

# LPANJ Bulletin

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## A LETTER FROM THE PRESIDENT

Dear LPANJ Members,

Last year is not an easy act to follow with all the important events that occurred including the fact that the LPANJ turned ten years, our lovely Anniversary Dinner at the Cuban Rose, as well as our Tenth Annual Conference with the usual high quality presentations that we have come to expect of this organization. A variety of highly relevant workshops on Latino clinical topics closed out our year really well.

But I propose we make a go at it and continue to grow in 2010. Therefore, it is with great enthusiasm that I write you this letter. It promises to be an extremely exciting year for the LPANJ with our plans for the annual conference off to a very good start (save the date: October 1, 2010), excellent suggestions for workshops including stress management for mental health professionals, cross cultural sensitivity training and strength based interventions for Latinos, and a fun networking/fundraising project underway.

We have progressed in the web arena by actively updating our website (which is still a work in progress) and now recently created an account on Facebook.

This year we have set up a few additional challenges for ourselves, including achieving higher membership rates and visibility and would appreciate your input regarding all of this. Let us know what topics you would like to hear about in workshops, how we could improve the website or Facebook, the bulletin, etc. I ask you to contribute your work to the bulletin, share with us your good news or professional announcements, or consider running for a board position. Together we can have a really productive year and move the organization to a new level.

Thanks to all of you and I look forward to seeing you this year in our events!

Lorna Myers, Ph.D.

President, Latino Psychological Association of New Jersey

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*Founded in 1999, The Latino Psychological Association of New Jersey is dedicated to promoting the education of psychologists, mental health professionals, and mental health students for the advancement of psychological research, training, and treatment of Latinos in the State of New Jersey.*

### Spotlight on our Membership

#### EDITOR:

Silvia L. Mazzula, Ph.D.

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We welcome letters to the editor or other pieces about our membership, or just some buenas noticias! So please share them with us for future bulletins! Send them to the Editor at [smazzula@jjay.cuny.edu](mailto:smazzula@jjay.cuny.edu)

**Angelica Monteverde**, MA, was awarded a \$1000 Merit Scholarship for the 2009-2010 academic year at Argosy University, the American School of Professional Psychology, at Tampa, Florida. She is currently a first year doctoral student in the PsyD Program. Congratulations Angelica on your accomplishments!

**Jose M. Perez**, MA, LMFT, has relocated his private practice to 311 Claremont Ave., Montclair, NJ. He specializes in couples and families. Congratulations on your move Jose!

**Lorna Myers**, Ph.D., was named Associate Director of Epilepsy Lifelinks, a regional advocacy program that assists epilepsy patients with a variety of issues including free support groups, academic, work-related, health insurance and immigration guidance. For more information, visit their website at [www.epilepsylifelinks.com](http://www.epilepsylifelinks.com) and their facebook page "epilepsy life links". She has also relocated her private practice to 820 Second Avenue, Suite 6C, New York, NY 10017. Congratulations Lorna!

**Silvia Mazzula**, Ph.D., NCC, LPC, was awarded a two-year NIDA Diversity Research Supplement to examine the protective role of culture in substance abuse and criminal justice involvement among Latina mothers and a one-year CUNY-PSC research grant to study the inclusion of Hispanics in counseling and forensic psychology research publications.

### Membership Publications and Presentations

**Perez, J. M.** (April, 2010). *The trauma of coming out and working with LGBT clients* (Workshop). Northern Chapter of the New Jersey American Association for Marriage and Family Therapy. Morristown, NJ.

**Mazzula, S. L., Hage, S., & Carter, R. T.** (2010). Religious affiliation and cultural values in Black and White Americans. *Mental Health, Religion & Culture*, 13(2), 111 - 128.

**Mazzula, S. L., Stratton, J., & Dudash, L.** (February 2010). *Racial identity and collective self-esteem among Latino/a Americans: An exploratory investigation* (Symposium). 27<sup>th</sup> Annual Teachers College Winter Roundtable on Cultural Psychology and Education. Teachers College, Columbia University, New York, NY.

