



President's Column

Sumie Okazaki

Why Twitter?

One of my presidential initiatives is to make AAPA and Asian American psychology more relevant to the public discourse and to public policy that affect Asian Americans. Our organization's founders Stanley Sue and Derald Wing Sue have a funny story about how they made a small organization like AAPA – back then, they had just a handful of members – look relevant and consequential to the APA by making an AAPA letter-head stationary. Today, to increase our relevance and visibility to the public, we need more than official stationery. Our immediate past-president Richard Lee has given AAPA a contemporary makeover by updating the logo and initiating a thorough re-design of our website. The role of AAPA's Communications Officer continues to expand as AAPA aims to maintain an updated content on our website, respond to inquiries, and to use social media tools for messaging and outreach.

The next step in making Asian American psychology relevant to the public discourse and policy is to expand our circle of influence. When policymakers are looking for scholars who can inform their deliberations on social policy that involves Asian Americans, AAPA should be on top of their list. When journalists are looking for experts to provide expert psychology commentary on stories involving Asian Americans, AAPA should be on top of their list. When the community is looking for accurate and helpful information about Asian American psychological issues, AAPA should be on top of their list. To “get the word” out, AAPA must foster a strong and visible online presence.

Happily, our vice president Kevin Nadal is a media savvy psychologist with a wide circle of influence. Recently, Kevin invited me to attend a media workshop put on by the Asian American Journalist Association (AAJA) during their annual convention in New York City. There, we listened to a panel, moderated by Richard Lui (dayside anchor at MSNBC), of four seasoned local Asian American radio and television journalists who gave us “tips” and “do's and don'ts” on how to pitch a story idea to a journalist. We also had a chance to work closely with one of the journalists in small breakout groups. The journalist for my breakout group was none other than Richard Lui!

I explained to Richard Lui that I was interested in increasing the visibility of our professional organization and that I wanted to be a better expert interviewee whenever a journalist called on me. (My previous experiences of interviews with journalists on the radio, television, or print all left me feeling too “wordy.” Of course as a researcher, I also find it difficult to make brief and definitive statements about Asian American issues without making lots of qualifying statements.) Here are some pro-tips that I got from Mr. Lui himself.

- 1) Twitter is the primary social media tool *du jour* through which most journalists are communicating with each other and with the public. If one wants to get on the media radar screen, twitter is the way.
- 2) Tweeting is a great way to practice communicating succinctly and to the point. After all, there is a 140-character limit to each tweet.

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- 3) When interviewing a psychologist (or any subject) for a story, the sound bite that is most likely to make it into a story is one that is “emotional.” Mr. Lui thinks the effective tweets include an emotion. So when tweeting about, or retweeting an interesting story or an incident, think about what is surprising, exciting, or intriguing.

With these tips in mind, I have begun tweeting about (mostly) issues of relevance to Asian Americans. It certainly forces me to think about what I want the public to know about Asian American psychology. In addition, it forces me to be concise and to the point – which, by the length of this column, I am far from accomplishing. So follow me on Twitter @sumieokazaki – and join me on this effort to “give away Asian American psychology.” (Do not forget to follow @aapaonline too!)

Miss America is a “Terrorist”:

Lessons About Race and Racism from the Miss America Pageant

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On September 15th, Nina Davuluri, a dark-skinned, Indian-American was crowned as Miss America 2014. This historic moment makes us reflect on what it means to be both Indian and American. It is always a challenge to carry hyphenated identities because they often trigger authenticity anxieties. The racist reaction to Nina Davuluri’s winning the Miss America pageant is the latest chapter in the saga of cultural policing in America: Who is or who is not an American? Several Americans sent racist messages through the Twitter world to express their anger and called Nina Davuluri an “Arab,” “Al Qaida,” “Miss 7-11” and “Miss Foreigner.” Almost all immigrant groups in America have been through a cultural vetting phase during which they have to prove their authenticity. Over time, many groups of European Americans have been accepted as “Americans.” The Miss America episode was a stark reminder to many Indian Americans that, despite their economic and professional success, they are still not recognized as legitimate Americans.

