

Section II: Racism in Psychology

Bagby, L.M. (1995). The question of Jung and racism reconsidered. Psychohistory Review, 23, 283-298.

The author attempts to show the sources of the charge of racism against Jung lies, how applicable it is, and how Jung's theory can be viewed in a more multidimensional light and as an argument against racism. According to the author, Jung was led astray in his views of Blacks by unconscious stereotyping and, perhaps, shadow projection. However, Jung thought that the presence of Blacks in America saved White Americans from being as one-sided as Europeans. He suggested that White Americans have to be more morally rigid than Europeans to counteract the influence of Blacks. It is argued that Jung's critique of modern Western societies may help explain their xenophobia, racism, and violence. Europeans' violent and exploitative nature stem from their psyche's imbalance. Because the goal of psychotherapy is to regain balance, Jung felt that a dialectic between Western and non-Western cultures was essential.

Bernal, E.M. (1975). A response to "Educational uses of tests with disadvantaged students." American Psychologist, 30, 93-95.

The author responds to the paper by T. A. Cleary et al (see PA, Vol 55:3505) on the use of standardized tests with minorities and notes substantial shortcomings in the article. These include a) lack of response to the key arguments of many critics of extant testing, b) lack of recommendations for improving test development, and c) placement of blame for bad testing on the practitioner.

Bernal, M. (1994). Integration of ethnic minorities into academic psychology: How it has been and what it could be. In E. J. Trickett, R. J. Watts, D. Birman (Eds.), Human diversity: Perspectives on people in context (pp. 404-423). San Francisco: Jossey-Bass Publishers.

The author explains that tokenism, racism, sexism, organizational resistance to change and diversity, and creation of parallel structures of participation but not power are some of the processes that produce barriers to the full participation of minority academicians within colleges and universities. It is argued that these issues can have profound effects upon ethnic minority psychologists working in academic settings. These issues have implications for the field of psychology as it tries to deal with the rapidly changing demographics of this country by increasing faculty and student diversity. This chapter also includes recommendations for a series of changes that foster cultural diversity in training.

Brock, A. (1992). Was Wundt a "Nazi"? Volkerpsychologie, racism and anti-Semitism. Theory and Psychology, 2, 205-223.

The author examines the widespread view that the Volkerpsychologie of M. Lazarus, M. Steinthal, and W. Wundt was in some way related to the racial psychology of the Nazis. This was suggested in G. Allport's (1954) treatise on "Historical Background of Modern Social Psychology." The present author discusses Allport's essay to show that this is nothing more than an ugly rumor. Volkerpsychologie was a cultural psychology. It was heavily criticized by racial psychologists and was used by Franz Boas to undermine their theories. The source of Allport's "mistake" is examined.

Brodsky, A.M. (1982). Sex, race, and class issues in psychotherapy research. In J.H. Harvey and M.M. Parks (Eds.), Psychotherapy research and behavior change, (Vol. 1), (pp. 127-150).

Washington, DC: American Psychological Association.

This chapter focuses on the evidence about racism, sexism, and classism in psychotherapeutic practice and advocates a continued exploration of positive approaches in training therapists to deal with their biases. The author focuses on the often neglected but potent variables of sex, race, and class as determinants of the success of psychotherapy.

Bronstein, P. (1986). Self-disclosure, paranoia, and unaware racism: Another look at the Black client and the White therapist. American Psychologist, 41, 225-226.

The author suggests that C. R. Ridley (see PA, Vol 72:26063), in his attempt to dissuade the reader from maintaining stereotypic views of Black clients, may be unintentionally perpetuating some of those views. Ridley's use of the term healthy cultural paranoiacs and the language and terminology of the article are discussed in this context. The concept of unaware racism and its effects on the White therapist-Black client

relationship are discussed.

Carter, J.H. (1994). Racism's impact on mental health. Journal of the National Medical Association, 86, 543-547.

The author presents a historical perspective on racism and its impact on the mental health of African Americans. Recently, uncovered issues of racism that negatively affect the mental health of minorities are the escalation of hate crimes, housing discrimination, and school resegregation. Epidemiological studies of mental illness identify racism as a major contributor to psychopathology. Mental health professionals have an ethical responsibility to identify and strengthen minority community support systems and help initiate strategies to empower minorities to demand equitable health care.

Damon-Rodriguez, J., Wallace, S. & Kingston, R. (1994). Service utilization and minority elderly: Appropriateness, accessibility and acceptability. Gerontology and Geriatrics Education, 15, 45-63.

The authors examine factors affecting health care service utilization by minority (e.g., African American, Asian/Pacific American, Latino) elderly. Problems include minorities' use of emergency rooms for primary care, inferior treatment despite equal doctor visits, underuse of hospitals and community-based services, and underestimation of needs for external support due to cultural expectations for family care provision. Structural (external) barriers to service delivery, such as racism, and cultural (internal) barriers, such as family dynamics and cultural bias, are examined. Cultural barriers have been related to ethnic identity, acculturation, and ethnic attitudes, such as fatalism and an external locus of control. Services need to be suited to ethnic elders' levels of functioning and congruent with ethnic expectations.

DeCarvalho, R.L. (1993). Gordon W. Allport on the nature of prejudice. Psychological Reports, 72, 299-308.

