madrina/Padrino* status. These terms derive from the relationship of godmother and godfather, in other words an adult who serves as a mentor or surrogate spiritual parent. These *comadre/compadre* relationships are vitally important in traditional Latina/o families. In short, despite longstanding traditional approaches to leadership and interpersonal relationships as based on rigid hierarchy determined by gender, race, or social class, NLPAA’s approach to leadership intentionally has been grounded in values of *familismo*, *personalismo*, and *respeto*, and consequently we have emphasized inclusivity, interdependence, and allocentrism as our key leadership principles.

Liderazgo as Collective Empowerment

The establishment of NLPA symbolized an act of collective and inspired leadership, a coming together of professionals and graduate students eager to assume responsibility for our professional identities and our communities. As so often happens among Latinas/os, personal outreach and respectful communication fosters action that follows.

NLPA benefitted from the legacy of NHPA, formed primarily by early-career Latina/o psychologists in 1979 (Chavez-Korell et al., 2012). In 2001, NLPA leaders sought and obtained the permission from the last NHPA presidents, Andrés Barona and Maryann Santos de Barona, to embark on the NLPA journey. At the time, Barona, Santos de Barona, and Arredondo, all faculty at Arizona State University, facilitated the ongoing dialogue. Santos de Barona became the second treasurer of NLPA. The NHPA newsletter inspired the development of our initial newsletter that then evolved into *Latina/o Psychology Today*. Our *raíces* (roots) as an organization may not yet run deep chronologically, but we recognized the importance of transmitting values from one association (NHPA) to the other (NLPA) for cultural continuity.

Visible Latina/o leadership is so rare in all walks of life in U.S. society, that for those of us who aspire or assume a leadership role, including in the NLPA, it usually means stepping into an unfamiliar zone (Eagly & Chin, 2010). When opportunities for leadership emerge, collective self-authorization is the beginning step. The philosophical *liderazgo* underpinnings of the association are ones of collective empowerment, the *nosotras/os* (i.e., “we”) approach, aspirations on behalf of ourselves and the Latina/o communities whom we serve (giving back to our community), and respect for our past.

A relevant aspect of collectivism as practiced in NLPA is accountability for one’s actions. Thus, although NLPA leaders act on behalf of members and communities, we believe it is critical for leaders to be held accountable for their words and actions, such as for the development of position statements regarding interrogation practices and police brutality, and even the current article. Another aspect of accountability is evidenced through the multiple forms of documentation of NLPA activities; most documents are available to its members, and where appropriate, to the public at large. For example, we have published bylaws, minutes from monthly LC meetings that document our discussions and decisions, a semiannual newsletter, public policy statements, and practice guidelines. All of these point to evidence of how NLPA leaders work hard to enact our aspirations of collectivism and accountability.

Entrepreneurship is another dimension of NLPA that represents a newer facet of how we have defined Latina/o *liderazgo*. We define entrepreneurship

as leveraging our collective resources, including human capital, to maximally serve our communities. Although not often viewed from this perspective, NLPA is a grassroots organization with initial buy-in from volunteers who became the first 30 to 40 members, and who then became elected and appointed leaders for the association. The take-charge attitude and behaviors of early NLPA leaders are also indicative of an activist spirit that was ready to be expressed. As students of multiculturalism in psychology, the founding members of NLPA knew the history of the ethnic minority pioneers and formation of ethnic minority psychological associations following the civil rights era in the United States. They felt a duty to give voice to the issues surrounding the culturally competent training of psychologists to effectively work with the rapidly growing Latina/o population.

Social Justice Underpinnings

Establishing a professional association is an act of collective empowerment, and in the case of NLPA, this represented beliefs about social justice advocacy to address inequities in power sharing with predominantly non-Latino White American institutions and associations. Furthermore, and as reflected in the APA (2003) Multicultural Guidelines, leadership by people of color and allies focuses on addressing inequities and elevating the presence of cultural knowledge and perspectives in the teaching, research, and practice of mainstream psychology. This means considerable “giving” through volunteerism, mentorship, and other forms of individual and community betterment.

