

Hawai'i Psychologist NEWSLETTER



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APRIL

2019

ISSUE

The mission of the Hawai'i Psychological Association is to enhance the quality of life for the people of Hawai'i by encouraging, integrating, applying, and communicating the contributions of Psychology in all its branches. HPA seeks to strengthen public relations, advocate for a psychologically healthy community, develop solutions for mental health care, be responsive to the multiple cultures in Hawai'i, promote the highest standards of professional ethics and to diffuse psychological knowledge through meetings, conventions and publications.

UPCOMING EVENTS

April 23-26: 16th Hawaii International Summit on Viewing Trauma Prevention, Assessment, & Treatment of Trauma Across the Lifespan at the Hawaii Convention Center

April 27th: HPA Special Event: See Page 7.
Register at:
<https://www.surveymonkey.com/r/HPA-MackieWorkshop>

May 4th: Diversity Workshops with Dr. Hays
Register at:
<https://www.ticketor.com/hpa/tickets/hpa-diversity-workshops-157351#buy>

May 30th: HIPA Event: Managing Physical & Emotional Pain. More info:
<https://www.hawaiipsychology.org/7235372>

October: Looking forward to the annual HPA Convention! Confirmed dates TBD.

ANNOUNCEMENTS

HPA Convention exhibit tables are available for purchase!

Contact Dr. Noza Yusufbekova at aloha@drnozanin.com





MESSAGE FROM OUR HPA PRESIDENT

Hello Everyone!

I want to share one of the most important things I have learned over the years from attending Practice Leadership Conference and it relates to political giving. Psychologists rank 44th out of 129 health professional political action committees (PACs). That means there are 43 groups of health care professionals that give more to their PACs than we do. To put this into perspective, in the 2015-16 congressional session, psychologists donated \$151,000. Social workers who make on average less than we do, gave over \$437,000. Chiropractors, speech language pathologists, midwives, OTs, nurses, and optometrists all gave more than we did. The two strongest healthcare lobbies are the American Dental Association at 2.6 million and the American Medical Association at 2.1 million. Only one out of every 100 psychologists gives to the PAC. Here is a fun fact: if every licensed psychologist gave \$25 a year, we would have the strongest healthcare PAC in the country. That means that most of you who are reading this aren't supporting your PAC. The Psychology PAC is bipartisan and last year gave 55% of monies raised to Democrats and 45% to Republicans who support psychology's policy priorities such mental health parity, prescriptive authority, Medicare reimbursement, health care reform, gun violence prevention, funding for psychology research to just name a few. For more information on the Psychology PAC you can visit the website at <https://www.supportpsychologypac.org/index>. After learning this, I have made it a priority to support the Psychology PAC because they are working hard to support my profession, my patients, and my community through their advocacy work.

I'll get off my soap box now. I hope to see many of you at our diversity workshop on Saturday May 4th at UH featuring Dr. Pamela Hays. It will also be available via Zoom for those unable to attend in person. Happy Spring!

Mahalo,

Annie Nguyen

HPA President



HSPP/ ARGOSY UNIVERSITY UPDATE

After extensive investigation and collaboration, Chaminade University of Honolulu and the Hawaii School of Professional Psychology announced on March 18th it will continue to offer a PsyD program. The program was formerly hosted by Argosy University, which closed its doors and permanently suspended classes and programs earlier this month.

The only program of its kind in Hawaii, the PsyD is a five-year program that culminates in a professional doctorate in psychology degree preparing graduates for practice in psychotherapy and psychological testing. The program is home to approximately 100 students and faculty members, all of whom will be welcomed at Chaminade.

"The PsyD program has been instrumental in the instruction and grooming of mental health providers here in Hawaii," said Dale Fryxell, Ph.D, dean of the School of Education and Behavioral Sciences at Chaminade. "Mental health is an incredibly important need for Hawaii and I am confident this program will be a strong addition to our academic offerings. Many of our graduates have already obtained degrees through this program."

Chaminade advisors will work with the students to ensure a smooth transition. Students will be able to continue on their current PsyD program with their same faculty members and courses. "The stability and success of our students is our number one priority, and we thank the many team members who worked quickly and extensively to make this a reality," said Dr. Lynn Babington, president of Chaminade University. "We also appreciate the swift action, pending approvals from the two accrediting agencies, the American Psychological Association (APA) and WSCUC (WASC Senior College and University Commission), to ensure a seamless transition for the affected students."

