

THE *Community Psychologist*

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FROM THE PRESIDENT

Ana Mari Cauce
University of Washington

This issue of the TCP highlights what a deep talent pool we have in the Society of Community Research and Action. Each and every one of our candidates for office represents the best of our field. When we look at them as a group, it is clear that ours is a field strongly committed to research informed by an awareness that to better understand individuals, we need to look at them as embedded within a historical, geographical, socioeconomic, and cultural context. The personal, research, and practice commitments of our candidates also reinforce that we cannot change individual behavior without



changing settings and environments. When I look over the statements and accomplishments of our candidates, there is no question in my mind but that our future is in good hands.

Nonetheless, it has also become clear to me that we have much work to do in thinking through how we situate and view ourselves as a field and as a professional organization. We have recently engaged in a debate about changing the name of this newsletter from "The Community Psychologist" to something more interdisciplinary. This debate, largely carried out over e-mail and on the SCRA listserv, was an interesting one. Almost 250 members weighed in on the name change, via a short survey and they strongly favored keeping the name as is (79%). So my intent here is not to re-introduce the name change as an issue. But I do want to discuss some of our members' perceptions that making community research a more interdisciplinary activity would lead to diminishing the value of community psychology, would mean turning our backs on psychology, and

would endanger the job prospects of our graduates. In fact, the most commonly voiced objection to changing TCP's name to reflect the interdisciplinary nature of community research and action was that such a change would dilute the community psychology "brand", lowering the value of the degree. As two soon-to-be Ph.D.'s put it "why would a university want to hire a community psychologist if someone in sociology could do the same job" or "there's something unique about community PSYCHOLOGY and as someone about to go on the job market, we'd better be sure that PSYCHOLOGY departments know that." Or as one Full Professor said, "we're barely welcome in psychology departments as it is, this would only make it worse."

I found such concerns puzzling and decidedly out of synch with my own experiences. As the recent chair of a fairly traditional

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COMMUNITY ACTION

The Community Action interest group explores the roles and contributions of people working in applied community psychology settings.

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COMMUNITY HEALTH

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Yale University School of Medicine



Joy Kaufman (l) and Nadia Ward (r).

We are pleased to bring you the Spring 2006 Edition of *The Community Psychologist*. Along with our regular array of columns, an inspiring special section and issues of the *Community Student* and the *Community Practitioner*, this edition includes the candidate statements from our new slate of potential SCRA officers. Please take the time to review these statements

and *please vote* when you receive your ballot from APA in the next few weeks.

Our special section highlights ways in which community psychologists are engaging their undergraduate students in the classroom. Jim Dalton (Bloomsburg University) and Maurice Elias (Rutgers University) have edited 8 pieces from our colleagues that demonstrates their innovation in teaching the core principals and values of community psychology to students interested in this discipline. You will read about successful models and course exercises further students' ability to reflect, share, and critically think about the complexity of social problems faced in communities and the realization that although there are no quick fix solutions to ameliorating these problems, change is possible when interventions are thoughtfully developed and implemented in partnership with community stakeholders. You will also read about the impact community service learning projects have on students. These unique experiences have made lasting impressions on students and have powerfully increased their knowledge and awareness of social justice, empowerment, community, diversity, and participatory decision-making. In these enlightening accounts you will be inspired by the work of our colleagues who have masterfully created opportunities in the

community in a way that reinforces theory to community action in way that empowers students to explore their identity as an agent of social change.

This issue also includes an issue of *The Community Practitioner* where Kelly Hazel, Greg Meissen, Jessica Snell-Johns and Tom Wolff present their position that community practice is being neglected within the field of community psychology and we have not worked to retain our ties to those individuals who choose a career focused on practice (outside of the university setting) as we have with those who have chosen an academic career. The authors invited commentary from a number of individuals who are in a variety of settings, both applied and academic, whose replies add much to this discussion. Finally, the authors present a call for an ongoing dialogue and for assistance as they move forward.

The *Community Student* contains two papers that will be of interest to our readership. First, Rebecca Hansen from Ball State University recounts for us her experience as a graduate student being a member of an American Red Cross Disaster Mental Health Services Team in Montgomery, Alabama in the weeks after the Katrina. In the second paper, Eugena Griffin of

Continued on page 4

FROM THE PRESIDENT, continued from page 1

Psychology department, it was my experience that having an interdisciplinary profile helped, not hurt, aspiring job candidates. The area of psychology that a candidate claimed had much less to do with who we hired than the quality of their work and the specific set of skills that they could share with colleagues and teach to students. My first hire as a Chair didn't even have a Ph.D. in psychology. Instead he had a Ph.D. in biology and was doing interdisciplinary work at the boundaries of animal behavior and neuroscience.

In the years that I was chair, the "hottest" candidates on the market were those with training in the neurosciences, broadly defined to include both cognitive and behavioral neuroscience and imaging work in social, clinical, and developmental psychology. Some of the other factors that made a candidate "hot" were strong quantitative skills, including the ability to teach statistics, and the ability to work within more than one departmental area and/or to engage in interdisciplinary research with other units on campus.

So, where would someone identifying as a community psychologist look for a position at the University of Washington? Unless they were also able to claim strong quantitative skills, clinical skills, or imaging/neuroscience training, the psychology department is not

where they should look. While there are other psychology departments where a community psychologist, without those skills, could find a home, the UW is not one of them. And, we are not that unusual for a psychology department. But, that doesn't mean there aren't a great many faculty jobs at our university for a community psychologist, or more generally for someone with good training in community research.

On the contrary, the UW Bothell campus recently advertised for two tenure track community psychologists in their interdisciplinary arts and sciences program. Psychologists with strong community research skills can also be found in the School of Social Work, the School of Nursing (which has a Psychosocial and Community Health Department), the Public Health School, and in the School of Medicine. In the future, our newly developed Global Health program, offered jointly by Medicine and Public Health is likely to be another good home for those with strong community research skills and a strong background working in international and transnational settings. While I haven't done the count, I'm quite confident that there are ten to twenty times more community oriented psychologists outside of a traditional psychology setting as there were within the psychology department. So, if I were on the market as a pure community psychologist, I'm not sure pure psychology is the peg I'd hang my hat on.

Although my personal preference might have been otherwise, there is much to be said for keeping "The Community Psychologist" as the title of this newsletter. Messy as it may be, I have a great deal of respect for the democratic process, and can stand behind the decision we have made. But, I would caution us against engaging in what Seymour Sarason called "professional preciousness." I am proud to be a psychologist, but I fully recognize that my best work has been done with colleagues in other disciplines; in all the grants I've participated in over the last decade or so, either my Co-PI was a sociologist, or I have been Co-PI to a sociologist. Even while I chaired a psychology department, my strongest allegiances were to organizations I defined as interdisciplinary – SCRA, SRCDC, and SRA. In fact, I only joined APA because I believed it was crucial to my SCRA presidential tenure. This type of interdisciplinary network of affiliations is not unusual for academic psychologists.

As a faculty member, as a departmental chair, and more recently in the Provost's office, it has been my experience that the best research and practice, and the best professional opportunities, are there for those who define themselves as working across, not within, narrow disciplinary lines. The value of our brand comes from the quality of our product, not the name we give it.

the University of South Carolina reviews the issue of racism as a stressor for African Americans.

This issue also includes a wonderful group of columns. The Book Reviews column this issue includes 3 reviews. Ira Iscoe reviews *Crisis intervention handbook: Assessment, treatment and research (3rd ed)* by A.R. Roberts (2005). Thom Moore reviews *Development to a different drummer: Anabaptist/Mennonite experiences and perspectives* (Yoder, R.A., Redekop, C.W. & Jantzi, V.E., 2005). Finally, Mariolga Reyes Cruz reviews *Participatory community research: Theories and methods in action* edited by Lenny Jason, Chris Keys, Yolanda Suarez-Balcazar, Renee Taylor and Meg Davis (2004).

Other columns include an overview of the Community Tool Box in the Community Action Research Centers column and a review of the work of the Community Health interest group. The Cultural and Racial Affairs column includes a paper by Rhonda Lewis reflecting on the current status of community research with African American communities. In the Lesbian/Gay/Bisexual/Transgender column Cathy Chovan reflects on her experience of a first year graduate student who is a lesbian and is out. Gloria Levin features Manuel García Ramírez in the Living Community Psychology column. The Prevention and Promotion column features an article on Racial and Ethnic Disparities in Mental Health and the Regional column includes some of the work of the SCRA Regional Coordinators. In the School Intervention column, Jane Shepard presents some of her reflections of working in an urban high school when our country is at war and in the Social Policy column, Preston Bitner reviews some of the work of the Social Policy Group in this past year. This edition also includes 2 papers, the first by Dawn Darlston-Jones and Joe Ferrari provides an assessment of international community psychology journals. The second is by Ed Seidman who was invited to provide his reflections on the status of community psychology.

Finally, we are thrilled to announce that Elizabeth Thomas will be the new TCP Editor beginning with the Fall 2006 edition. Elizabeth is at the University of Washington – Bothell and we know that she will do a fantastic job.

Joy and Nadia

Editors' Note: Past issues of TCP listed Carolyn Swift's affiliation as the University of Kansas, that was an error. Carolyn is happily retired from The Stone Center at Wellesley College and has no affiliation with the University of Kansas. We regret the error.

BOOK REVIEWS

*Edited by Ken Miller
kemiller@ponoma.edu*

Roberts, A. R. (Ed.). (2005). *Crisis Intervention handbook: Assessment, treatment, and research (3rd ed.)*. New York, NY: Oxford University Press.

*Review by: Ira Iscoe,
Ashbel Smith Professor of Psychology, emeritus,
University of Texas at Austin*

The editor is Professor of Criminal Justice and Social Work, Livingston College Campus, Rutgers University, Piscataway, NJ. He is also Editor-in-Chief of the Brief Treatment and Crisis Intervention Journal. This handbook is widely used at the graduate level in schools of social work, either as a text or a reference source. Roberts is arguably one of the foremost exponents of crisis intervention as a method of assisting individuals and groups who have been destabilized as a result of disasters, accidents, or other sources of stress.

Significance of the Handbook to Community Psychology

Social work mostly employs a “hands-on and how to do it” approach to dealing with problems of individuals and groups. In contrast, community psychologists and its practitioners are engaged in strengthening communities and special populations by facilitating and strengthening environmental changes; fostering empowerment and constructive activities for the purpose of improving the coping capacities of the individuals and communities concerned. Community psychologists, especially those trained in the clinical-community or community-clinical programs can well utilize most of the information contained in this rather heavy tome of some 800 pages. Included are a rather useful directory of suicide and crisis prevention internet resources and telephone hotlines. Included also is a glossary that helps clarify such terms as “parametric treatment strategies”, “violence risk factors”, “multiple baseline approaches”, “secondary trauma responses”, among others.

Besides his role as editor, Roberts is an active contributor to several chapters in the handbook. Natural disasters (e.g. Katrina and Rita), motor vehicle accidents, domestic violence, suicide, the increasing concern about terrorist threats, and the inevitable “problems of living”, such as divorce, sudden unemployment, and death

of a loved one, exemplify the need for effective interventions designed to better help individuals face the challenges brought on by such various situations. Community psychologists could well benefit from reading the Handbook's excellent introduction, as well as the first chapter, entitled “Bridging The Past and The Present to The Future of Crisis Intervention and Crisis Management”. The handbook was assembled to better inform front-line crisis workers, graduate students, and clinicians working with individuals, families, and communities in crisis. The editor point out that crisis theory practice and principles cut across several professions, and an interdisciplinary approach is utilized in compiling and editing the handbook. To aid in the unified approach, a seven-stage crisis intervention model is presented, and case histories are to be found in most of the presentations, which exemplify the model with a goal towards crisis resolution.

This model is presented or referred to in many of the handbook's chapters.

The Timing of Interventions

Two phases in crisis intervention are pointed out, with the initial phase occurring rather immediately, after the acute crisis episode or disaster has occurred, or within 48 hours of the event. This phase involves defusing the crisis, and crisis safety, emotional first aid, and crisis management. This is standard operating procedure, in which the goal is to provide food, shelter, clothing, medical treatment, and counseling to the victims of the disaster, accident, or other stressful life event such as death of a loved one. The second stage involves Roberts' seven-stage model (see Figure 1). It is at this stage, after the immediate needs of the victims have been met, that the crisis – as opposed to emergency – has to be dealt with. Although not mentioned in the handbook, hurricanes Katrina and Rita, August-September 2005, can serve as cogent examples of the need for effective crisis resolution. Some four months after the disaster, a sizeable proportion of the victims still face uncertainty, and decreasing public concern.