Leadership Practices for Social Justice

As an association we have taken a proactive, committed approach by expressing our stance in many social matters of importance to Latinas/os and psychology as well by bringing our psychological science knowledge to bear on such matters. For example, we have taken a stance against the involvement of psychologists in abusive interrogation practices and on the excessive use of force by police (see www.nlpa.ws/publications). Moreover, we have published guidelines for mental health professionals and detention center personnel working with unaccompanied asylum-seeking minors (Torres Fernández, Chavez-Dueñas, & Consoli, 2015). We have grappled with being and becoming, systolic and diastolic actions of a living and breathing association, a grassroots organization, and we have done so Latina/o style, with as much *orgullo* (pride), *ganans* (motivation), and *sabor* (flavor), as tenacity and intentionality.

Translating Principles and Values Into the NLPA

In the first section we highlighted a number of leadership principles and values that have helped to organize NLPA's structure and processes. These principles and values have included leadership actions that emphasize collaboration, inclusiveness, consensus building, power sharing, dialogue, and a number of counseling psychology values such as respect for the dignity of all, an emphasis on strength, resilience, and positive coping, a social justice orientation, and Latina/o cultural values. In this section, we provide a more extensive and in-depth discussion of how our principles and values come together to shape NLPA decisions and activities.

Leadership Process

From the start of our reorganization in 2001, NLPA made an active commitment to honor its own diversity by welcoming all leaders and members. For example, at one of the early meetings seeking to reconstitute NLPA, Arredondo invited those present to honor their own national roots by sharing briefly about their national and ethnic heritage. The exercise made clearly evident the breadth of diversity among those present. Many of us were immigrants, others were sons and daughters or grandsons and granddaughters of immigrants, and still others were descendants of North American Indians. We also came from a breadth of linguistic diversities, and we noted that although none of us had an indigenous language as our native language, this possibility was quite feasible among Latinas/os in general, starting with Quechua, which is spoken by nearly 10 million people in the Andean region of South America, to a range of other indigenous languages throughout the Americas. We repeated this exercise during the first LC meeting at NLPA's initial conference in Scottsdale, Arizona in 2004, with similar results. It was striking to vividly experience this diversity among NLPA leaders and members, and to know that our inclusive stance of welcoming Latinas/os and allies had resonated with so many. This overarching diversity led to the theme of the 2012 conference: Unity in Diversity. NLPA has continued to foster a welcoming environment, and we believe this affirming stance has made our association stronger and even more relevant. Most recently, we added to our logo a *mes-tizo* (mixed ethnic) rainbow flag to affirm the rights of our LGBTQ members and the inclusive stance of our association (see logo in the center of Figure 1) as well as facilitated an ongoing discussion of the more inclusive term *Latinx* in our public communications.

In our collective efforts to strengthen NLPA by embracing our own cultural values, we developed "rainbow" committees. Specifically, whenever we form

a committee we seek to have tripartite representation: a student, an early-career professional, and a senior member. For example, we have done this in the context of our biennial conference when forming the scientific committee that has ultimate responsibility for the program peer review process. Similarly, we have sought to create leadership dyads where a senior member is paired with an early-career member, as is the case with the individuals presiding over our Awards Committee. The intention in forming the leadership dyads and triads is to expose people at different stages of their career trajectory to each other, not only for mentoring purposes but also to empower the work of the committee by honoring the different voices in it. We seek to weave the *huipil* (a traditional garment made of fabric woven on a back strap loom) or *aguayo* (a multipurpose, woven textile blanket) of professional networking through such actions, as it is this professional network that can be a powerful holding environment for growing committed and engaged clinicians, researchers, educators, policy makers, and ultimately leaders.

From an operational leadership point of view, we have committed ourselves to a participatory process, consistently and systematically inviting our members to share their points of view and perspectives. For example, to decide where to hold our next conference we survey our membership regarding their preferences and ideas for location, conference themes, keynote speakers, and the like. We also have sought to join forces with the state psychological associations where our national conference takes place. As such, in 2012 we partnered with the Latino Psychological Association of New Jersey and the New Jersey Psychological Association. In 2014 our national conference took place in Albuquerque, New Mexico, and we held consecutive conferences with the New Mexico Psychological Association. Fittingly, the organization chose cultural competence as its conference theme, and we collaborated on joint programming, including keynote speakers, and shared conference expenses.