**Santa, E. & Runyon, M.** (April 2010). *Tailoring CPC-CBT for ethnic minority families at risk for physical abuse* (Presentation). 5<sup>th</sup> Annual Conference of the Center for Child Advocacy at Montclair State University, Advocating for Children: Policy and Practice. Montclair State University, Montclair, NJ.

## Re-conceptualizing Vocational Guidance in Diverse Families

Mickey C. Melendez, Ph.D.

John Jay College of Criminal Justice  
City University of New York

Incorporating aspects of occupational choice, vocational identity development, personality development, and work adjustment, vocational development has been defined as a continuous process of learning and growth focused on the expansion of specific aspects of self (i.e.: self-concept & self-efficacy) within an occupational context (DeVaney & Hughey, 2000). Over the past century vocational theorists have sought to better conceptualize the complex process of vocational development and have generated a myriad of functional models towards this end. However, many theories of vocational development, like many developmental theories in general, are based on traditional White, male, western European, middle-class values systems, and ignore more interdependent, non-western value orientations. Due to the recent shift towards multicultural perspectives in vocational counseling (Swanson & Fouad, 1999) and counseling psychology practices (Sue & Sue, 1990), a re-conceptualization of the process vocational development may be in order, especially when addressing the unique vocational challenges of individuals from diverse non-western backgrounds.

***Independent and interdependent perspectives in psychology and vocational development.*** Markus and Kitayama (1991) outlined the key distinctions between independent and interdependent cultures in their paper “Culture and the self: Implications for cognition, emotion, and motivation,” and although cultural practices change through time, independence (i.e.: individualism) is still generally associated with White western religious, historical, political, economic, and

psychological traditions, while interdependence (i.e.: collectivism) is still generally associated with like non-White, non-western European traditions (Oyserman, Kimmelmeier, & Coon, 2002). Today, interdependence is a value system held more strongly than independence by about 70% of the world’s population (Greenfield, 1994), although in the United States, independence has been more widely accepted and is a core component of the nation’s psyche. As a result an apparent clash of independent and interdependent value systems often exists, resulting in negative repercussions for immigrant groups and people from diverse ethnic backgrounds navigating institutional and governmental systems. For example, school systems can undermine collectivist (interdependent) values by providing children with more interactions and relationships with individuals outside of the family and community network and by providing knowledge from outside sources through textbooks, computers, and the media. Conversely, students from individualist (independent) cultures have less contact with family members in teaching or apprentice roles and may spend less time with family members in general. Moreover, the development of critical thinking demands questioning perceptions and views which may undermine group values and teachings of family members and community elders.

Such value differences may become especially difficult during developmental transitions, such as leaving for college or the transition to the world of work. Parental expectations and teachings may be different than the expectations and teachings received from the college or the occupational site. First generation college students from families who hold strong collectivist values may therefore experience conflict around college or work values, and especially around the value of individualism, resulting in potential conflict. For example, in some collectivist families parents may reserve the right to make personal and career decisions for their children, or may expect children to contribute economically, or domestically to the family while attending college (Greenfield, 1994), expectations that run counter to traditional western ideals of college student roles.

**Political, economic, and educational implications.** Triandis and Singelis (1998) suggested that philosophies inherent in U.S. dominant culture, such as reactions to economic and political crises, re-distribution of wealth based on tax structure, and perspectives of poverty that reinforce individualistic values (i.e.: poverty as a function of individual characterological shortcomings), may, also hinder those from collectivist cultures. The authors later stated that the dominant, affluent groups in American society “do not feel that unsuccessful minority [group] members are really a part of their community that must be helped to come out of poverty in every way possible, even if that means much personal sacrifice. On the contrary, the U.S. dominant culture is very competitive, concerned with individual success, and feels good when they beat others in the game of status” (pp. 40-41).

The distinction between independent and interdependent values can also have a direct influence on the education and vocational development of individuals. For example, aspects of technological intelligence such as observation, quick learning, memory, and manual dexterity seem to be more important in western societies than aspects of social and indigenous intelligence, such as helpfulness, obedience, respect, and family responsibility, which are more valued in non-western societies. Together, these political, economic, and educational values can negatively influence the vocational development and success of individuals who may not share similar values. The role of vocational guidance, whether at the elementary, secondary, or post secondary school level, is to assist individuals and families in planning for their desired educational and vocational outcomes while also understanding and respecting the value orientations involved. For Latino families, who are historically grounded in a collectivist value system, the need for culturally appropriate vocational guidance is of supreme importance.

