



ASIAN AMERICAN PSYCHOLOGIST

Newsletter of the Asian American Psychological Association Fall 2015

President's Column

Kevin L. Nadal



I am honored to serve as the 20th President of the Asian American Psychological Association, along with my dear friend Helen Hsu, our incoming Vice President. AAPA has been under amazing leadership for over four decades – ranging from our AAPA founding president, Dr. Derald Wing Sue, to our most recent president, Dr. Sumie Okazaki. I want to first begin by thanking all of our past AAPA leadership for all that they have done for our organization. Your passion and dedication has allowed us to create a family of psychologists, practitioners, researchers, and students, from all over the United States, with the mission of promoting mental health and wellness of our Asian American and Pacific Islander communities.

I sought the presidency of AAPA because I wanted to continue the work that our foremothers and forefathers have already done for us, while also thinking of new ways that AAPA can grow and make our mark in the world. I am thankful to have the assistance and support of an amazing team of Executive Committee Members, Conference Coordinators and Volunteers, Asian American Journal of Psychology Editorial Board Members and Reviewers, Committee Members, and General Members, who all make our organization the strong and enduring family that we are.

Our Presidential Theme for this year is threefold:

1. ***Make AAPA known as the Leader in Asian American Mental Health:***
One of our main goals is to increase our presence in the national and international dialogues on psychology, specifically in addressing issues that impact AAPI communities. We believe that the AAPI community may not be thoroughly exposed to psychology-related issues and that there is still significant mental health stigma in our families and communities. As a result, we believe it is necessary to continue Sumie Okazaki's platform of "giving psychology away". We want to use social media as a catalyst to discussing AAPI issues, particularly those related to mental health. For every hate crime, "Tiger Mom", and "Linsanity" story, we want to ensure that our AAPI community (and the community in general) is aware of potential mental health

Features

| | |
|-----------------------------|----|
| President's Column | 1 |
| Being Gay and Asian | 3 |
| Just a Little Respect | 5 |
| Membership Report | 7 |
| Finance Officer's Report | 10 |
| 2015 AAPA Awards Recipients | 10 |
| DLGBTQQ | 10 |
| Conference and Forum Report | 12 |
| AAPA Newsletter Staff | 14 |

implications. For research papers that our members publish on AAPI mental health, we hope to assist in translating those results to the greater society, while using accessible, everyday language. We want to encourage our members to get more involved in the community through the offering of mental health workshops and trainings, attendance of community-based conferences and meetings, and outreach to AAPI youth. If AAPA members are more visible in the general AAPI community across the US, we believe that we would be doing our part to reduce some stigma regarding the discussion of mental health issues or the seeking of mental health treatment.

2. ***Mentor and Recruit the Next Generation of Asian American Psychologists:*** Because psychology is a field that is still underrepresented by AAPIs, particularly Southeast Asians and Pacific Islanders, we believe it is necessary for AAPA to take the initiative in mentoring future AAPI psychologists. It is our goal to maintain and expand the ways that AAPA can promote and support the professional growth and development of all AAPIs in the field of psychology. We aim to work closely with the Division on Students on ways that we can mentor and support current graduate students, through scholarships, mentorship programs, and professional development. We also want to start our outreach and mentorship earlier, by inviting young people in college (and even high school) to consider the field of psychology. We hope to accomplish this through our social media campaigns, and also by reaching out to existing organizations that do this type of outreach. For example, there are High School Outreach Days, Summits, and Conferences in California, Michigan, New York, and other states, where hundreds of AAPI youth gather to discuss issues pertinent to them. By creating a mentorship committee (consisting of both professional and student members) to facilitate this goal, we hope that we can do our part to increase the number of AAPI psychologists across the US.
3. ***Represent the Diversity of our Community:*** We aim to represent the diverse identities of our community and to always be cognizant of the many subgroups that are often not represented (e.g., South Asians, Southeast Asians, Pacific Islanders, LGBTQ people, multiracial people, etc.). We want to ensure that AAPA is no longer viewed primarily as an academic organization and we hope that practitioners, consultants, community organizers, and others will feel at home within the organization. We encourage the creation of new divisions, following the lead of our newest divisions: The Division on Filipino Americans, which emerged in 2010, and The Division on LGBTQ Issues, which emerged in 2013. As the first openly gay AAPA President, as well as the second Filipino American president, I hope that AAPA will always be a place that is open and accepting of all members of our communities.