In a similar participatory spirit, we typically accept offers from our members to take the lead on a project or event. For example, we have drawn on the skills of both LC and general members, given their desire to lead in the social media area. We communicate regularly through a listserv and other social media (e.g., Facebook, Twitter), and we hold monthly meetings using a teleconference platform (e.g., Adobe Connect), rather than a phone call, so that we can see each other while we speak (*personalismo* in action). We make our minutes available to our entire membership, and we encourage members to submit agenda items. Whenever LC members do not seem to be responsive to their duties, we reach out to them out of concern but, above all, to support them through what might be a difficult time and to affirm their strengths. That level of close attention helps make transitions on and off the LC smoother, so

individuals can be relieved of their NLPA responsibilities and attend to the other pressing matters in their lives without serious disruption of NLPA activities. We also have an active COPP that together with the current and elected presidents engage in consultation in the context of two Latina/o values in particular, *confianza* and *personalismo*. We would like to underscore that this kind of camaraderie and proximity brought the present article about, produced through multiple roundtable dialogues and shared writing.

Among many aspects of our process and congruent with the relational emphasis that characterizes NLPA, we would like to highlight the construct of *interspection*, that is, the reflexive examination that takes place between members of a group through their dialogical interchange that transcends, yet is complemented by, introspection or the reflection that happens within individual members. For example, we have used such dialectical and dialogical processes to develop conference themes, to craft our Association's position on crucial matters such as immigration, abusive interrogation practices, police brutality, professional ethics, and the like. We take this process seriously enough that NLPA does not endorse APA presidential candidates unless it reflects the will of the membership. We have found that our collective dialogue brings out the best in ourselves. On many occasions during our meetings we have come up with ideas or actions, which were born out of our interchange, to the point where we feel that the resulting product does not belong to an individual but to the collective dialogue that made it possible. We believe that this is in fact possible because of our valuing of the collective, the professional *familia* (family), with the nurturing quality that characterizes it. In fact we take inspiration from Latina/o art such as textiles and mosaics and strive for consensus made of not the minimum common denominator but the maximum common denominator possible.

Closely related to the above is our emphasis on mentoring and mentorship at all levels, be that at the student, early career, midcareer, or senior level. We have actively created such processes among our elected and appointed officers, facilitating an overlapping period where outgoing and incoming officers can transfer accrued organizational knowledge and contact networks. Moreover, we are among the founders of the leadership initiative led by Alvin Alvarez, from AAPA, known as the Council of National Psychology Associations for the Advancement of Ethnic Minority Interests Leadership Development Institute (see www.apa.org/pi/oema/resources/communique/2014/06/leadership-development.aspx). For midcareer members, we often hold events at the biennial conference focusing on unique issues for these individuals. Given the continued lack of Latina/os psychologists in the field overall, many midcareer as well as early-career individuals may take on more senior roles and activities to make up for the gap. Indeed some of the

early-career psychologists who infused energy and enthusiasm early on are now leaders in the LC and the journal.

A Latina/o Professional and Ethical Practice

Culturally sensitive ethical practice had long been a concern of the members of NLPA. A group consisting of Melanie Domenech Rodríguez, Lynda Field (both of whom had previously served on the APA Ethics Committee), Linda Forrest (Past SCP President and past chair of the APA Ethics Committee), Edward Delgado-Romero, and Steve Behnke (former director of the APA Ethics Office) held sessions at several conferences, including APA, the Society for the Psychological Study of Social Issues, the NMCS, and NLPA to discuss how APA ethics do and do not reflect sensitivity to ethnic minority issues. The work of this group was taken over by the association's Psychological Professional Practice Issues Committee in 2013, and in the same collaborative spirit as all NLPA leadership activities and laced with our scholarly and scientific traditions, members of the committee sought NLPA members' feedback on critical ethical and professional issues in several ways, including listserv requests, hosting an online *charla* (discussion), and holding a special session at the 2014 NLPA conference. The result was a body of observations that exposed fundamental differences in how core professional and personal values played out in clinical, teaching, and research settings in very observable ways for Latina/o professionals and their clientele. The committee has aggregated observations and findings in multiple presentations at NLPA and APA conferences.

