



Volume 56
Number 2
Spring 2023

The Community Psychologist

A PUBLICATION OF THE SOCIETY FOR COMMUNITY RESEARCH AND ACTION
Division 27 of the American Psychological Association

Contents

From the Editors.....	1
President's Column	2
Council for Cultural, Ethnic, and Racial Affairs.3	
International Committee	6
Prevention & Promotion Interest Group	10
Reading Circle.....	13
Student Issues.....	14
SCRA News	19
2023 SCRA Biennial Information.....	19
Member Mondays.....	19
SCRA Membership.....	19
TCP Submission Guidelines.....	20

From the Editors

Written by Dominique Thomas, Morehouse College and Allana Zuckerman, Wesleyan College



*Dominique Thomas,
Editor*



*Allana Zuckerman,
Associate Editor*

Hello everyone! We are excited to bring you the Spring 2023 issue of The Community Psychologist!

The Spring 2023 issue features articles work within the field of community psychology as well as updates about the SCRA organization. Below is a list of what columns you will find in the current issue:

- **Council for Cultural, Ethnic, and Racial Affairs**
- **International Committee**
- **Prevention and Promotion Interest Group**
- **Student Issues**

- **SCRA News** including registration information on the upcoming 19th Society for Community Research and Action (SCRA) Biennial Conference this summer from June 20-24, 2023

Book Review Submissions

We are soliciting submissions for book reviews! If anyone is interested in having their book being reviewed and wants a review published, please reach out to us at TCP@scra27.org and let us know so we can talk about it. If you have a potential reviewer in mind, please send their name and contact information along with the book to be reviewed. Please include the title Book Review Submission in the subject line of the email.

We hope you enjoy this issue!

Dominique and Allana

TCP Editor and TCP Associate Editor



President's Column

From the President

*Written by Yvette G. Flores, Ph.D.,
Distinguished Professor Department of
Chicana and Chicano Studies, University of
California, Davis*

Dear members: I hope 2023 brings you and your loved ones good health. I want to take this time to reflect on events so far this year that have impacted many of our local and global communities. I also want to provide a summary of our Mid-Winter Meeting [MWM] and the efforts to date on the Strategic Plan of our society.

At the time of this writing, we have continued to experience as a nation police brutality and the killing of innocent Black men by the police, mass killings of Asian Americans in Southern California and Latinx and Asian American farmworkers in Northern California, the shootings and deaths at Michigan State University, in addition to other nearly daily shootings of citizens by armed civilians. As a society, we stand in solidarity with

those who clamor for police reform and better gun control. As community psychologists we have the tools and the will to support local and national efforts to change policies, to advocate for increased support for victims of crime, and to help heal the survivors of these acts of terror. I applaud our members who work diligently as practitioners, advocates, researchers and academics who put theory into practice.

At the time of this writing, we also are witnessing the effects of the devastating earthquake in Turkey and Syria. Thousands have perished; thousands have been hurt, thousands have lost their livelihood and their home. International efforts are in place, but recovery will be lengthy, especially for Syria as international aid is thwarted by years of war. Our hearts ache for those lives lost and for those forever affected by this tragedy. I invite our members to support international efforts. There are many organizations that are providing support; please help by providing financial and/or advisory support. We know that natural disasters are a push factor for migration. Will our country support those who seek refuge in the United States? As a Society, are we prepared to support those efforts?

Midwinter Meeting

This year we met virtually again and invited Megan Renner to facilitate our meeting. Ms. Renner has extensive experience and expertise with non-profit organizations. She also has been an active member of SCRA for many years. I am deeply grateful for her support as it helped us have a very successful and productive Mid-Winter Meeting. We engaged in fruitful dialogue for two days, Mapping the Three Faces/Spheres of SCRA - Who Are We? Why Are We Here? Who & How Do We Serve?

We discussed our identity, values, and mission and began an analysis of our vision for the future of SCRA and ensuring that the Call to Action on Anti-Black Racism stays in the forefront of any institutional transformation efforts we undertake. One of our goals as officers has been to examine our organizational structure; thus, we dedicated two blocks of time to examine how our Executive Committee, Councils and Interest Groups may work more efficiently and in coordination. All of these conversations and exchanges are part of our vision to co-create a strategic plan to guide our Society into becoming a more inclusive and non-racist organization.

As reported last year, the Anti-Racist/Anti-Oppressive Working group, chaired by President

Elect Kwesi Brookins, formed and set a charge for our Society. The working group will be joining our Strategic Planning Group to ensure that the focus and initiatives of our Society remain committed to anti-racism and anti-oppression, regardless of leadership changes.

Each year Councils and Interest Groups are invited to submit proposals requesting financial support for their activities. This year, the elected officers streamlined the process for budget requests. Subsequently the officers reviewed these proposals and evaluate their alignment with SCRA goals and values. The full EC then reviewed and voted on these requests. Most of the budget decisions were made prior to the MWM Meeting to allow more time for attending to our organizational challenges and goals for improvement. We were heartened to see many initiatives proposed that will further SCRA's response to the [Call to Action on Anti-Blackness](#) in our Society.

Prior to the MWM, Yolanda Suarez Balcazar chaired the nominations committee, filling as the role of past-president. The nominees for President-Elect, Member at Large, and student representative were brought forth to the Executive Committee. At the time of this writing, we do not have a full slate of candidates. For the future, I urge SCRA members to consider running for these positions. In the fall, we will begin recruiting nominees for 2024 elections. I hope you will consider bringing your talents to leadership positions within SCRA. In order to vote for these positions, you need to have renewed your membership; I hope you did so and will vote in the next elections. You will be receiving reminders to vote and if you do not receive a ballot from APA, please let us know right away so we can resolve the situation.

I add my appreciation to the members who volunteered to serve in the Nominations committee as well as in the Fellows Committee.

A highlight of our Midwinter Meeting is bringing forward to a vote the SCRA members who have been nominated for Fellow Status. The Fellows Committee chaired by Dr. William Neigher consisted of past fellows and the SCRA president. We reviewed their extensive dossiers and unanimously approved the outstanding candidates that were nominated. These candidates were brought to the EC members for approval of the nomination. In the near future you, will receive an announcement of those selected as SCRA Fellows.

Strategic Planning

Last fall the Strategic Planning Committee was formed chaired by the President and comprised of

the Society Treasurer, President-Elect, a Past President, a Student Representative to the E.C., and two international members of our society, along with our Executive Director. We have met monthly to review the last Strategic Plan, which expired in 2018, and relevant documents of our Society, including the Call to Action and the EC response to the Call. At the MWM we dedicated two blocks of time to solicit input from the EC regarding the direction and priorities of the new Strategic Plan, and to begin to draft a work plan, that includes engagement with more EC members and SCRA members. We submitted a proposal to the Biennial to conduct a forum and thus obtain input and suggestions from the attendees. We welcome additional members to our committee, if interested please contact Dr. Amber Kelly or me. We will meet monthly until Biennial. We also plan to engage members at the APA Convention in Washington, D.C. next August, at the business meeting. I hope you will join us in these important endeavors of our Society.

Looking Forward

In the next few months we will have elections to critical roles in our division, continue to move forward with the Strategic Plan, and continue planning for our next Biennial. We welcome your input and will be reaching out for your opinion on a number of issues. The support and collaboration of members is essential to ensure a more inclusive space within SCRA where all members feel welcomed and respected.

Until next time, I wish you health and continued engagement with our division. Feel free to reach out via email: president@scra27.org, or join me during office hours the second Friday of each month.

Council for Cultural, Ethnic, and Racial Affairs

*Edited by Sindhia Colburn, Ph.D.
Nationwide Children's Hospital,
sswami@bgsu.edu*

We said it'd be meaningful not easy: Navigating the (unexpected) hardships of qualitative research

Written by Taina Quiles and Seanna Leath

Note from the editor: Taina Quiles and Dr. Seanna Leath were 2020-2021 recipients of a Racial and Social Justice mini-grant through CERA for their project entitled, "Hope, resilience, and action: A qualitative exploration of critical consciousness and sociopolitical development among Black and Latinx adolescent girls."

Over the past few years, Afro Latina/Caribbean, Black, and Latina girls in the United States of America (USA) witnessed presidential shifts, a global pandemic, and heightened racial violence (e.g., police brutality and family separation). To capture how Afro Latina/Caribbean, Black, and Latina girls reflected and responded to these events, we launched a mixed methods study in 2021 on girls' sociopolitical development and resilience and coping processes. Two years later, we are wrapping up the qualitative data collection and planning the first papers from this project, which will focus on the girls' interracial solidarity, self-definitions, and hopes for themselves and their communities (how exciting!). We also recognize the importance of pausing to reflect on what we might do differently in the future – because when you know better, you do better. Below, we share about some unexpected challenges we encountered in our study's recruitment and data collection, with the hope that our lessons learned will help future scholars.