**Implications for vocational counseling and development.** Psychology has traditionally focused on autonomy and separation and individuation from parents during the adolescent years, and during key transitions such as the transition to college or to the world of work. However, the parental relationship with students is extremely important in understanding such key transitions. For many students, maintaining strong support within the family and the parental relationship positively influences the factors associated with vocational development. It would be valuable for counselors working with high school or college students to assess the nature of the parent-child relationship within an appropriate cultural context in order to help students further develop or maintain relationships with parents and family in general.

In addition, reliance on traditional models of career development can be problematic when addressing vocational development with students and families from non-western, ethnic minority groups. When applied to such groups, these models may overemphasize White western-middle class values and diminish more collectivist values of work and family. Moreover, traits required for occupation success may differ for varying minority group members (DeVaney & Hughey, 2000), limiting the utility of traditional models of vocational development. For example, John Holland’s (1997) person-environment matching theory, which focuses on the individual’s ability to select work environments that are congruent with their own personality along six key personality traits, has limitations for use with diverse populations. Family and community values are secondary to individual values and characteristics when choosing careers in Holland’s model. Additionally, there is an underlying assumption that minority group members share similar organizational structures of personality and work environment traits and values as majority group members. More recent vocational literature has demonstrated that this is not the case for Latino populations (Hansen, Sarma, & Collins, 1999), whose organization of personality and work environment traits and values differed significantly from their

White peers.

Furthermore, Donald Super's life span-life space theory, while considered one of the most influential vocational theories of the 20<sup>th</sup> century (Swanson & Fouad, 1999), has limitations for use with diverse populations as well. The model espouses vocational development as a process spanning 5 chronological stages, beginning with growth, followed by exploration, establishment, maintenance, and deceleration. Vocational decision making then proceeds as a reflection of the individual self-concept, with vocational choices being based on matches between the vocational self and experiences in the world of work (Swanson & Fouad, 1999). However, the developmental process is grounded in western individualism and employs chronological stages that do not easily account for differing conceptualizations of work and career, or differing influences of culture and family.

Holland's and Super's models are still employed by career specialists today, and while their impact and utility are still considerable to the field of vocational guidance, newer and more contemporary theories have been developed which may be better suited to the experience of diverse ethnic minority populations. Social Learning (Krumboltz, 1994) and Social-Cognitive (Lent, Brown, & Hackett, 1994) career theories in particular have demonstrated strong utility with diverse populations and women (for a more comprehensive review see Swanson & Fouad, 1999).

***The need for a multicultural perspective.***

Ideally, career counseling and guidance needs to take place within an appropriate cultural context. In addition, vocational guidance professionals need to be respectful of the powerful influence parents and family may have on the vocational development of students from diverse family backgrounds. This is especially the case for high school and college students who are typically dealing with a myriad of developmental and

cultural transitions.

According to DeVaney and Hughey (2000), cultural traditions can block college entry, retention, completion or even entry into certain fields or occupations, and "career development specialists must recognize the primacy of cultural belief systems and integrate this knowledge into their counseling approaches" (p. 245).

Employing culturally appropriate career counseling (CACC) models is one step towards bridging the diversity gap. Such models espouse that career counselors acquire appropriate knowledge and competencies to work with a variety of cultural groups. In addition, counselors need to be cognizant of pertinent underlying variables such as history of discrimination and racism, social class, acculturation, poverty, and immigration status on career development and behavior (Swanson & Fouad, 1999). Lastly, knowledge of the current trends in the work force, including growth careers and employment outlooks, the influences of racism, classism, and sexism in specific occupational fields, and knowledge of available opportunities and resources for further exploration, is imperative.