The Professional Practice committee has actively collaborated with other ethnic minority psychological associations and the APA Ethics Office. Our work has evolved as challenges in the field have arisen, notably the release of the "Independent Review Relating to APA Ethics Guidelines, National Security Interrogations, and Torture," known as "The Hoffman Report" (<http://www.apa.org/independent-review/>). Up until the release of the report, there was a plan to develop a commentary on the APA Ethics Code in parallel with the one skillfully written by our SIP brothers and sisters (García & Tehee, 2014). However, upon the release of the Hoffman Report and following many and nuanced discussions within and beyond NLPA, as well as consideration of many complex interprofessional interactions, the leadership of the Professional Practice committee shifted the focus to developing a document focused on our shared Latina/o values, traditions, and perspectives rather than in response to the APA Ethics Code or the Hoffman report. At present we have a draft of a Professional and Ethical Standards document that clearly integrates Latina/o values into professional and ethical considerations

for NLPA members. The document is inclusive of multiple ethics and professional codes, and integrates decision-making models, privileging a critical analysis and thoughtful approach, rather than an authoritarian one. The impetus of creating this document is to challenge ourselves to articulate a vision for a Latina/o-grounded professional and ethical practice rather than respond to established notions of professional and ethical practice, thus disengaging a pattern of interaction that could potentially recapitulate colonizing interactions. In creating these guidelines, we assume our professional responsibility to make our voices heard in the broad psychological community and contribute meaningfully to a body of scholarship that reflects the variety of perspectives found within psychology.

Journal of Latina/o Psychology

From the very beginning of NLPA, the founding members had a dream of establishing a journal dedicated solely to Latina/o psychology in the United States. They felt it was important to honor the history of Latina/o psychology in the United States as well as set a course for future research. Latina/o psychology in the United States can be traced to the 1930s with the seminal work of George I. Sánchez, who is considered the first Latina/o psychologist and founder of Chicana/o psychology (Padilla & Olmedo, 2009). Other renowned pioneer psychologists such Alfredo Castañeda (1923-1981), Carlos Albizu Miranda (1920-1984), Martha Bernal (1931-2001), and Amado Padilla paved the way to position Latina/o psychology as central in research, training, and practice (Padilla & Olmedo, 2009). Their work shaped and advanced scholarship on a wide range of topics and validated the need to create a distinctive space for Latina/o psychology.

Although NLPA has published a newsletter since 2002, our dream was to have an indexed, peer-reviewed print journal so that the profession of psychology would have a source for culturally competent Latina/o-focused research and also for NLPA to provide a peer-reviewed outlet for Latina/o-centered research and researchers (Santiago-Rivera, Cardemil, Prieto, & Romero, 2012). In 2009, a committee was chartered that explored different models and publishers for the journal. After consultation with the AAPA (which had just launched the *Asian American Journal of Psychology* in 2009), the LC decided that publishing with APA would be the best option. However, the cost of starting up a journal was prohibitive for the fledgling association. In 2010, the NLPA conference in San Antonio captured the imagination of the profession, with dual keynotes by Patricia Arredondo (the first Latina president of the American Counseling Association) and Melba Vasquez (the first Latina president of the APA). This conference saw record

attendance and subsequently turned a profit large enough to provide the capital investment in the journal.

The *Journal of Latina/o Psychology (JLP)* launched its inaugural issue in 2013. *JLP*'s readership has substantially grown with a steady stream of high quality submissions, and *JLP* will soon have enough published issues to be considered for an impact factor. *JLP* has forged ahead with a unique vision and process. Unlike journals such as *The Counseling Psychologist*, which publish scholarship on all racial and ethnic groups, *JLP* focuses solely on issues related to the Latina/o population. As such, *JLP* aims to focus on what Hall, Yip, and Zárate (2016) term "multicultural psychology research" as opposed to traditional models of either generalizability or group differences research. The *multicultural psychology research* approach "examines the unique and nuanced characteristics of one or more groups and . . . explicitly focuses on giving a voice to populations that are underrepresented in research . . . and is rooted in social justice traditions" (p. 40).