The author examines the life work of G. W. Allport (e.g., 1929, 1967) on the nature of prejudice and racial discrimination. It is concluded that Allport's eclectic, pragmatic, and optimistic studies of prejudice and his firm belief in the role of the social sciences in the solution of social problems were strong forces that helped to shape a more positive "American view" of the nature of prejudice and race relations.

Dent, H.E. (1995, August). Everything you thought was true about IQ testing, but Isn't: A reaction to "The Bell Curve". Paper presented at the meeting of the American Psychological Association, New York, NY.

Rather than focus on the numerous flaws in the book The Bell Curve (Herrnstein & Murray), this discussion focuses on the racism and bigoted beliefs of the pioneers in the mental measurement movement in the United States--beliefs which provided the background and opportunity for the publication of the book. A significant amount of these historical attitudes still permeate theory and practice in the field of psychological testing today. The paper contends that the professional psychological community has been remiss in fulfilling its moral obligation to insure that the public has accurate information on issues where psychological expertise is relevant. Racial relations in the United States are precariously brittle, thus, it is critical that the professional psychological community change its laissez faire stance, assert its moral leadership, and use this opportunity to set the scientific record straight. The American Psychological Association must articulate state-of-the-art information on these issues and exercise its influence on public policy instead of allowing others, such as adherents to The Bell Curve, to continue to fuel hate and racial bigotry.

DJangi, A.R. (1993, August). Racism in Higher Education: Its presence in the classroom and lives of psychology students. Paper presented at the meeting of the American Psychological Association, Toronto, Canada.

This paper explores the overt and covert of racism in American institutions of higher education and focuses on racism at one graduate school in psychology. Though the nation as a whole decries racism, overt racial acts are on the upswing at institutions of higher education and covert racism exists across the nation. The paper argues that, in the educational community, the most significant racism is covert and involves hostile and insensitive acts, bias in the application of harsh sanctions, bias in attention to students, bias in selection of curriculum materials, unequal amounts of instruction, lack of diversity in faculty and administration, and denial of racist actions. The central portion of the paper examines a particular graduate school of psychology publicly known for its openness and diversity. This portion cites examples of overt racism. Confronting these incidents brought to the surface existing covert racism in student treatment, hiring patterns, and community denial of racism. A final section explores and suggests solutions that address feelings, biases, and prejudices in the areas of school policies, faculty recruitment and awareness, student sensitivity, and curriculum opportunities.

Fairchild, H.H. (1995). Unmasking pseudoscience: Comments on "How Skewed is The Bell Curve?"

Journal of Black Psychology, 21(3), 297-299.

The author agrees with Haynes' assessment of The Bell Curve as scientifically flawed research with adverse political implications and as representing racism. The author criticizes Haynes for not fully illuminating the dangerous implications (now occurring) for the well-being of Blacks today and into the next century.

Foster, D. (1991). "Race" and racism in South African psychology. South African Journal of Psychology, 21, 203-210.

The author sketches how the issues of "race" and racism have been taken up on the psychological terrain in South Africa over the past century. Racism manifested as both segregation and inequality in mental health provisions and was actively promoted by leading psychologists. Psychologists on the other side of a political divide turned attention to analysis of race relations mainly through the study of prejudice. Three areas of research are reviewed; certain criticisms may be directed against this liberal framework of race as prejudice.

Gaines, S.O. & Reed, E.S. (1995). Prejudice: From Allport to DuBois. American Psychologist, 50, 96-103.

The differences between the accounts of Gordon Allport (1954/1979) and W. E. B. DuBois (1903/1969) regarding the origins of prejudice and the impact of discrimination on the personality and social development of African Americans are examined. The authors contend that even though Allport's universalist approach to the causes and consequences of prejudice essentially has gone unchallenged in the mainstream social-psychological literature, DuBois's social-historical approach to personality psychology questions the assumptions that have guided theory and research on prejudice since the time of Allport. The authors argue that racism is not a universal feature of human psychology but a historically developed process. Racism begins with the exploitation of people or peoples and with the psychological consequences to which that exploitation leads. The differential implications of Allport's and DuBois's respective accounts for the future of race relations in the United States are discussed.

Gordon, P. (1993). Keeping therapy White? Psychotherapy trainings and equal opportunities. British Journal of Psychotherapy, 10, 44-49.

The author examines the issue of equal opportunities for ethnic minorities as it relates to psychoanalytic psychotherapy training. Information from a survey of 26 psychotherapy training and other organizations revealed that only six organizations had formal, written equal opportunities policies. The author argues that all training organizations should examine their practices in this area and consider the adoption of formal policies aimed at the elimination of possible discrimination against ethnic minority candidates who are otherwise well qualified to train as psychotherapists.

Gottfredson, L.S. (1994). The science and politics of race-norming. American Psychologist, 49, 955-963.

Disparate impact (racial imbalance) in employee selection constitutes prima facie evidence of unlawful discrimination. Research in personnel psychology has shown, however, that valid and unbiased selection procedures often guarantee disparate impact and that they will continue to do so as long as there remain large racial disparities in job-related skills and abilities. Employers are in a legal bind because often they can avoid disparate impact only by engaging in unlawful disparate treatment (racial preferences). Some personnel psychologists have argued that there is scientific justification for race-based adjustments in test scores that eliminate disparate impact. Analyses of their seemingly scientific reasoning illustrate how personnel selection science is being compromised in an effort to reconcile contradictory legal demands.