Article found at: <https://chaminade.edu/12441/chaminade-university-to-take-over-argosy-universitys-psyd-program-following-hawaii-campus-closure/>



SELF-CARE CORNER: CONSCIOUS BUSINESS

Running a conscious business in psychology can be an amazing experience. People who run conscious business practices value awareness, social purpose, relationships, and the avoidance of reification.

Psychologists may find that conscious business practices align very well with our ethical principles and code of conduct. Psychologists may also find, like the application of our Ethics Code, that there are times when the process is difficult to navigate. Culturally accepted norms and learned behaviors that do not support conscious business practices provide valuable opportunities to grow.

For example, in Standard 1 (1.04) of our Ethics Code, psychologists attempt to informally resolve ethical issues by bringing the issue to the attention of the individual involved in the conflict. This is a beautiful way to promote awareness and self-awareness. But what if the individual is not able to show evidence of any accountability or awareness of the conflict? The Standard does not specify the appropriate length of time to wait for enough growth. The psychologist is left to discern the potential of harm and the level of impact the continued behavior may have on others and the business. In our professional culture, we are sensitive not to intrude on others' agency and personal decision-making freedom. We offer information and options to demonstrate growth. The individual is left to decide how to respond. We subsequently have the opportunity to go deep within for the answers. Here we find those amazing experiences!

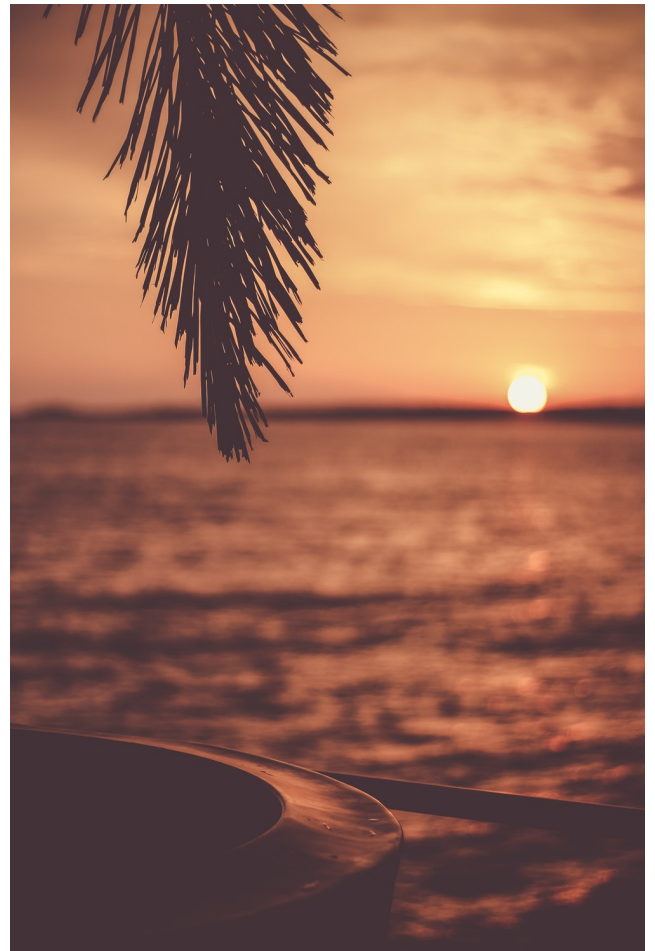
Going inward we find that the business world has a language that can lead us astray from conscious business practices. We create terms that sound very concrete, "psychologist, professor, student, employee, boss, partner, colleague, etc." and with those terms come their associated meaning (for both the owner of the title and the person engaging with the person who holds the title). Over-identifying with the label can lead to significant emotional pain and perceived threat when a system or person takes the label way. Part of self-care is building a conscious business environment that sees these titles as roles a person has rather than who the person is.

The wave is an analogy of this concept that we in Hawaii can easily relate to. When a wave crashes on the shore, where does it go? Can you hold on to the wave? Of course not! A wave is something the ocean does. It is a function of the ocean. Another example is a fist. When you close your hand to form a fist and then open your hand, where did the fist go? We all agree there was a fist there before you opened your hand, but it is no longer. We can even describe these impermanent things. We may say, "That is a beautiful wave!" or "I was looking for the perfect wave."