Professionals may also need to consider how institutional practices affect diverse students and their relationships with family. The development of culturally sensitive interventions, practices, and policies within the educational environment are necessary to facilitate adaptive student development. When working with populations from diverse backgrounds family members may need to be included in the information sharing and decision making process at every level. For example, the developmental and emotional separation from the family associated with attending college may differ across culture. These differences may need to be better incorporated into future recruitment or retention strategies. In Latino families it is not uncommon for the family to make key decisions regarding educational and vocational aspirations (including whether to attend college, what college, what major, and what profession) for their children,

and especially for their female children. Furthermore, one of the main reasons Latino students leave high school and college at such high rates is to help their families financially (Sylwester, 2005; Williams, 2002). Therefore, institutions need to be more mindful of interdependent family value systems when serving families from diverse backgrounds and be more open and transparent with the family regarding key decisions involving educational and vocational development.

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## Children's Spiritual Beliefs May Comfort or Cause Anxiety

Sueli Petry, Ph.D.

\* Excerpt from S. Petry (2010). Spirituality throughout the Life Cycle, In M. McGoldrick & N. Garcia Preto (Eds), *The expanded family life cycle: Individual, family and social perspectives*. New York: Allyn and Bacon.

For much of history, and across cultures, we humans have tried to understand our world and the reason for being here through spirituality or religion. Spirituality has been a healing force through countless generations, embedded in culture and religious traditions. For many people, spiritual beliefs influence how to deal with life's stressful events and pain, and it can offer hope and resilience in times of adversity. Spiritual beliefs can be a powerful resource for people who have lost their way, are feeling despair, or suffering from oppression, racism, poverty, and trauma (Aponte, 1994, 2009; Barrett, 2009; Boyd-Franklin, 2003; Hines, 2008; Kamya, 2005, 2009; Walsh, 2008, 2009). It can be a resource for children and during all phases of the life cycle.

Yet, very few mental health professionals explore spirituality as a source of strength. There have been attempts to remedy this situation, especially in the area of substance abuse. The Joint Commission on the Accreditation of Healthcare Organizations requires that a spiritual assessment be conducted with mental health and substance abuse patients (JCAHO, 2008). Psychiatry includes a category of "religious or spiritual problem" in the Diagnostic and Statistical Manual of Mental Disorders, IV-TR (American Psychiatric Association, 2000), and Professional Codes of Ethics for social workers and psychologists direct professionals to respect religious diversity (NASW, 2008; APA, 2002). These directives are inadequate, however, because they do not emphasize spirituality as a resource from which clinicians can draw to help people overcome adversity.

Various models have been proposed for assessing spirituality (Birkenmaier, Behrman, & Berg-Weger, 2005; Hodge, 2004; McGoldrick, Gerson, & Petry, 2008), exploring spirituality over the life cycle (Kelcourse, 2004), and exploring the influence of cultural experiences on spirituality using a genogram and ecomap (Hodge, 2004). Understanding context provides alternative views of why a problem exists, and helps clinicians and clients see opportunities for new ways of being and relating. Genograms help the clinician and the client to consider family members' spiritual beliefs, how the family has survived and dealt with problems in the past, and to identify people in the family network who might be available as resources for spiritual and emotional support (McGoldrick, Gerson & Petry, 2008). A good spiritual assessment will help clinicians track how spiritual beliefs may change over time and as families encounter different experiences. The emphasis on fluidity and change over time and space creates a sense of hope, and helps people to see the various ways their families have transformed suffering and adapted to difficult circumstances, through understanding, forgiveness and growth.

### **FLC theory and Application to Context of Spirituality**

#### *Children and Spirituality*

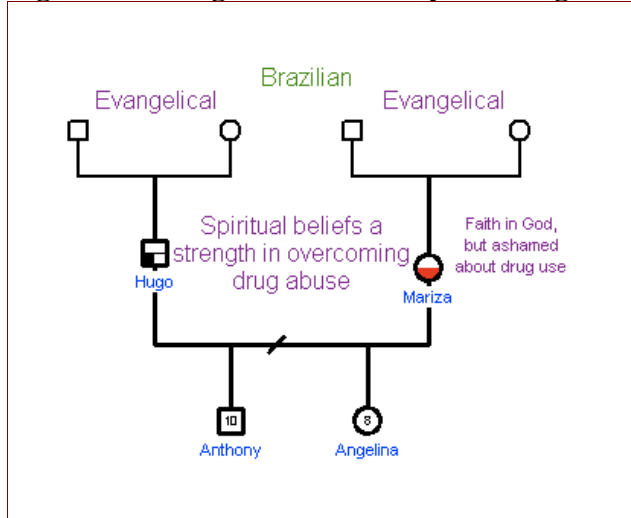
In the first stages of life, until adolescence, (*Infancy, Early Childhood, Middle Childhood and Pubescence*) children are dependent on their parents and are the beneficiaries of their parents' spiritual beliefs. They learn values, social behavior and conform to expectations guided by the family's spiritual or religious practices. Often, they derive comfort from religious rituals and beliefs. For instance, a prayer before bedtime can allay a child's anxiety about the darkness or sleeping alone, and can help the child feel safe when they believe that God, or Spirit, or some higher power loves and cares for them.