We attribute the success of *JLP* to a shared leadership framework in which, as with all NLPA activities, the style is collaborative and group oriented. Decision-making is based on consensus and the individual members of the editorial team are acknowledged for their work. We believe that the collective orientation is consistent with the cultural belief that the group is more important than the individual. From a cultural lens, the values of *familismo* and *personalismo* are clearly rooted in the concept of connectedness, which is central to how *JLP*'s editorial team works together.

The selection of the editorial team (i.e., editor and associate editors) is an example of our collective and shared decision-making process. Specifically, the first editor was selected by NLPA's president and past presidents through a formal call and application process for the journal editor that went to the entire membership of the association. The presidential leadership of the association joined forces to review all applications that led to selecting the editor. This presidential team then worked with the editor to select the associate editors. What made this process unique was its collective and collaborative approach from the outset, with considerable attention given to identifying specific qualities of the editor and associate editor that align with Latina/o cultural values. Our editorial selection process also was different from other selection processes in that we sought out someone who could lead a "start-up" and who was an innovator, consultant, and spokesperson. In short, individuals were selected to serve as journal editorial staff that could help shape the direction of the journal to help advance Latina/o psychology without dictating what was "acceptable" in a restrictive way.

The editorial team of *JLP* has taken a mentorship model for the review of potential manuscripts for the journal rather than a simply evaluative stance.

This is necessary for two main reasons: (a) a history of psychological research on ethnic minorities that has been mainly descriptive, pathology based and used pan-ethnic samples with very little contextual data (see Delgado-Romero, Galván, Maschino, & Rowland, 2005) and (b) the relatively new emphasis on multicultural psychology research approaches with Latinas/os. Consequently, the editorial board has focused on ensuring that *JLP* researchers take care to adequately specify who their research participants are (i.e., pay attention to within group variability and prioritize psychological versus demographic aspects of identity), that research methods are technically (e.g., instruments normed on the population), linguistically, culturally (e.g., attention paid to strengths and protective factors) and methodologically appropriate to advance an understanding of Latina/o populations. Consequently, the review process involves a developmental attitude similar to the review process used for NLPA conference presentations. Because Latina/o psychology is a field in the making, the editorial board takes on the responsibility to develop the next generation of culturally competent multicultural researchers. This is both a professional and personal endeavor as the editor and associate editors all have a strong cultural commitment to Latina/o issues. We also note that the use of a developmental model is consistent with the Latina/o cultural value of *personalismo*. The intent of a developmental and intense review process is not to constrain the types of research published in *JLP* along dogmatic lines but rather to ensure that each manuscript moves the science, practice, and training in Latina/o psychology forward.

Concluding Remarks and Future Directions

The poet Julia de Burgos is often quoted for her seminal poem, “*Yo misma fui mi ruta*” (I was my own pathway). The essence of this poem is to express the desire not to live according to others’ desires or designs but to be self-directed and to fulfill one’s ideas and ambitions. In many respects, NLPA has been creating its own pathway from within and in relation to other professionals from its inception. We are an association in motion, still expanding, consistently aspiring to realize our mission of honoring, and serving the diverse Latina/o communities, including our Latina/o members and allies. We are committed to learn, to draw on culture-specific knowledge, and to communicate new culturally informed ways of knowing, being, and leading.

As an organization we were born of protest and frustration with the status quo and a desire for self-determination. We were emboldened by the cultural competency movement and the example, advocacy, and idealism of our fellow ethnic minority associations and the multicultural values of the SCP. We came together to both challenge and improve the existing psychology leadership

structure. NLPA exists in the tension between connection and disconnection with those with whom we have shared professional and personal connections as psychologists and educators.

A persistent goal of NLPA leaders is that we all value mentoring the next generation; we recognize that successive generations will carry on the organization's legacy. Since the beginning, we have had formal and informal mentorship processes for both students and early professionals, and we reach out to them to ensure they are realizing their academic and career aspirations. Webinars hosted by professional members take place during the off-conference year as one way to keep our future leaders engaged and in connection with their "elders." The latter willingly give of their time and expertise as ways to both mentor and model because, as one of our *dichos* (proverbs) reminds us, *La ambición nunca se llena* (ambition never has its fill; Sellers, Nelson, & Soto, 1944, p. 42).