I want to end by encouraging all of our members (and potential members) to become more active in our organization. If you are interested in advancing the psychological health and wellness of AAPI communities, there is something for you! Please feel free to contact me and we can find a way to get you involved. I look forward to serving all of you, while continuing to build the family that has been around for over 40 years.

Sincerely,

Kevin L. Nadal

Being Gay and Asian: Parent-Child Challenges in Navigating LGBT Identities

*Stacy Ko, MSW
Iowa State University*



Sexuality is an issue rarely discussed or acknowledged within Asian American families, yet its salience cannot be denied. While coming-out stories of Asian American youth have gained some attention in recent years, the voices of parental figures are rarely heard, perhaps due to the mostly negative experiences of Asian American youth who are either unable to come out to their parents or face dire consequences should they choose to do so. There are strong and very realistic fears of rejection, disownment, and being shunned by parents for having a “new” identity. Asian cultural values that espouse traditional gender roles as well as strongly internalized homophobia in most Asian countries may help to explain the immense reluctance many Asian Americans face in coming out to their loved ones.

I grew up in a relatively affluent, Korean-American household in Southern California with my two sisters and my parents. My older sister came out as a lesbian to my family when I was a senior in college, and while my younger sister and I remained stalwart in support of our sister who had suffered through years of silence, the reaction of my parents was quite different. While they did not reject or disown my sister by any means, my parents to this day remain quite silent on the matter of my sister’s sexuality. There is an unspoken confusion, pain, and denial that overlays any reference made to this aspect of my sister’s identity. It is an acceptance that is surface-level at best, and sadly, one that my sisters and I consider ourselves “lucky” to have in comparison to the painstaking coming out stories of many other LGBT Asian Americans who disclose their sexual orientation to their parents.

I developed a better understanding of the attitudes towards homosexuality of my parents’ generation when I lived in South Korea for several years after my graduation from college. I would often speak to my Korean friends who identified as LGBT about their experiences living in Korea, a country that holds strong Confucian values and is especially notorious for its strong taboos against homosexuality. There is one openly gay celebrity in South Korea, Hong Suk Chun, who has spoken widely about the discrimination and violence he has experienced due to his coming out, even going so far as to say that he regrets coming out to a country that is simply not ready to accept gay individuals. His experience is unfortunately reflective of the vast majority of Koreans who do decide to come out, and also sadly, a reason why so many individuals do not see any decision to make in regards to coming out: the answer is simply a resounding “no.”

Many Koreans believe that being gay is a disease, with those who come out often forced to enter mental institutions. When I asked one of my Korean friends if he would ever come out to his family, he laughed, replying that he would marry a woman and have children to appease his parents. “They would die if they knew,” he said. Despite predominantly conservative views, Korea has shown an increasing acceptance of homosexu-

ality and LGBT rights in the last decade. 39% of people believed that homosexuality should be accepted by society in 2013, compared to only 18% of individuals who held this view in 2007 (Pew Research Center, 2013). However, when this statistic is examined more closely by age group, significant divides remain. In 2013, 71% of Koreans between 18 and 29 believed that homosexuality should be accepted, while only 16% of those aged 50 and over held this view. While these statistics do not reflect the beliefs of Asian American parents more broadly, it certainly contributes to a better understanding of the challenges Asian American youth may face in coming out to their parents who hold traditional beliefs from their country of origin.