Moreover, children develop and grow spiritually just as they do physically and emotionally (Roehlkepartain, King, Wagener, Benson, 2006). They develop increasing spiritual capacities and experiences as they mature, and their innate sense of wonder leads to exploration and speculation about spirituality (Hart, 2006). When working with traumatized children of varying cultures and religions, asking about spiritual beliefs will likely open up avenues to help them to transform pain and to heal (Kamya, 2009). For those who lost a parent or sibling spiritual beliefs can help them to grieve, as all religions have rituals or beliefs for dealing with death and bereavement. Spirituality can be a tremendous resource in working with children, just as it is in later stages of the life cycle.

Yet, at times their spiritual beliefs may cause children discomfort when they believe they have not lived up to what is expected of them. Parents may not be aware that their children are agonizing over some small infraction that is inflated in their child's mind. Children may worry about what will happen to a family member, friend or others who do not conform to the spiritual practices they have been taught, or who do not follow a prescribed code of behavior. In clinical work with children, assessing a child's spiritual beliefs in the context of their family's beliefs may uncover areas of concern for the child. In my experience, children's spiritual beliefs have been relevant in working with children in foster care, those who had parents who were struggling with substance abuse, children who had been sexually abused and were dealing with their feelings about the abuse, and even children with less severe problems such as impulsivity and behavioral difficulties. Some children believe God is watching them and will punish them for their bad behavior. Understanding the child's beliefs, and the family and cultural beliefs will allow the clinician to address areas of concern for the child and parent, and will provide a means to draw on those beliefs to foster healing.

**Case Study: Anthony and Angelina – Children’s Spiritual Beliefs May Comfort or Cause Anxiety**

**Figure 1. Genogram of Anthony and Angelina**



This case illustrates how a spiritual assessment helped the parents in this Brazilian-American Evangelical family to comfort and support their children, and fostered the family’s healing. At this stage of the life cycle Anthony (10 years old) and Angelina (8 years old) were the recipient of their parents’ beliefs. They feared repercussions and experienced feelings of guilt based on what they had learned about religion from their parents and their pastor, but their parents had the power to allay the children’s fears.

Anthony and Angelina were living with their father (Hugo) after their parents separated (see Genogram, Figure 1) because their mother (Mariza) was abusing drugs. When they started therapy, Mariza was in treatment for substance abuse and had weekly supervised visits with the children. To assess this family it was important to meet with each parent separately, and to meet with the children alone in order to limit the children’s exposure to any of the parents’ negative reports about the other. Although children are often exposed to parents fighting at home, it is best to protect children from such scenes in the therapeutic setting, and it is a good of modeling the behavior for parents.

In the parent sessions, both said they had drifted away from their religious beliefs and experimented with drugs before getting married. Later they stopped using drugs and returned to their religious practice in the Evangelical Church. The couple remained active in the Church, until the separation, then Hugo and the children continued their religious practices but Mariza stopped attending services. The reason for the parents’ separation seemed to be related to Mariza’s substance abuse, but would need further exploration.

When I met with the son, Anthony, alone, I asked him about his spiritual beliefs and he hesitantly said that using drugs was a sin and he was worried that God would punish his mother because she had used drugs. His loyalty to his mother prevented him from discussing this with his father or anyone else. In a later session with both children, I asked if they had any fears about God and learned they were afraid that God would punish them because they were sometimes angry with their mother. The children’s spiritual beliefs caused them feelings of anxiety and guilt. However, as I continued with the spiritual assessment I discovered that their spiritual belief also gave this family something to believe in that was larger than themselves and that could be drawn on to comfort the children and help them to heal.