Our mentorship also means looking back to honor individuals who created *la ruta* (the pathway) for current and future Latina/o psychologists to follow. To this end, we have added an In Memoriam page to our website to honor NLPA leaders and other noteworthy Latina/o psychologists who have passed. These individuals have left a legacy for all of us because of their pioneering examples in the areas of acculturation research, ethnic identity development, and Latina/o perspectives on LGBT issues. We want to ensure that our younger members continue to learn about the contributions our Latina/o predecessors have left for us and all of psychology.

NLPA leaders act as bridges and facilitators, and we extend the organization to others outside of the association as well to perpetuate the organization's legacy and longevity. We look forward to continuing our collaborations with other organizations similarly oriented to social justice and diversity, including the SCP. NLPA presidents are not an end in and of themselves; they are about continuity. All leaders are committed for the long run and continue to assist once their presidential term is completed. At the 2014 biennial conference, the 10th anniversary of the first NLPA conference, all presidents-to-date were in attendance. In 2022, we will celebrate the 20th anniversary of the founding of NLPA, and it is quite likely that a former student in attendance at our initial meeting of 2001 and/or in attendance at our first conference in 2004 will be president of NLPA. Collectively we shall cherish that moment.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The authors received no financial support for the research, authorship, and/or publication of this article.

References

- American Psychological Association. (2003). Guidelines on multicultural education, training, research, practice and organizational change for psychologists. *American Psychologist, 58*, 377-402. doi:10.1037/0003-066X.58.5.377
- American Psychological Association, Division of Counseling and Guidance, Committee on Counselor Training. (1952). The practicum training of counseling psychologists. *American Psychologist, 7*, 175-181. doi:10.1037/h0060510
- Arredondo, P. (2002). Mujeres Latinas—santas y marquesas. *Cultural Diversity and Ethnic Minority Psychology, 8*, 1-12. doi:10.1037/1099-9809.8.4.308
- Arredondo, P., Gallardo-Cooper, M., Delgado-Romero, E., & Zapata, A. L. (2014). *Culturally responsive counseling with Latinas/os*. Alexandria, VA: American Counseling Association Press. doi:10.1002/9781119221609
- Avolio, B. J. (2007). Promoting more integrative strategies for leadership theory-building. *American Psychologist, 62*, 25-33. doi:10.1037/0003-066X.62.1.25
- Bingham, R. P., Porché-Burke, L., James, S., Sue, D. W., & Vasquez, M. (2002). Introduction: A report on the National Multicultural Conference and Summit II. *Cultural Diversity and Ethnic Minority Psychology, 8*, 75-87. doi:10.1037/1099-9809.8.2.75
- Bordas, J. (2007). *Salsa, soul & spirit: Leadership for a multicultural age*. San Francisco, CA: Berrett-Koehler.
- Chavez-Korell, S., Delgado-Romero, E. A., & Illes, R. (2012). The National Latina/o Psychological Association: Like a phoenix rising. *The Counseling Psychologist, 40*, 675-684. doi:10.1177/0011000012450421
- Cheung, F. M., & Halpern, D. F. (2010). Women at the top: Powerful leaders define success as work + family in a culture of gender. *American Psychologist, 65*, 182-193. doi:10.1037/a0017309
- Chin, J. L. (2013). Diversity leadership: Influence of ethnicity, gender, and minority status. *Open Journal of Leadership, 2*, 1-10. doi:10.4236/ojl.2013.21001
- Chin, J. L., & Sanchez-Hucles, J. (2007). Diversity and leadership. *American Psychologist, 62*, 608-609. doi:10.1037/0003-066x62.6.608
- Chin, J. L., & Trimble, J. E. (2015). *Diversity and leadership*. Thousand Oaks, CA: Sage.
- Delgado-Romero, E. A., Forrest, L., & Lau, M. (2012). Ethnic minority psychology organizations: Connections to counseling psychology. *The Counseling Psychologist, 40*, 630-645. doi:10.1177/0011000011420173
- Delgado-Romero, E. A., Galván, N., Maschino, P., & Rowland, M. (2005). Race and ethnicity: Ten years of counseling research. *The Counseling Psychologist, 33*, 419-448. doi:10.1177/0011000004268637
- Delgado-Romero, E. A., Lau, M. Y., & Shullman, S. (2012). The Society of Counseling Psychology: Historical values, themes, and patterns viewed from the