When a person loses a title, let's say "professor," the person still exists. Like the hand that is no longer a fist, it is now free to do other things hands can do. As a person, we have skills and potential. The once "professor" can still teach and mentor. We may lose titles and labels, and we will still be a person. It is only when we become confused that we are the title or label, that we lose sight of our potential.

Running a conscious business allows us to see people as people. Sometimes people have not developed the skills or mindset to function well within the title/label given to them, and sometimes they have much more skills that allow them to function beyond their titles and labels. Seeing people more clearly makes applying the ethics to a conscious business much easier.

By: Dr. Lianne T. Philhower, Present Mind Institute of Hawaii, CEO





IMPORTANCE OF LEADERSHIP TODAY

Leadership is more important today given our rapidly changing, unstable, and volatile society. Our communities are becoming increasingly global and diverse; our international boundaries are more fluid and we are more interconnected. Yet, intolerance and violence appear to be on the rise. Our immigration practices do not reflect our humanity. Terrorism and mass shootings have come to be a norm striking fear among us. Partisanship divide us and stymie us from achieving just solutions. How do we change this narrative in the world which we live?

The answer lies in how our leadership can impact and change the narrative. It is about global and diverse leadership—having leaders able to manage change in a world that recognizes our interconnectedness and differences, and able lead in ways that are relevant and inclusive of all groups. Who is writing that narrative? Who are our leaders? How do they lead? What are we defining as effective leadership? Our leadership theories are often narrow and culturally specific, created in a world where western powers dominated, white populations prevailed, and men were leaders. They were developed from case examples and narratives of those already in leadership positions, i.e., white, middle class, heterosexual males from dominant western countries (Den Hartog & Dickson, 2004). Missing from the leadership literature is how leaders from diverse, non-white, minority, and indigenous groups lead. Missing is how diverse leaders can lead effectively with the diverse groups that they lead. The GLOBE studies (House et al, 2004), which are the single most comprehensive studies of leadership, address cultures internationally, but not address diversity within countries.

It should come as no surprise when western leadership theories fail to achieve the outcomes they intend when “universally” applied. This was evident in Japan, which led Ouchi (1993) to propose Theory Z, the so-called "Japanese Management" theory which emphasized increasing employee loyalty to the company by providing a job for life with a strong focus on the well-being of the employee. It contrasted with the Theory X and Y proposed by McGregor (1960) which emphasized Western values of motivation using an authoritarian vs. participatory style depending on whether the motivation was external or internal. Theory Z focused on sharing, collaboration, trust, teamwork, and inclusive decision-making, aligned with Daoist principles and values.

In the US, Zweigenhaft and Domhoff (2006) point to the steady increase in the number of women and non-white racial members becoming part of the power elite within leadership ranks as measured by the number of CEOs and corporate directorships within Fortune 500 companies. They note, however, that these new and diverse leaders often become more like those already in power—posing the dilemma: Is there room for diverse forms of leadership? Must our leaders look alike, share the beliefs and values of the prevailing norm, and conform to what is the status quo?

CHANGING THE NARRATIVE

It is time to change the narrative. Although leadership theories have evolved to reflect changing social contexts, they remain silent on issues of equity, diversity, and social justice. We need acknowledge that culture and diversity matters and address how difference, diversity and inclusion influences the exercise of leadership. Chin & Trimble (2015) proposed a model of *diversity leadership* to reflect how social identities, lived experiences and contexts influence leadership style and effectiveness. Using this DLMOX paradigm (diverse-leader-member-organization-exchange), we emphasized that the exchange between diverse leaders, diverse members, varying contexts, and lived experience all interact to shape how leadership is exercised—hence, understanding leadership from a global and diverse perspective.

Redefining leadership as global and diverse means using a different lens for analysis—a lens that would see pass the invisible presence of Western values and masculinized contexts that dominate our definitions of what effective leadership is. These values pose barriers to accessing leadership roles, result in negative appraisals of leaders who are different, and prescribe how diverse leaders must behave based on stereotypic perceptions and expectations related to gender and ethnicity.