Organization of The Handbook

Part II consists of eight chapters dealing with disaster mental health, crisis intervention, and trauma treatment, with examples relating to terrorism, and innovations in group crisis interventions. Included in this chapter (Chapter 6) is a description of the ACT model, which stands for Assessment, Crisis Intervention, and Trauma Treatment, involved in the aftermath of community disaster and terrorist attacks. All of these eight chapters have relevance to community psychology, with special reference

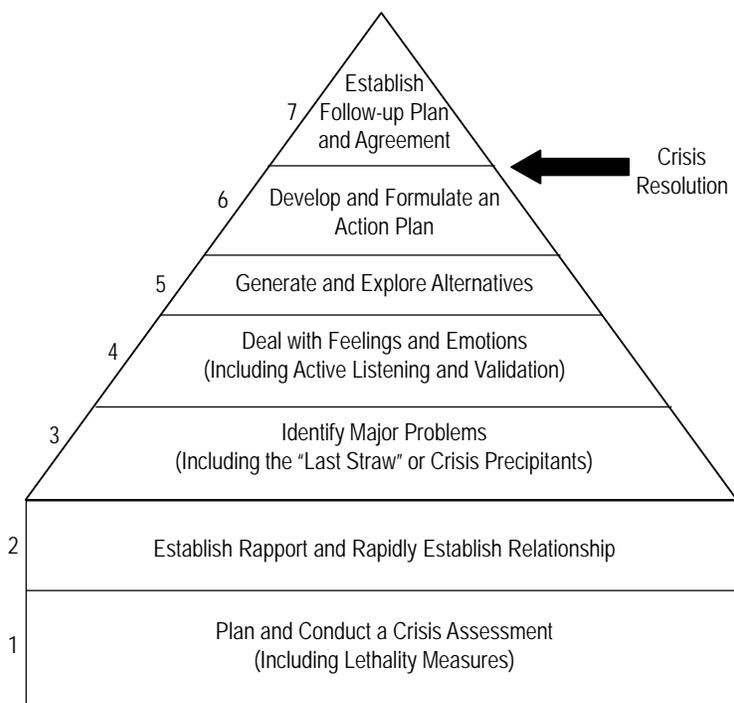


Figure 1: Robert's Seven-Stage Crisis Intervention Model

to trauma and post-traumatic treatment. For readers interested in best practices, the discussion in Chapter 8 (Part II) deals with activities after the Pentagon attack (September 2001). It is well worth reading and has implications for community organization. Part III deals with crisis assessment and intervention models for children and youth. Chapter 17, "Adolescent Suicidality and Crisis Intervention" is also well worth reading.

In Part IV, here too are some well-presented chapters dealing with crisis intervention and crisis prevention for victims of violence. Part V was especially meaningful to this reviewer – the wide area of crisis situations covered, and their relations to mental health, mental illness, and public health. Chapter 30 "Crisis Intervention with Caregivers", is especially cogent in view of the problems and stresses on caregivers as our population ages, and children and relatives deal with the needs of aging loved ones. Part VI, entitled "Evidence-based practice and research", should be of interest to research-oriented community psychologists involved in the design, delivery, and evaluation of mental health services such as crisis interventions. Although the chapter focuses on social work, the principles and ethical obligations are clearly relevant to psychology as a discipline. The chapter recommends that all practitioners in all disciplines dealing with crises should be committed to evidence-based practice. For this to be accomplished, practitioners should be involved in developing the knowledge base to find out which crisis intervention procedure is most likely to lead to positive outcomes. While there is presently a paucity of hard data examining the efficacy of crisis intervention as a vi-

emergency situation, immediate interventions and adjustments are made. For example, if electricity fails, recourse is made to batteries, candles, etc. With the return of electric power, these accessories are not needed and there is a return to normal procedures. In recent times, such as during hurricanes Katrina and Rita, the nation as a whole, and particularly adjacent states, rushed to the aid of those in need. Food, water, clothing, and shelter, were needed and provided – a genuine emergency. As of this writing, it has become clear that a crisis exists, both for the majority of the survivors, as well as in the formulation of social policy. Who is to aid the survivors, to what extent, and what types of interventions are to be employed? In true crisis situations, there is the reality that "things are not going to be the same". Decisions have to be made, in terms of place of residence, means of livelihood, and other factors. Roberts' seven-stage model can certainly be employed by "trained crisis interveners" from various disciplines. This model should take into account that a significant number of victims of disaster are in need of immediate assistance, but beyond that can make their way through life without further contact from helpers. Not all emergencies are crises, and genuine crises are not simply emergencies.

able alternative to the more traditional long-term models of therapy, there are strong suggestions that intense, short-term involvements yield as good or better results than prolonged engagement.

Conclusions

The handbook definitely makes a valuable contribution to understanding the complexity of the services needed for victims of disasters, accidents, or misfortunes. From this reviewer's perspective, there is the need to make a much bigger distinction between emergencies and crises. In an

The effect of trauma, and its development into Post-Traumatic Stress Disorder (PTSD), are very important variables to be considered by all mental health professionals dealing with victims of accidents and disasters, including those perpetrated by "terrorists". The handbook definitely makes a significant contribution to the problems of dealing constructively with individuals and groups destabilized by environmental or interpersonal pressures. The need for interdisciplinary collaboration is clearly evident, and was emphasized in the recent biennial conference (June, 2005) at the University of Illinois, Urbana-Champaign. The great majority of community psychologists, both at the master's and Ph.D. levels, are becoming increasingly aware of the need for constructive dialogues with individuals and groups in the human service areas. Greater familiarity with the material presented in the handbook could facilitate the interdisciplinary research endeavors that are needed to advance our understanding of the complexities involved in assisting persons individuals and groups in crisis situations to cope more competently with the challenges they face.

Yoder, R.A., Redekop, C.W., & Jantzi, V. E. (2005). *Development to a different drummer: Anabaptist/Mennonite experiences and perspectives*. Intercourse, PA: Good Books.

*Review By: Thom Moore
University of Illinois, Urbana-Champaign*

It is unlikely that Richard A. Yoder, Calvin W. Redekop and Vernon E. Jantzi's (2004) Development to a different drummer:

Anabaptist/Mennonite experiences and perspectives would be picked up by community psychologists. Although these authors come from a religious knowledge tradition they

Although these authors come from a religious knowledge tradition they draw some of the same conclusions as community psychologists (a research tradition) about the importance and promotion of human well-being.

draw some of the same conclusions as community psychologists (a research tradition) about the importance and promotion of human well-being. The material for the book came from an international development conference held at Eastern Mennonite University in Harrisonburg, Virginia in 1998. Each presenter's paper was organized around six questions: Why have you chosen this

occupation, what has been your experience, have you made a difference, what would you have done differently, what have been the growing edges for you, and what does the future hold for you? The authors discuss common values, themes, patterns of development, and outcomes as presented in the papers.

Following a brief review of the book a summary connects the two approaches to human well-being through their evolution and practices. Community psychologists will want to read Yoder, Redekop and Jantzi because the similarities in values, themes, patterns of development, and outcomes based on a hundred years of experiences offers us a friendly entrance into both development and faith-based practices

The book is divided into three major sections: the historical evolution of Anabaptist/Mennonite development, first person reports from Anabaptist/Mennonite practitioners working at three organizational levels of development, and an explanation and critique of the modern Anabaptist/Mennonite Development Ethic. Their work is an honest authentic reflection of Anabaptist/Mennonite development over the last one hundred years. It discusses successes as well as tensions, between practitioners and theological (theory) interpretations.

Review

Part One: Anabaptist/Mennonite development has grown out of the lessons learned from early mission work in India at the turn of the twentieth century. They entered the mission field with the intention of saving souls and building churches, but quickly discovered that their hosts were in need of earthly things. Without abandoning their spiritual goals they set about building schools, hospitals, and orphanages, training nurses, and introducing nutrition protocols. This experience led to their involvement in charity, relief and resettlement work with displaced Mennonites during WWI, and the creation of Mennonite Central Committee (MCC) the agency presently responsible for development work. The authors note the "Mission work often nudged the beginning of development."

During WWII MCC resettled 5000 post war German and Russian Mennonite refugees to Paraguay. By 1953 they recognized the colony's need for industry because resettlement and relief proved not to be enough to sustain the new settlers. They observed that the industry needs of the settlers were also needed for their indigenous Indian neighbors. They responded to this condition with the creation of Mennonite

Economic Development Associates (MEDA). It was from these mission, charity, relief and resettlement experiences that the Anabaptist/Mennonite Development Ethic emerged.

Part Two: Further support for a development ethic came from the perspectives of practitioners working at three organization levels: grassroots organizations, large-scale public policy development institutions, and a middle ground perspective.

The grassroots perspective centered on "the importance of creating close, reciprocal, and lasting relationships with people in the communities in which developers work." Allan Sauder's description of his work represents the middle ground perspective; "Creating an environment where people can help themselves economically and socially is a prerequisite for development." Jantzi understood the middle ground perspective when he shifted from the "we have the answers" view to the perspective that "development is a mutual effort, a process

The grassroots perspective centered on "the importance of creating close, reciprocal, and lasting relationships with people in the communities in which developers work." Allan Sauder's description of his work represents the middle ground perspective; "Creating an environment where people can help themselves economically and socially is a prerequisite for development."

that affects both the host culture and the sending culture." Large-scale public policy development was characterized as big-picture issues at national and global levels where decisions affect large populations of people.

Part Three: The work of the practitioners and the mission history came together to form the Anabaptist/Mennonite Development Ethic articulated in this section. It is composed of three elements: values, means for making those values an every day reality, and ultimate goals. The consequence, an ethic based on eight values, and corresponding actions and outcomes. The values foundation of the Anabaptist/Mennonite Development Ethic is people centeredness, service, integrity, mutuality, authenticity, humility, justice and peace. People Centeredness for example "a commitment to have human beings front and center in the development enterprise" is accompanied by 6 actions and 4 goals. The

means (actions) for realizing people centeredness are listening actively, viewing relationships as important in and of themselves, committing oneself to cross-cultural understanding in order to humanize all parties in the development process, engaging in practices to enhance personal dignity, decentralizing power, and developing culturally appropriate participatory structures and systems. The goals would be justice, sustainability, quality of life, and peace from the personal to the global. Both MCC and MEDA have gone on to become very effective development agencies. Currently MCC operates ministries (programs) in 60 countries and has 1200 long term and 1200 short-term workers. MEDA has 165 partnerships with organizations in 30 countries and last year served 1.9 million clients.

Why is this community psychology?

If development is thought of in the broad sense of bringing about conditions, which improve human well-being, the means and goals of Anabaptist/Mennonite Development and Community psychology, converge. The conference at Eastern Mennonite University at Harrisonburg, Virginia in 1998 is to secular and faith-based development as the Swamscott Conference in Massachusetts in 1965 was to clinical psychology. Anabaptist/Mennonite development challenges established traditions of the development field and faith organization involved in development. The field of development focused on economic growth, and creating markets, in the hopes of making the undeveloped world like that of the developed world, and traditional faith-based development directed efforts to preaching the gospel, saving souls, and preparing people for the Kingdom of God.¹ Reminiscent of community psychology's split from clinical psychology Anabaptist/Mennonites adopted a development perspective different from the faith-based and secular one.

Anabaptist/Mennonite development workers are change agents and activists. Inspiration comes from Menno Simon (1496-1561), for whom the denomination is named. He declared, "that the true faith of religious commitment is real only if expressed in action." As change agents and activists they are grounded in the ethic that promotes among other values and goals working with rather than for their hosts, cultural awareness, the maintenance of traditional cultures, community building, and peace. Anabaptist/Mennonite development and community psychology are guided by similar concepts and operate in the same realm of social change and well-being.

The authors note that value free development is impossible, and because of that their ethic statement is values driven. The authors say that, "Anabaptists throughout history have committed themselves to serving the most disadvantaged groups in society, a clear value orientation"; a value expressed in community psychology's identification with people on the margins of society.