Scholars discuss that many Asian parents express feelings of disbelief, horror, and shame at their children's coming out, often taking their child's sexuality to be a reflection of their poor parenting. Others voice a sense of not knowing their children anymore after they have come out, as parents often begin to see their children as strangers and grieve the loss of a dream in seeing their son or daughter in a traditional wedding. Still others harbor great anxiety for their child's future as a gay or lesbian person in society, as they fear their child's ridicule and maltreatment by others who are not accepting of their sexuality. The complex reactions of parents may also extend beyond the immediate family to ethnic communities, where it remains taboo to discuss non-heterosexual identities and where doing so could have implications for the status and reputation of the family. This may result in a child's homosexuality being guarded as a "family secret," with all further communication about sexual identity cut off. The disclosure is afforded no further attention, and hence, an aspect of identity is passively shut down.

The increasing gap between traditional parental beliefs and the growing acceptance of LGBT individuals in the United States is sure to bring about challenges for the Asian American community, as clinicians will likely face an increasing number of LGBT Asian American youth and young adults who face painful experiences within their families of origin due to their sexual orientation. It remains to be seen how these identities can be successfully navigated in the name of basic human rights while simultaneously maintaining respect and understanding for parental values and beliefs. While support organizations like PFLAG (Parents, Families, and Friends of Lesbians and Gays) exist, outreach and support groups specifically for Asian American youth and their parents should be developed to reach a segment of the population that remains mostly silent about a complex, difficult issue. The doors of dialogue must be opened for LGBT Asian American youth to begin to feel safe within their families, to maintain a level of transparency that is essential to well-being, and perhaps most importantly, to simply be who they are.

Just a Little Respect

Darcy S. F. Ing, Psy.D.



I tend to be a political junkie, always reading websites and blogs for national and international news, especially during election time. Lately, respect—or lack of it—has been a hot topic. Whether it's a Kentucky clerk applying religious views to her secular job, presidential candidates complaining about “gotcha” questions, or the bitter partisan conflict in Congress, many people think they aren't getting enough respect.

Respect is defined as someone or something being valuable, privileged, acknowledged, and treated appropriately. Respect helps people feel accepted and esteemed in their communities. Respect can be given by virtue of a position of authority, age, culture, or personal qualities or abilities. Other times respect needs to be earned over time. Carl Rogers thought respect was akin to “positive regard,” an attitude that enables us to esteem others, their traditions and principles. Disrespect, in turn, corrodes relationships and nurtures hostility and distrust. Respect is essential to positive human relationships and a functioning society.

Those who did not grow up with respect or positive regard from caregivers are deeply affected. Some may become egocentric, take things much more personally than others do, make scenes over things that seem petty, or else demand favors and special treatment from others. Alternately, such people may have such low self-esteem that they never feel worthy of respectful treatment from others. Respect then, is critical to emotional well-being and adjustment.

In the October 2010 *Monitor on Psychology*, Amy Novotney described “intersectionality.” This concept describes the interactive aspects of identity within a single individual; how each person's experience shapes behavior and outlook. Our unique experiences affect our choices, how others see us, and how we see others. Each of us is unique. In order to feel valued, we need to feel accepted: that others acknowledge what is important to us, even if they disagree. Sometimes those differences can be very stark. What happens when those differences conflict with strongly held values?

For people from vastly different groups, beliefs, or experiences, bridging the gap can be difficult. In this, as in many other ways of connecting, finding the commonalities in human experience is crucial. Theologian Karen Armstrong has a project called *The Charter for Compassion*. She writes, “My work has continually brought me back to the notion of compassion. Whichever religious tradition I study, I find at the heart of it is the idea of feeling with the other, experiencing with the other, compassion. And every single one of the major world religions has developed its own version of the Golden Rule. Don't do to others what you would not like them to do to you.”

Armstrong adds that, at its core, compassion doesn't mean feeling sorry for the other. Pity puts you higher than the other person, as if reaching downwards. Instead, compassion puts you in the other person's position. By learning what motivates them, we learn to understand them. Understanding the other person's experience and connecting with them as part of the human family makes compassion real—and respect possible. These efforts involve seeking to understand those differences, what they are, and how they keep us apart...while remembering that we are all connected. Not easy when argu-

ing about politics, religion, social, or other differences and how they came to be that way. Still, baseball player Jackie Robinson once said, “I’m not concerned with your liking or disliking me... All I ask is that you respect me as a human being.”