What is the Hope Resilience Action Study?

The Hope Resilience Action (HRA) Study was developed by Black and Latina women scholars to amplify the lived experiences of Afro Latina/Caribbean, Black, and Latina girls. HRA is a mixed methods investigation of adolescent girls' critical consciousness, sociopolitical development, and resilience and coping processes. The study includes cross-sectional survey data from 315 girls (13-17 years) in the Southeastern USA and semi-structured interview data from 24 girls (13-21 years) across the USA. Our work was guided by three major questions: 1) how do Afro Latina/Caribbean, Black, and Latina girls discuss messages related to their race and ethnicity?; 2) how does simultaneous exposure to racial violence and social movements relate to girls' sociopolitical development and visions for their future?; and 3) how do girls discuss the relationships between direct and vicarious violence, activism, and their academic goals?

Navigating Institutional Barriers to Research

After receiving grant award notices from the Council on Cultural, Ethnic and Racial Affairs and

American Psychological Association Division 56 (Trauma Psychology), we were excited to obtain Institutional Review Board (IRB) approval and launch the HRA study. However, we experienced significant challenges with the IRB process that delayed our recruitment for almost a year. During the process, we learned that the challenges we experienced were similar to other scholars who tried to conduct research on issues related to racism and sexism. We want to spotlight one issue that reveals how biased reviewing practices can delay the research process. Specifically, the IRB reviewers were concerned about the options we included on gender identity and sexual orientation in the demographic section of our survey. Compared to more traditional and binary demographic options related to gender (e.g., girl or boy), we included expansive options to try and capture identities along the spectrum of 'girlhood,' including butch, femme, genderqueer, girl, non-binary, and trans. In relation to sexual orientation, we included bisexual, heterosexual/straight, lesbian, questioning, do not know yet, and do not want to answer.

The IRB reviewers shared concerns that (1) the collection of these variables could pose a risk to girls who participated (i.e., harm from caregivers), and (2) that girls would not understand or recognize the gender identities and sexual orientation options. While some of these reviewer concerns were legitimate and were under consideration (i.e., how do we minimize or prevent harm for gender expansive adolescents in the study), we pushed back against the suggestion that we change, eliminate, and or revert back to binary items related to gender and sexual orientation. We knew that the mainstream options would make some participants feel confined to boxes they did not fit in, and we wanted all participants to feel seen. After engaging in a laborious process to 'prove' the legitimacy of our items, including receiving support from other scholars in the department, we were eventually allowed to include these demographic options. As expected, we had a gender expansive and sexually diverse quantitative sample (10.1% gender expansive; 43.2% bisexual, lesbian, questioning, or unsure). You can't capture what you don't measure.

Lesson Learned: IRB reviewers may not value intersectional and justice-oriented work.

We found that university IRB reviewers may evaluate work on racial and LGBTQ inequity with different standards than other studies. While we were thankful that an administrator at the IRB informed us about the safety concerns so that we

could address them, we were upset about the feedback instructing us to modify our demographic items to adhere to cissexist and heteronormative norms. It is unlikely that our experience is an isolated case. Instead, this likely occurs at universities across the USA, resulting in more intellectual and emotional labor and delaying research progress for scholars doing intersectional and justice-oriented work. We had to reach out to multiple faculty at the university (including senior, white women scholars) to validate our choices, compile cited evidence about why these variables were important, and document each email exchange with the IRB. In the future, universities need to ensure that IRB reviewers are prepared to evaluate justice-oriented research, and implement procedures that prevent delays for scholars conducting research that reviewers do not understand or support.

By Us and For Us: Leading a Study on Racism, Violence, and Social Action in a Red State

Once our study was (finally) approved, we entered our initial recruitment phase during a politically tense time in Virginia. Governor Glenn Youngkin had run his campaign and won the election on an anti-Critical Race Theory (CRT) platform. He argued that all parents should have the power to choose when and how to expose their children to different beliefs, and he sought to ban historically accurate discussions on race and racism in schools to 'protect families' and halt 'racial division.' As a result, many teachers and schools expressed fear around discussing race or racism in their classrooms and did not want to endorse a study where we asked adolescent girls about their experiences with these topics. Similarly, some community members we contacted expressed the feeling that discussing race and racial violence was inappropriate or "too much" for the girls they knew and worked with. Despite assuring them that youth are already engaging in conversations about race, they chose not to share our flyers with their network. After months of struggling to recruit in Virginia, we expanded our search and recruited girls across the USA. This helped strengthen our findings by highlighting Afro Latina/Caribbean, Black, and Latina girls' experiences in different geographic locations; however, it required additional IRB modifications and conversations among the research team about the overall goals of the study.

Lesson Learned: Community partnerships are invaluable – but they take time.

We cannot emphasize how important it is to have community partnerships and multiple recruitment strategies to help mitigate data collection hiccups for community-based studies. As scholars, it is common for us to travel away from our home communities to access graduate school or university jobs; in doing so, we may not have established the necessary relationships to launch a project that will be more successful when you have trusting relationships with those who live and work there. As we know, transparent and mutually beneficial partnerships can be essential to facilitate successful recruitment and data collection; yet, these take time (as they should). We believe that part of the difficulty we had in reaching and recruiting girls for this study was that we had just moved to Charlottesville, and many people did not know or trust us. The Black and Latine community members in Charlottesville have had harmful relationships with scholars and scientists in the past, and thus we needed to take more time to set roots and work with community organizations here. We also found that the connections we did have were overburdened with community relief work for COVID. As scholars consider community-based work, it will be important to think about our relationships with the communities we are trying to reach and how we can connect with individuals and organizations in the area. In retrospect, we wish we would have had more time to attend local festivals or events geared towards youth, and been able to set aside funds to compensate youth organizations to be co-creators in this work.

Being Trolled: Complications with Social Media and Online Recruitment

Finally, another unforeseen barrier we faced involved the large number of fake interviewees that signed up for our study after we posted recruitment flyers on Twitter and Facebook. We believed that recruiting on social media would be helpful in reaching audiences beyond our immediate scholarly and social networks. However, we could not control or filter the vast exposure that our flyers received after we hit 'post.' After only a day on Twitter, we received over 100 sign-ups. While initially excited, we were soon shocked to find out that many of them were older women living on different continents who were not eligible for the study. Some even showed up to interviews and tried to tell us fake stories about their experiences in the USA! After recognizing trends among the fraudulent interviewees (e.g., unable to verify demographic information or inconsistent responses to questions), we created a new recruitment link

and a standardized script for the research team to use when we needed to end an interview and verify eligibility. We also stopped using Twitter as a recruitment platform and used targeted ads on Instagram by posting reels. Instagram allows businesses to use filters for their ads (e.g., parameters for race, gender, and age) to ensure that ads reach an intended audience.

Lesson Learned: Social media is a complicated recruitment tool.

There are so many benefits to social media recruitment. When it works, it feels great to reach individuals from communities across the country or even around the globe. After I started talking with colleagues and scholar friends about the fraudulent sign-ups, I realized this issue was not specific to our study. It can be disheartening to spend hours trying to sift through 'fake sign-ups' or show up for interviews and realize you are talking to someone who is ineligible for your study. We also realized that if there is one fake interviewee, there will likely be more! Here are some ways that may help you protect your data integrity when using online recruitment strategies: First, use social media platforms that ask for your population(s) of interest to limit some unnecessary online exposure. Caveat: these ads often require payment, which may not be an option depending on your funding support. Second, use online screening tools that can help you catch discrepancies and confirm eligibility as much as possible (e.g., IP address verification and names that do not match email accounts or have long strings of numbers at the end).

Looking Forward

Here we are, a few years and obstacles later, and truthfully....it was totally worth it! So many of the girls told us how affirming it was to see researchers who looked like them, engaging in racial and social justice work, and asking them about their experiences. Many girls shared that they do not have other spaces to talk openly about their experiences with discrimination and the ways they engage in critical action. The plactica approach to interviewing made our data richer and allowed us to build connections with these girls, even if for a brief moment. We are excited about one of the first papers, which will focus on exploring the girls' reflections on the Black Lives Matter and immigrants' rights movements in 2020. There is so much variation and nuance in what they learned from the movement, particularly around interracial solidarity and collective action. Stay tuned - we're just getting started!

International Committee

Edited by Douglas Perkins, Vanderbilt University and Olga Oliveira Cunha, NOVA University

Developing and Evaluating Community-Based Models for Minors and Young Adults in Jail or Alternative Measures

Written by Patrizia Meringolo, Moira Chiodini, Cristina Cecchini, Camillo Donati, and Elisa Guidi, LabCom. Research and Action for Pscyhosocial Well-Being, University of Florence (Italy), info@lab-com.it, patrizia.meringolo@unfit.it

1. Our team: LabCom, its vision and mission

Some words about our affiliation: *LabCom* (www.lab-com.it) is a social cooperative, which has been founded as an *academic spin-off* at the University of Florence. A spin-off is an enterprise to which Italian universities provide support in its initial development and growth. Only those based on innovative ideas and strong links to academic research and public engagement are selected for becoming an academic spin-off.