Greenwald, A.G. & Schuh, E.S. (1994). An ethnic bias in scientific citations. European Journal of Social Psychology, 24, 623-639.

The authors investigated possible discrimination by scientists based on Jewish versus non-Jewish ethnicity of citing and cited authors. In Study 1, with a sample of over 12,000 citations by North American social scientists, names of both citing and cited authors were classified as Jewish, non-Jewish, or other. Author's name category was associated with 40.8% greater odds of citing an author from the same name category. Study 2 included over 17,000 citations from the narrower research domain of prejudice research, and found a 40% surplus in odds of citing an author of the author's own ethnic name category. Further analyses failed to support two hypotheses (differential assortment of researchers by ethnicity to research topic, and selective citation of acquaintances' works) as plausible alternatives to the hypothesis that the observed citation discrimination revealed unconsciously operating prejudicial attitudes.

Griffith, E.E. & Griffith, E.J. (1986). Racism, psychological injury, and compensatory damages. Hospital and Community Psychiatry, 37, 71-75.

The authors assert that psychiatrists and other mental health professionals have paid only modest attention to the idea that discriminatory conduct causes emotional suffering for those who are the object of it. However, courts have held that if such racist conduct is willful and outrageous and the ensuing suffering is severe, the plaintiff has a reasonable claim to compensatory damages. These developments in the legal arena are traced in both tort actions and complaints under civil rights statutes. It is concluded that psychiatrists could be more influential in sharpening considerations about the idea that racism causes psychological injury. Psychiatry has not maintained a consistent interest in studying how racial discrimination brings about psychological injury. This gap has left courts to extrapolate from findings that are not always relevant, and their rationale for conclusions about psychological trauma has not always been cogently presented.

Guishard, J. (1992). People who live in posh houses shouldn't throw stones. Educational and Child Psychology, 9, 42-47.

The author argues that academic research in psychology, social psychology, and in education has (in the UK) contributed to some of the negative myths about Black people. Black people are presented in the British press as muggers and thugs, as lazy and uneducable, and as parasites on the welfare system. Psychologists are no more protected from such propaganda than Black people themselves, many of whom have developed a strategy of "adaptive inferiority" (K. B. Clark, 1975) to survive in a hostile society. Research in psychology has been limited to racism, without any positive research on the strengths of Black families and individuals. A reeducation process is advocated that offers professionals insights into the worldview of many of the Black clients that they come into contact with.

Haney, C. & Hurtado, A. (1994). The jurisprudence of race and meritocracy: Standardized testing and "race-neutral" racism in the workplace. Law and Human Behavior, 18, 223-248.

This study examines the jurisprudential interrelationships between the concept of merit, the tradition of legal individualism, and various doctrines of employment discrimination law. The authors' review evidence of continuing racial disparities in income and employment that have persisted despite decades of litigation to reduce or eliminate them. It is argued that the unique jurisprudential role played by the concept of merit has undermined legal attempts to address the structural causes of racial discrimination in the workplace. It is further suggested that the use of standardized employment tests and the nature of the legal doctrines that govern their use reflect certain outmoded meritocratic assumptions that individualize the nature of racial disparity, and contribute to continuing group disadvantage in the workplace.

Henwood, K.L. (1994). Resisting racism and sexism in academic psychology: A personal/political view. Feminism and Psychology, 4, 41-62.

The author discusses resistance to racism and sexism within academic psychology by discussing the chronology of the author's experiences, presenting a personal/political view, and examining Social Identity Theory. It is pointed out that even critical perspectives in the social psychology of prejudice and discrimination tend to neglect Black people's experiences of racism. The author describes the culturally pervasive problem of new racism, and psychology's commitment to an apolitical professional identity and value-free science. Both are implicated in academic psychology's lack of a clear commitment to anti-racism, as illustrated by an account of the British Psychological Society's handling of the call for an academic boycott of apartheid South Africa. The author suggests various ways of moving forward to an anti-racist psychology. One possibility is to work within a version of feminist standpoint epistemology.

Herrnstein, R.J. & Murray, C.A. (1994). The bell curve: Intelligence and class structure in American life. New York: Free Press.

The major purpose of this book is to reveal the process that has created a new kind of class structure led by a "cognitive elite", itself a result of concentration and self-selection in those social pools well endowed with cognitive abilities. Herrnstein and Murray explore the ways that low intelligence, independent of social, economic, or ethnic background, lies at the root of many of our social problems. The authors also demonstrate the truth of another taboo fact: That intelligence levels differ among ethnic groups.

Humphreys, L.G. (1975). "Educational uses of tests with disadvantaged students": Addendum. American Psychologist, 30, 95-96.

The author responds to criticisms by G. D. Jackson (1975) and by E. M. Bernal (1975) of the report by T. A. Cleary et al (see PA, Vol 55:3505) on standardized testing with minorities. Support for testing and proper interpretation of test scores is reiterated, since abolishing the use of tests does not abolish the deficits found in some students.

Hutchinson, J. (1992). AIDS and racism in America. Journal of the National Medical Association, 84, 119-124.

