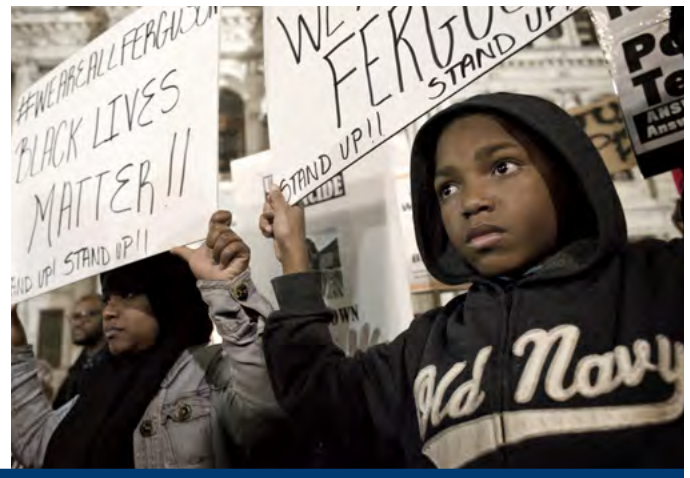


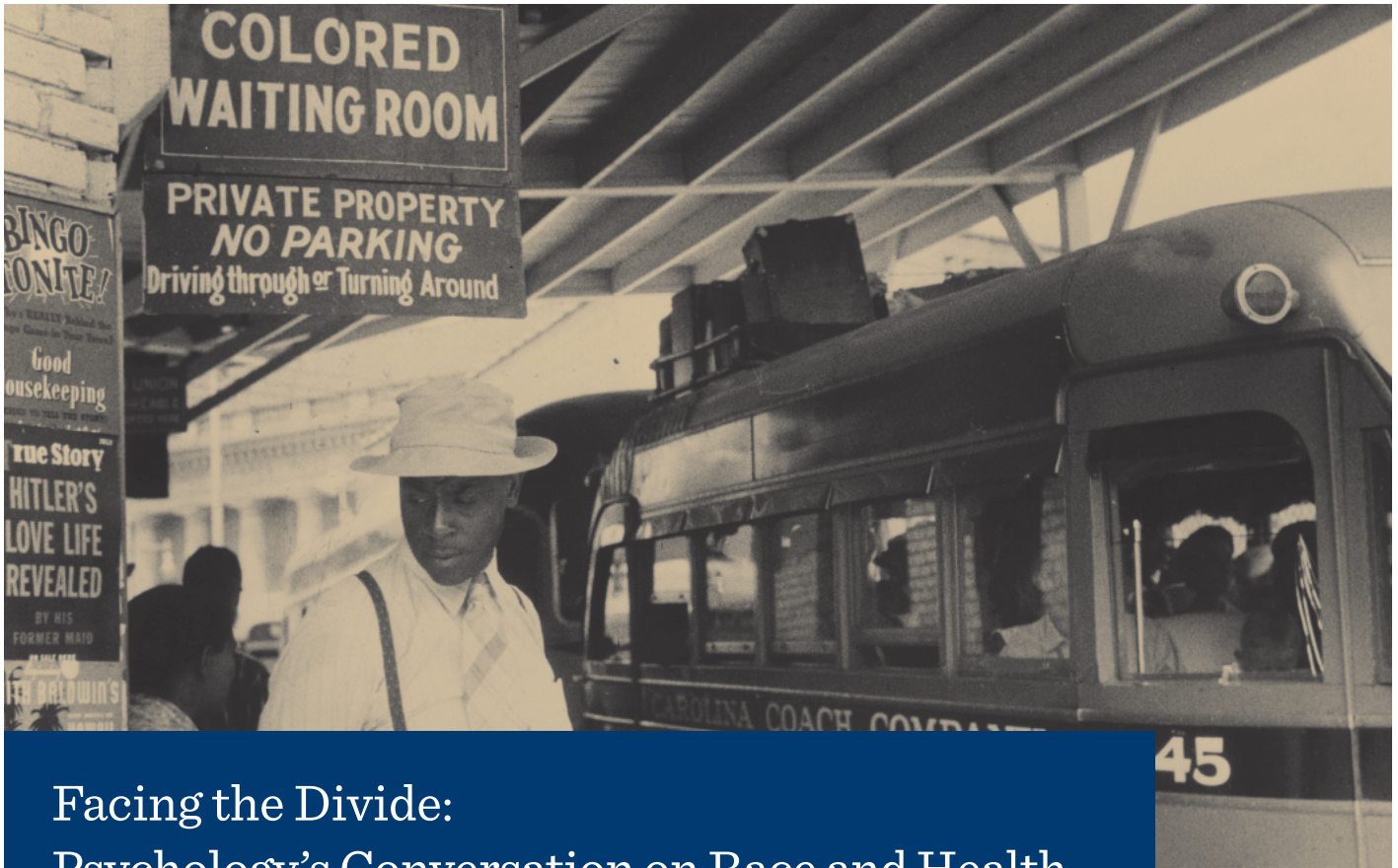
AMERICAN PSYCHOLOGICAL ASSOCIATION

Facing the Divide: Psychology's Conversation on Race and Health

An APA Committee on Ethnic Minority Affairs Video Series

Instructor Discussion Guide





Facing the Divide: Psychology's Conversation on Race and Health

An APA Committee on Ethnic Minority Affairs Video Series

WELCOME TO THE RACISM IN AMERICA VIDEO

The *Racism in America* video is the first in a series developed by the American Psychological Association's (APA) Committee on Ethnic Minority Affairs and the APA Office of Ethnic Minority Affairs. This video is designed to raise awareness of the complex issues associated with race-related stress and to foster group discussions that promote critical thinking, increase empathy, and encourage social perspective taking.

This guide is designed to help educators and leaders structure group discussions and model ways to engage in difficult but productive conversations about race and prejudice. The guide contains:

- A summary of relevant concepts featured in the video
- Strategies and tips for facilitating the discussion
- Sample discussion questions
- A glossary of terms
- Relevant references and resources

Because the individuals in our classrooms and workplaces often reflect the larger community, you should be prepared for discussions that may be lively, difficult, and emotionally charged. Knowing what to expect and making use of strategies and questions to direct the discussion will help you create an environment in which difficult topics can be safely explored.

FACILITATING DIFFICULT DIALOGUES

Discussing race-related issues can be challenging for everyone involved, especially when participants represent multiple racial groups. Given the pervasive and often personal nature of racism and race, emotions can become an active part of the dynamic, exposing the elusive nature of impartial, objective conversation. The purpose of this section is to provide tools to help you facilitate discussions on racism and race that ensure the dialogue remains meaningful and productive even if emotionally charged.