LabCom aims to pursue the social integration of citizens through the implementation of social, educational, and health services. The mission of LabCom is to provide research and interventions through community psychology methods and tools, improving peculiarities and specific features of the contexts where we work. The main goal is also addressed to Research and Development since it aims to design original models and effective services for implementing community-based interventions. Through the Participatory Action-Research model, resource-oriented actions are provided, to value the strengths of the individuals, groups, and communities, and promote well-being.

LabCom has developed several models, like the *Community Impact* model, aimed at impact evaluation (Meringolo, Volpi, & Chiodini, 2019); the *Community Actions to Resilience and Empowerment (CARE)* model, to promote resilience and empowerment in groups and individuals (Chiodini et al., 2019); and the *Participatory Consensus Conference*, aimed at reaching a

participatory agreement on a specific issue or topic (Cecchini & Donati, 2020).

Combining scientific accuracy with the design of interventions tailored to the specific needs allows for proposing actions where beneficiaries actively participate in a real bottom-up process. This is important – for instance - within the evaluation procedures, providing a better understanding of processes and sustaining the change following the community impact assessment.

What is crucial in all projects and actions of LabCom is mainly focusing on a community-based and participatory approach, to give voice to the stakeholders and all the community members, particularly those who are frequently unheard (e.g., marginalized people, minors, minors in prison). Thanks also to the mixed-methods approach, it is possible to enhance the participation of the “beneficiaries” who become co-builders of the change process.

In this article we will describe the most recent interventions on youth deviance and, particularly, those addressed to young people in jail or on probation.

2. Previous experiences with minors in jail: the prevention of violent radicalization

Although Italian law foresees youth detention as a last resort treatment, there are still critical aspects regarding alternative punishments and social inclusion strategies, especially among minors most lacking in social networks, or those implicated in a criminal organization or with a migration background (Meringolo & Guidi, 2020). With this in mind, we developed a European Project named “*PREvention Of Violent Radicalisation and violent Actions in intergroup relations*” (PROVA, 2016-2018), aimed at preventing violent radicalization among youths in jail or under criminal proceedings. To reach this goal, PROVA carried out activities targeting professionals in the juvenile justice system, stakeholders engaged in inclusion policies, and – above all – young detainees or at-risk, involving university students for promoting positive relationships with them.

More specifically, through a proactive approach, the PROVA project relied on **two assumptions**: avoiding attitudes that *stigmatize* each deviant youth or migrant, particularly Islamic ones, as a radicalized person; and abstaining from the use of psychology as a determinist indication of dangerous individual features, as in many *securitarian* approaches. The theoretical framework referred to psychosocial models of social identity and group processes, and scientific literature

concerning urban conflicts and juvenile deviance (Meringolo, 2020, p. ix).

As for the prevention of violent radicalization, in Europe, the *Radicalisation Awareness Network (RAN)* has pointed out that prevention is most effective in actions carried out at the local level and through multi-agency cooperation (Meines & Woltman, 2017). Therefore, mapping and analyzing the community needs and resources, the kind and the role of stakeholders, and the citizens’ attitudes and behaviors have been fundamental in the first step for a successful community-based prevention approach (Guidi & Babetto, 2020).

The Project provided finally a set of *Guidelines*, to foster “multi-level interventions, considering the micro-, meso-, and macro-levels of societies; multi-dimension analysis, taking into account cultural, social, economic, and political issues; multi-component approach, exploring cognitive, emotional, behavioral, relationship factors” (Meringolo, Guidi, Cecchini, & Donati, 2018, p. 55). Innovative elements of the proposed prevention comprised and underlined the psychosocial approach, aimed at *social inclusion*, and the use of *participatory methods*, typical of community psychology.

3. A community service program addressed to authors of minor crimes

The Italian Law (67/2014) activated the possibility for minor offenders to prevent to be sent to trial following a probation program of Community Service (*Lavori di Pubblica Utilità-LPU*). Recently, LabCom was asked to evaluate the intervention and the emerging model by *Società della Ragione*, which is an association, working in the field of criminal law and civil and human rights, that is aimed at promoting a new approach for reducing incarceration, in better compliance with human rights.

The focus was on the rights of offenders, on alternative penalties to incarceration (especially in consequence of small violations of drugs and alcohol laws), and on their social inclusion, aimed at raising awareness on the nature and the consequences of the crimes and at improving the psychosocial life skills of the offenders, to prevent recidivism and promote positive relationships in the local community. Each participant was included in daily activities, like collecting and storing papers and other materials, collaborating in organizing public events, and cooperating with other associations. Participants were continuously monitored by a *tutor*, and by a psychologist at the beginning and the end of the program.

Following the already quoted *Community Impact model* (Meringolo, Volpi, & Chiodini, 2019), participants and stakeholders have been involved to capture their perspectives and narratives. Community Impact, through different phases, as described in Table 1, promotes the building of a common vision of the desired change, facilitating the common definition of the problem and the planning of actions based on clear indicators.

Table 1 - Phases of community impact (Source: Meringolo, Volpi, & Chiodini, 2019, p. 98)

Local Community and Stakeholders	Forming accountable groups and leadership
	Transferring knowledge and creating innovation
	Transforming "bad data" into useful data for evaluation
	"Telling a stronger story": creating a more effective narrative
	Providing added value to the interventions
	Increasing the partnerships and coalitions

For applying Community Impact evaluation to the program, 1 semi-structured "Pre" interview and 1 semi-structured "Post" interview has been carried out with each participant. Grids for monitoring and evaluating activities have been filled out daily. The tutors filled out weekly Grids to support their observation and participated in a Group interview at the end of the program. Finally, as a conclusion of the activities, a Panel of experts has been held with all the Institutional stakeholders.

Main findings: participants showed **some difficulties** concerning delays in the judiciary access to the program, resulting sometimes in feelings of helplessness at the beginning:

"...I was asking myself « What am I going to do? Whom am I going to meet »....I didn't know any of this ...the first person I met [in the association] explained to me...and I was happy about it".

The participants' final evaluation has been positive. They showed a **better awareness** of their crimes and their life experience, and stated willingness to share their feelings and experiences with other participants (since the Covid pandemic has prevented any collective initiatives):

"It was satisfying to feel useful with my work ... I was happy to learn something new, that I never had the possibility or the interest to do."

"... I feel enriched in my knowledge. It was definitely a positive program, where I didn't perceive anything like a punishment."

"I think it would be great to be with other participants, instead of working alone."

They were **particularly satisfied with the continuous interactions** with the tutors, and the **kind of activities** in which they have been involved,

following the advocacy mission of the association Società della Ragione.

"...I found psychological support...talking about my life...what I am doing every day or things that happened in the past...an opening up about my past to get better in the present... it was positive because I found positive people..."

The program showed a **significant impact on the lives** of the participants by promoting proactive attitudes, stimulating new interests and critical thinking, and supporting positive socialization with other persons and associations in local communities:

"... at the end, I said that maybe I can give my availability to help the association in the future if they need something."

The program generated further **impacts on the local community**, creating new social networks, and activating cooperation between different associations and Institutional stakeholders:

"The strength of this program is the work on reflexivity... caring for reflexivity and its impact on different persons. It is important to focus on the person: this means that you met him/her and that you talked with him/her. Sometimes it is really hard to accomplish..." (from the Panel).

Guidelines to develop the program have been drafted for disseminating the model and supporting other public institutions and associations willing to be involved in Community Service programs.

Conclusions

Community-based interventions with minors and young adults in jail or on probation allow participants to create a new and more effective narrative of their story and their future perspectives. The new participants' narrative replaces the feelings of shame, exclusion, conflict, and lack of confidence in their social ability, with proactive attitudes and motivations for experiencing social interests and relationships. Strengthening ties in the personal, social, and institutional networks is crucial to overcome deviance and stigmatization and seeing themselves as capable citizens. This process needs to be supported by professionals who create *bridging social capital* and prevent the risk of isolation, providing an alternative meaning to personal experience and enhancing the possibilities for constructive and proactive change.

People who experienced problems with the law or incarceration - particularly for crimes related to drugs - usually lack social, political, or economic power, and their narrative is "already written". The community-based intervention provides new

narratives that involve increased social support, new opportunities, and new social roles. According to Rappaport (1995, p. 796), “we are led to help people to discover their own stories, create new ones and develop settings that make such activities possible.”