- American Psychological Association presidential podium. In N. Fouad, J. Carter, & L. Subich (Eds.), *APA handbook of counseling psychology: Vol. 1. Theories, research, and methods* (pp. 3-29). Washington, DC: APA Books.
- Eagly, A. H., & Chin, J. L. (2010). Diversity and leadership in a changing world. *American Psychologist, 65*, 216-222. doi:10.1037/a0018957
- Falicov, C. (1998). *Latino families in therapy*. New York, NY: Guilford.
- Forrest, L., Lau, M., & Delgado-Romero, E. A. (2012). Relationships between ethnic minority psychological associations and counseling psychology: Three new frameworks. *The Counseling Psychologist, 40*, 746-754. doi:10.1177/0011000012446376
- García, M. A., & Tehee, M. (Eds.). (2014). *Society of Indian Psychologists: Commentary on the American Psychological Association's (APA) ethical principles of psychologists and code of conduct*. Retrieved from <http://www.aiansip.org/Merchandise.php>
- Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York, NY: Paulist Press. (Original work published 1977)
- Hall, G. C., Yip, T., & Zárate, M. A. (2016). On becoming multicultural in a monocultural research world: A conceptual approach to studying ethnocultural diversity. *American Psychologist, 71*, 40-51. doi:10.1037/a0039734
- Herbert, J. D., & Forman, E. M. (2011). *Acceptance and mindfulness in cognitive behavior therapy: Understanding and applying new theories*. Hoboken, NJ: John Wiley.
- Howard, G. S. (1992). Behold our creation! What counseling psychology has become and might yet become. *Journal of Counseling Psychology, 39*, 419-442. doi:10.1037/0022-0167.39.4.419
- Levy, J. E. (2007). *César Chávez: Autobiography of la causa*. Minneapolis: University of Minnesota Press.
- Maher, C. A. (1996). *Resource guide for planning and evaluating human services programs*. Piscataway, NJ: Rutgers University.
- Marín, G., & VanOss Marín, B. (1989). A comparison of three interviewing approaches for studying sensitive topics with Hispanics. *Hispanic Journal of Behavioral Sciences, 11*, 330-340. doi:10.1177/07399863890114003
- Miller, W., & Rollnick, S. (2013). *Motivational interviewing* (3rd ed.). New York, NY: Guilford.
- Oyserman, D., & Lee, S. W. S. (2008). Does culture influence what and how we think? Effects of priming individualism and collectivism. *Psychological Bulletin, 134*, 311-342. doi:10.1037/0033-2909.134.2.311
- Packard, T. (2009). The 2008 Leona Tyler Award Address: Core values that distinguish counseling psychology: Personal and professional perspectives. *The Counseling Psychologist, 37*, 610-624. doi:10.1177/0011000009333986
- Padilla, A., & Olmedo, E. (2009). Synopsis of key persons, events, and associations in the history of Latino psychology. *Cultural Diversity and Ethnic Minority Psychology, 15*, 363-373. doi:10.1037/a0017557

- Santiago-Rivera, A., Cardemil, E., Prieto, L., & Romero, A. (2012). Welcome to the Journal of Latina/o Psychology. *Journal of Latina/o Psychology, 1*, 1-2. doi:10.1037/a0029410
- Sellers, J. M., Nelson, A. M., & Soto, G. (1944). *Folk wisdom of Mexico/proverbios y dichos Mexicanos*. San Francisco, CA: Chronicle Books.
- Sue, D. W., Bingham, R. P., Porché-Burke, L., & Vasquez, M. (1999). The diversification of psychology: A multicultural revolution. *American Psychologist, 54*, 1061-1069. doi:10.1037/0003-066X.54.12.1061
- Torres Fernández, I., Chavez-Dueñas, N., & Consoli, A. J. (2015). Guidelines for mental health professionals and detention center personnel working with unaccompanied asylum-seeking minors. *Latina/o Psychology Today, 2*(1), 44-54.
- Villarruel, F. A., Carlo, G., Grau, J. M., Azmita, M., Cabrera, N. J., & Chain, T. J. (Eds.). (2009). *Handbook of U.S. Latino psychology: Developmental and community-based perspectives*. Thousand Oaks, CA: Sage.
- Zaccaro, S. J. (2007). Trait-based perspectives of leadership. *American Psychologist, 62*, 6-16. doi:10.1037/0003-066x.62.1.6