BEFORE VIEWING THE VIDEO

Some preliminary exercises can help “break the ice” before the video begins and the issues of race, privilege, and discrimination are raised. An interesting activity to help illustrate the power of unearned privilege involves asking participants to throw rolled-up balls of paper into a receptacle at the front of the room. Those in the front row are obviously more likely to be successful. What does it mean if those in subsequent rows are unsuccessful?

Another exercise illustrating the impact of relative advantage and privilege involves asking participants to think about the headwinds and tailwinds they have faced. Ask students to write down some of the barriers or obstacles they have encountered (headwinds) and some of the supports and resources they have received to overcome those barriers (tailwinds). Participants can share their headwinds and tailwinds to identify those they have in common.

It is important to note that even after these exercises, topics of race, discrimination, and privilege remain sensitive and may pose a challenge in a group setting. Difficult dialogues may

- elicit feelings of tension, anxiety, awkwardness, fear, or guilt;
- highlight major differences in worldview;
- open/expose participants to public challenge;
- put participants at risk for disclosing intimate biased thoughts, beliefs, or feelings.

Public forums are not the typical setting in which emotional discussions take place. And well-trained educators may be less prepared to facilitate intense, possibly uncomfortable, emotional interactions. For the facilitator of a difficult dialogue, however, inaction is the least effective course (Sue, 2013).

IMPEDIMENTS TO SUCCESSFUL DIALOGUES

According to Sue (2013), “facilitating difficult dialogues on race requires educators to recognize what makes such discussions difficult” (p. 663). An important first step is for facilitators to understand the dynamics involved in talking about race, assess their own feelings and emotional triggers and how they may affect the discussion, and recognize the social norms and taboos that impede open dialogue about race.¹