The private and public reactions of members of the Indian-American community to the racist attacks hurled against Nina Davuluri have mainly elicited two kinds of responses. First, Indian-Americans have rightly responded by calling the tweets racist and have suggested that the face of the “All American Girl” in the 21st century reflects the demographic diversity of contemporary America. Young Indian girls are feeling empowered because they can see a bit of themselves in the new face of Miss America.

The second view that has been broadly echoed across the Indian-American and Indian media is that Nina Davuluri would have never been able to win the Miss India pageant because of her dark complexion. Numerous media stories have pointed out that all the leading heroines of the Indian Bollywood film Industry, such as Aishwarya Rai and Katrina Kaif look white and don’t represent the skin color or complexion of the majority of Indians.

What has been largely missing in these responses is the acknowledgment that for numerous Indian-Americans race is a taboo subject and that many deny their own racial identity. The members of the Indian immigrant community were quick to point out the racism directed towards Nina Davuluri, but when they or their American-born children have been subject to racist experiences in their every day life, they have usually responded with silence and denial. Why?

Over the last decade, our research has focused on examining the development of racial attitudes in the Indian-American community. We found that for many generations of Indian Americans, adopting the model minority myth meant being silent about experiences of color, race, and racism.

Despite achieving tremendous economic success in the United States, the Indian diaspora has experienced varying levels of racism and discrimination. The skin color, bindi, *sari*, food, turban, gods and goddesses and “thick accents” of professional Indians have invited racial attacks, but they have coped with racist experiences by usually withdrawing from discussions of race or completely denying the experiences of race. Indian migrants that we have studied spoke about their encounters with racism, but then deflected it by giving the following reasons: “every culture discriminates,” “look, Indians are racists as well,” “it is human nature to marginalize others,” “Europe is worse,” and “if you speak about racism, it will impact your success.”

Our research confirms that Indian-Americans are comfortable with the idea that they differ from mainstream America in terms of culture and ethnicity, but not in terms of their racial identity. Following the model minority myth also involves shunning any attempt to form political alliances with other so-called “unmodel” minorities such as Blacks and Hispanics. Darker skinned Indian immigrants and Sikh Americans are often “mistaken” for “other” racial identities (often “Middle Eastern” which is synonymous to being a “terrorist”). They experience discrimination ranging from waiting in a separate line at the airports, to being called “Osama,” “Ragheads” and being victims of hate filled murderous attack as witnessed in the Wisconsin Gurudwara shootings.

While the Indian diaspora is racialized by the dominant culture on a Black–White continuum, it also racializes its own identity on a dark-wheatish-fair--complexion continuum where dark skinned people are consistently denied presence in Indian diaspora TV, Bollywood films and television in India, and are considered less desirable in arranged marriages and as relationship prospects. As a model minority, the Indian diaspora rarely reflects on its views on race and on the racialization of their *desi* identities.

A “successful model minority” label often accompanies silenced discussion on race. Nina Davuluri’s triumph challenges essentialist notions of American identity and asserts the legitimacy of brown identities within the American culture. It also challenges the Indian diaspora to rethink their racism and their attitudes towards race.

While we appreciate the racial symbolism involved in Nina Davuluri becoming the face of Miss America, we should be careful that we don’t end up sending the mistaken message to Indian and other young women of color that they can only feel valued and “celebrated” by participating in beauty pageants. The Indian American community can make this moment doubly momentous by acknowledging their personal encounters with racism and examining their own racist attitudes.

Chinese American Psychoanalytic Alliance (CAPA)

Kristina Wong

One may think that it is almost counterintuitive to connect Freud with China. However, the relationship is not only a genuine one, but also one that is rooted in history. Freud’s theories on psychoanalysis are very similar to some Buddhist ideas, which highly influence China and its people. The overlap lies in psychoanalytic thinking – free association, meditation, and involving one’s own unknown mental processes. The history is phenomenal, but the relationship was not strong – until an organization known as the Chinese American Psychoanalytic Alliance (CAPA) came along to connect the missing link. Dr. Elise Snyder founded CAPA in 2006. She had begun to discover how much interest there was in the topic after participating in a conference at Peking University in Beijing in 2001 and visiting China every year after that. I have had the wonderful pleasure to be acquainted with Dr. Elise Snyder after reading an article about her in the *New Yorker* in 2011. At the time, I had just moved to New York City and I was hoping to meet the woman behind this inspirational organization. Not only did I receive a chance to meet such a warm and knowledgeable woman, but I also learned an incredible amount about psychoanalysis in China, therapy across international waters through Skype, and serendipitously found a beginning for my own psychological training. Three years later, I have received another opportunity to reflect with Dr. Snyder about the origins, progress, and future of CAPA.