Through the Community Impact model, it is possible to point out the following results and impacts of the projects:

1. The role of the tutors. The interaction between the mentor and the mentee (in our case, between the tutor and the participant) concerns both the objective of the relation (e.g., instrumental help) and the relational aspect (e.g. creating a supportive and meaningful environment). The efficacy of the intervention depends on the capability of the professionals to meet the specific expectations and needs of the target group.

2. The strength of the local network. The first step to developing effective networking is mapping, involving, and sharing information with other local associations or institutions. Community impact supports and strengthens local networks using communication between different stakeholders, often characterized by different levels of influence and interest (i.e., *Latents, Promoters, Apathetics, Defenders*, as in Mendelow, 1991).

3. The risk of procedural red tape. To overcome the risk of a “suspended life moment” it is necessary to create synergy and communication between different organizations and institutions with different aims and natures. The complex interplay between social organizations and the justice system demonstrates how this is important for facilitating access to programs.

4. Promoting effective participation of involved persons in the definition of the program and activities. For people who have defined their identity through a “crime” is crucial to set out on a path that leads to an aware role in society. In the case of violent radicalization, to define a not-polarized social identity is important to promote counter-narratives that seek to disrupt, dismantle, or speak back to other narrative trajectories (Van Eerten et al., 2017, p. 27).

References

- Cecchini, C., & Donati, C. (2020). Involving Local Communities: Participatory Meetings with Stakeholders. In: P. Meringolo (Ed.), *Preventing Violent Radicalisation in Europe* (pp. 135-155). Springer, Cham. https://doi.org/10.1007/978-3-030-52048-9_7
- Chiodini, M., Meringolo, P., & Cecchini, C. (2020). CARE: A Community-Based Resilience Training Programme. In C. Cefai, & R. Spiteri (Eds.), *Resilience in schools: research and practice* (pp. 117-141). University of Malta. Centre for Resilience & Socio-Emotional Health. URL: <https://www.um.edu.mt/library/oar/handle/123456789/51380>
- Guidi, E., & Babetto, C. (2020). First Steps: Reaching Consensus on Understanding Violent Radicalisation and Utilising Participatory Approaches for Prevention. In P. Meringolo (Ed.), *Preventing Violent Radicalisation in Europe* (pp. 43-56). Springer, Cham. https://doi.org/10.1007/978-3-030-52048-9_3
- Meines, M., & Woltman, P. (2017). *EX POST PAPER. RAN LOCAL: Local Action Plan Academy*. RAN. URL: https://home-affairs.ec.europa.eu/system/files/2018-01/ran_local_action_plan_academy_04-05_10_2017_en.pdf
- Mendelow, A. L. (1991). Environmental scanning: The impact of the stakeholder concept. In *Proceedings from the second international conference on information systems*, (pp. 407-418). Cambridge, MA.
- Meringolo, P., Guidi, E., Cecchini, C., & Donati, C. (Eds.) (2018). *YOUTH VIOLENT RADICALISATION. Preventive strategies and community-based practices in Europe*. Fiesole (FI): Fondazione Michelucci Press. URL: <https://www.provapproject.org/wp-content/uploads/2019/02/YOUTH-VIOLENT-RADICALISATION-Preventive-strategies-and-community-based-practices-in-Europe-.pdf>
- Meringolo, P. (2020). Defining a Multidisciplinary Approach for Complex Issues: An Introduction. In P. Meringolo (Ed.), *Preventing Violent Radicalisation in Europe* (pp. vii-xi). Springer, Cham. https://doi.org/10.1007/978-3-030-52048-9_1
- Meringolo, P. (2020). Preventing Violent Radicalisation in Europe. *Multidisciplinary Perspectives*. Cham: Springer. <https://doi.org/10.1007/978-3-030-52048-9>
- Meringolo, P., & Guidi, E. (2020). Promoting Civic Engagement and Social Inclusion Interventions for Minors Involved with Crimes. In N. Balvin, & D.J. Christie (Eds.),

Children and Peace (pp. 43-56). Springer, Cham. https://doi.org/10.1007/978-3-030-22176-8_3

Meringolo, P., Volpi, C., & Chiodini, M. (2019). Community Impact Evaluation. Telling a stronger story. *Community Psychology in Global Perspective*, 5(1), 85-106. doi: 10.1285/i24212113v5i1p85; <http://siba-ese.unisalento.it/index.php/cpgp/article/view/19518>

PROVA (2016-2018). *Prevention of violent Radicalisation and Of Violent Actions in intergroup relations*. Funded by the EU under the Erasmus+ Programme. URL: <https://www.provaproject.org>

Rappaport, J. (1995). Empowerment meets narrative: Listening to stories and creating settings. *American Journal of Community Psychology*, (3)25: 795-807.

Van Eerten, J. J., Doosje, B., Konijn, E., de Graaf, B. A., & de Goede, M. (2017). *Developing a social media response to radicalization: The role of counter-narratives in prevention of radicalization and de-radicalization*. WODC. Research and Documentation Centre, The Netherlands.

Zuffa, G., Franchi, S., Donati, C., Meringolo, P. (2022). Justice and Social Inclusion: A Community Service Program addressed to authors of minor crimes. *In Community Regeneration. Bonds and bridges among people and environments. 9 International Community Conference*, Naples, September 21-24. URL: <https://9iccpnaples.com/>



Patrizia Meringolo

Prevention & Promotion Interest Group

Edited by Rafael Mederos, National Louis University and Susana Helm, University of Hawaii at Mānoa

Prevention & Promotion IG Co-Chairs: [Toshi Sasao](#) and [Kayla DeCant](#)

Column Editor, Incoming: Rafael Mederos, PhD, National Louis University Rmederos@my.nl.edu

The Prevention & Promotion IG column of *The Community Psychologist* highlights P&P resources as well as the P&P work of community psychologists and allied professionals. Please [email Rafael](#) if you would like to submit a brief report or if you have resources we may list.

REPORT FROM THE COMMUNITY: Intersectionality & Ecological Systems Theory

Written by Rafael Mederos, National Louis University



The column will continue to feature a "Report from the Community." This quarter, the report comes from Carlos Catalán Tapia, a Chilean psychologist from La Universidad de la Frontera in Chile. He discusses the work he and his colleagues are advancing in the southeastern village of Balmaceda in Chile. Carlos's article raises awareness of the region's political, environmental, and social struggles. Through participatory action research, we can better understand how Carlos and his colleagues apply psychological theory to practice. As a result, he and his colleagues advance genuine and sustainable change alongside the Mapuche people. Also, using Bronfenbrenner's (1979) ecological model, we can better understand the struggles of the Mapuche people at the exosystem level. In Carlos's brief report, we can see how villages like Balmaceda and indigenous cultures like the Mapuche continue to struggle against the structures of colonialism. Balmaceda and the Mapuche people are empowered to continue preserving their traditions and culture through the efforts of Carlos and his colleagues. As well as raising awareness of the struggles and injustices they continue to face against the colonial structures in the region.

References

Bronfenbrenner, U. (1979). The ecology of human development: Experiments by nature and design. Cambridge, Mass: Harvard University Press.

Brief Report

Carlos Catalán Tapia, Universidad de la Frontera, Chile

Introducción

Esta aportación emerge desde el sector rural Balmaceda, comuna de Río Bueno, Chile, geomorfológicamente el país está diferenciado a lo largo por 4 hitos de Este a Oeste: Cordillera, Llano, Cordillera de la Costa y Litoral (Borgüel, 1983), encontrándose el sector Balmaceda ubicado en el llano.

En cuanto al contexto histórico nacional, como indica Valdés (2018), las últimas seis décadas, el país ha vivido una serie de transformaciones vertiginosas y de alto impacto, comenzando por la reforma agraria de la década del 60 que se extiende hasta el principio de los 70. Cambiando la matriz y configuración del agro

fundada en grandes terratenientes y latifundistas, por un proceso de expropiación y colectivización a través de asentamientos campesinos.

En este proceso y producto de diversos factores en el contexto de la guerra fría, como informa Kornbluh (2020), el ejército militar chileno en conjunción con la CIA de Estados Unidos organizan y perpetran un golpe de Estado. Este evento da pie para una dictadura militar que va desde 1973 hasta 1990. En este periodo en el cual el agro vuelve a cambiar a través de la devolución de tierras a latifundistas, despojo territorial de comunidades indígenas (nuevamente). El desmantelamiento de asentamientos campesinos, transformándolos en pequeños propietarios y erradicando las resistencias, con cárcel, exilio o asesinato, especialmente en los primeros años de la dictadura.

Desde el retorno a la democracia en 1990 hasta la actualidad, diversos sectores del país han sufrido cambios económicos. Por consecuencia la naturaleza del lugar producto del progresivo ingreso de holdings internacionales, así como de la inversión de grandes capitales, los cuales generalmente basan su producción en el extractivismo. Esto cambia los niveles, que en el polo más grave generan zonas de sacrificios.