The underlying dynamics

- **Microaggressions**
Microaggressions, either recognized or unrecognized by the perpetrator, can often precipitate feelings of anger in the target and, in turn, cause confusion, defensiveness, and/or anxiety on the part of the person who committed them, especially when she/he is unaware of having done so.
- **Defensiveness about issues of privilege**
Value judgments (e.g., good vs. bad) may inaccurately be attributed to privilege. Naming privilege is not about placing blame; rather, it is about helping those who are in positions of privilege recognize and acknowledge the presence of privilege and the benefits experienced as a result.
- **Fear of appearing “-ist” (racist, sexist, misogynist, etc.)**
Participants may experience intense anxiety because they fear their statements may be interpreted as representing racially biased attitudes, values, or beliefs and may hesitate or be disinclined to participate as a result.
- **Fear of realizing one's own “-ist”**
Participants may experience fear if they realize they do indeed hold beliefs or values that are racist in nature.
- **Fear of confronting one's privilege**
Once individuals recognize that they benefit from privilege, they may recognize ways in which they have abused privilege or, alternatively, erroneously attributed the negative results of a disadvantaged status to personal inadequacies or failures.
- **Fear of responsibility for taking steps to end oppression**
Recognition that taking action—or failing to take action—to end the oppression of others is a decision.
- **Monologuing**
Participants may become entrenched in explaining/defending their position rather than listening with the intention of hearing, understanding, and exchanging information and ideas.
- **Emotional content**
Intense, debilitating emotion often arises that can interfere with a person's ability to be vulnerable, present, honest, and open.
- **Power differentials between whites and people of color**
There is an inherent power differential between people of color and whites in America. Because of this imbalance of power, people of color are more susceptible to negative outcomes following candid conversations about race. These include harassment, job loss, physical violence, or worse. It follows that people of color, who are already grappling with the burden of racism and social oppression, may be reluctant to engage in discussions that could garner additional hostility.

¹This section is adapted from “Race Talk: The Psychology of Racial Dialogues,” by D. W. Sue, 2013, *American Psychologist*, 68(8), pp. 663–667. Copyright 2013 by the American Psychological Association.

Potential facilitator-related impediments

- **Lack of self-awareness**
Facilitators must “understand themselves as racial/cultural beings; become aware of their own values, biases, and assumptions about human behavior; and develop awareness, knowledge, and expertise in race relations and racial interactions” (Sue, 2013, p. 670). Without this level of self-awareness, facilitators’ biases and assumptions could undermine discussions on race.
- **Lack of preparedness for emotionally charged dialogues**
Facilitators may not be prepared to manage dialogues characterized by intense emotions. They may feel overwhelmed by their own emotions and by the intensity of emotions expressed by participants, including anxiety, anger, and defensiveness.
- **Fear**
Facilitators unfamiliar with difficult, heated group interactions may feel intimidated by their potential loss of authority and control of the classroom and the conversation.
- **Sense of inadequacy or failure**
When an emotionally charged dialogue escalates, facilitators may lack the knowledge and/or skills to properly intervene, which can contribute to a sense of paralysis and inadequacy.

Social norms that can prevent open dialogue

- **Politeness protocol**
Social rules that suggest that potentially offensive conversations are to be avoided in polite company or should be spoken of only in a casual or superficial manner.
- **Academic protocol**
Expectations in academic settings that intellectual conversation is devoid of emotional content and should be objective, detached, and rational (this explicitly does not fit race-related talk).
- **Color-blind protocol**
A powerful social norm focusing on the commonalities and sameness of all; however, this belief can diminish the value of those aspects of experience and identity that are shaped and informed by race.

For the facilitator of a difficult dialogue, inaction is the least effective course.

FOR MORE INFORMATION

For additional resources regarding group facilitation strategies and potential trainings please see:

Difficult Dialogues in the Classroom

<https://cceflexiblelearning.wordpress.com/teaching-resources/difficult-dialogues-in-the-classroom/>

Montgomery County Civil Rights Coalition, Bystander Intervention Training Materials

<https://mococivilrights.wordpress.com/2017/03/07/bystander-intervention-training-materials-here>
Includes strategies for supporting anyone being harassed; training in non-violence, deescalation, and compassion for others; and providing safety and support in difficult/tense conversations.

National Intergroup Dialogue Institute, University of Michigan

<https://igr.umich.edu/about>
Learn about intergroup dialogue and how you might use it at your institution.

Responding to Difficult Moments

<http://www.crlt.umich.edu/multicultural-teaching/difficult-moments>

Start Talking: A Handbook for Engaging Difficult Dialogues in Higher Education

<http://www.difficultdialoguesuaa.org/handbook>

Strategies for Difficult Dialogues

<https://cft.vanderbilt.edu/guides-sub-pages/difficult-dialogues/>

WEBINAR

Promoting Meaningful Reflections About Race, Inclusion and Equity in Learning Environments

<https://www.communitypsychology.com/promoting-meaningful-reflections-about-race-inclusion-and-equity-in-learning-environments>



STRATEGIES AND TIPS

The content of the video will likely elicit strong emotions in viewers. You may find the following suggestions useful when difficult dialogues arise.²

Create a space for racial dialogues—plan and prepare, offer support and validation, and explicitly give permission for mistakes to be made.