Contrary to popular belief, psychoanalysis is not a new concept to China. As early as 1929, Freud said to the ex-Minister of Education of China, Zhang Shizhao, "I am pleased by your intention, in whatever manner you care to carry out...(to) introduce psychoanalysis to your native country, China". Mutual interest was built between Freud's ideas and Chinese literary theorists and clinicians. The Japanese invasion and the Revolution brought an unfortunate end to the interest, and Freud's translated works were no longer produced. But interest in psychoanalysis still remained within Chinese scholars, albeit in small amounts during the 1950s. However, in the 1960s, this interest was quickly repressed by governmental controls and the Cultural Revolution. Nevertheless, by the 1980s, psychoanalysis interest rose once again in China, and has been increasing ever since. The problem however was that there was limited training available, and a language barrier restricted the knowledge that could be gained. This is where Dr. Snyder and CAPA stepped in.

When Dr. Snyder visited China in 2001, her first professional visit, she recognized a small subgroup of clinicians interested in psychoanalysis in Chengdu. She also recognized an enormous lack of supervision, training, and treatment. Training has been inconsistent and sparse - in 1982, German analysts had provided short periods of lectures and sessions in several major cities in China. But people in China were still desperate for more intensive training. Dr. Snyder's work in psychoanalysis gained her recognition and invitations by Beijing Normal University, as well as universities in other major cities in China, to lecture. While she was there, she spoke with one aspiring psychologist who wanted to be psychoanalyzed. Here is where the problem arose once again - there were no psychoanalysts in China to provide treatment. However, together they pondered and discovered a possible solution: Skype therapy.

From that one moment, CAPA and Skype therapy were born. CAPA's beginnings were parallel to the increased interest and concern about the psychological health of the Chinese population. In 2007, the deputy director of the Chinese Academy of Science's Institute of Psychology in Beijing, Zhang Jianxin, recognized the economic and psychological struggles in the Chinese, and a rising incidence of depression and anxiety. Due to this concern, the Chinese government funded students to travel abroad and train in programs relating to psychology, counseling, and social work. Nevertheless, a lack and lag of knowledge still existed. The development of CAPA was to fill this gap. In 2006, Dr. Barbara Katz created a curriculum and in 2008 a two-year training program for Chinese students who were craving training in psychoanalytic psychotherapy.

The promise of knowledge and training from CAPA spread, and CAPA immediately received 100 applicants from all over China. Originally, the program was to last for two years. After two years of training, the students wanted more training and knowledge. An additional two years was added to the curriculum. The first fourth-year class had just graduated and, with further training, they took over the training themselves. CAPA has become probably the largest organization providing Skype treatment in the world, with research on its efficacy in progress. Though there are both pros and cons of Skype therapy, Dr. Snyder and many analysts feel that Skype is not much different from local treatment. Many experienced psychoanalysts say that patients tend to lie on a couch or sit on a chair and look away from the analyst during sessions - thus the physical presence of being in the room together may not be particularly important. Dr. Snyder also said that the relationship between patient and analyst does briefly change if and when they meet in person for the first time - where there is a burst of affect and a slight shift in the relationship. However, the relationship eventually settles back down and remains the same after this initial meeting. In practice, Skype therapy seems to differ very little from traditional treatment.

CAPA was built with the goal of expanding psychoanalytic psychotherapy training and treatment to China - an idea that originated with Freud himself, but could not be carried out then. Not only has CAPA has been meeting that goal and exceeding it, but the CAPA analysts and psychotherapists have also been pioneering an innovative type of therapy that is being used by both newer and more experienced analysts alike. The culture of the Chinese may seem resistant to psychoanalysis at first, but as we have come to know, interest has slowly been emerging since the 1930s. Now in 2013, with the help of CAPA, the interest has finally erupted.

