
The Diversification of Psychology

A Multicultural Revolution

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The National Multicultural Conference and Summit was held in January 1999 in Newport Beach, California. Hosted by Divisions 17 (Counseling Psychology), 35 (Society for the Psychology of Women), and 45 (Society for the Psychological Study of Ethnic Minority Issues), the event drew support from many American Psychological Association (APA) divisions and other major organizations and sponsors. Approximately 550 psychologists and graduate students attended the conference, which was intended to (a) examine state-of-the-art issues in ethnic minority psychology, (b) identify barriers to becoming a multicultural profession, and (c) forge alliances for political action and advocacy. The summit participants unanimously endorsed resolutions aimed at implementing cultural competence in all psychological endeavors. Multicultural themes arising from the summit included the diversification of the United States; the facilitation of difficult dialogues on race, gender, and sexual orientation; spirituality as a basic dimension of the human condition; the invisibility of monoculturalism and Whiteness; and the teaching of multiculturalism and diversity. APA was strongly encouraged to take the lead in seeing that multicultural competence becomes a defining feature of psychological practice, education and training, and research.

The National Multicultural Conference and Summit (NMCS) was held in January 1999 in Newport Beach, California. Hosted by the American Psychological Association's (APA's) Division 17, Counseling Psychology; Division 35, Society for the Psychology of Women; and Division 45, the Society for the Psychological Study of Ethnic Minority Issues, the two-day series of keynote addresses, symposia, and forums brought together some of the most well-known multicultural scholars and practitioners in the field to (a) examine state-of-the-art issues in ethnic minority psychology; (b) facilitate difficult dialogues on race, gender, and sexual orientation; (c) forge multicultural alliances for political action and advocacy; and (d) develop strategies for multicultural organizational change. The events of the summit are considered historic and revolutionary for several reasons.

First, the idea for the NMCS arose from the election of

the first Asian American president of APA (Richard Suinn) and the realization that five other persons of color were elected presidents of their respective APA divisions (Divisions 17, 35, 36, 44, and 45).¹ As individuals were chosen for leadership positions, we were presented with a three-year window of opportunity to make a meaningful difference in ethnic minority issues in the profession of psychology. For many years, the members of Divisions 17, 35, and 45 have been influential in addressing issues of racism, sexism, heterosexism, and other forms of prejudice and discrimination. Each of us saw a clear need to spearhead change by bringing together outstanding psychologists who have worked in the areas of race relations, diversity, and multiculturalism. Never before in the history of APA has such a large number of multicultural experts been brought together to assess the current state of psychology with respect to its relevance to culturally different populations. In addition to the presenters, over 500 other psychologists and graduate students from throughout the nation attended the event.

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¹ The divisions mentioned in these accounts are Division 9 (Society for the Psychological Study of Social Issues); Division 12, Section 6 (Clinical Psychology of Ethnic Minorities); Division 13 (Consulting Psychology); Division 17 (Counseling Psychology); Division 27 (Society for Community Research and Action: Division of Community Psychology); Division 35 (Society for the Psychology of Women); Division 36 (Psychology of Religion); Division 43 (Family Psychology); Division 44 (Society for the Psychological Study of Lesbian, Gay, and Bisexual Issues); Division 45 (Society for the Psychological Study of Ethnic Minority Issues); and Division 48 (Peace Psychology).



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Second, an unusual feature of the summit was that many of the sponsoring divisions and some cosponsoring divisions held their midwinter executive committee meetings immediately following the conference dates, thereby maximizing divisional interchange and future coalition building. The idea originally arose from the 1998 Divisional Leadership Conference when the members of most divisions indicated their desire to form interdivisional alliances and work on common goals and objectives. The outcome of such an arrangement has been the formation of the "Committee of Eight" (Divisions 9, 17, 27, 35, 43, 44, 45, and 48; see Footnote 1), composed of participating division presidents who pledged support for the overarching and superordinate goal of achieving *social justice*, defined as equal access and opportunity for all people. The major goals of the coalition include collaborating on and creating the agenda for advancing social justice within and outside the profession of psychology, empowering and supporting APA public interest activities, and overcoming barriers in valuing diversity at the individual, family, community, and societal levels. In future summits, tentative plans are to invite other APA divisions to join the Committee of Eight in forming multicultural alliances. It is hoped that they will not only be helped in diversifying their own divisions but will also become valuable allies in the diversification of the profession.