Be aware of your own values, biases, and assumptions. For example, how do you feel when you talk to someone who holds a different view about race or racism? What are your emotional triggers? Do they relate to previous memories, past traumas, or a current experience you've had? What are your concerns or fears regarding talking about race or racism in the classroom?

Identify a strategy that helps you remain emotionally balanced and calm in the moment.

Recognize the perspective/worldview of those from marginalized groups as being unique and different from those of majority groups.

Develop a store of interventions that encourage self-reflection as well as learning in order to create opportunities for growth. For example, assign writing tasks, such as critical incident questionnaires or guided inquiries. Encourage dialogue outside of class with discussion questions on Blackboard/Compass. Connecting the dynamics that evolve in the classroom discussion to larger social dynamics also encourages self-reflection and deepens learning.

Establish ground rules about language and behavior (e.g., no yelling, cursing, name calling, slurs; use first-person language; speak only for oneself vs. for generalized "others").

Identify effective ways to address discomfort and resistance. For instance, make observations about verbal and nonverbal interactions. Listen to what is being said—and not being said—in the exchange. Don't be afraid to name the "elephant in the room."

Encourage active listening for the sake of hearing and understanding instead of for rebuttal and dispute.

Acknowledge, validate, and facilitate discussion of feelings.

Be mindful of deescalating the conversation, if necessary, but not silencing it.

Assist and encourage participants to actively seek compassion from and connection to "the other."

Use open-ended questions and prompts that create space for participants to express thoughts and feelings in their own words.

Appropriately acknowledge and self-disclose relevant personal challenges and fears, offering examples that are personal, real, and concrete.

Actively engage the dialogue—do not allow significant interactions, statements, or exchanges to pass unacknowledged. However, do not cut off the dialogue.

Maintain awareness of your impact as a racial being, with the power and authority inherent to the role of the facilitator. In what ways do your multiple social identities influence your perspective, interpretations, and/or feelings?

Encourage participants to engage in self-care—and actively engage in self-care yourself.

Avoid doing nothing—this includes allowing students to take over the classroom, being passive in the face of a heated exchange, or enabling race talk to be "brewed in silence." For the facilitator of a difficult dialogue, inaction is the least effective course.

²This section is adapted from *Promoting Meaningful Reflections About Race, Inclusion and Equity in Learning Environments*, a webinar conducted on Feb. 22, 2018, by Y. Suarez-Balcazar, M. Fuentes, & H. Neville and sponsored by Division 27 (Society for Community Research and Action). Adapted with permission.

RELEVANT CONCEPTS PRESENTED IN THE VIDEO

Confederate Flag

Flag of the Confederate States of America from 1861 to 1865 during the Civil War. Seven states seceded from the United States and fought for the right to maintain and expand slavery. The flag experienced a resurgence during the civil rights movement of the 1950s and 1960s when it was adopted by some southern politicians as a sign of resistance to the push for racial equality, and it continues to be a symbol of white nationalism. The flag is seen by many African Americans as a vestige of slavery and a symbol of racial oppression.

Swastika

As the symbol of the Nazi Party, the swastika was used to symbolize German nationalistic pride. To Jews and the enemies of Nazi Germany, it became a symbol of anti-Semitism and terror. The swastika, adopted by Nazis, neo-Nazis, and Aryan race sympathizers, continues as a symbol of hate in modern times.

Native American Water Protectors #NoDAPL

The Dakota Access Pipeline is an underground oil pipeline that begins in North Dakota and continues through South Dakota, Iowa, and Illinois. A number of Native Americans in Iowa and the Dakotas have opposed the pipeline, asserting that it would threaten sacred burial grounds and the quality of water in the area. In October 2016, water protectors gathered at the pipeline site in North Dakota, near the Standing Rock Indian Reservation, garnering international attention; according to media reports, water protectors were shot with rubber bullets, held in dog kennels, and marked with numbers.

FOR MORE INFORMATION

Hawkins, D. (2016, November 1). Dakota Access protesters accuse police of putting them in 'dog kennels,' marking them with numbers. *The Washington Post*. Retrieved from <https://wapo.st/2KpTTAH>



Texas Pool Party Incident in McKinney, TX, 2015

This event occurred on June 5, 2015, at a pool party in a gated community in McKinney, TX. A police officer, Eric Casebolt, was videotaped forcefully restraining Dajerria Becton, a 15-year-old black girl in a swimsuit. He later drew his handgun.