Caracterización del lugar y problema situado

De lo anterior, el sector Balmaceda se ve transformado por estos cambios históricos nacionales. No existe registro formal de la historia del territorio, siendo el traspaso oral, las consecuencias de los cambios sufridos y la presencia de toponimia del pueblo Mapuche. Esto configura los remanentes históricos del sector, pero, a grandes rasgos, desde la dictadura hasta la actualidad. Los pequeños propietarios campesinos, se ven constreñidos al no poder competir contra los grandes capitales que ingresan al país. Emigrando a la ciudad y vendiendo o arrendando sus tierras, las cuales son transformadas en monocultivos o pasan de ser un medio para vivir. Esto produce a escala industrial, lo cual se acentúa especialmente en las últimas dos décadas.

En lo que respecta a la naturaleza del sector Balmaceda todos estos procesos y prácticas antiéticas, se han traducido en una incipiente deforestación, erosión y desertificación. Especialmente a través de monocultivos de eucaliptus, los cuales con una extensión de 800 hectáreas, amplifican esta problemática en una zona sonar mucho más amplia. Estos problemas

impactan las napas subterráneas y favoreciendo sequías, que año tras año se hacen más potentes, lo cual se suma a varios problemas. En contexto, como la inexistencia del reciclaje, el maltrato animal por la industria lechera de holdings internacionales, creación de hidroeléctricas, entre otras.

Del activismo

Por todo esto, cuatro personas nos auto-convocamos al visualizar estas problemáticas, a las que se les suma las inconsistencias y laxitud de las leyes y políticas públicas. Con respecto al medio-ambiente, en cuanto a la fiscalización y regulación de la actividad industrial, por otra parte, se considera el ejemplo del pueblo Mapuche. Históricamente han defendido la naturaleza, producto de su propia cosmovisión, en la que a nivel ontológico se consideran parte de la tierra. La presencia que si bien no está territorialmente en el sector Balmaceda. la toponimia de los ríos, sectores y cerros, junto con las comunidades mapuche aledañas dejan claro su presencia, además de que uno de los integrantes es descendiente directo de un lonko (jefe de comunidad).

Todo esto, nos permite visualizar que desde las leyes hay una serie de factores que hacen que estas no cumplan su función. Consideramos central el desinterés y/o falta de conciencia por el daño ambiental de los habitantes del sector y alrededores. Puesto que, si no hay actores sociales que las utilicen o presionen, solo es palabra muerta.

Por lo cual, la preservación y recuperación de bosque nativo en sectores rurales nos parece lo más atingente. Es considerando la realidad situada, con la intención de llevar el tema al debate público y jurídico. De esta manera sensibilizar e influenciar a otros, con la expectativa de generar una colectividad o comunidad que lleve la defensa de la naturaleza eventualmente a un plano político-jurídico.

Rol de psicólogo

Hasta este punto he enfocado lo descrito en relación al activismo ambiental, pero a su vez, soy psicólogo. Desempeño en un establecimiento educacional con altos índices de “vulnerabilidad social”. Después de un par de años trabajando y estando muy consciente del clientelismo que se pueda generar, opto por integrar hasta cierto punto la comunidad de la institución a este activismo. Especialmente por el traspaso intergeneracional de conciencia ambiental con los estudiantes que la conforman. Utilización como plataforma

institucional la cual si bien se puede considerar un sistema abierto desde la tradición de Luhmann (2012) con acceso a otras redes institucionales. Igualmente se ve cruzado por procesos lentos y burocráticos, por lo cual este intento de amalgamar el activismo y el rol profesional. Esto lleva consigo necesariamente tensionar tanto mi rol, como la institucionalidad, forcejear la subjetividad e intencionar las lógicas inter-institucionales hacia otros fines para la cuales son creadas u objetivos que no son su foco central.

De todas estas consideraciones, emerge una actividad en la cual se realiza recuperación de bosque nativo plantando árboles nativos con los estudiantes de la escuela en la cual trabajo. En conjunción con profesores y kimelfe (educador tradicional Mapuche), dentro del sector Balmaceda a través del uso y tensión de la institucionalidad local, principalmente con CONAF la cual dona árboles nativos (institución estatal que vela por el medioambiente). Y DAEM (encargado de las escuelas públicas de la comuna de Rio Bueno, los cuales apoyan con movilización) y también Escuela Pampa Ríos (Como plataforma para conectar con la red institucional).

Figure 1. Pampa Rios School Ecological Brigade

Pampa Rios School Ecological Brigade, depicted in one of the few sectors that preserves native trees, which help protect what is planted, just as we teach children and adolescents to protect nature. (Author shown in top photo, wearing grey jacket – Carlos Catalan Tapia).

Con respecto a la tensión mencionada, esta implica, por una parte, que el sentido de estas acciones es traspasarlas inter-generacionalmente y visibilizarlas con el fin que sean reproducidas por otros. Así como generar resistencia desde la comunidad frente al daño ambiental del contexto, por otra parte, todo esto no está en línea directa con los objetivos de las plataformas institucionales utilizadas. Pero, lateralmente aborda temáticas que deberían trabajar, por lo cual, la tensión se da en un doble sentido, por una parte, desde lo institucional, entre los intereses económicos y el norte ético de estas. Por otra parte, desde el activismo, entre la libertad de acción del activismo auto-convocado, frente el poder de influencia social y recursos desde lo institucional. La que al aumentar una, se disminuye la otra, en una tendencia matizada de correlación inversamente proporcional.

Todo lo anterior genera al menos 4 nodos críticos: **A) cooptación;** el usar las plataformas institucionales, estas potencian enormemente el

impacto del activismo, pero, a su vez genera el riesgo de ser “atrapadas” por estas, frente a esto es vital la praxis. **B) los tiempos sociales versus la natura**; el desfase entre el funcionamiento de la sociedad globalizada y lo local, así como los cambios sociales imposibles de determinar, no se condicen con los tiempos propios de la naturaleza, lo cual genera incertidumbre en los efectos posibles de estas acciones. **C) motivaciones diferenciadas**; el grupo motor con el cual se realiza activismo tiene diferentes objetivos y razones para movilizarse, lo cual, extrapolándolo a una mayor cantidad de personas movilizadas lleva a una amplificación de la heterogeneidad, lo cual implica pensar o reflexionar, cuáles serían los mínimos comunes para hablar de acciones de activismo ambiental. **D) Colonialidad e incommensurabilidad cultural**; Desde esta perspectiva el activismo se da desde la hegemonía cultural occidental, junto sus instituciones y sus contradicciones, estando el debate centrado en la monocultura de producción (Sousa, 2013), entre los polos de la obtención de recursos sostenible y la depredación. Contextualmente esto se cruza con la presencia aledaña de la cultura mapuche, quienes protegen la naturaleza históricamente desde su propia cosmovisión, etimológicamente el propio nombre mapuche (gente de la tierra). Esto indica que la naturaleza es vista como parte integral de ellos, agradeciendo a la “ñuke mapu” (madre tierra), de la cual obtienen el “newen” (fuerza). Para seguir en este plano, por lo cual el sentido de territorialidad, pertenencia y su protección trasciende por mucho el sentido occidental de este activismo. En prospectiva denota incommensurabilidad cultural en lo que respecta a los fines últimos de estas acciones, lo cual explícito con un sentido crítico, pero con encuadre positivo. Creo que es de suma importancia que esta última diferencia sea vista como una llamada atención para transformar el trato y paradigma relacional del humano con el medioambiente. Hay saberes de antaño que nos pueden salvar, frente a una hegemonía occidental insostenible en el tiempo.

Conclusión

Este activismo ambiental es un grano de arena incluso en el mismo contexto de cual surge. También demuestra que el mundo está conectado en más de una forma (incluyendo el presente aporte), que las redes son plataformas que interconectadas pueden trascender las lógicas. Las cuales fueron construidas, en las cuales hay más de una posibilidad de entrada, producto de la

heterogeneidad social presente (Bauman, 2003). Diferencia que suele ser vista como problemática, visión indicativa de la colonialidad inherente de la propia episteme occidental. La que se confunde la uniformidad con la unidad, siendo la unidad necesaria, pero, desde la valoración y respeto de la diversidad. En un presente dinámico y fluctuante, una verdadera metáfora entre un bosque nativo y un monocultivo forestal.

Anexos

Cultural incommensurability is reflected in many aspects, but especially in language where it is most reflected. The translations made in the text denote it, you speak of “newen” as a forcé. It is an understatement, since the cultural significance points to reality is governed by various “spirits.” These are as real as what is visible to the eyes. By being in tune with them, they are strengthened, which in turn is considered the natural and healthy state for humans. Breaking in with nature as the western people do is to destroy them indirectly.