Third, the sheer number of groups willing to support the stated objectives of the NMCS was truly a broad endorsement of the values and principles of multiculturalism. Major sponsors were American Express, Inc.; the National Institutes of Health (Office of Behavioral and Social Sciences Research); the Committee on Division/ APA Relations (CODAPAR); the California School of Professional Psychology (MERIT Institute); the APA

Board of Educational Affairs Diversity Task Force; the University of Memphis; and Microtraining Associates, Inc. In addition, the following groups cosponsored the event: Divisions 9, 12 (Section 6), 13, 27, 43, 44, and 48 (see Footnote 1); the American Association of University and College Counseling Center Directors; the Association of Counseling Center Training Agents; Sage Publications, the University of California, Irvine, Counseling Center; and the University of Southern California's counseling psychology program. All participating organizations sent representatives.

Fourth, although past landmark events such as the Vail Conference (Korman, 1974), Austin Conference (1975; D. W. Sue & Sue, 1999), Dulles Conference (Dulles Conference Task Force, 1978), and President's Commission on Mental Health (1978) did much to sensitize the field of psychology to issues of minority mental health and even brought to light needed changes in the field, the resolutions arising from the NMCS go much further. They (a) directly challenge the monocultural basis of psychological practice, education and training, and research; (b) make specific recommendations on needed changes in the profession; and (c) propose a set of well-defined multicultural competencies approved by the executive committees of Divisions 17, 35, and 45 and participants of the summit. As of this writing, these competencies have been presented to the Council of National Psychological Associations for the Advancement of Ethnic Minority Interests for organizational approval, and plans are underway to submit them according to Association Rule 100-1.5 for commentary within the various groups of APA.

Multicultural Themes

Although it is difficult to do justice to the numerous ideas, suggestions, and resolutions developed over the course of the NMCS, common themes and ideas emerged. First, our training institutions are being seriously challenged to produce culturally competent practitioners. Clearly, our professional associations and other organizations have been slow in developing new policies, practices, and structures to accommodate the diversity of our society, and our social, economic, and political systems seem inadequate and often ill prepared to deal with the challenges posed by racial and ethnic minority groups and communities (Hall, 1997; Pope-Davis & Coleman, 1997). Second, it was clear that traditional psychological concepts and theories derived from research were developed in a predominantly Euro-American context and may be limited in their applicability to the increasingly racially and culturally diverse population in the United States (Kim & Berry, 1993; Samuda, 1998; D. W. Sue & Sue, 1999). Third, demands for cultural relevance, the need for inclusion, and the goal of equal access and opportunities at the personal, professional, institutional, and societal levels were frequent topics of discussion.

Our intent in writing this article is to share with readers some of the observed trends and revolutionary recommendations arising from the continuing diversification of psychology. Because many activities of the summit



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have been professionally recorded on videotapes, interested parties might desire to view them firsthand.²

Theme One: The Diversification of the United States and the "Changing Complexion of Society"

According to the U.S. Bureau of the Census, the population of the United States is undergoing radical demographic changes that will continue well into the 21st century (Bennett, 1995; Byerly & Deardorff, 1995). By the year 2000, more than one third of the population is expected to be racial or ethnic minorities, and they will make up approximately 45% of the students in public schools. The changing complexion of society is also reflected in the world of work, where 75% of those people currently entering the labor force are racial and ethnic minorities and women (D. W. Sue, Parham, & Bonilla-Santiago, 1998). Some states have already had to cope with the massively changing demography. As early as 1988, for example, students of color made up more than 50% of the school-age population in California, where bilingual and multicultural education have been topics of heated debate.