FOR MORE INFORMATION

https://wapo.st/2iJGuZX?tid=ss_tw&utm_term=.0d2372552674
https://en.wikipedia.org/wiki/2015_Texas_pool_party_incident

Urie Bronfenbrenner's Ecological Systems Theory of Development

This theory posits that there are many environmental influences that can affect a child's development, from individuals and institutions to societal and cultural forces. The immediate environment is referred to as the *microsystem* and encompasses the family network. The child is next influenced by the *mesosystem*, or the institutions and organizations with which the child interacts, including school, church, clubs, etc. The *exosystem* comprises the larger institutional structures that the child may interact with indirectly, including the courts or social services. The *macrosystem* encompasses the societal and larger cultural norms and expectations that can influence a child's development. Finally, the *chronosystem* relates to the "times" or the sociohistorical context within which the child develops.

FOR MORE INFORMATION

<https://bit.ly/2moxQQH>

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
EASY PAYMENTS



PERFECT TITLE
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED GRAZING AGRICULTURAL
IRRIGABLE DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location	Acres	Average Price per Acre	Location	Acres	Average Price per Acre
Colorado	5,211.21	\$7.27	Oklahoma	34,664.00	\$19.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	33.45	South Dakota	120,445.00	16.53
Montana	11,034.00	9.86	Washington	4,879.00	41.37
Nebraska	5,641.00	36.65	Wisconsin	1,069.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.64

FOR THE YEAR 1911 IT IS ESTIMATED THAT **350,000 ACRES** WILL BE OFFERED FOR SALE

SAMPLE DISCUSSION QUESTIONS

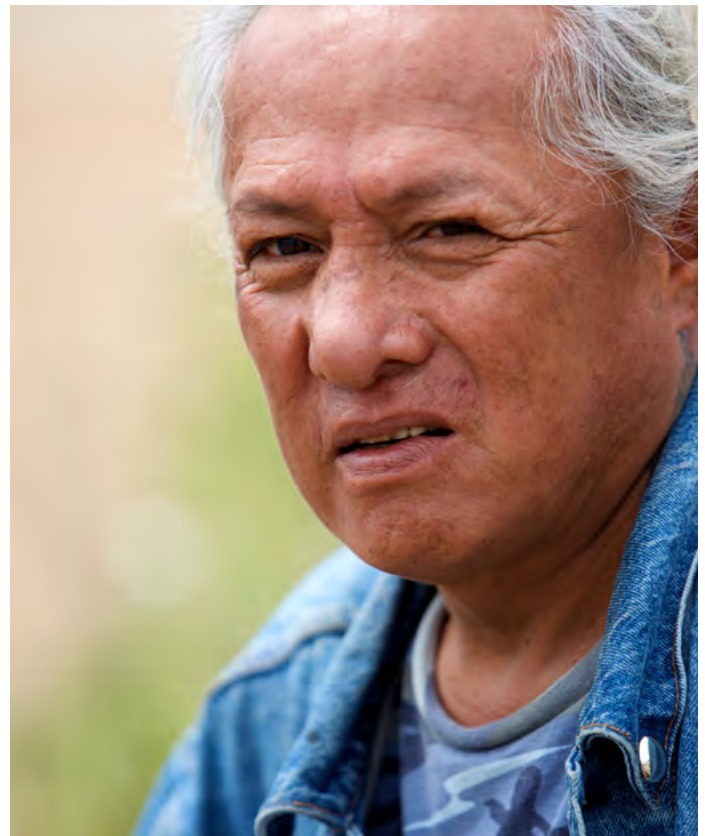
The following questions can be used to prompt discussion in your class after the video has been viewed. The questions are loosely organized by topic and include easily answered questions and those that are more complex and involved. These are merely suggestions; feel free to use as many questions or as few as you deem necessary. These questions can also be used to generate your own discussion plan.