Institutionalized racism impacts general health-care, acquired immune deficiency syndrome (AIDS) in the U.S., and the slow national response to the AIDS epidemic in minority communities illuminates this racism. The lateness in developing culturally sensitive AIDS messages also shows the lack of national interest and concern for minorities' health, bringing about widespread AIDS among minorities. Studies (e.g., M. F. Rogers and W. W. Williams, 1987) indicate that AIDS will spread even further at a much faster rate, among minorities than among Whites. Racism has also been shown by the paucity of minorities in clinical trials of AIDS drug treatment and inclusion of minorities in research sampling designs. Broad-based community prevention programs are needed that are sensitive to the culture of minority groups.

Jones, J.M. (1991). Psychological models of race: What have they been and what should they be? In J.D. Goodchilds (Ed.), Psychological perspectives on human diversity in America. (pp. 7-46). Washington, DC: American Psychological Association.

This chapter reviews some perspectives and lines of reasoning on race from early in this century. Definitions, basic conceptual orientations, and illustrative examples of research are presented. The chapter addresses the question of the biological basis of race and the evidence for "a race difference," and why it is or is not important to pursue this line of enquiry. It reviews the evidence for continuing bias of Whites against Blacks--understood as the analysis of prejudice, racism, and discrimination--and proposes how that might affect the social and psychological responses of Blacks to interracial interactions. Selected areas of theory and research are considered, and some of the psychotherapy implications for clinical practice are explored.

Kaplan, G. & Rogers, L.J. (1994). Race and gender fallacies: The paucity of biological determinist explanations of difference. In E. Tobach and B. Rosoff (Eds.), Challenging racism and sexism: Alternatives to genetic explanations (pp. 66-92). New York: Feminist Press, CUNY.

This chapter deals with the role that biological determinism plays, and has played, in influencing general opinion and public wisdom on issues of race and gender. The authors contend that racism and sexism are two phenomena of persistent prejudice and discuss how theories of inheritance have helped to perpetuate them.

Kinder, D.R. (1986). The continuing American dilemma: White resistance to racial change 40 years after Myrdal. Journal of Social Issues, 42, 151-171.

The author responds to the criticisms of P. M. Sniderman and P. E. Tetlock (see PA, Vol 74:15326) on the views of the present author and colleagues regarding symbolic racism. Comparisons are made of two theoretical interpretations for White Americans' opposition to racial equality--the symbolic racism and the racial threat hypotheses. A research agenda is proposed for the future of alternative perspectives. It is suggested that White resistance to racial change appears to have little to do with the tangible threats that Blacks pose to personal life and a great deal to do with prejudice and values.

Lewis, G., Croft-Jeffreys, C. & David, A. (1990). Are British psychiatrists racist? British Journal of Psychiatry, 157, 410-415.

Out of a sample of 220 British psychiatrists, 139 completed a questionnaire regarding a case vignette of psychotic illness. The sex and "race" of the vignette were varied and the responses compared. The Afro-Caribbean case was regarded as that of an illness of shorter duration, and requiring less neuroleptics than the White case. Respondents judged the Afro-Caribbean case as potentially more violent and thought criminal proceedings were more appropriate. The female vignette was perceived as less violent, less criminal, and less likely to need neuroleptics. Cannabis psychosis and acute reactive psychosis tended to be diagnosed more often and schizophrenia less often in Afro-Caribbean cases, refuting the claim that psychiatrists tend to overdiagnose schizophrenia in this group. Such "race thinking" (a form of stereotyping which is distinct from ideological racism) could lead to inappropriate management.

Lyles, M.R. & Carter, J.H. (1982). Myths and strengths of the Black family: A historical and sociological contribution to family therapy. Journal of the National Medical Association, 74, 1119-1123.

To cope with psychological and environmental stress, with little support from traditional mental health resources, Blacks have used the historically validated extended kinship network as well as other institutions such as the Black church. The mistaken comparison of Black families against White standards has given little attention to the influence of racism and economic deprivation on Black families and has minimized their adaptive strengths. This bias has led to misconceptions about the existence of a matriarchal hierarchy, a fragmented parental coalition, difficulties of partial families with the enculturation of children, the supportive functions of interdependent families, and the resistance of Black patients to psychotherapy. Therapists working with racial minorities must become aware of the cultural history and sociocultural

meanings of Black family functions, structures, and strengths.

Lynn, R. (1996). Racial and ethnic differences in intelligence in the United States on the Differential Ability Scale. Personality and Individual Differences, 20(2), 271-273.

Lynn suggests that the standardization of the Differential Ability Scale (C.D. Elliott; 1990) in the U.S. provides normative data for general intelligence and for verbal, reasoning, and spatial abilities for Asian, Black, Hispanic and White groups. Data are from 3,298 children (aged 2-17 years). Mean IQs are highest among the Asians and decline successively among Whites, Hispanics and Blacks. The details of the data for the four abilities on the four abilities, for the four groups, are presented.

McConahay, J.B. (1986). Modern racism, ambivalence, and the Modern Racism Scale. In J.F. Dovidio and S.L. Gaertner (Eds.), Prejudice, discrimination, and racism (pp. 91-125). Orlando: Academic Press.