My ongoing research is intended to expand “what is effective leadership?” with case examples of how diverse leaders lead. Using semi-structured interviews of diverse leaders, we felt this qualitative approach would avoid imposing an ethnocentric bias in the leadership dimensions we were to examine. We asked about leadership style and leadership dimensions endorsed by the leader including their vision, the influence of social identities, cultural values, and lived experiences on their leadership, and their leadership experiences including challenges and successes. Leaders were not constrained to fit their narrative to existing leadership theories, thereby facilitating the emergence of new dimensions.

WHAT DID WE FIND?

These findings reflect hundreds of interviews with leaders from the United States, Hong Kong, and Australia. The U.S. sample included a mix of White American, African American, Latinx American, Asian American and Native American leaders from interviews and focus groups; leaders who identified as LGBTQ were also included in several focus groups. The Hong Kong sample was largely Chinese women leaders. The Australian sample was Aboriginal and Torres Strait Islander leaders. With the exception of the White sample, these leaders self-defined as members of an ethnic minority group or indigenous population.

For the most part, non-White and indigenous leaders generally felt their ethnicity influenced their access to leadership positions as well as expectations of how they should lead. Women, irrespective of race, felt their gender influenced expectations of how they should lead. This has implications for how we define leadership. It is a different experience for them when leaders are largely white men. How we train leaders must be sensitive to these differences instead of presuming a universal model for what is ideal leadership. Women and minorities reported strategies they developed to counter these perceptions and expectations. Edith, a lawyer and COO of a multinational company managing over 300 lawyers, said “When I go into a negotiation, I always have to prove my competence; my male colleagues are accepted simply on their title.” She accepts this reality and learned to move on.

Many leaders spoke to lived experiences which had significantly influenced their leadership. Non-white leaders often recalled experiences where they were marginalized or targets of microaggressions. An Aboriginal woman leader objected to being called *feisty* because she felt it marginalized her when she was making a strong point. Similarly, many women found they were subject to distracting comments which weakened their role as a leader—a Latina woman told she was so “emotional”, an Asian woman about how beautiful her hair was, and an African American woman that she looked “angry”. As such, having mentors was deemed an important support system especially from the family and community of origin. This did not hold true among LGBT leaders who found family systems more conflicting, and relied more on their LGBT community. As eloquently stated by an LGBT male leader, my father was a Baptist minister, my grandfather was a Baptist minister, and my uncle was a Baptist minister. But for the grace of God, I was to be a Baptist minister. As a result, many of these leaders embraced social justice goals as part of their leadership, and their ability to have an impact and make a difference.

The leaders’ social identities (e.g., gender, race, ethnicity, sexual orientation) intersected with their leader identities in that women leaders often faced the double bind of being expected to be soft and nurturing like a woman but strong and aggressive like a leader (or man). They felt subject to comments about their appearance, clothing, or things not associated with their leadership competency, and then appraised with a bias because of their gender.

Women leaders find that masculinized contexts still prevail in leadership positions. Charismatic leadership is one such issue. Many women leaders protested against the definition of charisma which they viewed as largely defined from a male perspective or professed that they did not see themselves as charismatic when it is defined as forceful, determined, and a large presence. Women who acknowledge it describe it as more nurturing and an engaging presence, more aligned with an interdependent and collaborative form of leadership.

Despite the emphasis on transformational leadership today, and the finding by Eagly, Johannesen-Schmidt, & van Engen (2003) in a laboratory study where women tend to be more transformational than men, most of the non-white and women leaders embraced a more collaborative style of leadership speaking to the influence of gender and culture on leadership styles. In fact, a comparison of the qualitative comments of a male and female leader who both endorsed a collaborative style is revealing. He said, “You make sure you are aware of the concerns and input of the people you supervise. When you get all the information, you make the best decision that you know how and then expect people to support that decision.” She said, “I try to bring in the right people...try not to exclude anyone...we want people of those groups to own [the decision] and make...the decision...within reason, otherwise [it would not] be enacting self-determination.”

The differences across contexts are also revealing. Given the histories in Australia and Hong Kong, many leaders put their leadership in the context of colonization by the British. In addition, the Asian samples differed with Hong Kong Chinese leaders often emphasizing company loyalty similar to Ouchi’s definition in Theory Z while the Asian American leaders did not. Aboriginal leaders were favorably disposed to the interview method used because they viewed this as culturally syntonic with “storytelling” and empowering since it was counter to Western imposed ways of viewing their realities.