Author Biographies

Marie L. Miville, PhD, is a professor of psychology and education and the Chair of the Department of Counseling and Clinical Psychology at Teachers College, Columbia University. She is the author of two books and over 60 journal articles and book chapters dealing with multicultural issues in counseling and psychology. Dr. Miville is a founding member and Past-President of the National Latina/o Psychological Association (NLPA), Vice President for Education and Training for APA Division 17 (2013-2016), Book Series Editor for APA Division 44, and an APA fellow (Divisions 17 and 45).

Patricia Arredondo, EdD, is the Founding President of NLPA and co-author of the Multicultural Guidelines, of texts on counseling Latinas/os, as well as texts on organizational diversity strategy. She is President of the Arredondo Advisory Group and a visiting professor at Arizona State University.

Andrés J. Consoli, PhD, is an associate professor in the Department of Counseling, Clinical, and School Psychology at the University of California, Santa Barbara. He is also a visiting professor of psychology at the Universidad del Valle in Guatemala. Andrés was born and raised in Buenos Aires, Argentina, where he received a *licenciatura* degree in clinical psychology at the Universidad de Belgrano. Prior to joining UCSB, he was professor and associate chair of the Department of Counseling at San Francisco State University.

Azara Santiago-Rivera, PhD, NCC, is the Director of the Clinical Mental Health Counseling Program at Merrimack College, North Andover, Massachusetts. Dr. Santiago-Rivera's publications and research interests include multicultural issues in the counseling profession, bilingual therapy, Latinos and depression, and the impact of environmental contamination on the biopsychosocial well-being of Native

Americans. Dr. Santiago-Rivera is the founding editor of the *Journal of Latina/o Psychology*.

Edward A. Delgado-Romero, PhD, is a professor in the Counseling Psychology PhD program at the University of Georgia and affiliate faculty in the Latin American and Caribbean Studies Institute. He is a founding member and Past-President of the National Latina/o Psychological Association. His research team, BIEN!, integrates research, service, and outreach with the Latino/a community.

Milton A. Fuentes received his MA in Psychology with a focus on Latina/o psychology from Montclair State University and his PsyD in clinical psychology from the Graduate School of Applied and Professional Psychology at Rutgers University. He is currently an associate professor of Psychology at Montclair State University and the Director of the Research Academy for University Learning. Dr. Fuentes is a founding member and former president of the Latino Psychological Association of New Jersey and the 2012 President of the National Latina/o Psychological Association.

Melanie M. Domenech Rodríguez, PhD, is a professor of psychology at Utah State University. Her research focuses on the application of the Parent Management Training – Oregon model (PMTO) with Latinx families. Her work using PMTO with Latinx families led to a career-long engagement in the area of cultural adaptations. She is co-editor of the volume *Cultural Adaptations: Tools for Evidence-Based Practice With Diverse Populations*. Dr. Domenech Rodríguez was born and raised in Puerto Rico. She is a licensed psychologist and President of the National Latina/o Psychological Association.

Lynda Field, PhD, is an experienced licensed psychologist who has worked in several different types of professional settings (college counseling centers, hospitals, and private practice) with many clients, including professionals, college students, and adolescents. Her scholarly interests have included cultural perspectives on clinical supervision and ethics. Dr. Field has offices in Cambridge, MA, and Boston, MA.

Joseph M. Cervantes, PhD, is a professor in the Department of Counseling at California State University, Fullerton. He is a mental health professional who is informed by both his Chicano/Latino and Native American roots, as well as by years of professional training as a child and family psychologist. His areas of research have primarily focused on ethnic and cultural diversity as well as clinical spirituality. Dr. Cervantes is the co-editor of *Latina/o Healing Practices: Mestizo and Indigenous Perspectives*.