When I was in graduate school, our class saw a film with a group of African Americans in heated discussion with a group of Jewish Americans. Raised in Hawaii, I had no idea that the history between the two groups involved so much conflict, so it was a revelation. At first, each group told the other what they had suffered. The Jews talked about centuries of persecution, pogroms, the Holocaust, and many individual incidents. The blacks talked about slavery and its lasting effects, lynching, tragedies, and many injustices. Gradually, each side began to see that the other had also suffered. Both began to feel both compassion and respect for the other group.

John Cogley wrote, “Tolerance implies a respect for another person, not because he is wrong or even because he is right, but because he is human.” Both groups in the film were able to build respect by getting through layers of intense emotions. It didn’t mean that all of their ideas, beliefs and actions were respected. It did mean they recognized the basic human dignity of the other people, and the worth of their experiences, even if they were different. Each group still had something to teach the other group, though the practice of getting to détente was not easy.

In our own lives, building respect with others is similar. As Aretha Franklin sang, “R-E-S-P-E-C-T, Find out what it means to me, R-E-S-P-E-C-T, Take care, TCB.” Conveying respect involves striving to understand the other person and his/her values, even if we disagree. It means communicating our respect in a way in a meaningful way. At times, a third party, whether a friend, mediator or therapist, might be needed to facilitate communication.

The facilitator can use active listening, use of “feeling words,” no name-calling, and waiting for the other to finish without interrupting, etc. The methods used can vary, but the goal is the same—how do I understand the other person, and how can s/he understand me? How can we get to a place of respect together? Honesty with yourself and the other as well as personal responsibility will be required. Maintaining that respect will require ongoing efforts, whether in the home or in the nation’s capital.

I’ll close with a quote from author Margaret Mead, “If we are to achieve a richer culture, rich in contrasting values, we must recognize the whole gamut of human potentialities, and so weave a less arbitrary social fabric, one in which each diverse human gift will find a fitting place.” To recognize and appreciate those many human possibilities all starts with just a little bit of respect.

Membership Report

Frances Shen



Hello AAPA Members,

AAPA currently has a total membership of 642 members. The breakdown for the membership categories are the following:

| Membership Categories | Number |
|-----------------------|--------|
| Students | 362 |
| Professional | 272 |
| Retiree/Emeritus | 8 |
| TOTAL | 642 |

If you have not renewed your AAPA membership, be sure to **renew your membership** on our website so that you can begin to enjoy the many benefits of being a current AAPA member! There are many benefits for AAPA members only, such as the AAPA listserve, professional development blogs, annual subscription to the *Asian American Journal of Psychology*, membership discounts for AAPA convention, etc. Your membership will last for an entire year from the date that you renew your membership.

You can easily join or renew your AAPA membership through our website at www.aapaonline.org.

If you have any questions or concerns regarding AAPA membership, please do not hesitate to contact me at fshen625@gmail.com. Thank you for your continuing support of AAPA!

2016 AAPA Membership Application Form

Please check one: ☐ New Member ☐ Renewing ☐ Renewing, but new category (e.g., Student to Early Career)

If you were referred by an AAPA member, please list person: _____

A. All Members -- Please complete the following:

Name: _____ E-mail: _____

Mailing address: _____ City _____

State _____ Zip _____ Phone: _____ Gender: _____

Highest degree earned: _____ Year degree earned: _____

Institution from which this degree was earned: _____

Ethnicity: _____ Languages (other than English): _____

Research/Practice Interests (5-6 words): _____

Areas in psychology in which you received or will receive your degree (e.g., clinical, I/O, social, etc) _____

I permit AAPA to release my contact information (name, address, email) and/or research interests:

To professional organizations? _____ YES _____ NO

In AAPA member directories (e.g., print or on the website)? _____ YES _____ NO

To prospective employers? _____ YES _____ NO

B. Professional & Retiree/Emeritus Members -- Please complete these items:

Institutional/Organizational affiliation (if employed, current; if retired, previous and year retired): _____

Position Title (current/previous): _____

C. Student Members only -- Please complete these items:

School where you are enrolled: _____

Degree objective (e.g., Ph.D., Psy.D., MA., M.S.W.) : _____

Expected graduation date: _____

Please Note: Membership in AAPA runs January 1 – December 31 yearly, regardless of when membership dues are received. However, dues received after September 30 will be applied to the following year's membership. You can register online (for new or renewed membership) at our website, www.aapaonline.org. If you wish to mail in your membership application form and payment to our central office (see address below), please allow 6-8 weeks for processing. Checks not honored by your financial institution will be subject to a \$25.00 fee.