The Modern Racism Scale is intended to measure a dimension of the cognitive component of racial attitudes. It therefore asks subjects or survey respondents to agree or disagree with a set of beliefs that whites may or may not have about blacks. The survey distinguishes this set of beliefs from another set of beliefs called old-fashioned racism. According to the theory, both cognitive belief systems are influenced by the affective component of attitudes toward black Americans as well as by other beliefs and values and by the historical context specific to the form of racism.

Neighbors, H.W. (1990). The prevention of psychopathology in African-Americans: an epidemiologic perspective. Community Mental Health Journal, 26(2), 167-179.

Although improving the mental health status of African-Americans is an important goal, it is not clear that this can be accomplished by increasing access to professional services. Many have argued that stressful conditions is the major cause of mental disorder in Blacks and thus, psychopathology can be prevented by eliminating racism, oppression and poor economic conditions. This review argues that while the notion of primary prevention with African Americans should be taken seriously, there is still a need for more and better epidemiologic research. Three bodies of knowledge relevant to Black mental health are addressed: 1) the need for an epidemiologic knowledge base for prevention; 2) coping capacity and vulnerability to stress; 3) risk factor identification. Findings from a national survey of adult African Americans are presented as an example of risk factor identification for the purpose of specifying targets for preventive interventions. The paper concludes that before the prevention of psychopathology in Black populations can be achieved a number of measurement, theoretical, and policy issues must be addressed.

Padilla, A.M. (1993). Myths, realities and implications of the English Only Movement in the United States. In G.M. Gonzalez, I. Alvarado and A.S. Segrera (Eds.), Challenges of cultural and racial diversity to counseling (pp.3-11). Alexandria, VA: American Counseling Association.

The author discusses the recent efforts undertaken in the United States to make English the official national language. Padilla argues that this English Only Movement has connections to restrictionist anti-immigration organizations with powerful and heavily funded political influence. Major implications of this movement for social/psychological development, education, psychological assessment, and the delivery of human services to Latino/Hispanic groups are presented. Research shows that positive self- and ethnic identification occurs best when children are allowed access to both their heritage language and English. It is argued that the English Only movement is potentially detrimental to the few gains made in the past two decades to develop culturally sensitive assessment techniques and human services systems.

Padilla, A.M., Salgado de Snyder, V.N. (1992). Hispanics: What the culturally informed evaluator needs to know. In M.A. Orlandi, R. Weston, L.G. Epstein (Eds.), Cultural competence for evaluators: A guide for alcohol and other drug abuse prevention practitioners working with ethnic/racial communities (pp. 117-146). Rockville, MD:U.S. Department of Health & Human Services.

This chapter presents information that will give program evaluators a better understanding of the sociocultural diversity found among the various Hispanic groups in the United States. Factors that contribute to successful social and psychological integration of Hispanics are discussed because of their relevance to possible AOD (alcohol and other drug) use by this population and because such information is critical if prevention and intervention programs are to succeed. The chapter focuses attention on women, immigrants, and youth, who are particularly prone to be at high risk for psychological distress. It also takes the position that successful evaluation of social programs requires knowledge of the Hispanic community and of the conditions that place an individual at risk for misusing or abusing alcohol and other drugs.

Ponterotto, J.G. & Casas, J.M. (1991). Handbook of racial/ethnic minority counseling research.

Springfield: Charles C. Thomas Publishers.

This is an extremely scholarly work which exemplifies the best in integrating research, theory, and practice devoted to racial/ethnic minorities. While others have written about minority research or cross-cultural psychology, this is the first exclusively research-focused textbook on racial/ethnic minority counseling. The first three chapters provide an excellent framework from which to understand research with racial/ethnic minority groups. Ponterotto and Casas do a fine job in tracing the full history of the American Psychological Association's and American Association for Counseling and Development's involvement in minority issues and concerns. Issues of cultural bias in theory and research are critically discussed and provide the reader with the conceptual basis for understanding racial/ethnic minority research.

Priest, R. (1991). Racism and prejudice as negative impacts on African American clients in therapy. Journal of Counseling and Development, 70, 213-215.

Racism has negative impacts on African Americans in ways that may necessitate their seeking counseling. Counselors who engage African Americans in therapy should be aware of cultural distinctiveness that may be manifested by clients. Counselors also have the responsibility for identifying any personally held cultural perspectives that are not facilitative to or for clients. Racial stereotypes, notions of racial superiority, inability to communicate with clients, and lack of a proactive perspective all have the potential of manifesting deleterious outcomes for therapy. It is also suggested that counselors develop an understanding of the significance of clients' historical reality.

Reid, P. (1993). Poor women in psychological research: Shut up and shut out. Psychology of Women Quarterly, 17, 133-150.

The author raises the issue of the diversity among poor women, the need to disentangle ethnicity and class, and the limitation of adopting a middle-class White perspective in psychology research. In addition to racism, other possible causes of exclusion are explored. Silencing poor women is also discussed in terms of causes and impact on the discipline of psychology. Sufficient mechanisms have not been provided to allow diverse groups of women to tell their own stories. Suggestions for achieving feminist goals are provided.

Richardson, T.Q. (1995). The window dressing behind The Bell Curve. School Psychology Review, 24(1), 42-44.