Identifying Racism

- Dr. Jones differentiates between social class and racism. What are your thoughts about this differentiation? Provide supporting evidence for your position.
- How do our own cultural experiences influence the development of perceptions of race?
- Dr. Jones asserted that a historical insult has influenced the plight of all marginalized peoples. What are your thoughts about this assertion?
- Do you think the impact of slavery is still evident today? Tell us more about your thinking.
- Changing political climates often influence people's perceptions of the saliency of racial tensions in our society. Given the current environment, are the advances we have made regarding race relations in jeopardy? If so, how so? Is there anything that can be done to preserve these advances?
- What does Dr. Jones mean when she mentions "institutionalized racism"? How might institutionalized racism differ from individual racism? What information does she provide to support the existence of institutionalized racism? What are your thoughts about this discussion?
- Dr. Jones argues that even if she could magically remove income inequality, race-based differences in income would reemerge within a generation. If you agree, why?
- In the video, there was an image of a police officer taking down a young girl in her swimsuit. Did you see that incident when it was on the news? When you saw it, did you believe race was a factor in the interaction? Elaborate on your answer.

Unpacking Race Relations

- Dr. Jackson stated that race is a "signal" that determines how people relate to you. How might this be true or untrue? What additional information would you need to support this observation?
- Dr. Bergkamp believes the responsibility for the alleviation of race-related stress falls more on society than on individual resilience. What does this statement mean? What are your thoughts about this issue?
- Have you had an experience in which someone made an assumption about you based on your race? If so, and you feel comfortable, share your experience. Does that experience influence your behavior today? If so, how has this affected you?
- Who has privilege in these encounters and who is responsible for educating others?
- Is there an undue burden on people of color to manage experiences of racism for others? If so, how does such an approach mitigate the personal responsibility of those who benefit from racial privilege?



The Impact of Racism

- Are you aware of a negative stereotype that people outside of your racial/ethnic group have about people in your group? How does that impact the way you interact with the world?
- Dr. de las Fuentes describes a set of concentric circles similar to the socioecological model to demonstrate the components of racism at different levels. Have you witnessed the effects of racism at different ecological levels (even if you did not experience them)? Elaborate on the experience.
- What are some ways in which race-related stress may manifest among people of color? Do you think allies of people of color can experience race-related stress? Why or why not?
- Dr. Neville suggests that some people experience an awakening period in which there is a shift in their perspective regarding race and racism. Have you experienced an awakening moment? If so, what were the triggers? What was the outcome of the awakening?

Coping With Racism

- Dr. Parham mentions that strategies used to cope with racism and oppression sometimes instigate behaviors that although functional, can lead to attempts to camouflage, disguise, or otherwise distort an individual's sense of identity. People often use these strategies as a way to insulate themselves from the micro- or macroaggressions that can be pervasive in their lives. A picture of an alcohol bottle is shown. What are some other coping strategies people might use that facilitate or inhibit their ability to cope with the challenges and oppression in their lives?
- "Code-switching" is a strategy some people use for coping with racism. Based on this video, is this still a viable option in the 21st century?
- What are your suggestions for equipping people with the psychological armor Dr. Parham talks about that allows them to be less vulnerable to the negative consequences of racism and social oppression?
- Identify three solutions and/or interventions you might use in your community to address racism and prejudice.



GLOSSARY OF TERMS

Civic Engagement

Individual and collective actions designed to identify and address issues of public concern.

Cultural Racism

The individual and institutional expression of the superiority of one's cultural and racial heritage over that of another (J. M. Jones, 1997).

Discrimination

Unfair treatment of people and groups based on characteristics such as race, gender, or age.

Ecosystem

In psychology, an ecosystem refers to a type of environment within which humans interact—for example, home, community, church, school.

Environmental Identity

A sense of connection to some part of the environment based on history, emotional attachment, and/or similarity that affects the ways in which people perceive and act toward the world (Clayton, 2003).

Equity

Valuing all individuals and populations equally; impartial distribution of resources according to need; freedom from unjust bias or favoritism.

Eustress

A positive form of stress that has a beneficial effect on health, motivation, performance, and emotional well-being.

Individual Racism

A personal belief in the superiority of one's race over another; closely affiliated with racial prejudice and discriminatory behaviors, which can be an expression of bias that is overt and intentional or an automatic and unconscious (J. M. Jones, 1997).

Institutionalized Racism

A system of assigning value and allocating opportunity based on skin color, which unfairly privileges some individuals and groups and unfairly disadvantages other individuals and groups. It is a form of racism manifested in the governing of social institutions such as those in legal, educational, and governmental systems. It is practiced by individuals or informal groups that have internalized behavioral norms that reinforce racist thinking or promote active racism. It is reflected in disparities in, but not limited to, wealth, income, justice, employment, housing, medicine, education, voting. It can be expressed implicitly or explicitly and occurs when a certain group is targeted and discriminated against based on race. This form of racism is different from other forms such as personally mediated racism, individual-level prejudice, and discrimination or internalized racism (C. P. Jones, 2000).