Richard A. Yoder, Calvin W. Redekop and Vernon E. Jantzi (2004) provide an unusual opportunity to observe a discipline wrestling with ideas and actions different from its peers. With community psychology's interest in faith, faith-based organizations and development growing maybe Anabaptist/Mennonites can be a partner from whom we can learn more about both areas.² Whether Anabaptist/Mennonites are completely alone in this perspective was not addressed, but they are in the forefront of faith-based development theology (theory). Their impact on their constituency will be interesting to watch. This book is a great read for community psychologists.

Endnotes

¹ Amartya Sen (1999), *Development as Freedom*, and Mamadou Dia (1996) *Africa's Management in the 1990's and Beyond: Reconciling Indigenous and Transplanted Institutions*, offer alternatives to traditional economic development models. Stephen Lewis's (2005) *Race Against Time* is critical of traditional development agency policies which exasperate the HIV/AIDS crisis in Africa.

² The SCRA homepage has a division of SCRA International. Roesch & Carr (2000) and Pargament & Maton (2000) have chapters on international development and religion respectively in Rappaport & Seidman (2000) *Handbook of Community Psychology*.

Jason, L. A., Keys, C. B., Suarez-Balcazar, Y., Taylor, R. R., & Davis, M. I. (Eds.) (2004). *Participatory community research: Theories and methods in action*. Washington DC: American Psychological Association.

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The editors of *Participatory Community Research* put together a diverse and thought provoking collection of papers aiming to fill a gap in the community psychology literature produced in the United States, where little

attention has been paid to advancing theory and methodology in participatory research. The authors also seek to foster collaborative research and disseminate work by the Chicago site of Community Research and Action Centers, a network spearheaded by John Robert Newbrough to carry out and coordinate collaborative research. The book follows the second Chicago Conference on Community Research: Participatory Methods held in 2002 some fourteen years after the first conference, *Researching Community Psychology: Integrating Theories and Methodologies*. The first conference produced the edited volume by Tolan and colleagues, *Researching Community Psychology: Issues of Theory and Methods*, published in 1990.

Participatory Community Research consists of an introduction, 14 core chapters divided in six parts, a conclusion and two appendices. Most of the pieces describe and illustrate collaborative and participatory approaches to research in communities in the Midwest. The focus of research, populations targeted and methodology vary considerably just as the conceptualizations of what constitutes collaboration, participation, power-sharing, action research, and social change. Part I focuses on principles and practices of participatory research. In Part II issues around the creation and structure of university-community partnerships are discussed. The chapters in Part III deal specifically with power sharing, and Part IV with feminist approaches to participatory research and guidelines for culturally appropriate research. Part V presents much welcomed critical reviews of the previous chapters by graduate students, community collaborators, and faculty respectively. In Part VI the editors and other collaborators present their conclusions and suggestions for the work to be done. Finally, the two appendices provide a historical summary of the Community Action Research Project by Newbrough and a reflection piece on citizen participation by Montero based on her work in Venezuela.

In this book readers will find participatory and/or collaborative work on chronic health conditions (i.e., chronic fatigue syndrome) (chapters 1, 3), positive youth development (chapters 4, 10, 11), public health issues (e.g., tobacco use, substance abuse) (chapters 5, 6),

research with self-help groups (chapter 7), empowerment evaluation (chapter 8), incarcerated women and organizations that serve them (chapter 9), culturally anchored research (chapter 10, 11) and a literature review on community development (chapter 2). The chapters that focus on power-sharing issues present perspectives from work with self-help groups (chapter 7) and empowerment evaluation (chapter 8). The community partners include community-based organizations and programs, and advocacy groups (chapters 1, 3, 4, 10, 11), self-help groups (chapters 6, 7), a religious organization (chapter 8), and incarcerated women and the criminal justice system (chapters 5, 9). The research methods described range from quasi-experimental designs (e.g., chapter 3, 5) to qualitative inquiry (i.e., ethnography, narrative ethnography, interview studies, focus groups) (e.g., chapters 3, 8, 9, 10, 11), with different levels of participation and collaboration by the targets of the research and/or the interventions.

As a whole, the book doesn't present a unitary voice in terms of what constitutes collaboration and/or participation in research or how to go about doing community research that is collaborative and/or participatory (and I'm

(T)he degree of participation of the non-academics varied across projects from being consulted about research or interventions that academics are invested in doing to taking the initiative and part of the responsibility for developing and implementing the projects.

working from the understanding that collaboration does not necessarily mean participation or the other way around). Rather we see, just as described in Chapter 5 by Pokorny and colleagues, a range in the level

of collaboration of the non-academics in community-based research and interventions that include "(a) networking, (b) cooperation or alliance, (c) coordination or partnership, (d) coalition, and [or] (e) collaboration" (p. 90)." Similarly, the degree of participation of the non-academics varied across projects from being consulted about research or interventions that academics are invested in doing to taking the initiative and part of the responsibility for developing and implementing the projects. These differences seem to reflect different understandings of what community-university partnerships are about in terms of the actual work, when in the research process collaborations and/or participations begin, and how power is shared and negotiated. This apparent dissonance might create anxiety within certain circles that would prefer straight-forward definitions so as to locate the science

of participatory research. However, it could be argued that the lack of a single approach to this kind of work is due to its relational nature; participation and collaboration need to be seen in a relational continuum where different stakeholders in a project juggle different interests, pressures, resources and levels of power.

On the other hand, I was surprised at how little detail was provided on precisely the level and nature of participation of non-academics at the initial phases of many of the projects described. Important questions that were unevenly answered include: How did the academics become involved with the particular community-partners; who identified the research/intervention focus as a problem to be addressed (an issue candidly and refreshingly acknowledged by Salina et al.); at what point was research funding secured and what was the role of the non-academics in that process.

I was also surprised by the ways in which the jargon we have grown so accustomed to betrays our intentions to be collaborative, not only for the sake of good science but also to uphold our commitment towards social justice. Problematic dichotomies such as “participant-researcher or academic,” “citizen-researcher,” “community-university” (rather than, let’s say, “social actors” or “stakeholders” with descriptions of the different roles performed since regardless of place of work we all are social actors and stakeholders), as well as patronizing terms such as “allowing” community members this or that, or “empowering” them to do x or y (rather than “promoting” or “fostering”) made me blink once or twice. Granted that eliminating disempowering language doesn’t do away with power differentials and that we must recognize those differences when they exist, it can set the stage for increased reflexivity among all stakeholders and more humility in our approach to collaboration with those outside the university.

Other transversal issues raised concerns for me in terms of the state of our field in participatory research. One is the persistent emphasis on individual-level of empowerment and the apparent lack of distinctions between what constitutes action for social change and action for social justice. For the most part, one could say that most of the authors of this book would agree that while participatory action research (PAR) must be collaborative and participatory, not all collaborative and participatory research is PAR since the latter requires a higher degree of power sharing among researchers than other participatory research (see Chapter 1 by Balcazar and colleagues). However, although power sharing in research may be empowering

it does not necessarily lead to social change that benefits the lives of those doing the work with us beyond the particular interventions (as illustrated by cases described by Balcazar et al.). This should be an empirical question. And thus, at times it seemed that some of the authors confused work that promotes individual and social change with work that promotes social justice, work with marginalized people to foster individual-level empowerment with work that challenges oppression. In this last sense, I concur with Van der Eb and colleagues (Chapter 12) in their call for more research on social ills as perpetrated by the oppressors, adding that the oppressors are largely but not necessarily found in majority social groups. Moreover, the field of participatory (and action) community research would greatly benefit from developing more research with non-affiliated stakeholders, those who do not belong to a community-based organization or a self-help group, citizens with concerns in common that have not found each other yet.

All in all, the task the authors of this book set out to do was impressive and ambitious. This is an important and necessary book for our field. A critical reading of the work signals the need for deepening our praxis in participatory research.

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COMMUNITY ACTION RESEARCH CENTERS

Edited by Chris Keys, Bob Newbrough, Brad Olson, and Yolanda Suarez-Balcazar

Community Action-Research Centers (CA-RC) Use Technology to Stay Connected

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The CA-RC is using a popular capacity building web site, The Community Tool Box (<http://ctb.ku.edu/>), to stay connected and share information about progress toward their objectives. The Community Tool Box (CTB) has the technology for several kinds of project management as well. Several aspects of this technology allow for online planning,

documentation and evaluation, tailoring of capacity building tools from the CTB, file sharing, and information management through online forums and newsletters. These core tools of the CTB Workstation can give a variety of projects ranging from very local and neighborhood-based activities to national and international consortia, the opportunity to coordinate communications and efforts. Perhaps the best advantage of the CTB Workstation is its ability to be managed online by multiple persons in a project from wherever they have internet access.

The CA-RC is using this technology specifically to share information about its collaborating network of centers. This information includes background information about the centers themselves, contact information, ideas and news about projects, file sharing through an online file directory, and the opportunity to engage in brainstorming sessions and online meetings through the forums. Another feature is the “Ask-An-Advisor” section. Using this infrastructure, questions can be posed about community action research, and answered by experts in the participating centers. Several conference calls have been held to introduce the technology to CA-RC network of centers members, and most centers have profiles on the web site. One great advantage of the CTB Workstation is that the information can also be accessed by related web sites, such as the SCRA web site or an individual Center’s web site, through web links. No special technology is needed.

Although the management infrastructure is password protected, allowing the centers to manage their own information, the web site can be accessed publicly at http://ctb.ku.edu/WST/initiatives_show.jsp?initiative_id=97.

Further Information

More information about the CA-RC can be obtained from Yolanda Suarez-Balcazar (ysuarez@uic.edu), Bob Newbrough (bob.newbrough@vanderbilt.edu), Chris Keys (ckkeys@depaul.edu), or Brad Olson (bolson@depaul.edu). More information about how the CA-RC uses the CTB can be obtained from Vincent Francisco (Vincent_Francisco@uncg.edu) or Edurne Garcia (edurne21@yahoo.com). More information about the Community Tool Box and how you could use the CTB Workstation in your project can be obtained from Jerry Schultz at the KU Work Group, 785-864-0533, or jschultz@ku.edu.



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The energetic discussion over the SCRA listserv concerning the name of *The Community Psychologist* and how it relates to the vision statement of SCRA as an interdisciplinary organization mirrors a similar discussion that we, as members of an interest group, have been having over the past 6 months. Unlike the early days of community psychology in which the individuation and identity formation centered around its relationship with the broader field of psychology, in general, and clinical psychology, specifically, this new phase in our development concerns how we relate to the rest of the academic and applied world. We view this change in focus as a testament to how far we have come as a discipline and believe that the growing pains SCRA is experiencing can not only aid us in understanding how our interdisciplinary membership strengthens our organization, but also help clarify the unique identities and perspectives we hold as “community psychologists” (or at least as members of a community psychology organization).

Since the summer of 2005 we have been in dialogue concerning the “Community Health” identity as it relates to, yet is distinct from, other related health disciplines, such as medical anthropology, public health, and preventive medicine. This discussion has evolved into a review article being developed by members of the CHIG in which we define the historical roots, philosophy/values, methodologies, and policy approaches of community health in contrast to other health promotion/disease prevention disciplines. We are reflecting on community psychology’s emergence during the 1960s and on its establishment as a new specialty within psychology, separate and distinct from clinical psychology (Bennett et al., 1966; Hersch, 1972; Newbrough, 1972; Reiff, 1968; Sundel & Heck, 1972; Tyler, 1973; Vesely, 1973). In particular, we are reflecting on community psychology’s attachment to social action as a major, guiding epistemological framework for research (Martin, Lounsbury, & Davidson, 2004; Rappaport, 1977).

Social action has been distinguished from a clinical research or public health perspective in that it affirms that the community is best positioned to understand the nature of its problems and that it can develop the capacity

to create constructive change and deploy its own effective solutions and underscores how a singular goal of either cure (i.e., the goal of a clinical intervention) or prevention (i.e., the goal of public health) is not adequate. Yet, we believe that this ‘goal’ of community psychology is still often unrealized in our work; we are still striving to effectively meld the contributions of both clinical and public health efforts.

To date, our interest group’s exercise in self-examination has been very informative on multiple levels. It has generated activity within an interest group that, like many others, has struggled to remain active in the past. In addition, it has helped to create a sense of cohesion among those involved as we illuminate our unique identity, even within an interdisciplinary organization. We believe that this kind of process can be useful to other interest groups and to the broader SCRA community, as well.