In separate sessions with each parent, Hugo said he believed in the guidelines of his religion, but having lived through many experiences including abusing drugs himself, he concluded that God was forgiving and provided guidance rather than punishment. Mariza was ambivalent about her beliefs. She believed God would help her find the strength to overcome her addiction and be reunited with her children, but she was struggling with feelings of anxiety and guilt over her behavior, and anger because she felt judged by some members of her congregation. Mariza would not be helpful in allaying the children’s fears until she resolved her mixed emotions. Hugo, on the other hand, was in a better position to do so. After coaching Hugo, and encouraging the children to share their fears with him, Hugo comforted the children and told them that

God loved them and their mother. He told his children that God would look after their family, and would help them to get through their troubles.

Hugo's spiritual belief gave the children hope. If Hugo had taken a different position it would have been harder for the children to reconcile their feelings of anxiety. Anthony, because he was older, would be more likely to be in a position to begin to question his parents' beliefs at this age and to start to form his own views in order to reconcile his religious beliefs and his love for his mother. However, at this stage of the life cycle, both children would have been vulnerable to increasing feelings of anxiety had it not been for their father's reassurance.

When parents have stricter religious views it may be more difficult for children to reconcile religious beliefs when they or their loved ones do not live up to prescribed codes of behavior, or when they encounter people with different beliefs. Then spirituality and religion can become a source of struggle, rather than strength. At such times the clinician will need to accept the parents' beliefs and look to other avenues for intervention. The best intervention may simply be to make the parents aware of the child's struggles and to normalize them as something to be expected at this developmental stage. Often children feel guilty when they misbehave. Once they are aware of the problem, most parents can usually figure out a way to help their children reconcile their spiritual beliefs with the realities of the world. Parents want their children to feel safe and loved. We as clinicians can help by respecting the parents' beliefs and coaching them to talk to their children in a way that invites children to ask questions, rather than suffer silently. Children in families who practice a religion that is marginalized in our society are vulnerable to teasing and prejudice from other children, or even adults. Clinicians can intervene by raising these topics and coaching parents so they can in turn raise the issue with their children. Children feel protected and buffered from the

cruelty of the outside world when families provide such a safe haven.

When treating children whose parents have left, died, or are otherwise not available, asking about children's beliefs and enlarging the genogram to include beliefs of family, friends, relatives, teachers and mentors will help children to draw on spiritual strengths. We should not overlook this resource just because the client is young. Children of all ages have the capacity for spiritual thoughts and beliefs, and very often their spirituality can help them to heal.

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## ADVERTISEMENTS

\*\*\* Professional Services \*\*\*

### Centro de Educación para las Familias

*Un grupo de apoyo para los padres de los/as niño/as que fueron abusados sexualmente*

Uno de los factores más importante para el bienestar de un/a niño/a que fue abusado es el apoyo de su familia.

*Le proveeremos información sobre el abuso sexual, técnicas de manejo de estrés, Nuevos modos de fortalecer sus destrezas para ayudar a sus hijo/as y mucho más.*

*¡Este programa es totalmente gratis!*

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Centro de Educación para las Familias  
(FLEC por sus siglas en ingles)  
Children's Hospital of New Jersey  
Newark Beth Israel Medical Center  
201 Lyons Ave (J-3)  
Newark, NJ 07112



### Amanecer

Fairleigh Dickinson University's Center for Psychological Services announces *Amanecer*, or "dawn" in Spanish, a new psychotherapy group for Spanish-speaking women survivors of child sexual abuse. The group will be led by bilingual doctoral students in clinical psychology under the supervision of licensed psychologists on the faculty of FDU's School of Psychology.

"The group will give Spanish-speaking women a safe place to share their experiences of child sexual abuse," said Rachel Reed, founder of the group. "The experience of sharing among other survivors provides each member an invaluable opportunity to feel supported and to know that she is not alone."

"Amanecer," the first group of its kind in Bergen County, will meet once a week for 90 minutes and run for 14-16 weeks. Free and confidential, the group will run at the Center for Psychological Services, 131 Temple Avenue, Hackensack, NJ.