The author critiques the conceptual framework on which The Bell Curve: Intelligence and Class Structure in American Life (R.J. Herrnstein and C. Murray, 1994) is based. The conclusions that the authors draw from the data on intelligence presented in the text are grounded in the classical tradition. While their analysis of the data and interpretation of it may be consistent with most aspects of the classical perspective, the conclusions and policy recommendations are based on assumptions that are not grounded in the data. Some of the limitations to the scientific integrity of their analysis and the philosophical assumptions guiding their analysis is discussed.

Richardson, T.Q. & Molinaro, K.L. (1996). White counselor self-awareness: A prerequisite for multicultural competence. Journal of Counseling and Development, 74(3), 238-242.

The authors examine White counselor self-awareness as a variable in developing multicultural competence. Self-dimension is discussed and it includes worldview, cultural values, and racial identity. Counselor self-awareness is a pre-requisite to developing multicultural competence and an in-depth understanding of these factors may improve the delivery of mental health services to culturally diverse client populations. The bulk of existing literature regarding cultural competency variables is hypothesized and theoretical, lacking empirical validation.

Ridley, C.R. (1989). Racism in counseling as an adverse behavioral process. In P.B. Pedersen, J.G. Dragons, W.J. Lonner, and J.E. Trimble (Eds.), Counseling across cultures (3rd ed.). (pp. 55-77). Honolulu: University of Hawaii Press.

The author states that majority group clients consistently receive preferential treatment over minority group clients in counseling settings. The author's purpose in the chapter is to answer that question by delineating the nature of racism in counseling. The four sections of the chapter explores the two common explanations of racism, operationally defines several concepts, illustrates seven variables that negatively influence the counseling experience for ethnic minorities, and provides recommendations to assist the cross-cultural counselor.

Ritchie, M.H. (1994). Cultural and gender biases in definitions of mental and emotional health and illness. Counselor Education and Supervision, 33, 344-348.

The author examines definitions of mental and emotional health and illness relative to sources of cultural and gender biases in counseling. It is argued that these definitions are critical in counseling theory,

research, and practice. The aspects of these definitions that may be culturally biased, the danger inherent in uncritical acceptance of these biases, and suggestions for correcting bias through research and practice are discussed. Counselors have an obligation to critically examine these issues to verify their validity in determining psychological adjustment in a diverse society.

Rivers, R.Y. & Morrow, C.A. (1995). Understanding and treating ethnic minority youth. In J.F. Aponte, R.Y. Rivers and J. Wohl (Eds.), Psychological interventions and cultural diversity (pp. 164-180). Boston: Allyn & Bacon.

Ethnic minority youth present unique mental health issues because of their developmental status and membership in an ethnic culture. Some of these issues are related to sociocultural conditions (e.g., poverty, prejudice, racism), whereas others are developmental issues faced by all youth. This chapter explores issues related to the treatment of ethnic minority children and adolescents. Comparisons are made both across these groups and within groups. This chapter discusses sociocultural conditions and mental health problems experienced by ethnic minority children and adolescents, the types of psychotherapeutic interventions directed toward these children and adolescents, and some of the issues involved in treating them.

Roth, B.M. (1994). Prescription for failure: Race relations in the age of social science. New Brunswick, NJ: Transaction Publishers.

In this book, Roth examines the sources of racial conflict and attempts to discover why advances in civil rights for Blacks, over the past thirty years, have not been accompanied by greater harmony between Blacks and Whites. Roth's central thesis is that America's policies on race have failed because they have been based on social science theories unsupported by sound evidence. Social scientists, he believes, have failed to communicate to the policymaking community that policies aimed at diminishing white racism can have only a negligible effect on the massive problems of the Black underclass. Roth shows that the growth of this underclass has been fueled by increases in crime, illegitimacy, and educational failure. He argues that the way to ameliorate these problems is with policies that restore order to our streets and to our schools, and that encourage and reward self-reliance, hard work, and stable families.

Rushton, J.P. (1995). Race, evolution, and behavior: A life history perspective. New Brunswick, NJ: Transaction Publishers.

Rushton states that testing for racial differences in behavior has been much neglected over the past 60 years, and when not subject to neglect, to strongly negative imputations among professionals and politicians alike. According to the author, substantial racial differences do exist and their pattern can only be explained adequately from an evolutionary perspective. He reviews international data and finds a distinct pattern. People from East Asian ancestry and people of African ancestry are at opposite ends of a continuum, with people of European ancestry intermediate, albeit with much variability within each broad grouping. Rushton's gene-based evolutionary models explain ethnocentrism and racial group differences, and may provide a catalyst for understanding individual differences and human nature.

Rushton, J.P. (1997). Race, IQ and the APA Report on The Bell Curve. American Psychologist, 52(1), 69-70.

Rushton states that Neisser et al.'s (February 1996) report is evenhanded on many issues, but on the issue of race, it egregiously erred and concluded that "there is certainly no . . . [empirical] support for a genetic interpretation" (p.97). The author describes being struck by the amount of evidence sidestepped by Neisser et al. Most notably, Rushton's book, Race, evolution and behavior (1995), clearly showed that there are three distinct racial profiles ranging over 60 anatomical and social variables, including brain size, in which East Asians are at one end of the continuum, Africans are at the other, and Europeans regularly fall between the two. The origins of racial differences in IQ obviously need to be considered as fairly from the hereditarian perspective as from the environmentalist perspective.

Sedlacek, W.E. & Prieto, D.O. (1990). Predicting minority students' success in medical school. Academic Medicine, 65(3), 161-166.