In addition to our review article activities, we will be present at the upcoming Eastern Psychological Association conference in Baltimore, Maryland in March 2006 where we will distribute registration information concerning SCRA and the Community Health Interest Group. Through these efforts we hope to promote more discussion about the future development of community psychology and build membership within CHIG.

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CULTURAL AND RACIAL AFFAIRS

Edited by Pamela Martin

Reflecting on Community Research and African American Communities

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As a member of the Committee on Cultural and Racial Affairs (CCRA), this committee strives to understand and emphasize the importance of cultural diversity in different societal contexts. Cultural diversity is one of the guiding principles of our discipline and one of the reasons so many of us came into the field of community psychology. The goals of the Committee on Cultural and Racial Affairs are to address issues of cultural diversity and help promote the concerns of people of color as a focus of community research and intervention. I would like to reflect on conducting community research and share the work that I have done in the African American community here in Kansas. First, I will examine some of the challenges that face African American communities. Second, I will discuss our role as community psychologists conducting research in the community and collaborating with community members. Lastly, I will share my reflections on community research and African American communities as they relate to my work in the Midwest.

At one time it was extremely difficult to find research articles that focused on ethnic minorities and what their thoughts and feelings were on certain social issues. We have made tremendous strides since then but we must challenge ourselves to go beyond just comparing ethnic minorities to the majority culture. Therefore, we must convince journal editors that it is important to just study African Americans living in the rural South or conduct research interventions with African Americans who live in the Midwest. We must be cognizant regarding the diversity within the African American population and move beyond focusing on the group as a monolith. A number

of variations exist depending up the context and part of the country where African Americans live. This has implications in terms of replicating interventions across ethnic groups and within the diverse groups representing African people throughout the Diaspora (e.g., Caribbean Black, African, and African American).

The African American community continues to suffer from a number of social problems: disparities in health, high crime rates, high rates of HIV/AIDS infection, violence, and drug abuse. According to the State of Black America produced by the National Urban League, African Americans at every stage of

The African American community continues to suffer from a number of social problems: disparities in health, high crime rates, high rates of HIV/AIDS infection.

life are more than twice as likely to die from disease, accident and homicide than their White counterparts. Other startling statistics reveal that African Americans are more than five times more likely to die as victims of homicide than their White counterparts and are more than 10 times likely to be HIV positive than Whites. Moreover, African Americans are sentenced to death four times more than Whites and those African Americans who are arrested are more than three times likely to be imprisoned. Thus as community psychologists we must continue to promote research and press for action to address these social issues. We must be culturally sensitive, culturally specific and implement interventions that are culturally competent. Culturally sensitive suggests that we as researchers recognize cultural differences and respect those differences. Being culturally specific underscores creating interventions that are germane to the cultural group in regards to their context and abnegating cookie cutter interventions targeting all populations. In terms of being culturally competent we must make sure that our graduate students, social service agency partners, coalitions and stakeholders we work with are skilled in this area. It is suggested that we strive to become cultural competent however competence is never truly attained the focus should be on developing individual's skills to work with various cultural and racial groups to achieve positive outcomes.

For example, African Americans living in New Orleans may be completely different from African Americans living in Boston, MA. Although they share a common historical context, how that common ancestry applies to their daily living may be completely different. We must learn to address inter-sectionality a term used to tackle race, class and culture. We are dealing with complex social problems and

we must continue to unpick what is happening in our communities. In each instance our interventions must involve populations of color although we have an intervention designed specifically for that cultural group. Therefore, as community psychologists we have always understood that the challenge of shaping the intervention that we are replicating to fit the local needs of a specific population.

As an African American community psychologist working in the African American community I am constantly aware of my role.

My role is to work in collaboration with the community not act as expert and tell them what to do but to listen to the community and

work on win-win solutions that help make the community better. The community brings the history, the lessons learned from previous attempts to address an issue, the voices of people affected by the problem and grassroots knowledge. I conduct the literature searches, synthesize the research literature and share the information with the community concerning what is happening in the area. I work in an academic setting and a great joy is experienced when research is used to change policies or inform the public of a problem that needs to be acted upon. With these gifts we have been given we can help communities conduct focus groups, develop surveys, analyze existing data and conduct research studies in the community. From my experience working with a number of community-based agencies they value research and enjoy the process of sharing what they have learned with policy makers, stakeholders, board members and the entire community. As we are aware, more partnerships between the community and community psychologists are needed if we expect to reduce these social problems.

The following paragraph discusses the collaborative partnership between two community based agencies and myself from 1999 to the present. Since arriving at Wichita State University in the Fall of 1997 I began working with two community-based organizations the Knox Center, a substance abuse treatment facility and the Center for Health and Wellness, a primary health care facility. Each organization was involved in

Partnering takes a lot of time and often the university fails to reward faculty members for engaging in community-based projects.

various projects ranging from analyzing existing data to implementing an asthma project. At the time my interests were focused on reducing health disparities and adolescent health. Neither agency was working on health or adolescents but I continued to work on the projects that were of importance to them. Then in 1999, I received a request for proposal from the Substance Abuse and Mental Health Services Administration to submit a grant focused on HIV/AIDS and substance abuse prevention in minority communities. I determined that the project would be extremely important for us to focus on since African Americans were disproportionately affected by HIV/AIDS. For example, according to the Kansas Department of Health and Environment African Americans make up 6% of the Kansas population but in 1999 made up 22% of the HIV/AIDS rate in the state almost four times the population. African Americans living in Kansas were disproportionately being affected by HIV thus we decided to come together and implement a culturally specific intervention to help curb the spread of HIV infection. Because of my previous work with my community partners over the years when I approached them about the proposal they were extremely excited and ready to partner because I had shown myself trustworthy and willing to work on their projects and I didn't have a hidden agenda. I simply wanted an opportunity to work in the community and address problems that were of importance to my community partners. As a result of this partnership we received two Substance Abuse and Mental Health Services Administration grants (Risk Reduction Project (1999-2003) and Youth Empowerment Project (2001-2004), and each partner received subsequent grants related to other issues.

A number of positive outcomes and negative outcomes exist when partnering with community-based agencies. Positive outcomes revealed that each partner became stronger because of the role each contributed to the project, and one entity could not have implemented those grants alone. The positive outcome is a good example of the university partnering with the community. Adolescents and their parents benefited by learning about the risks associated with HIV infection and learning refusal skills and safer sex practices. In addition to positive outcomes there are also negative aspects of partnering. Partnering takes a lot of time and often the university fails to reward faculty members for engaging in community-based projects. Sometimes it is

difficult for community organizations to understand the importance of conducting a true experiment. For the purposes of our study we randomly assigned participants to the experimental group or the comparison group. My partners did not want to do that but we needed to do so in order to control for the threats to internal validity and have a rigorous research design. I had to convince them of the importance of conducting the research in this manner. In addition, the community partners challenged the research strategies developed by the team of researchers whose work we were replicating. The HIV/AIDS prevention program we decided to implement was the "Be Proud, Be Responsible" curriculum which was developed by Drs. John and Loretta-Sweet-Jemmott. I encouraged the community partners to pay the youth (12-19) in the same way the Jemmott's paid their participants plus convince them of the power of using incentives. The stipend was not intended to be coercive but to compensate the participants for their time. Youth participants were asked to complete baseline, and posttest survey and to sign up for our program for one year.

The partnership was successful by bringing all of the partners to the table. The results of the study were not significant. The intervention group did not improve significantly on a number of research outcomes (i.e., condom use, sexual activity) as compared to the comparison group. We were unable to replicate the findings which were presented by the Jemmott, Jemmott, & Fong, (1992, 1998). This lead us to conclude that our projects may have had limitations in implementing the curriculum, the program participants were some how different from the Jemmott's participants and the risk levels of the program participants were different in terms of sexual activity and condom use.

Our program participants risk levels were lower than the Jemmotts and lead us to the following conclusion. First, future researchers should monitor implementation more closely of the curriculum to ensure that each component is adequately stressed. Second, they should examine the perceptions of the community regarding the problem. Perhaps the African American living in Kansas did not see HIV/AIDS as being as devastating as program participants who were involved in the original Jemmott study where the rates of HIV are enormous staggering. Third, research studies conducted on African Americans in one setting may not be applicable to African Americans in another setting. This notion makes the assumption that because the study was conducted with African Americans it is culturally appropriate, when in fact it may not produce the same results because the populations in their own context for dealing

with an issue is different. Fourth, it is important that research conducting studies with another ethnic or non-ethnic group assess the risk levels of participants and include participants with the highest risk levels in the intervention. In summary, we as a committee will continue to conduct research in communities of color but we will also explore ways to conduct culturally appropriate interventions by involving the community where they are truly setting at the research table (Suarez-Balcazer, Harper, & Lewis, 2005).

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LESBIAN/GAY/BISEXUAL/ TRANSGENDER

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On Being Out in Graduate School: Reflections of a First-Year Student

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As a first year graduate student in the Community Psychology & Social Change M.A. program at Pennsylvania State University, I am concerned with the lack of attention to the Lesbian, Gay, Bisexual, and Transgendered (LGBT) community. The LGBT community has no barriers with regard to age, gender, race, or socioeconomic status yet functions with very little support from the human service community. In this essay, I will present personal accounts to underscore the need for visibility

of the LGBT community in order to address issues of marginalization, stress, coping and social support. I will assert the need for increased research, scholarship and policy development on LGBT issues. Finally, I will call for increased attention to LGBT issues in graduate curricula.

On Marginalization, Stress, Coping and Social Support

I must admit that these issues have particular importance to me, not just as a student of community psychology, but as a lesbian. My partner of seven years and I have both been victims of oppression and discrimination in the communities we live, work, and attend school in. In particular, I am personally concerned with fellow students that I have encountered in my M.A. program. I submit my personal experiences in hopes of promoting LGBT research and encouraging awareness among faculty members in graduate programs in community psychology as to the importance of including LGBT issues early in graduate curricula.

Adolescents are among the most powerless of the LGBT community. They are rendered helpless through the lack of legal privileges adults possess. Therefore they often find themselves scrutinized by homophobic teachers and classmates and have little, if any, protection. Resources for coping, such as outreach programs, are scarce and so they find themselves shunned from the so-called "normal" population. They are made victims and scapegoats as a result of the homophobic atmosphere and often suffer alone without the support of friends or family. The lack of a support system or safe zone for these students results in mental health issues leading to the feeling of helplessness and seclusion, which can result in suicide.

My personal secondary-school experiences set the tone for early adulthood and often affected my interpersonal trust. When I was fifteen years old and living in an abusive household, I felt over-welcomed and hopeless. My social worker had not visited in some time and appeared angry, overburdened, and underpaid. So I decided to escape to a nearby female friend's home for shelter. When my social worker did arrive, she approached me in a verbally aggressive way and accused me of being gay. She showed no concern for my well-being or safety. I felt as though she were on a

Adolescents are among the most powerless of the LGBT community. They are rendered helpless through the lack of legal privileges adults possess.

witch-hunt to find the truth of my sexual orientation. At the time I was consumed with the issues of my safety and was not even aware that my outward appearance could be considered that of a lesbian. As a fifteen-year-old sophomore I quickly became aware that those who may protect me might not be willing to do so if I was gay and feared others might question my sexual orientation in future situations.

LGBT students must often depend on human service workers, teachers, and other community leaders to offer them protection at the most vulnerable of times. Community psychologists can encourage outreach programs as well as education so that these students are not re-victimized by those they are encouraged to trust. Providing structure, support, and prevention can empower students allowing them to be productive and successful adolescents.

On Research

The lack of research on the LGBT community in community psychology has been well-documented (Angelique & Culley, in press). For example, Harper and Schneider (2003) reported that less than 1% of the published work in the field focused on LGBT issues through 1998. Most of this research focused on gay males and/or HIV prevention. Lesbians, bisexuals and transgendered people were consistently overlooked. Issues that LGBT individuals face may include, but certainly are not limited to, the focus of HIV related material. I am concerned that the abundance of HIV and AIDS-related literature, at the exclusion of other issues, may have inadvertently led to a backlash against members of the LGBT community by becoming complicit in labeling the population as disease-ridden. The imbalance in research allows for the justification of anti-gay cultural messages encouraging homophobia. For example, while addressing the recent restriction on gay sperm to sperm banks by the FDA with another first-year student in my graduate program, I was shocked at her response. She stated that, "Well yeah, most gay men do have AIDS." This points to a level of misinformation and ignorance that should not be ignored.