A comparison of the U.S. census data from 1980 to 1990 reveals the significant differential rate of growth among racial and ethnic minority groups. Over a period of 10 years, the non-White population has grown at a phenomenal rate (African American = 13.18%; Native Americans = 37.96%; Hispanic Americans = 53.02%; Asian Americans and Pacific Islanders = 107.71%), while the White population's rate of growth has slowed to 6.01% (U.S. Bureau of the Census, 1992). The huge increase in visible racial and ethnic minority groups is due to their current immigration numbers being the largest in U.S. history and to greater non-White birth rates in the United States. Although the U.S. Bureau of the Census projects

that racial and ethnic minorities will become a numerical majority by the year 2050, most researchers conducting private surveys believe this will happen a decade earlier.

The need for our profession and psychologists to address issues of race, culture, and ethnicity has never been more urgent. Increasingly, psychologists encounter people who differ from them on these important dimensions. As psychologists, we must recognize that traditional psychological concepts and theories were developed from a predominantly Euro-American context and may be limited in their applicability to the emerging racially and culturally diverse population in the United States (Kim & Berry, 1993; Marsella, 1998). Hall (1997) has warned that Euro-American psychology may become "culturally obsolete" unless revised to reflect a multicultural perspective. Demands for revamping the profession have often resulted in misunderstanding, resistance, and internal conflicts. Never has there been a greater need for understanding the psychology of race, diversity, and multiculturalism than now (President's Initiative on Race, 1998). Mutual intergroup understanding, the building of multicultural alliances, and the promotion of social justice must become top priorities for our profession.

Theme Two: Facilitating Difficult Dialogues on Race, Gender, and Sexual Orientation

Because race, culture, ethnicity, gender, and sexual orientation are characteristics of each and every one of us, psychologists must work to understand, value, and study multiple worldviews as they relate to major biological, cultural, ethnic, and other sociodemographic groupings. In general, multiculturalism has been discussed primarily from a racial and ethnic perspective. It became apparent at the NMCS that the term *multiculturalism* must include the broad range of significant differences (race, gender, sexual orientation, ability and disability, religion, class, etc.) that so often hinder communication and understanding among people. Otherwise, groups feel excluded from the multicultural debate, find themselves in opposition to one another, and engage in a "who's more oppressed" game. Enhancing multicultural understanding and sensitivity means improving our ability, for example, to engage in difficult dialogues related to race, gender, and sexual orientation. Although many oppressed or marginalized groups can agree that monoculturalism expressed in Euro-American culture represents a major barrier to working together in a cooperative manner, they have been equally challenged in attempting to understand the concerns of one another. Several forces appear especially problematic to overcome.

First, some multicultural experts have expressed the fear that concepts of multiculturalism can become diluted

² The videotapes of the summit ("Science, Ethnicity and Bias: Where Have We Gone Wrong?"; "The Evolution of Multiculturalism: Past, Present and Future"; "Beyond Intolerance: Bridging the Gap Between Imposition and Acceptance"; and "A Social Justice Agenda for Multiculturalism: Societal Implications") are available through Microtraining Associates, Box 9641, North Amherst, MA 01059-9641, phone (413) 549-2630, fax (413) 549-0212, or electronic mail brold@aol.com.