Intergenerational Trauma

The transmission of trauma or its legacy, in the form of psychological sequelae, poverty, and so forth, from the generation experiencing the trauma to subsequent generations. The transference of this effect is believed to be epigenetic—that is, the transmission affects the chemical marker for a gene rather than the gene itself. The trauma experienced by the older generation is translated into a genetic adaptation that can be passed on to successive generations (Whitbeck, Adams, Hoyt, & Chen, 2004).

Internalized Racism

An acceptance by members of a stigmatized group of negative messages about their own abilities and inherent worth based on racial group membership within a racially stratified society (C. P. Jones, 2000).

Marginalization

Relegation to or placement in an unimportant or powerless position in society.

Microaggressions

Commonly occurring, brief, verbal or nonverbal, behavioral, and environmental indignities that communicate derogatory attitudes or notions toward a different "other." Microaggressions may be intentional or unintentional, and the perpetrators may possibly be unaware of their behavior.

Mistrust

Lack of confidence of minority groups in societal institutions and out-group members.

Oppression

Cruel and unjust use of authority or power; harmful circumstances or exclusion imposed on some but not others on the basis of societal status rather than merit.

Prejudice

A negative judgment or an adverse opinion of an individual based on that individual's membership in a marginalized group.

Protective Factor

Characteristics, conditions, or coping strategies that help people deal effectively with stressful events and mitigate the impact of negative experiences.

Race-Related Stress

Psychological distress resulting from experiences of racism, whether via direct experience or through knowledge that one's group is targeted. It results from both acute and chronic encounters with racism and discrimination (Clark, Anderson, Clark, & Williams, 1999) that tax or exceed existing individual and collective resources or threaten well-being (Harrell, 2000). Race-related stress can add to the health risks experienced by people of color (Harrell, 2000).

Racial Identity

The social, political, and economic significance a person places on race or on belonging to a racial group. How individuals perceive their race or racial group can shift depending on life experiences, developmental stage, and/or other environmental factors. There are several models of racial identity in the literature that describe the structure and development of racial identity. One of the oldest models, developed by Cross (1971, 1979, 1995), describes racial identity as unfolding sequentially in a linear fashion. Racial identity has also been explained in terms of a multidimensional model (Sellers, Smith, Shelton, Rowley, & Chavous, 1998) that posits four dimensions: racial salience, the centrality of identity, the regard in which one holds the group associated with the identity, and the ideology associated with identity. Salience and centrality refer to the significance individuals place on race in defining themselves, while regard and ideology refer to individuals' perceptions of what it means to be of a particular race.

Resilience

The ability to recover from or quickly adjust to harmful conditions, change, or stress.

Somatic

Related to the physical body; psychological stress can manifest in physical symptoms (nausea, increased heart rate and blood pressure, headaches).

White Supremacy

A racist belief system based on the notion that white people are inherently superior to people of all other races.

PRESENTERS' BIOGRAPHIES



Jude Bergkamp, PsyD

Dr. Bergkamp is a core faculty member of the Department of Clinical Psychology at Antioch University Seattle and a clinical faculty member of the Department of Psychiatry and Behavioral Sciences at the University of Washington. He is a licensed psychologist and mental health counselor in Washington state. Dr. Bergkamp is involved in ongoing research on cultural competency training in clinical psychology education as well as consultation with state agencies on implementing cultural competency in large organizations.



Art Blume, PhD

Dr. Blume is an American Indian (Cherokee and Choctaw) psychologist. He is a professor of psychology at Washington State University and past president of the Society of Indian Psychologists. He also serves as a President's Professor at the University of Alaska, Fairbanks, consulting with Alaska Native communities. Dr. Blume's work focuses on the intersection of multicultural psychology and addiction science. He has authored the book *Treating Drug Problems* and was series editor for the recently published *Social Issues in Living Color: Challenges and Solutions from the Perspective of Ethnic Minority Psychology*.



Elizabeth Brondolo, PhD

Dr. Brondolo is a professor of psychology at St. John's University in New York as well as a practicing psychologist. She is a nationally recognized researcher in stress and health and specializes in the treatment of bipolar disorder, posttraumatic stress disorder, and obsessive-compulsive disorder. She is also chair of the APA Working Group on Stress and Health Disparities.



Cynthia de las Fuentes, PhD

Dr. de las Fuentes is a licensed psychologist practicing in Austin, TX. Before becoming an independent practitioner, she was a tenured professor specializing in ethics and multicultural training. She was also president of APA's Society for the Psychology of Women and served on the APA Board of Educational Affairs, as well as on the executive committee of the National Latina/o Psychological Association. Her clinical work focuses on a variety of concerns, including relationships, identity, work and careers, depression, anxiety, trauma, school and education, gender, and cultures.