Policy Issues

In the United States, LGBT adults face the reality that they can be legally discriminated against in issues of housing, employment, marriage, military service, adoption of children, death and insurance benefits, hate crimes, and up until a recent supreme court decision, sexual activity with one's partner. The variability in state-to-state laws concerning LGBT rights and the lingering possibility that for the first time

in history the constitution could be amended to seize rights from a group should be enough to incite community psychologists to take action. The LGBT population is often stripped of coping resources such as social support and religion or spirituality leaving them anxious, depressed, and facing health problems.

Institutionalized discrimination can be fought with the introduction of non-discriminative legislation. For example, in Pennsylvania there are current efforts to amend the Pennsylvania Human Relations Act to include prohibiting discrimination against LGBT people in employment, housing, and public accommodations. It is important that this legislation be enforced as issues of employment discrimination are insidious and are often veiled in the workplace.

My partner was an unfortunate victim of employment discrimination this year. Her job requires that she must work in tight quarters with trainees. At the time of this incident, she was training an older female who expressed disapproval with her lesbian lifestyle due to strong religious beliefs. My partner never addressed the issue nor stated she was a lesbian although it was known throughout her department. Several days after the trainee expressed her disapproval, my partner was pulled into the supervisors' office and told to sign a paper stating she was being reprimanded for sexual misconduct. The basis of the claim, made by the trainee mentioned above, was that my partner brushed the trainee's arm and displayed inappropriate laughing and giggling while working.

Of course we were both outraged and disgusted, not to mention filled with fear that such a ridiculous claim became a serious issue that resulted in a reprimand for sexual misconduct. It is also important to mention that my partner was never offered union representation that she was entitled to and should have been offered to her as a matter of policy. When she did ask for a union representative, she was told that one was not available for her. Upon the search for legal representation, we hit many dead-ends that are possibly related to the fact that Pennsylvania's Employment Discrimination Act does not specifically protect the LGBT community in its legislation. Ironically, the "technicality" of not receiving a union representative (which was part of an employees rights package) led to the issue's resolution. Sadly she was never offered an apology and was simply told, "not to worry about it". Due

to the sheer hatred that some individuals have for the LGBT population it is important to be inclusive and specific in legislative issues. These issues are not to be confused with the so-called idea of "special rights" as is often used by conservatives, but are issues of human rights in which we are all entitled.

On Curriculum Development

In my graduate program, LGBT issues are addressed in a laundry list of diversity-related concerns from the first week of class. However, it is not until the end of the second semester of my M.A. program, that LGBT issues are addressed seriously. I suspect that this mirrors other programs in that introductory courses on theories and methods in community psychology have such broad areas to cover that many important areas are only touched upon initially. However, I would like to make the case that LGBT issues should be addressed much earlier in graduate curricula, especially in ultra-conservative areas, such as central PA, where my M.A. program is situated.

I will provide one more personal example with political implications that may be of value to community psychology. My recent marriage to my partner in Toronto, Canada offered more than sentimental value even though it is not recognized in the U.S. It allowed family members to identify with our relationship as two human beings who

(M)any students in my program are unaware of the daily stressors that society inflicts upon LGBT individuals.

are committed to one another and helped to create a greater level of connectedness and understanding. Gaining this level of acceptance has allowed us to feel some sort of equality and created a sense of empowerment. This sense of empowerment enables us to feel as though we can take a greater role in community action against injustices we encounter and encourage those who may feel powerless.

I present this last example as another policy issue that community psychologists could become involved with in the U.S. We were married in Canada because *marriage* carries legal rights above and beyond the rights associated with *civil unions*, now recognized in some states. While civil unions are beginning to open doors for equality and empowerment of LGBT individuals and their families, marriage grants legal privileges and recognition to one's chosen partner as well as acknowledgment. This allows for the freedom to cultivate families, with recognition of government and without fears of losing children and loved ones in legal battles.

I also present this as another example where ignorance and intolerance became visible in my M.A. program. When I returned from getting married in Canada, a spontaneous discussion emerged in one of my graduate classes. While most students were supportive, respectful and even festive, one student was offended. She believed that her evangelical Christian beliefs had been further marginalized because I had expressed my fears of being hated by members of the Christian Right in our class discussion. A conversation that began with a feeling of celebration and joy ended with a heated altercation after class.

Conclusion

It has become apparent to me, as I discuss issues affecting the LGBT community that many students in my program are unaware of the daily stressors that society inflicts upon LGBT individuals. Research in the field is one way to combat this problem. In 2003, Anthony D'Augelli wrote a poignant article on the problems associated with being a gay faculty member in community psychology. This is a call to action for community psychologists. Research can bring about the prevention of bias and bigotry, address issues of coping and social support, and help to influence the development of effective government legislation concerning issues of sexual orientation or institutionalized hatred.

If we continue to neglect the LGBT population we miss the opportunity to empower generations of individuals from all walks of life. If empowerment is at the core of our field we must encourage outreach to the LGBT community. It is possible for community psychologists to improve the quality of life for LGBT people. Through research, action and policy development, we can focus on the discrimination and inequalities that the LGBT population face. Through curriculum development, we can foster critical awareness and address the one area of diversity that is often overlooked-and one that often ends the laundry list of *race/class/gender and [oh, yes] sexual orientation* diversity issues.

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LIVING COMMUNITY PSYCHOLOGY

*Edited by Gloria Levin
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"Living Community Psychology" highlights a community psychologist through an in-depth interview that is intended to depict both personal and professional aspects of the featured individual. The column's purpose is to offer insights into community psychology as it is lived by its diverse practitioners. In this issue of The Community Psychologist, we continue exploring the globalization of community psychology, here featuring a community psychologist from Spain who was interviewed June 2005 at SCRA's Biennial conference.

**Featuring: Manuel García Ramírez, Ph.D.
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When tracing the roots of community psychology, one would not think of Francisco Franco, the dictator of Spain from 1939-1975. And yet, the oppression promulgated by the Generalísimo led at least one Spaniard, Manuel García Ramírez, to develop a strong social

consciousness which eventually brought him to the field of community psychology. Born in 1954, Manuel was raised under Franco's brutal dictatorship until the age of 21, when Franco died. The year of Franco's death marks the historical dividing point between the old Spain of harsh repression and the new, democratic Spain. During Franco's reign, Spain was very isolated from the rest of Europe, having poor external relationships with its neighbors. Internally, the military employed brutal measures to control the population. Many thousands of people, including workers, professors and students, were jailed, tortured and summarily executed, for any real or perceived threat to the regime.

Manuel began his involvement in anti-Franco groups at the early age of 17, towards the end of Franco's reign when Franco's health was declining and he was losing his grip on power. At that time, various political groups were jockeying for position to replace the ailing Franco. He recounts that the Catholic Church, especially those in workers' neighborhoods, supported many activist anti-Franco groups, as did university professors, intellectuals, artists, and students. "We used peaceful means, educating workers and students to develop critical thinking from reading works of prohibited Spanish and Latin American authors, such as Antonio Machado and Pablo Neruda. We were involved in disseminating their writings and teaching people to develop critical consciousness."

He worked for three years after high school graduation before entering the University of Seville in 1979 as an undergraduate. "It's very common in Spain to live with your family while you study at the university. Spanish families are very close." Also, few then had the financial means to allow the children to live and study away from their family home. (This is now changing, and more students are traveling elsewhere to study.) Manuel is the second of four children, with two sisters and a brother.

Their father is a psychiatrist, then working in a mental hospital ("manicomio") which has since closed, but the asylum concept still carries a stigma in Spain. Now, people with mental illnesses are treated in general hospitals. Manuel explains that the "mental hospital" where his father worked was more like a confined community center, in which resided not only persons living with mental illness but also orphans and other vulnerable people. After Franco died, the public decided that mental treatment should go in a different direction. His father's work stimulated Manuel's concern with vulnerable populations. However, his interests were more social than clinical, a direct result of his exposure to social action against Franco.

"I developed my social consciousness after Franco's fall, in terms of the fight for freedom, human rights, and social concerns." He explained that it would have been impossible to study community psychology ("la psicología comunitaria") during Franco's dictatorship because the field's focus on studying and intervening with poor people would have branded one a communist, constituting a threat to one's safety, even mortality. And, in fact, only in 1980 was a department of psychology established in Spain, as part of a College of Philosophy. Psychology was not then viewed as a behavioral science and "even now, we still have problems with its acceptance."

Although the University of Seville did not initially offer an undergraduate degree in psychology, college did expose him to general psychology principles. But, because of his father's example and his commitment to social change, Manuel was intent on becoming a social psychologist. "My social consciousness had early led me to develop a focus in social psychology." He stayed at the same university for his graduate studies in psychology. "Spain was different than the U.S. in that we studied in the same city usually for both undergraduate and graduate school. Very few people, only a privileged few, moved from one university for undergraduate studies to another university for graduate studies. But now it is more common to travel and is considered good to go elsewhere to study."

Later in his studies, Manuel's exposure to social psychologists, especially his University of Seville mentor and current colleague, Dr. Silverio Barriga Jiménez, was supplemented by his own reading in social action and change. "In Europe, community psychology is very connected with social psychology. But I came to community psychology ideas on my own," he states. He learned about the field of community psychology by reading both Latin American and North American literature. In the first case, he cites as influential in his intellectual development the writings of Maritza Montero from Venezuela. Particularly impactful has been liberation psychology, especially the writings and example of Ignacio Martín-Baró from El Salvador. Martín-Baró was a social psychologist and priest who was assassinated in 1989, along with five other Jesuits, at his university in San Salvador by an El Salvadorean death squad. "Liberation psychology is now well known in the United

States. In Latin America, liberation psychology constituted the field of community psychology." Liberation psychology addresses the essential connection between mental health, human rights, and the struggle against injustice. "These ideas connected with my social consciousness," he states. From the U.S. literature, he cites Julian Rappaport and Ed Seidman's work on empowerment, a very important concept in Manuel's subsequent work.

Manuel recalls that he knew very little about community psychology at first so had to learn a lot. However, accessing the U.S.-centered field has been a struggle for him because of his limitations in the English language — "a big barrier for me. Writing for American journals is difficult for me because the editors of

"I developed my social consciousness after Franco's fall, in terms of the fight for freedom, human rights, and social concerns."

American journals want perfect English. In European and international journals, they correct the English in the final editing before publication. We continually have to overcome this barrier." His ability to read in English has improved, and his ability to understand spoken English is adequate when the topic of conversation is in a narrow focus area or, conversely, in general conversation. "But it becomes hard if I have to speak in English on a topic about which I've only spoken in Spanish."

Manuel's doctoral studies and his dissertation were based on the theory of social representation, developed by a professor in France, Serge Moscovici, and which is influential among European social psychologists. The theory of social representation considers how groups develop frameworks of shared meanings to facilitate communication and represent their environment. Manuel utilized this theory for his dissertation so as to better understand the era (1985-9) when Spanish "manicomios" were closing and its residents ("locos") were being transferred to general hospitals or returned to their homes in the community. At the same time, he worked for a community-based organization, part of a vanguard program charged with integrating children with mental disabilities into communities, transitioning from confined community centers.

After receiving his Ph.D. degree in 1989, Manuel was employed as an assistant professor at the University of Seville, teaching applied social psychology. Thereafter, he could choose a field in which to specialize and decided on community psychology. His closest colleagues

in his department include his mentor, Dr. Silverio Barriga Jiménez, his former teacher, Manuel Francisco Martínez García, and Isidro Maya Jariego, his former student. The majority of his time is spent teaching, including a large (at least 200 students) undergraduate course in Methods and Tools for community psychology and for social integration. "Methods" refers to evaluation and program planning. He also teaches a graduate course about the issues of immigrant status in Spain and supervises three students' doctoral dissertations.