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to the point of uselessness if the definition is expanded to include more than race and ethnicity (Carter, 1995; Helms, 1994; Locke, 1997; Smith & Vasquez, 1985). If multiculturalism involves all types of differences, at what point does the concept no longer make sense (à la individual differences)? Second, broad definitions may foster both intentional and unintentional sociopolitical consequences; they may also divert attention away from matters related to racism, sexism, and homophobia and allow individuals to avoid dealing with their own biases and stereotypes (Helms, 1994). We have noted, for example, that when issues of racism are discussed, it is not uncommon for participants to change the focus of the dialogue to some other issue like social class because of discomfort with the topic. Third, there is disinclination among some individuals to include others into the multicultural forum. Although those who suffer from racism, sexism, and heterosexism share concerns of marginalization, lack of inclusion, stereotyping, and discrimination, some of their value systems may prove to be quite at odds with one another. Members of a racial or ethnic minority group, for example, may hold religious convictions or values that consider gay and lesbian lifestyles to be "abnormal," "immoral," and "unacceptable." Our own stand on this matter, however, is quite clear. Multiculturalism is not only about understanding different perspectives and worldviews but also about social justice. As such it is not value neutral: Multiculturalism stands against beliefs and behaviors that oppress other groups and deny them equal access and opportunity. It is important to note, however, that some would question whether multiculturalism and social justice are always completely compatible with one another.

The NMCS did not purport to provide easy answers to these questions. Rather, it was clear that one of the first steps in building coalitions for successful multicultural

change required clear and honest dialogue. Through a series of brief presentations and fishbowl dialogue exercises, participants did seem to (a) develop a greater understanding of issues related to interethnic, gender, and sexual orientation relationships; (b) recognize the many situations (classroom teaching, therapy, public interactions, etc.) in which difficult dialogues may occur; (c) develop strategies that might prove beneficial in overcoming communication barriers; (d) identify common superordinate goals endorsed by all groups; and (e) become more effective in facilitating difficult dialogues.

Theme Three: Spirituality as a Basic Dimension of the Human Condition

Having been trained in the logical positivist view of psychology, we are cognizant of the difficulty some may have in relating to the more spiritual element that transcended and permeated the entire summit: Feelings of interconnectiveness, belonging, harmony, and validation and the sense of *ohana* (family) developed among nearly all participants. Two NMCS events set the stage for the depth of the metaphysical experience that pervaded the summit participants, and in the upcoming paragraphs we place it in the context of postmodern psychology.

First, the American Indian opening and closing ceremonies invoked the blessing of the indigenous peoples of this land and allowed participants to witness, share, and experience a sacred American Indian ritual. To many of us, this activity illustrated how spirituality and interconnectedness are intimate aspects of the human condition, and it increased awareness of different worldviews. Second, perhaps one of the most touching moments was produced by the panel "Honoring and Hearing From Senior Women of Color," in which Martha Bernal, Carolyn Payton, Reiko True, and Teresa LaFromboise (representing Carolyn Attneave, who passed away in 1992) shared their life stories of surviving racism and sexism. Not only was the audience riveted by the speakers' stories, but we were able to extract lessons and principles from the lives of these courageous women who were true pioneers in the field of psychology. We are at a loss for words to adequately describe the poignant impact these and other events had on the participants. How does one describe, for example, what was not communicated so much by words but by experiential expressions of courage, humor, sadness, regret, love, anger, admiration, hope, and faith? There was little doubt among those in attendance that something magical had happened, that the spiritual communications from these two events were even more powerful than the words spoken. Those schooled to believe psychology should be modeled after the natural sciences might be tempted to dismiss such a description as "fuzzy and feel-good," akin to mysticism, and unscientific. Yet, these two representative events of the NMCS drive home the spiritual challenges confronting our profession.