Milton A. Fuentes, PsyD

Dr. Fuentes is a professor in the Department of Psychology and the director of the Research Academy for University Learning at Montclair State University, as well as a licensed practitioner in New Jersey and New York. He is the 2012 president of the National Latina/o Psychological Association, a former member of APA's Committee on Ethnic Minority Affairs, and a current ethnic minority delegate to APA's Council of Representatives. His research interests are in Latina/o and multicultural psychology, child/family psychology, pedagogy, and motivational interviewing.



James S. Jackson, PhD

Dr. Jackson is the Daniel Katz Distinguished University Professor of Psychology at the University of Michigan and a professor of health behavior and health education in the School of Public Health at UM. His research focuses on issues of racial and ethnic influences on life course development, attitude change, reciprocity, social support, and coping and health among blacks in the diaspora. He is past director of UM's Institute of Social Research and of the Center for Afroamerican and African Studies and past national president of the Black Students Psychological Association and the Association of Black Psychologists.



Jessica Jackson, MA

Ms. Jackson is a fifth-year counseling psychology doctoral candidate with a minor in integrated behavioral health at New Mexico State University. She is a predoctoral intern at UCLA's Counseling and Psychological Services. Her research interests include race-related stress, health disparities, culturally relevant interventions, and graduate training and health literacy.

**Camara Jones, MD, MPH, PhD**

Dr. Jones is the immediate past president of the American Public Health Association. She is also a family physician and epidemiologist whose work focuses on the impacts of racism on the health and well-being of the nation. She seeks to broaden the national health debate to include not only universal access to high-quality health care but also attention to the social determinants of health (including poverty) and of equity (including racism).

**Linda James Myers, PhD**

Dr. Myers is a professor of African American and African Studies at The Ohio State University. She specializes in psychology and culture; moral and spiritual identity development; healing practices and psychotherapeutic processes; and intersections of race, gender, and class. She is internationally known for her work in the development of a theory of optimal psychology. Her current research interests involve the application of that model to a broad range of issues, from health and education to business ethics. She is a past president of the Association of Black Psychologists.

**Helen A. Neville, PhD**

Dr. Neville is a professor of educational psychology and African American studies at the University of Illinois at Urbana-Champaign. Before joining the faculty at UI in 2001, she was on the faculty of the Educational and Counseling Psychology and the Black Studies departments at the University of Missouri-Columbia, where she cofounded and codirected the Center for Multicultural Research, Training, and Consultation. Dr. Neville is the 2018 president of the Society for the Psychological Study of Culture, Ethnicity and Race, a division of APA. Her current research interests center on two interrelated areas of black racial ideology: Black racial identity and color-blind racial ideology.

**Thomas Parham, PhD**

Dr. Parham is the former vice chancellor for student affairs at the University of California Irvine and the newly appointed president of California State University Dominguez Hills. He previously served as assistant vice chancellor for Counseling and Health Services, director of the Counseling Center, and director of the Career and Life Planning Center at UCI. Dr. Parham's research interests are in psychological nigrescence, identity development, African psychology, and multicultural counseling. He is a past president of the Association of Black Psychologists and the Association for Multicultural Counseling and Development (a division of the American Counseling Association).

**Derald Wing Sue, PhD**

Dr. Sue is a psychologist whose work on multiculturalism is foundational to the discipline of psychology. He was the co-founder and first president of the Asian American Psychological Association and past president of the Society for the Psychological Study of Culture, Ethnicity and Race (APA Division 45) and the Society of Counseling Psychology (APA Division 17). His groundbreaking research on racism and race-related stress has earned him prestigious awards such as the National Diversity and Inclusion Prize in recognition of his book *Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation*.

**Nellie Tran, PhD**

Dr. Tran is an assistant professor in the Department of Counseling and School Psychology at San Diego State University, where she studies gender and race biases/microaggressions. Her work has been supported by the National Science Foundation. She has held multiple positions on the boards of the Asian American Psychological Association and the Society for Community Research and Action over the years. Dr. Tran's work was cited in amicus briefs presented to the U.S. Supreme Court in the case of *Fisher v. University of Texas at Austin*, which helped lead to the decision to uphold affirmative action.

FACING THE DIVIDE: PSYCHOLOGY'S CONVERSATIONS ON RACE AND HEALTH

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