Manuel also is Vice Dean of the psychology department, obtaining and maintaining outside practice placements for all the psychology students. He explains that the University of Seville (as is the case with about 90% of Spanish universities which are public institutions) is almost free, charging no tuition to the students. At the same time, they all, both undergraduate and graduate students and from all fields of psychology, are required to obtain experience in community-based settings. He meets with community-based organizations, community centers, etc. on a weekly basis to maintain these student placements.

Manuel's own work involves socially disenfranchised groups. In Spain, disenfranchised people include immigrants, poor women, drug abusers, homeless people and old people.

The central focus of Manuel's research and action is the plight of immigrants in Spain, but especially in his home region, Andalucía. Located in the south of Spain, Andalucía is the country's most populous autonomous community and includes eight provinces which are, in turn, named after their capital cities — Almería, Cádiz, Córdoba, Granada, Huelva, Jaén, Málaga, and Seville. Known for flamenco music and bullfighting, it is bordered on the south by the Mediterranean Sea, with the Strait of Gibraltar separating Spain from North Africa. Andalucía was under Muslim rule for eight centuries. It is also, according to Manuel, one of the poorest regions in the European Union, attracting a large number of immigrants seeking work. The largest immigrant group to Andalucía is Moroccans, who migrate by boat, usually illegally, landing on the southern coast of Spain. Frequently transported by human smugglers in leaky boats across treacherous waters, many perish in the crossing. "These boats are packed, including women and children. Crossing the Strait of Gibraltar to attempt to enter Spain on little boats is dangerous. Sometimes the boats are crushed or capsize. But still people try to make the crossing." Those who are successful in reaching Spain typically arrive with no money and without documents and having no rights in Spain.

Although Spain maintains strong border defenses, with its aging and increasingly wealthy population, it also depends on foreign labor to do the dirty jobs that Spaniards shun. Many Moroccan immigrants to Andalucía work in intensive agriculture raising peppers, onions, strawberries, etc. Intensive farming involves growing plants in huge greenhouses (“invernaderos”) where they grow more rapidly. These workers plant, apply pesticides, care for and then harvest the plants. “It’s very hard work with a low salary.” The men travel to Spain alone, unaccompanied by their families. Because they typically enter Spain illegally, they are unable to return home to Morocco to visit because they risk not being able to re-enter Spain. Within Spain, they are internal migrants, moving from place to place, following the crops. “They only work a few days in any one place, so they are essentially homeless.” Because of their illegal status, the immigrants are vulnerable to exploitation, existing in a legal limbo.

The other largest group of immigrants hails from South America, especially Peru, Colombia and Ecuador, and they arrive by air. The South American immigrants have the advantage of speaking Spanish already, and many work for Spanish families as nursing assistants for elderly persons where Spanish fluency is critical. These immigrants also earn very low salaries, on the level of a maid’s wages.

Spain is making an effort to increase and improve the social integration and inclusion of immigrants. In addition to housing, they need food and job training. Their jobs are temporary, moving frequently between employment stints (but only for a few days at a time) and unemployment status. While employed, they may have temporary work permits, but this only lasts a short time. During periods of unemployment, they qualify for social welfare. “In Spain, welfare is for everyone, independent of their legal status. For Americans, this would be incomprehensible. Health services in Spain are free for all people. Even organ transplants are free for everyone, including illegal immigrants. This is very expensive for Spain, but we consider these health and welfare services to be of essential value.”

The other aspect is the increase in social friction between immigrants, especially Moroccans, and Spaniards. This has resulted in a clamor for the Spanish government to tighten control of these immigrants, and increasingly tough laws have been passed. This process intensified with the rise of religious fundamentalism in Morocco which poses a terrorist danger to Spain. A recent example was during rush hour on March 11, 2004, when Islamic extremists from Morocco, affiliated with Al Qaeda,

coordinated ten attacks aboard four commuter trains at several train stations in Madrid, taking the lives of 191 people and wounding over 1,800 people. Says Manuel, “this was the work of ten Moroccan terrorists. Although the terrorists were not immigrant workers, many Spaniards don’t make the distinction. Fear of Moroccans among Spaniards is growing as a result, as is hate among the Moroccans for Spaniards’ oppressing them. If you allow more and more illegal entries of Moroccan immigrants, the social problems will increase.” The government is very concerned about the rapid increase in immigration, both as a humanitarian matter and on the basis of the negative impact of illegal immigration on the social fabric.

Manuel applies social support and empowerment concepts to the immigrant population. “I’m especially interested in how the immigrants’ social network can help their employment level and community integration, including how the social network (the neighborhood, the town, the village context) can assist their empowerment.” He observes that existing community-based agencies are overwhelmed in serving this growing population. On the other hand, the agency staffs – accustomed to serving the very different social needs of Spaniards – are unfamiliar with the culture of Morocco and unable to converse with their new clients in Arabic. “We train the community agencies’ staff so they can develop culturally competent services. We also run evaluation programs and plan and design programs that address psychosocial factors.” Manuel’s team also is invited to assist community-based organizations of immigrants who are starting to deliver services to their own people, training them for community competence, to design evaluations and implement activities.

A paper, co-authored with his University of Seville colleagues as well as with Fabricio Balcázar and Yolanda Suárez-Balcázar of the University of Illinois at Chicago, was published recently in *The Journal of Community Psychology* (33:673-690, 2005). The paper, titled: “Psychosocial Empowerment and Social Support Factors Associated with the Employment Status of Immigrant Welfare Recipients,” explains the situation of immigrants in Spain, especially men. The authors analyzed the role that psychosocial empowerment and social support factors play in the employment status of immigrants who participate in job readiness programs financed by the European Social Funds and the Welfare

Services of Andalucía. Interviews were conducted with 188 participants, and the data were analyzed to develop a predictor model of psychosocial factors associated with employment status. Found to be significant psychological empowerment factors were a positive self-concept, having an internal attribution of causality of employment and pursuing an active job search. Social support from their own immigrant communities as well as from Spaniards was also important. “The goal of these programs is to find new ways to improve immigrants’ social-labor participation and community integration.” Manuel’s research and action work has extended to advising policy-makers.

Manuel has drawn heavily on community psychology concepts and theories to inform his work. However, in Spain as in many other countries, community psychology has been confused with social work. “All over Europe, we need to gain recognition for community psychology. We have very little recognition within the academic world. Community psychology is very centered in the U.S.” Manuel is a key activist in organizing European community psychology, proposing an agenda for the field and establishing the structure for a European association for community psychologists.

Manuel’s wife, Maria Jesús, is a nurse and a (nondoctoral) psychologist. They met in a clinic when they were both students, and they married when he was 21. They have two children – Manuel, age 25, who is a physics doctoral student at the Max Planck Institute in Munich, Germany and daughter, Paloma, who is 11 years of age and in secondary school.

PREVENTION AND PROMOTION

Introduction

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We encourage you to share your personal reflections on the field of community psychology, unique experiences in prevention and promotion, a critique of some aspect of

prevention science or health (including mental health) and wellness promotion. Though we are very open to a wide array of topics, we are especially interested in contributions in which a community psychologist and their partner from another 'world' write about their work together and then comment on what each brings from their world and how the final product is richer/different because of the collaboration. This idea comes from a message over the SCRA Listserv by Tom Wolff, who suggested this focus for a new column potentially entitled "Collaborations." We thought we could offer the Prevention and Promotion Column to be such a vehicle in the meantime. As Dr. Wolff indicated, in these submissions on collaborations, the goal would be to "help us understand how these collaborations work, would provide us with models of success, and would make the existing collaborations visible." Monica (MADAMS8@depaul.edu) and I (derekmg@umich.edu) look forward to hearing from you.

Racial and Ethnic Disparities in Mental Health

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Racial and ethnic disparities represent the ultimate betrayal of a community in ensuring the health of *all* its members. By maintaining systems in which those of certain racial and ethnic groups are more prone to diseases, or are less likely to receive treatment, we all take part in the continued repression of racial and ethnic minorities. While the field of health disparities has been the focus of much research in recent literature, mental health disparities are not receiving the focus they deserve. Dougherty (2004) states "behavioral health care lags behind the overall health care system in identifying the scope and nature of racial and ethnic disparities" (p. 254). Its impact is wide reaching, affecting not only those with the illness, but also the communities in which they live (Snowden, Masland, Ma, & Ciemens, 2006). Mental health disparities affect all ages, as reflected by special issues both in *The Journal of Pediatric Psychology* (Willis, 2002) and *The Journals of Gerontology* (Zarit & Pearlin, 2005). The problem has grown in magnitude such that the American Psychiatric Association has formed a council specifically addressing mental health disparities, the Council on Minority Mental Health and Health Disparities (Ruiz & Primm, 2005), and the elimination of health disparities is one of the key goals of Healthy People 2010 (United States Department of Health and Human

Services, 2006). The problem of ending disparities among minority populations has no simple solution (Jackson, 2005). This article hopes to serve as a call to action for community psychologists, presenting both the existing state of mental health disparities research and the future directions that community psychology can take to help ensure that mental health disparities do not continue.

Mental Health Disparities Research

What are the disparities that exist when examining mental health across racial and ethnic groups? There are racial and ethnic disparities not only in diagnosis rates of psychological conditions, but also in access, use, and quality of health care (Atdjian & Vega, 2005; Barnes, 2004; Seng, Kohn-Wood, & Odera, 2005). African Americans have been shown to be only half as likely as whites to receive mental health advice during a primary care office visit (Franks, Fiscella, & Meldrum, 2005), and are under diagnosed with psychiatric disorders when seen in emergency departments (Kunen, Niederhauser, Smith, Morris, & Marx, 2005). In a manifestation of stereotyping and racism, it has been long recognized that African Americans are over diagnosed with schizophrenia; in fact, African Americans have been shown to be four times as likely as white inpatients to be diagnosed with schizophrenia (Barnes, 2004). This wholesale categorization of African Americans into a mental health diagnosis that carries a significant amount of stigma (Knight, Wykes, & Hayward, 2003) reflects an unfair and discriminatory system. In contrast to rates of schizophrenia diagnosis, African-American women are less likely to be diagnosed with posttraumatic stress disorder, despite being equally likely to have been hospitalized for rape or battery (Seng et al., 2005). Thus, both over diagnosis and under diagnosis are contributing to disparities in mental health services. Sadly, disparity in receipt of services extends even to individuals who have been diagnosed with PTSD or depression; in an examination of mental health services use following the World Trade Center Disaster, Boscarino, Adams, Stuber, & Galea (2005) found that African Americans with depression or PTSD were less likely to have received mental health care than were whites who had been diagnosed with depression or PTSD.

These differences in receiving treatment extend into other disorders and other ethnic groups. Latinos have been shown to be only half as

likely as non-Latinos to receive any treatment for depression (Crystal, Sambamoorthi, Walkup, & Akincigil, 2003; Lagomasino et al., 2005), even when accounting for education level and employment status. Elderly African Americans with depression are much less likely than elderly Hispanics, whites, and Asians to receive antidepressants to treat their depression (Strothers et al., 2005); in fact, African Americans and Hispanics of all ages have been shown to be less likely to receive antidepressant medications (Harman, Edlund, & Fortney, 2004). African Americans have also been shown to receive substandard treatment for schizophrenia, being up to six times less likely

to receive second-generation antipsychotics even when controlling for other demographic characteristics (Opolka, Rascati, Brown, & Gibson, 2004; Mallinger,

African Americans have been shown to be only half as likely as whites to receive mental health advice during a primary care office visit.

Fisher, Brown, & Lamberti, 2006). Miranda and Cooper (2004) suggest that it is not a lack of recommendation or prescription that accounts for the reduced use of mental health services and antidepressant medication among African-Americans, but rather that African-Americans are less likely to seek the recommended treatment. Regardless of where the barrier lies, with the practitioner or with the patient, it is vital that such discrepancies be resolved.

When attempting to eliminate mental health disparities, it is important to understand what drives them. The underlying reasons for mental health disparities remain disputed (see Cabassa, 2003; Snowden, 2003); however, such factors as diagnosis bias, underutilization of mental health services, inadequate primary care, and communication problems have been argued to combine with racism, prejudice, and discrimination to maintain mental health disparities (Jones, 2003; Nazroo, 2003; Ruiz & Primm, 2005).