First, most indigenous peoples and those residing in Asia, Africa, and Latin America believe that spirituality is a life force that undergirds our existence in the universe (Eliade, 1964; Fadiman, 1997; Harner, 1990; Kim & Berry,



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1993; D. W. Sue & Sue, 1999; Torrey, 1986). We do not equate spirituality with religion (although it is often manifested as such) but with what Schneider (1998) has labeled "romanticism" or the "science of the heart": belief that the world is too broad and interconnected to be dissected only in a linear cause-effect manner; that in addition to rationality, life consists of emotions, intuitions, and spirituality; and that the "lifeworld" of people can only be understood through lived realities. A psychology that fails to recognize this aspect of human existence is a spiritually and emotionally bankrupt discipline (Cushman, 1995; Schneider, 1998). Moreover, a psychology based solely on the separation of science and spirituality and that uses primarily the segmented and reductionistic tenets of the natural sciences is one that may not be shared by three quarters of the world nor by the emerging culturally diverse groups in the United States. As Stanley Sue (1999) pointed out, psychological theories, hypotheses, and findings may possess internal validity (methodological consistency and purity) but may not possess external validity (relevance to the real world of human existence).

Second, if we accept the premise that people are also spiritual beings, then we must also entertain the notion that there are alternative ways of knowing and accumulating psychological knowledge (Hoshmand, 1998; Polkinghorne, 1994). We submit that when listening to Bernal, Payton, True, and LaFromboise it became abundantly clear that they were communicating with their audience on several levels. One level could be described as communication from a hypothetical-deductive-inductive perspective, and another, in terms of the holistic lifeworld of the participants, which was accessed through themes, atmospheres, and contextualized meanings. Those who were mesmerized by the life stories of these women were open to an alter-

native but very legitimate channel of metascientific learning that enhanced the richness of the experience. If we are to truly become a profession whose practitioners understand the human condition, both means of knowing must be seen as necessary and complementary. This line of reasoning is consistent with postmodern thought, hermeneutics, narratives, cultural stories, and other forms of asking and answering questions about the human condition (Cushman, 1990; Gergen, 1994). Interestingly enough, it appears that many people in the United States are experiencing a spiritual hunger or a strong need to reintegrate spiritual or religious themes back into their lives (Gallup, 1995; Thoresen, 1998).

Events at the summit strongly suggest that psychology must break away from being a unidimensional science, that it must recognize the multifaceted layers of existence, that spirituality and meaning in the life context are important, and that psychology must balance its reductionistic tendencies with the knowledge that the whole is greater than the sum of its parts. Understanding that people are cultural and spiritual beings is a necessary condition for a psychology of human existence.

Theme Four: The Invisibility of Monoculturalism and "Whiteness"

Demands for cultural relevance in psychology are difficult to meet because of what Jones (1997) has identified as cultural racism: the individual and institutional expression of the superiority of one group's cultural heritage over that of another. The power and influence of such a worldview are directly related to its operation as an invisible veil, which makes it difficult for individuals, groups, and institutions to see their harmful consequences (*Testimony of the American Psychological Association*, 1997; Ridley, 1995). Several joint working committees sponsored by Divisions 17 and 45 have labeled this phenomenon *ethnocentric monoculturalism* and have noted the following characterizing features: (a) belief in the superiority of one group's cultural heritage (history, values, language, traditions, arts and crafts, etc.) over another's; (b) belief in the inferiority of all other group's heritage; (c) the dominant group's ability to impose its standards and beliefs on less powerful groups; (d) a manifestation of these ethnocentric values and beliefs in the programs, policies, practices, structures, and institutions of the society; and (e) its ability to operate outside the level of conscious awareness (D. W. Sue, Carter, et al., 1998). The NMCS panel entitled "The Invisible Whiteness of Being: Implications for Individual and Organizational Change" stressed how "being White" in this society accrues unearned privileges whereas "being a person of color" accumulate deficits and disadvantages. The invisibility of Whiteness makes those who enjoy the advantages it confers oblivious and unaware. Euro-American psychologists are likely to perceive their worldview as normative, and as a result these biases may be reflected in criteria used to judge normality-abnormality, standards of practice, and the code of ethics.