Referencias

- Bauman, Z. (2003). *Modernidad líquida*. (1°ed.). Editorial Fondo de Cultura Económica.
- Borgüel, R. (1983). *Geomorfología de Chile*. Instituto geográfico militar.
- Castells, M. (2006). *La era de la información: Vol. 3. Fin de milenio*. (1°ed.). Editorial Alianza.
- Kornbluh, P. (2020). Documentos desclasificados de EE.UU. registraron la génesis de la instrucción de Nixon para derrocar a Allende. Extraído de: <https://nsarchive.gwu.edu/briefing-book/chile/2020-09-15/extreme-option-overthrow-allende>
- Luhmann, N. (2012). *Introducción a la teoría de sistemas*. (1°ed.). Editorial Uia.
- Sousa, B. (2013). *Descolonizar el saber, reinventar el poder*. LOM ediciones
- Valdes, X. (2018). *Memorias encontradas. A medio siglo de las leyes de Sindicalización Campesina y Reforma Agraria en Casta y sumisión: Chile a 50 años de la Reform Agraria* (Primera edición).

Reading Circle

Edited by Allana Zuckerman, Wesleyan College

To encourage ongoing dialogue with each other about what we are reading and how those readings

are influencing our work, we are starting a reading circle and recommended reading list. Each issue we will share readings that have influenced our work and provide a space for additional submissions. This is a space for people to share what they are reading so we can get an idea of the different knowledge bases people are exposed to and what is influencing their research and practice. This is also a way for us to share information and knowledge across a variety of topics to showcase and enhance richness of thought within the field.

- Collins, P. H. (2000). *Black feminist thought*. Routledge.
- Davis, A. Y. (2003). *Are prisons obsolete?* Seven Stories Press.
- Dubois, L., & Garrigus, J. D. (2006). *Slave revolution in the Caribbean 1789-1804: A brief history with documents*. Bedford/St. Martins.
- hooks, b. (2000). *Where we stand: Class matters*. Routledge.
- Hurston, Z. N. (2018). *Barracoon: The story of the last "Black cargo"*. Amistad.
- Noguera, P. A., & Wing, J. Y. (Eds.). (2006). *Unfinished business: Closing the racial achievement gap in our schools*. John Wiley & Sons, Inc.
- Robinson, C. J. (2020). *Black Marxism: The making of the black radical tradition* (3rd ed.). The University of North Carolina Press.
- Sims, J. J., Taylor-Mendoza, J., Hotep, L. O., Wallace, J., & Conaway, T. (2020). *Minding the obligation gap in community colleges and beyond: Theory and practice in achieving educational equity*. Peter Lang Publishing.



Student Issues

Edited by Aaron S. Baker, National Louis University and Raquel Rose, New York University

Welcome to the Spring 2023 Student Issues column exploring the theme of ***Vision for the Community Psychology Profession***. We are excited to not only exhibit the wonderful work of rising scholars in the field, but also serve as a

glimpse into potential directions the field will grow and flourish towards. We will be looking for new submissions for the Student Issues column for the Summer issue (March 15th deadline). If you have a paper/piece you would like to share, we strongly encourage you to submit it to StudentReps@scra27.org and feel free to check scra27.org for full details.

Student Submissions

Vision for the Community

Psychology Profession – Community Psychology White Paper

Written by Adrian Manriquez and Sarah Peralta; Portland State University and University of Maryland

In the words of Adams and Salter (2011), “a critical race psychology is not yet born,” let alone a critical race community psychology (CP). Riemer and colleagues (2020) noted that applications of critical race theory (CRT) are few and far between within the empirical body of CP literature. While CP often presents itself as having a social justice orientation and a respect for human diversity (Kloos et al., 2020; Rappaport, 1977), these values do not inherently nor automatically translate into critical methodologies and frameworks that provide researchers with a way of carefully assessing the ways in which racialized oppression and subordination impact communities of color experiencing particular social problems (Riemer et al., 2020). Currently, CP as a subdiscipline is largely apolitical and uncritical in its assumptions about the nature of race and racism as they influence and give rise to social problems within and across marginalized communities of color (Evans et al., 2017). Applying CRT in one’s own work provides a promising avenue to addressing the aforementioned shortcomings of mainstream CP, as CRT puts forth a framework that aids in investigating and challenging the ways in which social systems, practices, and discourses are shaped by race and racism, and also understanding how such racialized oppression affects people of colors’ lived experiences (Solórzano, 1997, 1998; Yosso, 2013).

Our hope is that community psychologists will increasingly draw upon critical theories and frameworks (e.g., CRT) from other disciplines (e.g., legal studies) as they endeavor to consider and

address the ways in which intrapersonal, interpersonal, and structural racism play a role in molding their phenomena of interest. We propose a white paper that addresses this hope for a critical race CP by providing a guide for thinking about the application of CRT to studying topics that necessitate further critical research in this subfield of psychology. Additionally, we propose to illustrate how CRT might be applied in the work that community psychologists pursue by utilizing examples from our own critical research concerning minoritized communities of color surrounding certain social problems (i.e., intimate partner violence and suffocated grief).

We will discuss the barriers of the field being moderately apolitical by exploring the long-term harm of ignoring policies that can bring about community-and-state-level violence. The phenomena of intimate partner violence (IPV) often overlap with the criminal justice system. These experiences are usually first seen within crisis response settings where community officials make decisions based on both procedure and discretion (Zacka, 2017). We believe that CP can apply CRT principles by discussing the discretionary power that officials hold in relation to cases of IPV. It is important to unpack racial disparities, dominant attitudes and beliefs on topics such as IPV, and challenge deficit-based frameworks that are rooted in negative racial stereotypes and prejudice when engaging with community members. Analyzing such bias pushes researchers to further explore concepts such as cultural humility and critical reflexivity.

As CP continues to learn how systemic barriers may contribute to the labels of mental health disorders, there have been historical and cultural shifts when it comes to understanding abuse and trauma. Our white paper will directly address the impact of race and culture regarding loss and grief that follows sexual violence and domestic abuse. The term “suffocated grief,” coined by Bordere (2017), describes the grief of those who are disproportionately bereaved by multiple losses in relation to overlapping forces of discrimination and oppression. This can be especially true for youth of color in the United States who are exposed to community violence and intergenerational trauma, as their grief reactions are often dismissed and even penalized by society through school and family court systems. Ultimately, we believe that critical race CP allows for various applications that will uplift marginalized communities of color.

Author Information: If you have any questions or are interested in the specific details of this piece, please reach out via email at manriq2@pdx.edu.

References

- Adams, G., & Salter, P. S. (2010). A critical race psychology is not yet born. *Connecticut Law Review*, 43, 1355-1377. Retrieved from <https://heinonline.org/HOL/LandingPage?handle=hein.journals/conlr43&div=47&id=&page=>
- Bordere, T. (2017). Disenfranchisement and ambiguity in the face of loss: The suffocated grief of sexual assault survivors. *Family Relations*, 66(1), 29-45. doi:10.1111/fare.12231
- Evans, S. D., Duckett, P., Lawthom, R., & Kivell, N. (2017). Positioning the critical in community psychology. In M. A. Bond, I. Serrano-García, C. B. Keys, & M. Shinn (Eds.), *APA handbook of community psychology: Theoretical foundations, core concepts, and emerging challenges* (pp. 107–127). American Psychological Association. doi:10.1037/14953-005
- Kloos, B., Hill, J., Thomas, E., Case, A. D., Scott, V. C., & Wandersman, A. (2020). *Community psychology: linking individuals and communities* (4th ed.). American Psychological Association.
- Rappaport, J. (1977). *Community psychology: Values, research, and action*. Holt, Rinehart and Winston.
- Riemer, M., Reich, S. M., Evans, S. D., Nelson, G., & Prilleltensky, I. (2020). *Community psychology: In pursuit of liberation and wellbeing*. Bloomsbury Publishing.
- Solórzano, D. G. (1997). Images and words that wound: Critical race theory, racial stereotyping, and teacher education. *Teacher Education Quarterly*, 5-19. Retrieved from <http://www.jstor.org/stable/23478088>
- Solórzano, D. G. (1998). Critical race theory, race and gender microaggressions, and the experience of Chicana and Chicano scholars. *International Journal of Qualitative Studies in Education*, 11(1), 121-136. doi:10.1080/095183998236926
- Yosso, T. J. (2013). Why use critical race theory and counterstorytelling to analyze the Chicana/o educational pipeline? *Critical race counterstories along the*

Chicana/Chicano educational pipeline (pp. 11-30). Routledge.

Zacka, B. (2017). *When the state meets the street: Public service and moral agency*. The Belknap Press of Harvard University Press.