The primary factor on which most researchers agree is the role of socioeconomic status in mental health disparities (Almeida, Neupert, Bansk, & Serido, 2005; Nazroo, 2003; Zimmerman & Katon, 2005). Racial disparities in other medical services have been shown to be moderated by residence in a poor neighborhood (Chow, Jaffee, & Snowden, 2003). Those with lower socioeconomic status have been shown to experience more severe stressors, and rate these stressors as having a greater potential to impact their mental health (Almeida et al., 2005). Disparities in depression are believed to be tied to inequalities in financial standing. Income alone does not

fully account for the link, but employment status and debt-to-asset ratios are also important when examining the influence of financial standing upon depression (Zimmerman & Katon, 2005). Finances alone do not make up the full picture; however, social influences have been implicated as playing a role in the presence of mental health disparities that exist when comparing socioeconomic statuses (Miech, Eaton, & Brennan, 2005; Turner & Lloyd, 1999).

Community Psychology and Mental Health Disparities

With the magnitude of the problem, it is easy to feel lost when attempting to find a way to curb or eliminate racial and ethnic disparities in mental health. Finances alone, however, also do not make up the full picture; social influences have been implicated as playing a role in the presence of mental health disparities that exist when comparing socioeconomic statuses. Community psychology has a unique role to play in the elimination of mental health disparities. Social and economic resources are of fundamental importance when examining racial and ethnic health disparities (Kahn & Fazio, 2005). The ecological nature of overall health disparities has been recognized; issues such as social capital and community level knowledge have been singled out as important community-level issues in resolving racial and ethnic mental health disparities (Snowden, 2005). Ecological models have been employed to help understand the process by which health disparities both emerge and are sustained (Reifsnider, Gallagher, & Forgione, 2005).

Different strategies for promoting use of public mental health services have been examined. Snowden et al. (2006) report that simple outreach activities increase access for Latinos and Native Americans, and having bilingual staff increases utilization by Asian Americans. Aguilar-Gaxiola et al. (2002) present an evidence-based process in which availability, accessibility and appropriateness of mental health services for Mexican Americans were improved using a community-driven method. Multicultural competence, sensitivity, and training for both psychologists and psychiatrists have been identified as being key to helping eliminate racial and ethnic disparities, as have culturally sensitive research and community-based participatory action research (Adetunji, Osinowo, & Williams, 2004; Horowitz, Arniella, James, & Bickell, 2004; Kim & Lorion, 2006; Lu & Primm, 2006; Olshansky et al., 2005). Olshansky et al. (2005) lay out many specifics of programs that have employed participatory action research approaches to both understanding and reducing health disparities, and more researchers should adopt their models

in an effort to truly make a difference in the mental health of racial and ethnic minorities.

Despite the growing contributions made to the area of mental health disparities by community psychology, there is still much that needs to be accomplished. A better understanding of how the healthcare system, school system, legal system, and other institutions create and maintain disparities is needed. For example, the healthcare provider can potentially be a target for intervention, which may lead to large systemic changes in mental health services. The role of certain social oppressive forces such as poverty, racism, homophobia, and sexism regarding mental health disparities needs clarification, especially the processes in which institutions rather than individuals create socially oppressive situations. Community psychologists should examine not just racism but structural racism; not just poverty but income inequality; and not just sexism but institutionalized sexism. By bringing a systemic perspective to the field of mental health disparities among ethnic and racial minority groups, community psychology has the potential to make significant contributions to science and to the well-being of all the members of a community.

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REGIONAL

by Gary W. Harper
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WE NEED STUDENT REGIONAL COORDINATORS!!!

I would like to first thank all of the Regional Coordinators (RCs) for their hard work over the past several months. Many RCs have been busy planning and hosting local SCRA meetings in conjunction with their regional psychological associations, so please try to attend your local SCRA meetings. Also, the RCs have been busy creating new regional activities in order to bring together Community Psychologists who live in our various U.S. and International Regions. These events will offer a great opportunity for people to share new ideas and projects; network and meet others working in their local communities, and find ways to collaborate and

work together for social change. These upcoming events will include the Biennial Pacific Northwest Community Research and Action Conference; Bay Area Community Psychology Network Meeting; Midwest Regional Community Psychology Training Summit; and the SCRA Regional Event at the UK Community Psychology Conference.

Several months ago we created the Student Regional Coordinators (SRC) positions to give students the opportunity to be involved in their regional SCRA events, but have not had any students interested in these positions yet. The time commitment is minimal for these positions, and you can help to create the way these new positions take shape. We are seeking two students for each region—one for an undergraduate student and one for a graduate student. This is a great way to meet other Community Psychologists in your region and to influence the future of SCRA. The SRCs will work in conjunction with the RC's to plan and execute regional activities and events. If you are interested PLEASE CONTACT ME at 773-325-2056 or gharper@depaul.edu.

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This year, 8 roundtables, 5 symposia, and 25 posters have been accepted for presentation at the SCRA affiliated program of the Midwestern Psychological Association. We have been especially pleased to have individuals representing several Midwestern universities participating in the MPA-SCRA program, including University of Illinois-Chicago, DePaul University, Loyola University Chicago, Wayne State University, Northwestern University, Indiana University-Purdue University Indianapolis, Pennsylvania State University, Michigan State University, and University of Dayton. The topics cover a wide range of community psychology issues, including the use of qualitative research, interdisciplinary collaborations, international perspectives, dissemination of research findings, building strong university-community partnerships, and empowerment of traditionally underserved groups. In addition, an innovative

session to be included in the program is the Midwest regional community psychology training summit. This training summit will provide a forum for directors of Midwest community psychology graduate training programs and any other interested individuals to discuss common training issues. All presentations will occur on Friday, May 5, between 9 AM and 3 PM.

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If any Bay Area community psychologists would like to be informed of upcoming events in our area, please send an email to Marieka Schotland at *mss286@nyu.edu*. With Marieka's help, Emily is planning to organize a community psychology forum at UC-Berkeley in late April or early May and will keep people posted. With Marieka's infusion of organizational energy, they hope to re-activate the Bay Area Community Psychology Network.

Emily attended a very interesting small planning meeting – the “North American Action Research Summit.” This was organized by a group including Mary Brydon-Miller of University of Cincinnati, Pat Maguire of Western New Mexico University, and Susan Boser of Indiana University of Pennsylvania. The goal of the meeting was to start a discussion about: 1) How to promote productive and supportive networks among those from different disciplines who are conducting action research in the U.S.; 2) To identify the potential function and value added of an interdisciplinary network for action research. This U.S. network could also enable those of us here to connect with and learn about the strong international networks for action research. Multiple disciplines were represented – mainly teacher education, sociology, feminist studies. There were very few people there with any ties to community psychology or to public health. Emily will plan on passing along any major announcements or lists of resources to the SCRA listserv. Please feel free to email Emily with any other questions at *eozer@berkeley.edu*. There was a strong interest in bringing more people representing a range of communities and institutions to the table for future discussions and recognition that

many key researchers/practitioners may not have been informed about this meeting.

Southeast Region

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The Southeastern Region RCs are working to revive the Southeastern Region's newsletter. We would like the newsletter to help members in our geographically widespread region share professional news (e.g., new jobs, job changes, graduations), personal news (e.g., births, marriages), regional events of interest (e.g., conferences, workshops), and other news or announcements. You may send items for the newsletter to Joseph Berryhill, *jberryhill@unca.edu*.

Vanderbilt University is making plans to host the 2006 Eco Conference this Fall. Also, members of the Southeastern Region will be presenting a symposium this Summer on school-based mental health at the American Psychological Association's Annual Convention.

Northeast Region

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On March 17th, the Northeast Region held its one day program at the Eastern Psychological Conference in Baltimore, Maryland. The one day SCRA program at EPA provides an opportunity for community-minded academicians, professionals and students in the Northeast Region to interact and discuss research, prevention/intervention efforts, coalition building and community advocacy, among other topics, all with the express intent to affect social change. The Northeast region will give an update on the success of the program and include pictures in the next issue.

SCHOOL INTERVENTION

Edited by Susana Helm and Jane Shepard
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- We are asking for submissions for this column for the Summer 2006 TCP issue. Please send a one-page abstract to Jane and/or Susana by May 1, 2006.
- Jane Shepard's second term as co-chair of the SIIG will be ending this July. If you are interested in volunteering for the next two years please contact Susana.
- The SIIG proposal for a roundtable at the upcoming 1st International Conference of Community Psychology was accepted and we want to invite you to join us in a discussion of the influence of cultural context on the processes of working within school settings. Facilitators of the roundtable joining us are: Lynne Cohen, Julie Ann Pooley, Lisbeth Pike from the School of Psychology, Edith Cowan University, Australia; Milton A. Fuentes from Montclair State University; Regina Langhout, Ph.D., Wesleyan University; Angela Ledgerwood, B.A., Miami University, Oxford, OH.; and Julie Ren, Fulbright Fellow, Berlin, Germany.

High Schools in a Time of War

by Jane Shepard, The Consultation Center

Introduction

At the 2006 SCRA Biennial, I attended a roundtable on the role of Community Psychology in relation to the wars in Iraq and Afghanistan. As someone who spends over twenty hours a week in middle and high school settings, I welcomed the opportunity to discuss how challenging it was to promote positive conflict resolution with young people while living in a society that had chosen to use extreme violence in response to perceived and actual attacks on its citizens. To encourage further dialogue on the topic, I put a request on the SIIG list-serv for information on others' experiences of ways the war on terrorism was affecting them and the schools they worked with. I had hoped to share those experiences in this article, however, no one responded. So, I am going to share the two issues that I have come across most in professional discussions: Guidelines for Talking to Teens and Military Access to Students. I continue to welcome reactions and discussion which I will post on the list serv.

Coping with War as Trauma

Most of the published articles I have come across address the need for parents and school professionals to assist children and adolescents in processing their emotional reactions to 9/11 and the subsequent wars in Iraq and Afghanistan. An excellent example is SAMHSA's National Mental Health Information Center webpage titled, "Coping with Traumatic Events: Parent Guidelines for Talking with *Teenagers* about War and Terrorism." It discusses the impact that adolescents' wide access to the news either in print, on television, or online has by exposing them to constant images and opinions of the wars and terrorism. Teenagers' growing ability to use abstract reasoning also allows them to perceive these events in terms of unpredictability, morality, and from multiple perspectives so that simple reassurance of their safety will not suffice to answer their questions or reduce their anxiety. Adults are encouraged to have frequent dialogues with youth to allow for questions, to express emotions such as fear, anger, and vulnerability, and to correct any misinformation they may have heard from peers or the media while maintaining respect for the adolescent's views and concerns. Giving honest information and admitting to one's own concerns is another way adults can model healthy coping. Youth are most likely to be worried about the effects of war on their own lives and futures and on people they know, such as older siblings, peers, family friends, teachers, and coaches. Being patient with a teen's increased irritability, forgetfulness, and need for privacy is another way adults can be supportive while still monitoring the intensity and duration of these behaviors for signs of a deeper level of distress that may signal a need for more intensive intervention. Engaging young people's meaningful participation can bring them a sense of efficacy and reduce feelings of helplessness, isolation, and frustration. This can be accomplished by providing opportunities to join activities like emergency planning for their family or school or in community efforts to cope with the war (e.g., troop support projects, rallies, and letter campaigns).

Military Recruitment in High School

A provision in the No Child Left Behind legislation requires that "the military have the same access to secondary school students as is

provided generally to post-secondary educational institutions or to prospective employers of those students" and that high schools provide the military access to students' names, addresses, and telephone numbers unless a student or parent writes the school to deny permission to release this information. In interviews of high school seniors in Oregon, one hundred percent reported that they had been recruited in some way by at least one branch of the military (Bigelow, 2005) and those students with the fewest perceived options, such as minorities and those from poor families, seem to be especially targeted by military recruiters (Comerford, Fontes, Theberge, 2005; Sharkey 2004). To realistically decide whether to enlist, high school students need to be given factual information on both the advantages and risks involved. Increased military presence in high schools adds weight to the responsibility educators and school staff have in providing students access to such information. The GI Rights Hotline and the American Friends Service Committee National Youth and Militarism Program offer educational

brochures and personal assistance for youth who have enlisted or are considering enlisting in any branch of the military. To balance the positive out-

comes emphasized by recruiters, the major considerations they suggest to youth are:

- a. Going into the service may not give you the job training, money for college, or work experience that you expected. Many military jobs are low skilled, non-technical, and difficult to transfer to civilian life. Sixty-five percent of current enlistees report being dissatisfied with their jobs. Veterans usually earn twelve to fifteen percent less than workers who did not serve in the military. The New GI Bill, the college funding plan, does not inform you of your eligibility status until you leave the military and 57% of enlistees don't get any college money and of those who do, the average grant is \$2,200 which doesn't take into account the monthly \$120, non-refundable contribution every new enlistee makes for the first twelve months of service.
- b. Because of "Stop-Loss" orders, recruits can be kept in the military indefinitely, or called back from the reserves years later. Don't enlist unless you are sure.