Work on White racial identity development has revealed how such processes work on a personal level,

making it difficult for Euro-Americans to view themselves as advantaged and privileged and their minority counterparts as disadvantaged and marginalized (Fine, Weiss, Powell, & Wong, 1997; Helms, 1990; Sabnani, Ponterotto, & Borodovsky, 1991). Whereas racial and ethnic minorities appear to be much more in touch with their racial and cultural heritage, White Euro-Americans often have difficulty perceiving themselves as racial beings. Few White persons seem to grasp the notion that being White entitles them to certain advantages and privileges not easily available to persons of color. It is the invisibility of their Whiteness (embodied in assumptions, values, and privileges) that may serve as an obstacle to understanding the worldview of the culturally different. Likewise, although unintentional, the invisibility allows many to continue in behaviors and beliefs that oppress others. Although President Clinton's Race Advisory Board has advocated the need for a constructive dialogue on race (President's Initiative On Race, 1998), it has met with limited success. An unfortunate example of the counterproductive nature of invisibility is that persons of color believe that dialogues dealing with prejudice and discrimination must place the issue of race on the table, whereas for many White Euro-Americans, race is a taboo, irrelevant, and hidden topic (Fine et al., 1997). The question, therefore, is how can a dialogue take place when one group believes race must be an intimate aspect of discussion while another feels it to be irrelevant?

We believe that APA is no more immune from the forces of ethnocentric monoculturalism than is any other organization in our society. From an organizational standpoint, the standards of practice, code of ethics, and policies and practices of the association may be culture-bound and reflect the values and biases of the larger society. Likewise, psychologists are trained and culturally conditioned to assume universality—that the natures of reality and “truth” are shared by everyone regardless of race, culture, ethnicity, and gender. Because they believe and experience themselves as fair-minded, moral, and decent people, they find it difficult to entertain the notion that organizational values may be unfair and oppress others (*Testimony of John Dovidio*, 1997). Herein lies the pressing challenge of multiculturalism. For APA to become a truly multicultural organization and to produce culturally sensitive and aware psychologists requires revolutionary changes. One of them is a renewed commitment to changing the focus of study from “victims” to those who unintentionally profit from the cumulative privileging of Whiteness or ethnocentric monoculturalism. Almost all studies on racism, sexism, and homophobia have concentrated on the “victims of discrimination”: racial and ethnic minorities, women, gay men, and lesbians (Fine et al., 1997; Helms, 1995). By so doing, psychologists have failed to directly address the complementary but perhaps more insidious form of unfairness: the invisibility of their cultural conditioning and the potentially detrimental impact it has on racial and ethnic minorities as well as other culturally different groups in our society. These changes cannot be cosmetic and must entail the implementation of cultural competencies throughout all

levels of the profession. It means recognizing how monocultural ethnocentrism operates at an individual and organizational level, how White privilege can act as a barrier to mutual understanding and change, and how a major overhaul of the profession may be needed.

Theme Five: Teaching Multiculturalism and Diversity

The four themes discussed thus far lead us to the inevitable conclusion that graduate training programs and education in general are Eurocentric and biased against many groups in our society. The concepts and practices of psychology and education come from only one perspective. Incorporating multiculturalism and diversity into the educational process has become a major challenge not only for individual educators and supervisors but for the entire educational system as well. There is little doubt that the curriculum of psychology is woefully inadequate in its coverage of racial and ethnic minorities, women, sexual minorities, and the disabled (Chin & Russo, 1998; Conti & Kimmel, 1993; Fine & Asch, 1988; Madden & Hyde, 1998; Simoni, 1996). As a result there is the danger that culturally different students may feel oppressed and alienated or may develop a perspective that evaluates their own cultural group, gender, or sexual orientation as being less than desirable (Highlen, 1994; D. W. Sue & Sue, 1999). For all students, however, it means their educational experience does not reflect social reality and is therefore derelict in preparing them, regardless of race, culture, ethnicity, sexual orientation, and gender, to function in a culturally pluralistic and global society.