GLOBAL AND DIVERSE LEADERSHIP

Who are our leaders? How do they lead? And what is effective leadership in today’s diverse and global environment? Different perceptions and expectations related to social identity, lived experience shaping social justice goals, double binds as a reality, and different styles related to gender and ethnicity reflect a reality when we examine the leadership of diverse leaders. Our research tells us that we need to expand *our knowledge base about leadership so that it is relevant, inclusive and effective for a diverse and global society* if we are to impact and make a difference. As leaders today find themselves in increasingly culturally heterogeneous settings, leaders become more diverse, the relevance of existing leadership models are called into question.

The omission of women and non-white ethnic/racial groups in our leadership research reinforces an ethnocentric and gender biased view of leadership. Incorporating non-Western cultural values and how they influence leadership is missing. We must ask how collectivistic orientations differ from individualistic orientations in leadership. The emphasis on benevolence used by authoritarian figures has been positive rather than negative. Loyalty to an institution or company will resonate with followers whose cultural values emphasize familial obligation. Collaborative styles of leadership will be more effective among women and some cultural groups, but viewed as weak amidst masculinized contexts and hierarchical structures. Cultural values of harmony and balance, and interdependence will drive how some leaders lead and will be effective when followers share a similar world view.

Daoist leadership based on non-Western views of self-construal and relationships is one alternative way of viewing leadership (Lee, 2013; Chin, 2014). Lee (2013) uses Daoist principles to define the process of leadership as like water—transparent, humble because it gravitates to the bottom, strong because it can mold mountains as it flows, flexible because it adapts to its container, and altruistic because it is necessary for survival. This contrasts with traditional notions of leadership as bold and assertive, confrontational and determined.

Growing evidence challenges notions of universality as we find different perspectives of the same phenomena in leadership, e.g., charisma. Virtuous leadership is another such concept which draws from philosophical and ethical principles as opposed to empirical validation. Re-examining power and leadership is informative. Many of the leadership theories emerged post World War II in response to the dictatorships of Hitler and Mussolini. The use of power became pejorative and shifted to empowerment and shared leadership during the 60s. Today, we need to reassess power in leadership; it remain negative when leaders take power for control, ego gratification, and abuse their power for personal gain. We can look to how power can relate to altruism, benevolence, and nurturance.

Global and diverse leadership demands that we look more broadly, recognize that we are interconnected, that there are other knowledges, and that we must be inclusive of diverse perspectives. Our communication must address cross-cultural communications. The emergence of former third world countries as new world leaders is changing the narrative as we grapple with who has the power, who we are defining as leaders, and how they lead. Indigenous peoples are re-claiming their rights to sovereignty and our valuing their knowledge and ways as legitimate. Our leadership theories need to follow suit in developing a new and different lens for perceiving, training, and evaluating leadership.

SIGNIFICANCE

This Global and Diversity Leadership project is part of an International Leadership Network https://www.researchgate.net/profile/Jean_Chin2 formed by me to promote collaborative leadership research internationally. As a Fulbright Scholar and Distinguished Chair to the University of Sydney, Australia in 2018, I used this work to impact and promote diversity and inclusion within the university through its strategic goals of promoting leadership for change. This work is also intended to promote leadership development diverse leaders and women leaders to be effective across varying contexts. I am running for president of the American Psychological Association with a platform of Let's LEAD Together <https://www.jeanlauchinforapresident.com/> to Lead-Empower-Advocate-and promote Diversity.

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By: Jean Lau Chin, Ed.D., ABPP

Professor, Adelphi University

Past-President, International Council of Psychologists

HPA Special Event

**Waimea - Hawai'i Island
and via Live Webinar**



Rural Behavioral Health Policies and Workforce Challenges: Yes, They Are Related

**Paul Mackie, Ph.D.
Past-President
National Association for Rural Mental Health**

**Saturday, April 27, 2019
11:00 am - 12:30 pm**

**Mana Christian Ohana
67-1182 Lindsey Road, Kamuela, HI 96743
Web-based participation is also available.
No-host lunch to follow at Merriman's**

Participants are also welcome to attend the HPA Board meeting from 9:30 am - 11:00 am. The meeting will focus on neighbor island behavioral health issues, needs and challenges.

- **This workshop is free to all participants**
- **1.5 Continuing Education Credits will be provided**



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² Inflation Safeguard offers additional insurance coverage and the premium will be added to your bill.