Reconsideration of Applications of American Diagnostic Criteria and Assessment for Posttraumatic Stress Disorder in Chinese Societies

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American classification and diagnostic criteria of mental disorders were first introduced to Chinese societies in the early 1950s. Since then, American diagnostic criteria for Posttraumatic Stress Disorder (PTSD) have been translated into Chinese and used for clinical and research applications. Also, American measures, for the purposes of assessment of the severity of PTSD, have been translated into Chinese and revised for clinical or research applications in Chinese populations. Although some of American measures that have been used to assess severity of PTSD symptoms have been revised to fit in Chinese trauma survivors, American diagnostic criteria for PTSD have been adopted in Chinese societies with only a few changes. This paper briefly reviews applications of American diagnosis and assessment for PTSD in Chinese societies, discusses the issues that might have limited the popularity of the applications of American diagnostic criteria and assessment for PTSD in Chinese societies, and encourages the development of indigenous instruments of diagnosis and assessment for PTSD in Chinese societies.

Application of American Diagnostic Criteria for PTSD in Chinese Societies

The Diagnostic and Statistical Manual of Mental Disorders (4th ed., text rev.; DSM-IV-TR, Association Psychiatric American, 2000) and *the International Classification of Diseases* (10th ed.; ICD-10, World Health Organization, 1992) systems have been accepted and widely used throughout contemporary Chinese societies outside Mainland China. Substantially influenced by the ICD-10 and the DSM-IV-TR schemata, *the Chinese Classification of Mental Disorders* (3rd ed.; CCMD-3, Chinese Psychiatric Society, 2001) has been developed and widely used in Mainland China (Chen, 2002).

Currently, American and Chinese diagnostic criteria for PTSD are very similar, because the major components of diagnostic criteria for PTSD in the DSM-IV-TR, the ICD-10, and the CCMD are very similar. American diagnostic criteria of PTSD have been adopted in Chinese societies with only a few changes. One explanation is that commonalities of features of PTSD symptoms among American and Chinese cultures result in adoption of similar diagnostic criteria for PTSD. Both the Chinese dominant five-factor model (Wang, Wang, Zhang, Liu, & Wu, 2012) and the Western dominant four-factor model (Friedman, Resick, Bryant, & Brewin, 2011) emphasize the three major symptoms of PTSD: intrusion, avoidance and hyperarousal. Therefore, the major parts of diagnostic criteria for PTSD used in American and Chinese populations are very similar.



Application of American Assessment of PTSD in Chinese societies

Most American measures of PTSD, for the purposes of assessment of the severity of posttraumatic stress symptoms, have been found to exhibit adequate reliability and validity in Chinese participants: *The Chinese Version of PTSD Checklist* (e.g., Wang et al., 2012), *The Chinese Version of Posttraumatic Diagnostic Scale (PDS)* (Su & Chen, 2008), *The Chinese Version of the Impact of Event Scale-Revised* (e.g., Lau et al., 2012), and *The Chinese Version of the Mini International Neuropsychiatric Interview* (Liu, Liu, & Wang, 2011). Some Western measures of traumatic stress reactions have been partially revised to meet the needs of Chinese trauma survivors. The Chinese 29-item Posttraumatic Cognitions Inventory (PTCI-C; Su & Chen, 2008) consists of the same subscales of the Western 33-item PTCI (Foa, Ehlers, Clark, Tolin, & Orsillo, 1999). Only a few items of the Western PTCI were deleted when this Western inventory were translated into Chinese and used in Chinese participants. For example, one item of the original self-blame scale (i.e., “somebody else would not have gotten into this situation”) has been eliminated in the PTCI-C, given that it is loaded predominantly on the self-factor rather than the self-blame factor in a Chinese sample. One explanation is that Chinese

trauma survivors are less likely to assign the cause of trauma to themselves, compared to American trauma survivors. If Chinese trauma survivors tend to view the world and reason more holistically and attribute causality to interactions between objects and the world (“situationism;” Choi, Nisbett, & Norenzayan, 1999), they may assign less responsibility to themselves in causing trauma than Western trauma survivors do.