Attempts to address this situation have generally concentrated on psychology curriculum reform and an analysis of the barriers to inclusion as well as possible strategies to overcome the problems (Madden, 1999). Among the problems and resistances identified as problematic are (a) topics of race, gender, and sexual orientation may evoke strong reactions of embarrassment, discomfort, anger, defensiveness, anxiety, and other emotions; (b) academicians and students operate from “academic and politeness protocols” and are ill prepared to facilitate such difficult dialogues when intense emotions are provoked; (c) instructors and supervisors may feel they lack expertise on the subject matter and, indeed, may experience discomfort themselves; (d) the dilemma of which groups and how many groups to fit into a course requires unenviable decisions; and (e) the inclusion of diversity and multiculturalism entails using new paradigms that may challenge traditional Euro-American assumptions (Banks & Banks, 1995; Fitzgerald & Lauter, 1995; Madden, 1999; Schmitz, Butler, Rosenfelt, & Guy-Sheftall, 1995; D. W. Sue & Sue, 1999).

Four major approaches or methods for integrating multicultural contents into course work have been advocated: the *separate course model*, the *area of concentration model*, the *interdisciplinary model*, and the *integration model* (Copeland, 1982). The separate course model involves adding a single multicultural course to the existing curriculum. Extending the single course approach, the area of concentration model includes a core of courses related to

multicultural topics. The interdisciplinary model involves taking culturally focused courses outside one's program in such disciplines as anthropology, sociology, economics, and ethnic studies. This model provides for a broadened theoretical base with regard to multicultural issues. Finally, the integration model involves infusing multicultural content and issues into all courses and training experiences. Currently, most psychology training programs follow both the separate course and area of concentration models. Although these approaches have advantages, their disadvantages are that (a) multicultural sensitivity and knowledge cannot be achieved through a single course, (b) a specialization area does not reach all students, and (c) multiculturalism continues to be seen as an adjunct or in isolation from the broader curriculum. Thus, the only viable approach transcending these problems is the integration model.

Yet, curricular reform and infusion is not enough, especially if multicultural change is viewed from a systemic perspective. Diversification and multicultural change can only occur in the presence of a positive educational climate throughout psychology departments and universities. Change must be organizational in nature rather than in isolated subsystems of an educational institution. To be truly effective, psychology programs must address and facilitate positive multicultural initiatives that include (a) faculty and student preparation in the development of cultural competence; (b) a multicultural curriculum in all aspects of education and training; (c) minority representation among students, staff, faculty, and administration; (d) an inclusive and positive campus climate; (e) recognition of culturally based teaching and learning styles; (f) people providing a social support network and services that understand the minority experience; and (g) recognition that current programs, policies, and practices negating multicultural development must be changed. To become multiculturally relevant, psychology programs must (a) identify the core values related to multiculturalism and diversity applicable to the university community; (b) develop a working definition of multiculturalism and diversity; (c) translate the definition so it is manifested in all aspects of the program's mission, curriculum, and campus environment and among faculty, staff, and students; (d) operationalize the meaning of multiculturalism into minimal but aspirational standards; (e) outline strategies for attaining them; (f) commit resources, including financial ones, for implementation; and (g) institutionalize them into the program's policies, structures, and practices.

The Challenge of Developing a Multicultural Psychology

What goals or objectives must our profession and society adopt to become truly multicultural in vision, values, and practice? We believe that an answer to this question can be found only in a social justice agenda that implies equal access and opportunity for all groups; it denotes an inclusive policy at all levels of society. In other words, the policies and practices of any organization or profession must be consistent with the ideals of the U.S. Constitution,

Bill of Rights, and Declaration of Independence. Although the core values (justice, fairness, respect, equity, and dignity) of these three historic documents speak to democratic principles, they have often been interpreted in such a manner as to deny equal access and opportunities to culturally different groups in our society (Barongan et al., 1997). The NMCS reasserted the importance of having psychologists (a) develop an awareness of how policies and practices of our profession and society, although well-intentioned, may harm culturally different groups in our society; (b) realize the role psychology and psychologists may play in perpetuating injustice; and (c) suggest ways that our profession and psychologists must respond to alleviate injustice and oppression arising from a monocultural psychology.