Despite recent attention to minority student recruitment and retention, data on predicting the success of minority medical students are scarce. Traditional predictors (college grades and scores on the Medical College Admission Test) have modest correlations with medical school grades and scores on the National Board of Medical Examiners examination for minority students. Nonetheless, admission committees also consider nontraditional variables when selecting minority students. Measures of nontraditional variables seem to assess types of intelligence not covered by traditional means. A system of organizing nontraditional or noncognitive variables into eight dimensions is proposed. The dimensions are self-concept, realistic, self-appraisal, understanding and dealing with racism, long-range goals, having a strong support person, showing leadership, having community involvement, and nontraditional knowledge

acquired. Further, assessment should place more emphasis on recognizing and defining problems and on performance rather than knowledge. Combining traditional and nontraditional methods is best in selecting minority students, and sufficiently well developed measures exist in each area to make this a practical recommendation for any admission program.

Solomon, A. (1992). Clinical diagnosis among diverse populations: A multicultural perspective. *Families in Society*, 73(6), 371-377.

The author discusses four ways in which clinical diagnosis can be detrimental to minority clients: (1) cultural expressions of symptomatology; (2) unreliable research instruments; (3) clinician bias; and (4) institutional racism. Recommendations to avoid misdiagnosis begin with accurate assessment of a client's history and cultural background.

Stanfield, J.H. & Dennis, R.M. (1993). Race and ethnicity in research methods. Newbury Park, CA: Sage Publications.

This book represents a much-needed effort to address seriously the issue of how to improve the methodological basis of research on race and ethnicity. The contributing researchers were selected from three different methodological spheres: qualitative, quantitative, and historical/comparative. Each was asked to lay out the traditional parameters of a methodology used in social science research, to discuss how it has been applied to race and ethnic studies, and to suggest how the methodology could be improved. Each contributor was asked to concentrate as much as possible on the epistemological and theoretical aspects of the methodology he or she discusses.

Samuda, R.J., Kong, S.L., Cummings, J., Pascual-Leone, J., Lewis, J. (1991). Assessment and placement of minority students. Toronto: Hogrefe & Huber Publishers.

The authors endeavor to provide a balanced overview of the issues and problems associated with the appraisal of ethnic, cultural, and linguistic minorities in a culturally diverse society. They address the issues of group and individual differences as well as the consequences of institutionalized racism still dominant in the system of assessment and curriculum programs. Various research studies are cited to pinpoint the need for change in teacher education and the application of psychometrics. The chapter points to the advances being made to develop more equitable methods of dealing with the educational needs of minority students.

Swartz, L. (1991). The politics of Black patients' identity: Ward-rounds on the "Black side" of a South African psychiatric hospital. *Culture, Medicine and Psychiatry*, 15, 217-244.

While studies have indicated that there is maldistribution of resources by race in South Africa (e.g., South African Institute of Race Relations, 1988), little attention has been given to the negotiation of power in the clinical setting. Data are presented concerning interactions in wards on the Black side of a South African psychiatric hospital. Through analysis of cases, the complexity of interpreting what transpires in such a setting, and the central role that the concept of culture has in debates among staff members are demonstrated. The inadequacy is shown of models that seek to locate the institutional racism of apartheid psychiatry in motives of individual clinicians. Clinicians may simultaneously reproduce and subvert aspects of apartheid practice. A consideration of the social positioning of the clinician both as a South African and as a practitioner of psychiatry is central to the development of psychiatry in a post-apartheid South Africa.

Swartz, L. (1991). The reproduction of racism in South African mental health care. *South African Journal of Psychology*, 21, 240-246.

To avoid reproducing apartheid ideology, some South African psychologists minimize cultural differences and emphasize universalism. Relativism and universalism, in practice, are closely intertwined, as an analysis of local transcultural psychiatry literature shows. Racist and nonracist mental health care occur together in certain contexts. The development of less racist mental health care in South Africa will depend on a) the rejection of racism and b) the recognition that traditions of racism are woven into the fabric of care.

Takaki, R., Hu-DeHart, E. & Brandt, A.M. (1995). The architecture of race: Racial and ethnic inequality. In D.M. Herman (Ed.) *Sociology: Exploring the architecture of everyday life: Readings* (pp. 253-279). Thousand Oaks: Pine Forge Press/Sage Publications.

The authors of this chapter state that, from its inception, the United States has been bitterly divided along racial and ethnic lines. Many people have hailed the educational and economic successes of Asian immigrants as the great American success story. Yet Ronald Takaki suggests in "The Myth of the Model Minority" that the successes of Asian Americans have been exaggerated. These exaggerations may actually be harmful to them in the long run. Evelyn Hu-DeHart describes the debate raging on college campuses today over ethnic studies programs and multicultural curricula. Finally, in "Racism and Research: The Case

of the Tuskegee Syphilis Study," Allan Brandt describes a vivid historical example of institutional racism. **Vasquez, M.J. & Eldridge, N.S. (1994). Bringing ethics alive: Training practitioners about gender, ethnicity, and sexual orientation issues. Women and Therapy, 15, 1-16.**

The authors examine ways that the mental health profession can provide appropriate psychological training to meet the needs of the growing number of women, ethnic minorities, and homosexuals both in society and in the profession. History shows that psychology often reflected racism, sexism, and heterosexism, which led to the exclusion of information or the promotion of biased information among students. It is argued that the inclusion of information about gender, ethnicity, and sexual orientation in psychological knowledge, theory, and research is an ethical responsibility. Incorporation of sociocultural issues in the study of psychology can be implemented in both graduate and undergraduate levels through curriculum changes. Teachers must also examine teaching methods, styles, and attitudes to meet the needs of all students.