Some Western measures, for example, *The Post-Traumatic Growth Inventory (PTGI)*, have been fully revised to fit Chinese culture. The original English version of the PTGI consists of five dimensions of posttraumatic growth (Tedeschi & Calhoun, 1996), whereas *The Chinese Version of PTGI* consists of two dimensions (PTGI-C; Ho, Chan, & Ho, 2004). The difference between the two versions of the PTGI reflects that Chinese trauma survivors may indicate less multifaceted posttraumatic growth when coping with traumatic events, compared to their American counterparts.

Reconsideration of Applications of American Diagnostic Criteria and Assessment for PTSD in Chinese Societies

Applications of American diagnostic criteria and assessment for PTSD in Chinese societies should be reconsidered, because adoption of diagnostic criteria for mental disorders from another culture may lead to some unexpected results. For example, either translation or back-translation of measures from one culture to another culture may lead to unexpected changes of meaning in the original measures. Additionally, there has not been a large-scale examination of the psychometric properties of the adopted American diagnostic criteria for PTSD in Chinese clinical settings. Thus, it is very hard to evaluate the reliability and validity of the adopted American diagnostic criteria for PTSD used in Chinese populations. Finally, Chinese researchers and clinicians are struggling with whether they should import and revise Western measures of PTSD or develop indigenous measures for Chinese populations. Just because an American measure shows good reliability and validity in a limited Chinese sample does not necessarily mean that this measure could be used widely in Chinese populations with a few or no revisions.

In summary, the aforementioned issues might have limited the popularity of the applications of American diagnostic criteria and assessment for PTSD in Chinese societies. Consequently, relative to American instruments of diagnosis and assessment for PTSD, indigenous instruments of diagnosis and assessment for PTSD might be more likely to be accepted in clinical settings in Chinese populations, because those indigenous instruments reflect the Chinese understanding of conceptualization and assessment of PTSD.

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Announcement
2013 AAPA DoS Student Award Winner

DoS Graduate Research Award Winner (not in attendance): Stephen Chen

Stephen Chen recently completed his Ph.D. in clinical psychology at the University of California, Berkeley, where he was mentored by Qing Zhou and Sheri Johnson. His research examines how culture and family processes influence development across the lifespan. In particular, his work with Chinese and Chinese American families examines family influences on self-regulation, and parents' expression and discussion of emotion within the family. This year, Stephen will be a postdoctoral fellow at the University of California, San Francisco, under the mentorship of Alicia Lieberman. In 2014, he will join the faculty of Wellesley College as an Assistant Professor of Psychology.

DoS Undergraduate Research Award Winner: Kaidi Wu

Kaidi Wu is a rising senior pursuing a dual-degree in psychology and piano performance at the University of Michigan, Ann Arbor. Her primary research focus has revolved around the psychological well-being of Asian American populations under the direction of Dr. Donna Nagata, Professor of Psychology. Most recently, she has been exploring perceptions of sibling relationships and birth order among US students of Asian descent using a thematic analysis approach. In preparation for future studies examining Asian American achievement drive, a prominent theme that surfaced from the current sibling project, she has also attained extensive research experience in the areas of competitive motivation and cross-cultural differences in academic attitudes across East Asian, South Asian, European American, and African American ethnicities. Kaidi is grateful to receive this year's AAPA DoS Undergraduate Research Award and hopes to contribute to future research that will enhance the cultural understanding of diverse Asian American communities.

DoS Service Award Winner: Gloria Wong

Gloria Wong is a 5th year Social/Personality psychology graduate student at University of California, Davis working with Nolan Zane. Her primary line of research examines the proximal effects of racial microaggressions among Asian Americans. She believes that informing and educating the community about this subtle form of racism is as important as conducting innovative microaggression research. She also believes that a critical form of service to the community is the empowerment of young leaders and therefore provides close mentorship to the AAPI undergraduate community at UC Davis.

DoS Leadership Award Winner: Koyun (Alice) Chi

Koyun (Alice) Chi is currently a fourth year Ph.D. student at the Pacific Graduate School of Psychology at Palo Alto University (PAU). Originally born and raised in Taiwan, she has lived in and backpacked throughout Latin America. Alice is passionate about working in a community mental health setting, particularly with Asian American and Latino immigrants.

Does “Tiger” Parenting Exist?