For further information on "Amanecer," call Rachel (Raquel) Reed at (201) 692-2645, extension 224.

#### *About the Center:*

The Center's services are confidential, and fees are based on a sliding scale. Psychological assessment, consultation, and treatment for children, adolescents and adults are available. There are a full range of outpatient services including individual, couples, family and group therapy, psychoeducational and psychodiagnostic testing, as well as a number of specialized programs including Veterans' PTSD and readjustment counseling and social skills training for children. Services are available to the community-at-large, regardless of residence, and are provided by licensed psychologists and doctoral psychology students.

**\*\*\* Externship Opportunities \*\*\***

El Puente

El Puente is offering an externship opportunity for MA/MSW level graduate students for the upcoming academic year. El Puente is a home based counseling program that is designed to work specifically with Latino families who are currently involved with the Division of Youth and Family Services. The externship is a great opportunity to develop clinical skills that are culturally sensitive while addressing the diverse needs of each family. Students (preferably Bilingual) who are interested in learning more about this externship opportunity, please feel free to Sonia Wadhvani at 201-736-7895 to arrange a meeting. Resumes may also be emailed to Swadhvani@hobokenumc.com

**\*\*\* Programs \*\*\***

The Northeast Regional Epilepsy Group is offering a free educational program for Spanish speaking patients and their caretakers

“Epilepsy: Cutting edge treatments, epilepsy in school, epilepsy and legal and social”

Saturday, May 22, 2010, from 9AM a 12PM  
Sign up before May 12, 2010

Call Lucy from Monday through Friday  
From 9:00 AM to 5 PM  
201-343-6676

*Details in Spanish to the right >>>*

The Northeast Regional Epilepsy Group ofrece un programa educativo gratis para el paciente y los que lo cuidan

“Epilepsia: Cuales son los tratamientos mas avanzados, la epilepsia en la escuela, la ley y temas sociales”

Cuando: Sábado, 22 de Mayo, 2010, de 9AM a 12PM

Donde: Marriott Glenpointe \* 100 Frank W Burr Boulevard \* Teaneck, NJ

PROGRAMA

- 9:00-9:30 Registración y desayuno
- 9:30-9:35 Introducción del programa  
Lorna Myers, Ph.D.
- 9:35-10:05 Marcelo Lancman, M.D.  
“Epilepsia: Cómo se diagnostica y qué medicamentos existen?”
- 10:05-10:30 Lorna Myers, Ph.D.  
La epilepsia: mal entendida por muchos. Epilepsia en el trabajo, las relaciones con los demás, y las madres con epilepsia
- 10:30-10:50 Evelyn Velis (maestra de escuela pública) La escuela y la epilepsia
- 10:50-11:15 La perspective legal: Inmigración.  
Mariana Vazquez Garcia, abogada
- 11:15-11:45 Marcelo Lancman, M.D.  
Cirujía de epilepsia
- 11:45-12:00 Testimonio de una paciente que tuvo cirujía
- 12:00 Tiempo para hacerle sus preguntas a los Presentadores

*Venga y desayune con nosotros!*

## SAVE THE DATE

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**Latino Psychological Association  
of New Jersey**

### **Annual Conference**

**October 1, 2010**

**Stay tuned for call for abstracts and  
announcements as the date approaches!**

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### **~Join us on Facebook!~**

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LPANJ has joined Facebook! We invite you to “Like” the page and get up to date information about LPANJ and our membership.

Go to Facebook Pages and search us under Latino Psychological Association of New Jersey (LPANJ). Don’t forget to “Like” the page before you leave!

#### **ABOUT THE LPANJ BULLETIN...**

The LPANJ Bulletin is published two times per year to provide information to members of LPANJ. Opinions expressed in the LPANJ Bulletin are those of the individual authors and do not necessarily reflect official positions taken by LPANJ.

#### **SUBMISSIONS TO THE LPANJ BULLETIN:**

Articles, columns, features, letters to editor, and announcements should be submitted via email to the Editor at [smazzula@jjay.cuny.edu](mailto:smazzula@jjay.cuny.edu)