Vontress, C.E. & Naiker, K.S. (1995). Counseling in South Africa: Yesterday, today, and tomorrow. Journal of Multicultural Counseling and Development, 23, 149-157.

The authors describe the relationship of the psychotherapeutic enterprise in South Africa to apartheid and indicate how counseling in that country is emerging as a separate helping entity in Black communities. The role of counseling in the new political structure of South Africa is also described. The authors describe three developmental periods for counseling in South Africa: (1) the stage in which psychology aided and abetted apartheid, (2) the stage in which is professed political neutrality, and (3) the current stage, in which psychotherapeutic professionals are actively rebuilding South African society. The importance of counselor educators and the provision of an academic structure for training counselors is described.

Wade, J.C. (1993). Institutional racism: An analysis of the mental health system. American Journal of Orthopsychiatry, 63, 536-544.

The author provides indicators of possible racial effects of governmental and institutional practices as they pertain to psychiatry and the mental health system. Clinical and community studies are advocated to investigate the extent to which such practices account for differences in admission rates to public mental hospitals, outpatient services, and partial care services, as well as for differences in quality of care, length of stay, and outcome. Data on changes in the patient population and the provision and utilization of mental health services, since deinstitutionalization, are examined. Mental health policy and diagnostic and treatment issues are identified as areas in which institutional racism affects minority groups.

Westbrook, F.D. & Sedlacek, W.E. (1991). Forty years of using labels to communicate about nontraditional students: Does it help or hurt? Journal of Counseling and Development, 70, 20-28.

The authors surveyed educational and psychological literature, as cataloged in the Education Index (1950-1989), for labels used in talking about nontraditional students and understandings about problems in interethnic interactions. An analysis of articles in the Education Index shows that, despite increased concern for minorities in the literature, the labels used to describe them may have done much to exacerbate problems. When talking to minority students, M. Bowen's (1978) differentiation concept is recommended to discuss racism and negotiating systems. Recognizing and responding sensitively to interethnic differences can improve the quality of communications.

Williams, O.J. (1992). Ethnically sensitive practice to enhance treatment participation of African American men who batter. Families in Society, 73, 588-595.

The author explores how ethnically sensitive practice enhances the participation of African-American men who batter. A typology of three stages (cultural resistance, color blindness, and cultural sensitivity) describes how practitioners struggle with questions of diversity, self-awareness, and self-evaluation. Majority-culture practitioners who overlook racism or minimize its effect on functioning commit errors that can undermine treatment. Training in many of the helping professions does not focus on ethnocultural considerations that affect client intervention, resistance, or dropout. Outreach efforts must be adapted to the needs and styles of the target communities, and not merely replicate mainstream community programs. Self awareness and ethnic sensitivity on the part of practitioners can reduce stigma and remove barriers impeding community and individual treatment participation.

Wolfendale, S. (1988). Current professional practice for working in a multicultural society: Findings from a national survey of local authority educational psychologists. Educational and Child Psychology, 5, 19-37.

In this study, 14 British educational psychologists completed a questionnaire on ethnic concerns in their practices. The questionnaire addressed areas that included policies on antiracism, involvement in multicultural and antiracism activities, and antiracism training. Findings indicate a significant level of

awareness of the issues addressed in the questionnaire. However, there was a disparity between awareness of and involvement with these issues. Findings are discussed in terms of changes in attitudes and practice among educational psychologists. Implications for professional development are addressed.

Wong, L.M. (1994). Di(s)-secting and dis(s)-closing "whiteness": Two tales about psychology. *Feminism and Psychology*, 4, 133-153.

The author examines the concept of "Whiteness" (by dissecting and disclosing it) to reveal its privileged position within psychological texts. The author discusses the psychologist's abilities to secure a normative "absence" in texts, and the three ways in which Whiteness has surfaced. First, Whiteness is absent. Second, Whiteness is displaced by synonyms that shift its anxieties on the "other." Third, Whiteness is discussed as the predominant epistemological backdrop of psychological texts that erase, make invisible, and token the presence of racial minorities. Two instances of psychological practice ("e-racing" theory and the porno-raced method) are used to discuss how Whiteness has manipulated racial minorities to inform, test, and construct its own meanings. The author raises the need to be aware of practices that perpetuate White dominance and reification of racialized minorities into an "essentialized pornography of coloreds."

Wylie, F.M. (1973). Community psychology: Relevance for minorities. *APA Division of Community Psychology Newsletter*, 6, 3-4.

The author criticizes many community psychologists for the paternalism, superficiality, and ethnocentrism of their approach to minority groups. Although lip service may be paid to involvement, this seldom means actual contact with the realities of ghetto life. Some positive developments are taking place, including increased demands by more sophisticated minority groups for community sanction, control, and participation in research. It is stressed that the White psychological community has not seriously confronted its own covert racism, and this self-deception must end.

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