Su Yeong Kim and Yijie Wang

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Yes, “tiger” parenting does emerge as a parenting strategy in our 8-year longitudinal study of 444 Chinese American families living in Northern California. However, “tiger” parenting was not the most common strategy in our sample, nor did it produce especially successful children. The majority of the Chinese American parents in our study were “supportive” parents, followed by either “easygoing” or “tiger” parents, with “harsh” parents making up the smallest percentage of our sample.

What is Amy Chua’s response to the research?

Jeff Yang, a columnist for the Wall Street Journal, writes about Amy Chua’s reaction to the research findings. Jeff Yang and Amy Chua criticize the research for implying that Chinese parenting is the same as Western parenting. They also suggest that the lower median income of the study sample explains why “tiger” parenting was ineffective. Finally, they say the study can’t explain why Asian Americans are over-represented in the Ivy Leagues and in music conservatories.

What is our response to Amy Chua’s reaction to the research?

“Supportive” parenting, as defined in our study, is not the same as Western parenting. While seven of the eight parenting dimensions we used would be considered “etic” dimensions, or general measures of parenting, there is one “emic” dimension, or culturally specific measure of parenting: shaming, which Heidi Fung defines as a culturally specific type of Asian parenting in which parents actively pressure their children to internalize feelings of shame for not conforming to norms, or for failing to perform as parents expect.

About 30% of the study sample had an income at or above the median income of Asian Americans in the U.S. The study statistically controlled for parental educational level. Our findings therefore demonstrate that “tiger” parenting is less effective than supportive parenting, regardless of the educational level of parents.

Although our study sampled only Chinese Americans, past research by Ruth Chao and Andrew Fuligni suggests that the academic success of Asian Americans can be attributed to their strong sense of family obligation and their recognition of parental sacrifice.

What motivated the study, as it pre-dates Amy Chua’s book?

As an undergraduate student at the University of Southern California, I was frustrated and surprised by the lack of attention paid to the experiences of Asian American families. My textbooks cited Diana Baumrind’s studies of European American children that emphasized the merits of “authoritative” parenting and admonished the use of “authoritarian” parenting. As I was writing my psychology honors thesis, I couldn’t help but notice that study after study defined Asian American parenting as “authoritarian.” This description was perplexing to me, especially as Asian Americans were also stereotyped as academic overachievers. How do we explain the fact that Asian American children appear to perform better in school despite having “authoritarian” parents?

When I arrived at the University of California, Davis, to pursue my doctorate in Human Development and Family Studies, I was fortunate to be advised by Xiaojia Ge, a brilliant scholar born and raised in mainland China, who supported my ambitious research project on Chinese American families. My dissertation interpreted the first wave of data collected from the 8-year longitudinal study I had initiated. The year I began my doctoral studies at UC Davis was also the same year that Stanley Sue re-located his NIMH funded research center on Asian Americans to UCD. It was there that I first learned about the achievement/adjustment paradox in Asian Americans, which further informed my ongoing study on Chinese American families.

I wanted to know whether the combination of high achievement and psychological maladjustment sometimes observed among Asian Americans might be due to something unique about their family processes.

How do we differentiate the four parenting profiles?

		Negative Parenting	
		High	Low
Positive Parenting	High	Tiger	Supportive
	Low	Harsh	Easygoing

Supportive parenting scored high on positive parenting and low on negative parenting. “Tiger” parenting scored high on both positive and negative parenting. Easygoing parenting scored low on both positive and negative parenting. Harsh parenting scored low on positive parenting and high on negative parenting.

What is “tiger” parenting?

We defined “tiger” parents as those who practice positive and negative parenting strategies simultaneously. “Tiger” parents engage in some positive parenting behaviors; however, unlike supportive parents, “tiger” parents also scored highly on negative parenting dimensions. This means that their positive parenting strategies **co-exist** with negative parenting strategies.

How is “tiger” parenting different from harsh parenting?

Like “tiger” parents, the harsh parents in our study employed negative parenting strategies. However, unlike “tiger” parents, harsh parents did not engage in positive parenting strategies.

What is the difference in GPA of children classified as “tiger” parents versus supportive parents?

Children whose parents were classified as “supportive” showed a GPA of about 0.30 higher than children whose parents would be classified as “tiger” parents. Specifically, the GPA average was about 3.3 for “tiger” parenting versus 3.5-3.6 for supportive parenting when children were in middle school, and 3.0-3.1 for “tiger” parenting versus 3.3-3.4 for supportive parenting when children were in high school.