Please make your check payable to AAPA and send this entire form with your payment to:

Asian American Psychological Association
5025 North Central Avenue PMB #527
Phoenix, AZ 85012

Description of Membership Statuses

Professional Members - Persons with a master's or doctorate degree in psychology, mental health, health, or related fields and/or professionals whose work and interests are consistent with the purposes of the Association.

Early Career members - Professional members who are within 2 years of receiving their terminal degree and who hold positions as post-doctoral interns, post-doctoral fellows, assistant professors, or comparable level positions. Members can remain in this status for a maximum of two years.

Retiree/Emeritus members - Professional members who are retired from their positions. These persons must have been a member of AAPA for at least 5 years before paying dues at this level. Retiree/emergitus members pay dues at one-half the rate as professional members.

Student members - Undergraduate or graduate students in psychology, counseling, mental health, or related fields. *Student members of AAPA also automatically become members of the Division on Students with no additional fee.* Six dollars in dues support the Student Division, while the remaining dues support AAPA.

Associate Organization members - Include, but are not limited to, organizations interested in the purposes and objectives of the Association.

| DUES & DONATIONS | | AMOUNT | ENCLOSED |
|--|--|----------------|-----------------|
| A. General Membership (1year) | Professional Member | \$70.00 | \$ |
| | New Professional Member (1 st year) | \$50.00 | \$ |
| | Retiree/Emeritus Member | \$20.00 | \$ |
| | Early Career Professional Member | \$50.00 | \$ |
| | Student Member | \$35.00 | \$ |
| | Associate Organization Member | \$70.00 | \$ |
| B. Division on Women ¹ | Professional Member | \$15.00 | \$ |
| | Student Member | \$6.00 | \$ |
| C. Division on South Asian Americans ¹ | Professional Member | \$15.00 | \$ |
| | Early Career Professional | \$10.00 | \$ |
| | Student Member | \$6.00 | \$ |
| D. Division on Filipinos ¹ | Professional Member | \$15.00 | \$ |
| | Early Career Professional | \$10.00 | \$ |
| | Student Member | \$6.00 | \$ |
| E. Donations ² | General Fund | \$25 \$35 \$50 | \$ |
| | Dissertation Grant | \$25 \$35 \$50 | \$ |
| | Best Poster Award | \$25 \$35 \$50 | \$ |
| | Student Travel Award | \$25 \$35 \$50 | \$ |
| | Division on Women | \$25 \$35 \$50 | \$ |
| | Division on South Asian Americans | \$25 \$35 \$50 | \$ |
| | Division on Filipinos | \$25 \$35 \$50 | \$ |
| TOTAL AMOUNT ENCLOSED | | | \$ |

¹Membership in the Division on Women, Division on South Asian Americans, or Division on Filipinos is optional, but you must be a member of AAPA to join DoW, DoSAA, or DoF.

²AAPA is a tax-exempt organization under IRS code section 501c (3) and all donations to AAPA are tax deductible. As a nonprofit, AAPA and its Divisions accept donations to help finance activities. Please consider donating.

Financial Report- November 2015

Razia F. Kosi, Financial Officer

| Type of Account | | Balance |
|----------------------|-------|-------------|
| Paypals | | \$40,669.76 |
| E-Trade-Checking | | \$14,550.22 |
| E-Trade-Money Market | | \$ 3,831.75 |
| | TOTAL | \$59,051.73 |



2015 Recipients - AAPA Awards

Stephen Chen, Ph.D.
Richelle Concepcion, Psy.D.
Munyi Shea, Ph.D.