A Vision for the Community Psychology Profession: A Vocation to Society

Written by Sophia Druffner, Vanderbilt University

In 2018, under a glaring Kolkata sun, I sat in a folding chair next to a woman lying on a cot. The woman was clutching my hand so much so that our pulses seemed to beat together. Away from us, people buzzed, giving out food, making beds, and sitting with patients. But in all the busyness, this woman was dying. Her bag of urine was empty, her breathing shallow. Occasionally she would gasp and clutch my hand even more tightly. For three hours, I sat next to her, sometimes singing to her, sometimes sitting in silence. For three hours, I reflected on a system that took care of others but left this woman to die by herself. A few times, a nun came over to me— come, there are other things to do; she will not know. But no one should die alone. For three hours, I sat with her so she didn't have to.

2018 was the same year that I found my vocation. On Vanderbilt's website for the Community Research and Action PhD program, I read that, in the words of Dr. Doug D. Perkins, that a community psychologist, because of a varied and much-needed skillset, "might find herself... conducting research in a mental health center on Monday, appearing as an expert witness in a courtroom on Tuesday, evaluating a hospital program on Wednesday, implementing a school-based program on Thursday, and organizing a community board meeting on Friday." I screenshotted his words and posted it on my Instagram — "how did you know who I am?"

Vocation, from "vocare," "to call." In community psychology, I have found my vocation, my calling. To me, the calling is from the human spirit, asking for justice against the surrounding systems of oppression, asking to reveal its full potential. The practice of community psychology is a calling to develop a unique, interdisciplinary skillset so that one can partner with and amplify the voices of marginalized communities. It is a calling to understand, then change, the systems

surrounding the individual to recognize the immense value at their center.

Since 2018, I have felt this call. Today, I am a first-year Ph.D. student in Vanderbilt University's Community Research and Action program. Since beginning my coursework in August, I haven't been able to stop thinking about how, at the center of big, complex systems is the individual, so tiny compared to the vastness of the interlocking cultural values and contexts around them. As we discuss transit, incarceration, education in our classes, I wonder how to best support this individual. How can I understand, then change, flawed systems to recognize the immense value at their center— the value of this human person? Especially when I am just beginning to acquire statistics and methodological skills to effectively analyze such systems, this is difficult work. But then again, it is sometimes difficult work to recognize the value of another, to hear the voice of the human spirit.

And it requires intense training. I must become proficient in multiple methods across a variety of disciplines and familiar with the literature of many fields. To do so, I must sacrifice other priorities and interests; after all, study is central to my development as a scholar. But in addition to a skillset, I must also cultivate a profound sense of humility. Humility is necessary to lay aside my own research priorities and align them with the desires of the community. "What questions are you interested in asking?" is a scary, but necessary start. How can I claim to try to recognize the value of the individual and the power of the human spirit if I do not first stop talking and listen?

Listening is the first step to countering oppression. I must listen, and remember that countering oppression means first tuning out the voices that tell me that the system is too entrenched— people experiencing homelessness don't even want housing, anyway, and affordable housing is a myth— and listen to the other one. And that is the still, small voice of the human spirit, telling me that there is value in my work— and yours. That our work as community psychologists is, in a way, a vocation from society and to each other.

Author Information: If you have any questions or are interested in the specific details of this piece, please reach out via email at sophia.druffner@vanderbilt.edu

Virtual Communities, Digital Cultures, and Social Constructivism: A Brief, Theoretically Informed Vision for the Future of Community Psychology

Elaine Jackson, B.A., B.G.S., Georgia State University

Nothing has any meaning until meaning is assigned. Culture prescribes meaning. Linguistically, a single word can take on myriad definitions, all determined by the language of the culture in which it is communicated. Social norms, or whether a certain behavior is deemed (in)appropriate, are all a matter of culture.

Digital cultures encompass the ways in which humans and technology interact (Sillence & Baber, 2004) and are experiencing exponential growth. Regardless of whether a culture is expressed digitally or in person, it is informed by the ways in which groups of individuals interact to assign meaning to everything under the sun, which in turn defines communities. To envision the future of community psychology, I questioned how community psychologists are to adapt to the ever-expanding world of digital cultures and the virtual communities they inhabit. If the primary focus of community psychology is on groups and associations between those groups, the environment, and the well-being of their members, and social constructivism is a sociological theory that asserts knowledge is obtained through interpersonal interactions (Vygotsky, 1978), how will the feverish expansion of virtual communities – “social aggregations that emerge from the internet when enough people carry on those public discussions... with sufficient human feeling, to form webs of personal relationships in cyberspace” (Rheingold, 1993, p. 5) – shape the future of community psychology?

Virtual communities exist all around us. Multiplayer video games exemplify the enmeshment of digital culture in virtual community. Social networking sites (SNS) such as Facebook, TikTok, and Twitter, too, are increasingly viable options for interpersonal relationship development, coinciding with fewer opportunities for substantive in-person connections, consequential of the COVID-19 pandemic (Ito, 2023). And you reading this think piece offers an example of social constructivism embedded in a virtual community.

Technology is ripe with potential for strengthening communal bonds between people.

As such, the future of community psychology must continue to hinge upon transparency. While some fret at the thought of relying on digital communications to foster community (Caputo & Tomani, 2020), shifts in normative behavior across the globe as detailed in research findings, indicate just the opposite. The tillage of virtual communities in a way that reveres the essence of community psychology.

In a reflection on the trajectory of community psychology this far as a spinoff of clinical psychology, Lorion (2022) – a former Editor-in-Chief of the *Journal of Community Psychology* – asked, “how do current leaders and members of the discipline want to move forward? Do they prioritize some communities over others?” In this brief piece, I have attempted to elucidate my thoughts on the former – that it would behoove community psychologists to embrace the incidence of virtual communities and become privy to how culture is both created and exchanged digitally. To the latter question, I give a resounding “yes.” Virtual communities must be prioritized more highly on account of their incalculable nature. Much in the vein of foundational community psychology values, researchers, practitioners, and members alike must lean into the multi-level strengths and resources of virtual communities (Levine, Perkins, & Perkins, 2005). By seeking to leverage the uniqueness of digital cultures and promulgate social constructivism in a way that drives the mission of reduced suffering and improved well-being for all, I believe that virtual communities will further connectedness across geographic boundaries.

Author Information

If you have any questions or are interested in the specific details about this piece, please reach out via email at kjackson224@student.gsu.edu or Twitter: @kelainex

References

- Caputo, A., & Tomai, M. (2020). A systematic review of psychodynamic theories in community psychology: Discovering the unconscious in community work. *Journal of Community Psychology*, 48(6), 2069–2085. <https://doi.org/10.1002/jcop.22407>
- Ito, Y. (2023). Examining a technology-focused language teacher community on Facebook during a crisis situation. *Asian-Pacific Journal of Second & Foreign Language*

- Education, 8(1), 1–20.
<https://doi.org/10.1186/s40862-022-00159-0>
- Levine, M., Perkins, D. D., & Perkins, D. V. (2005). *Principles of community psychology: Perspectives and applications* (3rd ed.). Oxford University Press.
- Lorion, R. P. (2022). Preparing for the 2070s: Reflections from the Journal of Community Psychology's initial decade: Pathways to Community Psychology's continuing maturation. *Journal of Community Psychology*, 50(1), 40–46.
<https://doi.org/10.1002/jcop.22740>
- Rheingold, H. (1993). *The virtual community: Homesteading on the electronic frontier*. Addison-Wesley Pub.
- Sillence, E., & Baber, C. (2004). Integrated digital communities: Combining web-based interaction with text messaging to develop a system for encouraging group communication and competition. *Interacting with Computers*, 16(1), 93–113.
<https://doi.org/10.1016/j.intcom.2003.11.007>
- Vygotsky, Lev (1978). *Mind in Society*. London: Harvard University Press.

Vision for Community Psychology: Care as Resistance

Raquel E. Rose, New York University

As my supervisee, an undergraduate woman of color, expressed her weariness at seeing other black and brown folk like her client incarcerated for her attempts at survival, I wondered how the field of community psychology was fully moving towards decolonial and community values and away from the power hierarchies inherent in academia. Recently, the academy speaks often of the importance of centering community voices within psychology but insider-outsiders early in their journey (such as undergraduates from those communities) are not frequently engaged in these conversations despite being pivotal changemakers in supporting community-institution partnerships. I brought this worry for my co-conspirators, fellow BIPOC women, to the forefront of my push for care as resistance and redefining “supervision” to encourage rest, vulnerability, and connection and provide an example through the ROSES project.