What is our advice to parents?

We encourage parents to consider using supportive parenting techniques with their children. Being warm, using reasoning and explanation when disciplining children, allowing children to be independent when appropriate, and monitoring children’s whereabouts and activities are all good parenting strategies. Parents should also ensure that they minimize shouting or yelling at their children, shaming their children by comparing them to other children, expecting unquestioned obedience from their children, and blaming their children or bringing up past mistakes.

The beginnings of DLGBTQQ
(Division of Lesbian, Gay, Bisexual, Transgender, Queer and Questioning Issues):
A process of conversations, collaborations and coming together
Saeromi Kim

It first started with a casual question about LGBTQQ visibility and voice in AAPA, which then led to a conversation among AAPA Board Members. Then, in June 2013, AAPA President-Elect Sumie Okazaki and Vice-President Elect Kevin Nadal decided it would be best to start an LGBTQQ Task Force to discuss the current state of LGBTQQ issues within AAPA.

This step was followed by an email inviting a group of people interested in promoting inclusion, visibility, and advocacy of LGBTQQ issues in AAPA, which led to several emails and conference calls between committed LGBTQQ members and allies. From those early conversations, the sense of dedication and eagerness was already palpable as each of us introduced ourselves, our complex and intersecting identities, and our passion for LGBTQQ issues. I loved reading these emails from individuals I did not yet know (and most of whom I have not met yet in person), as we were already enacting part of the mission of this emerging division: to increase visibility, to find connection within an LGBTQQ and ally community, and to build awareness and appreciation of LGBTQQ issues in the Asian American and Pacific Islander communities.

The process of writing up a proposal, a mission statement and by laws was now underway. As is common in many LGBTQQ and allies spaces, we were blessed with divergent voices and a keen sensitivity to inclusivity, emphasizing a commitment to include people with diverse genders, gender identities, and sexual orientations. As researchers, scholars, practitioners and students, we came with seasoned ideas about how to build and improve relevant knowledge, practice and policy in the field of Psychology.

The results are now in! On August 21, 2013, we officially became a formal division in AAPA. In this newsletter, we share our mission statement with you. While intersectionality can be difficult to navigate at times, our multiple identities afford us many opportunities to collaborate and come together across different divisions. We look forward to more conversations, collaborations and coming together.

Saeromi Kim, PhD
Member, AAPA LGBTQQ Task Force
Staff Psychologist, Counseling and Psychological Services, UCLA
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.

Membership Report

Frances Shen



Hello AAPA Members,

At this time, AAPA has a total membership of 452 members. Please see the table below for a breakdown of the membership categories.

We have moved to a new AAPA website! With the new website, members have access to many **new benefits for AAPA members only**, such as professional development blogs, online access to the Asian American Journal of Psychology, etc.

If you have not renewed your AAPA membership yet, be sure to **renew your membership** on our new website so that you can begin to enjoy the many benefits of being a current AAPA member. Your membership will last for an entire year from the date that you renew your membership. We would like to continue to see AAPA grow in its membership this year, so please **help us to recruit new members to join our AAPA community!!!**

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!

Membership Categories	Number
Students	218
Professional	227
Emeritus	7
TOTAL	452

AAPA Listserv

To signup for the AAPA listserv, send an email to majordomo@sfsu.edu.

In the body of the email type (minus the quotes) "subscribe aapa"

To send a message to the entire listserv email your contribution to aapa@sfsu.edu.

2014 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.



**Asian American
Psychological Association**
(602) 230-4257
www.aapaonline.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:
Brian (thk2119@tc.columbia.edu)
or
Jude (jbergkamp@antioch.edu)

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).

Employment

California State University, Dominguez Hills (Los Angeles) seeks applicants for a tenure-track Asst. Professor of Clinical Psychology, Counseling Psychology, Health Psychology or Developmental Psychology. Duties: teach four classes per semester, conduct research, advise students, and serve on committees. Ph.D. in Psychology required. Review begins 11/01/2013 for AY 2014-2015. Contact: Dr. Paxton at kpaxton@csudh.edu. <http://csudh.edu/employment/Job#2224>.