APF Okura Mental Health Leadership Foundation Fellowship
AAPA Early Career Award for Distinguished Contribution to Service
AAPA Early Career Award for Distinguished Contribution to Research

Alvin Alvarez, Ph.D.
Nolan Zane, Ph.D.
Alicia Ibaraki

AAPA Distinguished Contributions Award
AAPA Lifetime Achievement Award
AAPA Dissertation Research Grant

Sent by Pei-Wen Winnie Ma

Updates and New Directions for the DLGBTQQ (Division of Lesbian, Gay, Bisexual, Transgender, Queer and Questioning Issues)

The DLGBTQQ completed its first year as an official AAPA division. In 2013, DLGBTQQ was created by an interest group and was formally recognized as a division of AAPA a year later. In the first year, the executive committee worked on:

1. Launching the listserv;
2. Advocating for gender inclusive bathrooms at AAPA conventions; and
3. Establishing consistent communication with the APA's Committee on Sexual Orientation and Gender Diversity (CSOGD).

Going forward we would like to address a common challenge in newly-formed collective spaces: *Membership and Engagement*. We are open to ideas on how to increase our visibility, to build up increasing communication through the listserv and other means, and to get more people involved in ongoing projects. We hope people will volunteer to help us in these following areas:

1. Inviting potential new members to join;
2. Increasing communication through our listserv;
3. Identifying individuals who are able to fill in three appointed positions: Membership, Communications, and Mentorship.

Our full mission statement is copied below; but briefly, we hope that you will join us in our division's efforts to increase visibility, to find connections within an LGBTQQ and ally community, and to build awareness and appreciation of LGBTQQ issues in the Asian American and Pacific Islander communities.

To participate in our listserv, please send an email to: nicole.rider@gmail.com

Dr. Saeromi Kim, Chair

Dr. Satinder Gill, Financial Officer

Nic Rider, Student Representative

Mission Statement:

The DLGBTQQ within the Asian American Psychological Association is a community of students and professionals committed to understanding the social, cultural, emotional, political, and personal factors impacting Asian American and Pacific Islander (AAPI) LGBTQQ identity. The division strives to continue to advance the psychological wellness of AAPI LGBTQQ individuals by supporting and empowering professionals and allies within the field of psychology, and producing awareness and education on the population's needs and concerns. Additionally, the division aims to appreciate and celebrate the resiliency of LGBTQQ individuals and professionals, and the protective factors of community support that come from within the AAPI community. The division aims to foster the creation of psychological products (e.g., theory, research, services, clinical interventions, assessments, etc.) that are sensitive to and appropriate with the LGBTQQ AAPI experience. DLGBTQQ also aims to: (1) unite and recruit LGBTQQ AAPI psychologists, students, mental health practitioners, and their allies; (2) provide resources and support for the LGBTQ AAPIs in psychology; and (3) advocate for research, competent practice, and culturally informed policies in working with the LGBTQQ AAPI community.

Conference and Forum Report: “Resources for Promoting Mental Health, Well-Being and Preventing Suicide Among Asian/Asian American University and College Students”*

***(the second in a series of intended related reports)**

Matthew R. Mock, PhD

*(*Conference Planning Committee: Charisma Bartlett, PhD, Elizabeth Shon, PhD, Liyu Su, PsyD with Kevin P. Austin, PhD, Senior Director of Health and Counseling, CalTech Counseling Center)*

“Promoting Well-Being and Preventing Suicide Among Asian/Asian-American University Students,” was an important forum held at the California Institute of Technology (Caltech) Pasadena* campus at the end of the last year. During this mini-conference attended by psychologists, mental health counselors, support staff, concerned community members and college and university administrators, roundtable breakout sessions focused on suicide prevention as well as strategies for proactively promote Asian and Asian American student mental health concerns and wellness strategies. Two major goals and objectives included:

- Identifying contributing factors to suicide and discuss potential barriers to access services;
- Describing emerging ideas for culturally sensitive outreach and promoting well-being.