We believe that the challenge of creating a multicultural psychology must be met to achieve the above objectives. Never before has a truly multicultural psychology existed, and for that matter a multicultural organization or society has never existed, either. The United States is perhaps the most culturally diverse country in the world, and its diversity represents both a danger and an opportunity. Meeting the diversity challenge through cosmetic changes in our society and profession is to continue down the path of monoculturalism. For our society, it means a journey at odds with the social democratic ideals upon which our nation was founded. For our profession, it means a psychology of human existence that does not realistically reflect our cultural diversity. A multicultural psychology calls for revolutionary changes in our science, education and training, and practice. It can best occur through the implementation of cultural competence in all aspects of our profession. Many potential ideas and suggestions distilled from the NMCS provide a glimpse of what our profession can become: a profession reflecting the lived realities of its heterogeneous population.

Space does not allow for an adequate coverage of the many other rich ideas spawned at the summit. In addition to ones discussed earlier, there were panels entitled "Multiracial/Biracial Identity: Implications for Research, Education and Training, and Practice"; "Multiple Oppressions: Race, Gender and Sexual Orientation"; "The Teaching of Multiculturalism and Diversity: Issues and Challenges"; and "Developing Strategies for Multicultural Organizational Change." Keynote addresses included "Science, Ethnicity and Bias: Where Have We Gone Wrong?" (Stanley Sue, 1999); "The Evolution of Multiculturalism: Past, Present and Future" (Lillian Comas-Diaz, 1999); "Beyond Intolerance: Bridging the Gap Between Imposition and Acceptance" (Thomas Parham, 1999); and "A Social Justice Agenda for Multiculturalism: Societal Implications" (Gail Wyatt, 1999).

The numerous panels and keynote speakers proposed a number of resolutions, more than can be considered here. The resolution on cultural competence, unanimously adopted, captures the spirit of the multicultural vision generated at the summit most accurately. It encourages psychologists to continue the process of becoming culturally competent and advocates for cultural competence in all

psychological endeavors, as reflected in the following statement from the resolution:

(a) Because race, culture, and ethnicity is a function of each and every one of us; (b) because we live in a multiracial, multicultural, multiethnic and multilingual society; (c) because diversity and multiculturalism enriches the psychological understanding and appreciation of the human experience; (d) because the journey to cultural competence requires individual, professional, organizational and societal changes; (e) because multicultural competence must be a central feature in the education and training of psychologists, in the practice of psychology, and in the science and research of the discipline; and (f) because numerous groups and organizations within and outside of the American Psychological Association have developed criteria and standards of multicultural competence governing practice, education and training, and research (for the complete text of the resolution, write to Derald Wing Sue).

It was resolved that multicultural guidelines governing competencies regarding all these domains must be adopted and implemented by APA. Further, the organizers of the NMCS were empowered to present such resolutions for future consideration and endorsement by APA.

In speaking of the multicultural revolution and specifically about cultural competence, Thomas Parham (1999), in his NMCS keynote address, stated,

The wave of a movement that is composed of truth and righteousness cannot be shackled by institutional policies and procedures. Movements are bigger than people or institutional barriers. The underground railroads were bigger than the chains of slavery. The Civil Rights struggle was bigger than the walls of segregation and the laws of Jim Crow. The Black Power Movement and the marvelous militancy of the seventies were bigger than the shackles of self denigration and institutional racism

The Movement of Multiculturalism is bigger than local, state, or national psychological associations, and those of us who are committed to this movement are not in need of institutional permission slips in order to assert our right for greater levels of multicultural competence.

APA has a moral and ethical obligation to take the lead in seeing that multicultural competence becomes a defining feature of the profession and that we produce psychologists with the awareness, knowledge, and skills to function in a pluralistic society.

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