The partnership between paraprofessionals/youth-workers and system-impacted youths can be integral piece in resisting systemic oppression but can also be rendered

vulnerable by academic and system exploitation. This is even more evident when working with multiply marginalized youth such as system-impacted girls. While the rates of youth incarceration are decreasing for most groups, that trend as not been evident for black girls and this calls into question the support structures, interventions, and policies aimed at system-impacted black girls. As such the Researching Inequity in Society Ecologically team (RISE) developed a counterspace in the form of a trauma-informed, youth led advocacy program (ROSES) which employs several gender-responsive recommendations that have emerged from studies conducted with system-impacted girls (i.e., Chesney-Lind, Morash, & Stevens, 2008). Gender-responsive models for girls are characterized by a focus that is holistic, safe, strengths-based, relational, and culturally responsive (Walker, Muno, & Sullivan-Colglazier, 2012). A unique protective factor for system-impacted girls is a relationship with a caring, trusted adult (Chesney-Lind et al., 2008). ROSES is an individualized and community-based program that pairs a highly trained and supervised paraprofessional advocate with a system-impacted adolescent girl (Javdani & Allen, 2016; Javdani, 2021). However, just as legal-system-involved girls could answer questions that are important to them (e.g., does the ROSES intervention “work,” for whom, and in what ways?) we questioned who else could ROSES serve as a counterspace for? Our advocates/paraprofessionals are an integral part of our intervention and, as we sought to implement “Care as Resistance” in the intervention, we sought ways to support our advocates. This was even more needed as majority of our advocates identified as women of color, first-generation and interested in pursuing further education in psychology, advocacy, and law.

Based on my own lived experience, the expressed needs of co-conspirators, and the literature I posit “Care as Resistance” in 2 forms: 1) a weekly guided, non-evaluative, journaling project that provides a strengths-based space for our advocates to express both fears and joys around their advocate and undergraduate identities (Each week carries a different theme, such as relationships, emotions, and future self) and 2) twice monthly self-care and psychoeducation workshops where advocates are provided with space to process their intersectional experiences of institutions but are also guided through connection building, rest, and mindfulness practices. We

believe that our research team needed to create opportunities to challenge the often unexamined yet powerful hierarchies at play in research and academic spaces, particularly for undergraduate students of color aiming towards graduate school. This effort is one way in which we sit with these tensions (along with other endeavors such as providing transportation funds for advocates and resources) and make deliberate choices about how to restructure our research practice.

Author Information

If you have any questions or are interested in the specific details about this piece, please reach out via email at raquel.rose@nyu.edu.

SCRA News

Edited by Allana Zuckerman, Wesleyan College and Dominique Thomas, Morehouse College

2023 SCRA Biennial Information

Dear Friends,

We would like to announce that [registration](#) is now open for the 19th Society for Community Research and Action Biennial Conference and the 2023 Biennial Program draft has been completed. A finalized version will be uploaded to our conference software Whova prior to the Biennial. The full version will contain all co-authors and full abstracts. The program schedule was explicitly organized to avoid conflicts between listed authors in the presentations and cannot be changed. Virtual and hybrid schedule requests were honored and listed rooms reflect where attendees can view virtual and hybrid sessions. Those hybrid sessions are also located in rooms equipped to operate virtually, but can also be held partially in person. These virtual presenting rooms will have onsite tech to help with any tech issues during the conference.

The Andrew Young Center for Global Leadership at Morehouse College, along with representatives from our local institutions, is happy to host our first hybrid biennial conference. Due to capacity constraints, registration to attend the event in person will be limited, so if you would like to attend in person, we encourage you to register as soon as possible. We have provided multiple options for housing and encourage you to book early.

For those joining us virtually, we look forward to engaging you in multiple spaces!

We look forward to your participation in the 2023 Biennial Conference!

Registration Here:

<https://socra.memberclicks.net/2023scra>

Program Schedule

Please check the [FAQs](#) for any questions or email biennialprogram@scra27.org

In community,
The Biennial Planning Committee

Member Mondays

SCRA is excited to use our social media platforms to highlight and celebrate our members on Mondays!

Nominate yourself or another SCRA member:

<https://redcap.link/scramembermondays>



SCRA Membership

If you are not currently a member of the Society for Community Research and Action (SCRA) and would like to be, please visit <http://scra27.org/> to learn more about the organization. If you would like to become a member, the membership form can be

accessed at:

<http://scra27.org/members1/membership/>

If you would like to learn more about community psychology, visit www.communitypsychology.com.

TCP Submission Guidelines

TCP is published four times a year. Articles, columns, features, and announcements should be submitted as Word attachments in an e-mail message to Dominique Thomas and Allana Zuckerman at TCP@scra27.org. Submission deadlines are:

- **February 15th** – Spring issue
- **May 15th** – Summer issue
- **August 15th** – Fall issue
- **November 15th** – Winter issue

Authors should adhere to the following guidelines when submitting materials:

- Length: **Five pages, double-spaced**
- No cover sheet or title page. Please be sure to put the article title and author names and organizational affiliations at the top of the article.
- **Graphs & Tables:** These should be **converted and saved as pictures** in JPEG files. Please note where they should be placed in the article. Submit the image(s) as a separate file.
- Images: Images are highly recommended, but please limit to two images per article. Images should be higher than 300 dpi. If images need to be scanned, please scan them at 300 dpi and save them as JPEGs. Submit the image(s) as a separate file.
- Margins: 1" margins on all four sides
- Text: **Times New Roman, 12-point font** – this includes headings and titles and subheadings.
- Alignment: All text should be aligned to the left (including titles) with a .5" paragraph indentation.
- Punctuation Spacing: Per APA guidelines, make sure that there is only one space after periods, question marks, etc.
- Do NOT include footnotes or endnotes.

- References: **Follow APA guidelines. These should also be justified to the left with a hanging indent of .25".**
- Headers/Footers: Do not use headers and footers.
- Long quotes: Follow APA guidelines for quoted materials.
- Please put your email information and an invitation to contact you into the article.



EDITORS

Dominique Thomas, Editor, Morehouse College
Allana Zuckerman, Associate Editor, Wesleyan College

COLUMN EDITORS

COMMUNITY PRACTITIONER

Olya Glantsman, and Mayra Guerrero, DePaul University

COMMUNITY PSYCHOLOGY PRACTICE IN UNDERGRADUATE SETTINGS

Ashlee Lien, SUNY Old Westbury and Rachel Hershberg, UW Tacoma

CRITICAL COMMUNITY PSYCHOLOGY

Natalie Kivell, Wilfred Laurier University

CRIMINAL JUSTICE

Kristy Shockley, University of Massachusetts Lowell

CULTURAL & RACIAL AFFAIRS

Geraldine Palmer, Adler University, Community Wellness Institute

DISABILITIES IN ACTION

Naoko Yura Yasui, Alabama State University

EARLY CAREER

Vernita Perkins, Omnigi

EDUCATION CONNECTION

Mason Haber, Independent Community Psychologist

ENVIRONMENT & JUSTICE INTEREST GROUP

Carlie Trott, University of Cincinnati and Kai Reimer-Watts, Wilfrid Laurier University

GENDER & JUSTICE INTEREST GROUP

Susie Paterson, Collaborators Consulting Group

IMMIGRANT JUSTICE INTEREST GROUP

Sara L. Buckingham, University of Alaska Anchorage and Moshood Olanrewaju, National Louis University

INTERNATIONAL COMMITTEE

Olga Oliveira Cunha, NOVA University and Douglas Perkins, Vanderbilt University

LGBT INTEREST GROUP

Mary T. Guerrant, State University of New York at Cobleskill

LIVING COMMUNITY PSYCHOLOGY

Gloria Levin, Glen Echo, Maryland

PREVENTION AND PROMOTION

Susana Helm, University of Hawai'i at Manoa

PUBLIC POLICY

Amber Kelly, Community Engagement Collective

RESEARCH COUNCIL

Chris Keys, DePaul University

RURAL ISSUES

Susanne M. Phillips, White Mountains Community College

SCHOOL INTERVENTION INTEREST GROUP

Adam Voight, Cleveland State University

SELF-HELP AND MUTUAL SUPPORT

Thomasina Borkman, George Mason University and Ronald Harvey, American University in Bulgaria

STUDENT ISSUES

Aaron Baker, National Louis University and Jessica Saucedo, Michigan State University

PAST TCP EDITORS

Allen W. Ratcliff 1973

Edison J. Trickett 1973-1974

Dorothy A. Fruchter 1975

Meg Gerrard 1976-1981

Raymond P. Lorion 1981-1985

Leonard A. Jason 1985-1988

Joseph Galano 1989-1981

Sharlene Wolchik 1991-1994

Jean Ann Linney 1995-1998

Shelly P. Harrell 1998-2001

Paul Toro 2001-2003

Joy S. Kaufman & Nadia L. Ward 2003-2006

Elizabeth Thomas 2006-2009

Maria B.J. Chun 2009-2012

Gregor V. Sarkisian & Sylvie Taylor 2012-2015

Daniel Cooper & Tiffany McDowell 2016-2017

Susan M. Wolfe 2018-2020



The Community Psychologist