The conference planning committee identified several important AAPI information resources for further dissemination. These included:

Resource List:

- > http://www.pace.edu/counseling-center/sites/pace.edu.counseling-center/files/International_Suicide.pdf
- > http://www.pace.edu/counseling-center/sites/pace.edu.counseling-center/files/Asian_Suicide.pdf
- > <http://static.ehe.osu.edu/sites/cspp/brochures/asian-american-students-suicideprevention.pdf>
- > <http://static.ehe.osu.edu/sites/cspp/brochures/international-students-suicideprevention.pdf>
- > http://www.uhs.berkeley.edu/apiconnect/stress_common.shtml
- > <http://uhs.berkeley.edu/parents/stress.shtml>
- > http://www.emorycaresforyou.emory.edu/emory_student_communities/asianamerican.html
- > http://www.nova.edu/suicideprevention/forms/asian_american.pdf
- > <http://crdp.pacificclinics.org/files/resource/2014/06/Extended%20SMH%20Fact%20Sheet.pdf>
- > <http://www.apa.org/pi/oema/resources/ethnicity-health/asian-american/suicide-fact-sheet.pdf>

Note: The listings above are potential resources for consideration and do not necessarily reflect an endorsement of services provided.

In addition to descriptions of AAPI student mental health needs, facts on prevalence of mental health problems, and resources available to campus communities, there were some dialogues on best strategies for information dissemination including social marketing to optimally reach students at-risk. These recommendations and additional results of these dynamic, engaging discussion groups along with systemic and community recommendations may appear in an upcoming report.

Related Update Announcements:

The California Community Colleges Student Mental Health Program (CCCSMP) funded by the California Mental Health Services Authority (CalMHSA) has produced a guide that I was fortunate to give input directly related to working with culturally diverse students including Asians, Asian Americans and Pacific Islanders. This guide is titled: “Supporting Students from Diverse Racial and Ethnic Backgrounds”.

CCCSMP has also been committed to providing distance learning tools as an integral part of essential training services and technical assistance. The webinar “Addressing the Mental Health Needs of Asian American and Pacific Islander (AAPI) College Students” presented by Matthew R. Mock, PhD was conducted on January 23, 2015.

Each of these CCCSMP resources above can be accessed through:

The California Community Colleges Student Mental Health Program (CCCSMP)

Website: www.cccstudentmentalhealth.org

Toll Free: (855) 304-1647

Email: SMHP-info@cars-rp.org

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ASIAN AMERICAN PSYCHOLOGIST

Advertising Policy

Asian American Psychologist, the official newsletter of the Asian American Psychological Association (AAPA), is published 3 times yearly (Fall, Spring, Summer) and distributed to over 500 members of AAPA. For information on specific publication dates and advertising submission deadlines for upcoming issues, please contact the advertising editor. AAPA is a federally recognized non-profit organization.

Advertising Rates and Typesetting

Typical display advertising rates are based on column length (see below). Each advertising column is approximately 2 & 1/4 inches wide. There are 3 columns per newsletter page. The advertising rates are:

3-inch column ad = \$60.00

6-inch column ad = \$90.00

9-inch column ad = \$120.00

Requests for alternative typesetting for an ad can most often be accommodated at no extra cost. The rate billed will be based on the page area covered that corresponds to the advertising rates shown above.

Submission of Ads

It is recommended that text-only ads be submitted via email MS Word format to the advertising editor (see below). If special graphics are desired to appear in the ad, submission of camera ready copy which conforms to the ad sizes described above is required. The name and complete mailing address of the person or institution to be billed must accompany the submission of the ad.

Submit ads by email to: Wei-Chun "Vivi" Hua
(vivihua06@gmail.com) or
Stephanie N. Wong
(stephaniewong@nyu.edu).

Submit job postings by email to: Stephanie Pituc
(stephpituc@gmail.com)

Billing

A billing statement will be sent after an ad is successfully submitted. It is the policy of AAPA that in the event there is a delay in the publication of the newsletter such that your application deadline is missed, you will not be charged or we will fully refund your payment. Payment must be a check or money order made payable to "AAPA" (we cannot process credit card payments).