If you are experiencing trouble in personal or family relationships don't rush to enlist in hopes of changing or escaping these. Things could change or get better, and once you enlist it is very hard to get out. The Delayed Entry Program under which the majority of students enlist means you usually aren't called to active duty for up to a year. During this time, you have the right to withdraw by writing a separation letter explaining the reasons you are unwilling or unable to serve.

- c. Military personnel are trained and must be prepared to kill other human beings when they are under orders to do so. In addition to the thousands of US soldiers who have died in Iraq and Afghanistan, there are tens of thousands more who are returning home with life-changing injuries such as missing limbs, traumatic brain injuries, PTSD, and exposure to depleted uranium used in U.S. munitions. Remember that recruiters' jobs are to sell you on enlistment so don't rely on them as your only source of information. Talk with recently discharged veterans who've had both good and bad experiences they can share with you. Take a friend or family member with you when you meet with recruiters and be sure to get everything in writing and to read everything carefully before you sign it.

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By Preston A. Britner
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As the 2005-2006 Chair of the Social Policy Committee, I wanted to share some of the activities and direction of the committee and use this column to solicit some input from SCRA members.

Agenda

The key agenda item for the Committee this year is an attempt to bridge the Social Policy activities and resources of SCRA with those of other organizations (in and out of APA). Continuing our 2-year plan, the Committee's priorities remain unchanged. We are working to: identify and publicize policy-relevant training opportunities; identify and compile (largely web-based) resource materials for policy involvement; and, identify SCRA members in policy settings.

Specifically, members of the Committee are coordinating with other relevant social policy groups. We are working with SCRA's Public Policy Advisory Group, which has recently addressed policy awards, the gathering of materials and references for teaching public policy, the compilation and organization of policy material for distribution, and the development of a web-based roster of SCRA and SPSSI members with a description of their interests and expertise (see Announcement at the end of this column). We are also connected to APA Division 37 (Children, Youth, and Family Services) and its Section 1 on Child Maltreatment, and their Child and Family Advocacy Training Project, through which they will leverage existing advocacy expertise within state psychological associations, as well as expand this existing expertise, to facilitate the translation of research into effective policy. We continue to try to link with (but not duplicate the materials or efforts of) APA's Public Policy Office, several other relevant APA divisions, and other social science organizations (e.g., the National Council on Family Relations [NCFR]) with social policy interests, opportunities, and resources.

Recruiting and Promoting Diversity

The Social Policy Committee welcomes new members, especially SCRA members from diverse backgrounds or underrepresented groups. In accordance with SCRA efforts, we also seek to address differential access to resources in the substance of our activities. Anyone who wishes to join the Committee, suggest strategies for recruiting a more diverse membership, or offer ideas for the Committee's

mission is encouraged to contact me (Britner@UConn.edu).

Stepping Up to the Plate

Steven Pokorny, Ph.D., Director of the Youth Tobacco Access Project at DePaul University, has agreed to serve as the Social Policy Committee's representative to the SCRA 2009 Biennial Planning Committee. Steve is currently organizing the SCRA portion of the 78th Annual Meeting of the Midwestern Psychological Association, Chicago, IL, Friday, May 5, 2006.

Joseph Ferrari, Ph.D., a Professor of Psychology at DePaul University, is serving as the Social Policy Chair-Elect (2005-2006); he will take over as Chair in the summer of 2006. Joe is a long-time SCRA member, and he is currently the Editor of the *Journal of Prevention & Intervention in the Community*.

Announcement: Public Policy Teaching, References, and Training Material Requested

As part of a SCRA initiative focused on public policy and the ongoing work of the Social Policy Committee, an effort is being made to: 1) gather materials and references for teaching Public Policy, and 2) to compile additional material related to public policy work (e.g., material that can be used in workshops for policy advocacy training). The material gathered will be made generally available, and will serve as a resource as we move forward in the public policy arena. Please forward syllabi, references, and any additional material to both Preston Britner (Britner@UConn.edu) and Ken Maton (maton@umbc.edu), with a notation of "SCRA Policy Material" in the subject line. Thank you in advance for your interest and assistance. We look forward to hearing from you.

STUDENT ISSUES

By Carrie Hanlin and Mike Armstrong
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Seeking Nominations for Incoming Student Representative

It's that time of year again to elect an incoming *SCRA student representative*. Student representatives serve on the executive committee and provide student voice to decisions made within SCRA. In addition, serving as student rep is also a fun and rewarding learning experience. Student representatives serve 2-year, overlapping terms

(starting at the APA convention in August). If you would like to nominate yourself or someone else for the incoming student rep position, or have additional questions, please contact Mike Armstrong by email, marmstrong4@student.gsu.edu by **April 15, 2006**. The only criterion for serving as a student rep is that you must be a graduate student for the length of your two-year term. Nominees will be asked to prepare a one-page statement on why they are interested in the position, what topics or issues related to student representation in SCRA concern them, and what (if any) prior leadership or representative service they have held, such as serving in student government. In early June, all student members of SCRA will be sent an electronic election ballot and instructions on how to cast their vote online. If you suspect that the email address that's on record with SCRA is outdated, please notify Mike so that your ballot doesn't bounce back.

2006 SCRA Executive Committee Mid-Winter Meeting Report

This year's mid-winter meeting was a success. At the end of January the SCRA executive committee met in Seattle to discuss and decide on pivotal issues for our organization. As executive committee members, student representatives have full voting rights, and thanks to your feedback were able to relay important ideas that affect the student membership to the table. The executive committee highly values and is improved by student input. The following are important notes on issues from that meeting that have an impact on SCRA's student membership:

- The 2007 SCRA Biennial Conference is confirmed to take place in Laverne, California, sometime in June, 2007. Be on the lookout for a call for papers and registration over the SCRA listserv and SCRA student listserv. The theme for the conference is "Community Culture: Implications for social policy, social justice, and practice."
- It was emphasized that the inaugural International Conference of Community Psychology taking place this summer in Puerto Rico is not a SCRA hosted conference. It is an international gathering for community psychology of which SCRA is a supporting organization, not the host organization. A concern that U.S. scholars and practitioners may dominate the international conference was expressed and the mislabeling of the International Conference as a SCRA hosted event only exacerbated that concern. SCRA fully supports an international agenda for community psychology without U.S. domination and

has contributed financial support for the conference this summer.

- In an attempt to meet student concerns about the “low profile” of community psychology and community research and action, your representatives proposed a new strategy for promotion and recruitment. This year, we received some monies for a student representative to attend a non-APA conference as a SCRA representative, to network on behalf of our student members. If any of you have specific conferences or professional organizations you’d like us to consider attending, please email either of us, Mike or Carrie. We’ll update you over the student listserv about how it goes.
- Both student representatives expressed the concern that students of SCRA were not receiving SCRA-related publications. An ongoing problem of updating membership lists has been resolved and all SCRA members should be receiving copies of ‘The Community Psychologist’ (TCP) and the ‘American Journal of Community Psychology’ (AJCP). If you are a student member of SCRA and have not received a copy of either of these publications please contact your student representative Mike Armstrong at marmstrong4@student.gsu.edu.
- Bill Davidson, the editor for AJCP, expressed the ongoing need for manuscripts to publish in the journal. The number of pages published in recent editions was below what the editorial board had planned and budgeted for. So if you would like the opportunity to publish any of your work be sure to submit your papers to the AJCP (See copies of AJCP for submission instructions).
- A strong network of regional SCRA coordinators has been organized to represent and act on SCRA’s behalf throughout different regions of the U.S. and internationally. This is an exciting opportunity for SCRA’s student membership: each of these regions needs the input and participation of students of SCRA. We are soliciting regional student representatives over the listservs, so if you’re interested in participating and have not yet heard of an opportunity to do so, please email carrie.e.hanlin@vanderbilt.edu.
- The Executive Committee did not yet adopt the newly drafted SCRA vision statement that began with visioning sessions at the 2005 Biennial Conference. It is being returned to the Visioning Committee with critiques and concerns for future consideration. The primary concern expressed by the Executive Committee was that the vision directly aligned SCRA with community psychology and indirectly excluded the broader community of

community researchers, practitioners, and activists who subscribe to SCRA’s mission but may not identify as community psychologists. This issue, along with the visioning statement, has spurred discussion over the general listserv, and is a great opportunity for student members to voice their opinion of future directions.

- Regarding student concerns about academic and professional job prospects, all faculty members of the executive committee reassured us that such opportunities are plentiful, although the word may not be getting to students. They have agreed to make larger efforts at circulating opportunities via the listservs as well as within their own home institutions, and to encourage other faculty members to do the same.

APA Conference, 2006 – New Orleans

We are happy to announce that we will once again be awarding travel awards worth \$150.00 each to three students to off-set expenses related to attending and presenting at this year’s APA Annual Meeting in New Orleans, LA, August 10-13, 2006. Please see this issue of TCP for the application for the award. Alternatively, you can request an electronic copy of the application from Carrie by emailing her at carrie.e.hanlin@vanderbilt.edu. Applications must be received by **June 1st, 2006** to be considered for a travel award. To apply, please complete the application and submit it to Carrie by email or via postal mail.

First International Community Psychology Conference, 2006 – Puerto Rico

We’re very excited and looking forward to the First International Conference for Community Psychology. The theme of the 2006 conference is *Shared Agendas for Diversity*. It will take place June 8-10, 2006, at the University of Puerto Rico, San Juan Puerto Rico.

SCRA Graduate Student Research Grant

We are now accepting proposals for the 2006 SCRA Graduate Student Research Grant! The grant is specifically devoted to supporting pre-dissertation or thesis research in under-funded areas of community research and action. *Based on feedback from previous years, the application process has been streamlined and revised to be more inclusive of a variety of community research and action work. In addition, we are proud to announce the addition of a second award, thus doubling the odds of our applicants!* Applications for the award will be due by **July 1st, 2006**. If you are interested in applying, please contact Carrie at carrie.e.hanlin@vanderbilt.edu.

Call for Student Research Grant Reviewers

Since we will soon be seeking applications for the *Graduate Student Research Grant*, we will need individuals to review grant applications. We are looking for two students to review and rate applications. *Students who submit a grant application are not eligible to serve as reviewers.* Please see the formal call for reviewers in this issue of the TCP. The amount of work will depend on both the number of applications received, as well as the number of interested reviewers. The deadline for submission is **May 13th, 2006**. If you have any questions, please contact Mike Armstrong, marmstrong4@student.gsu.edu.

Summary of Deadlines for Student Opportunities

<u>Grant/Opportunity</u>	<u>2006 Deadline</u>
SCRA Student Rep. Nominations	April 15 th
Reviewers for SCRA Student Research Grant	May 13 th
APA 06 Travel Awards	June 1 st
SCRA Student Research Grant	July 1 st

Log on to the SCRA Student Discussion Board!

The SCRA Student Area is a new forum for finding important information and connecting with other students. We’ve just begun to create this space, and need guidance from our student membership. Please log on to the forum and join the discussion – tell us what you want to see for students: <http://www.scra27.org/membersonly.html>. This is also a great place to post common problems, questions, announcements, and celebrations of student milestones!

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The Community Psychology Education Connection: Engaging Students in Community Learning

Edited by James H. Dalton, Bloomsburg University & Maurice Elias, Rutgers University

Introduction

In this Special Section, we present eight excellent articles on promoting undergraduate student engagement in communities *and* critical thinking about community and social issues. These articles provide resources for planning and conducting courses that involve students in learning that is both experiential and reflective. This special section includes articles on community service learning, community research, and innovative projects in classroom-based courses.

Our contributors teach courses in community psychology and in related areas such as psychology of women (see the paper by Courtney Ahrens) and a course entitled “Portuguese and the Community” (see the paper by Clémence Jouët-Pastré and Leticia Braga). Their students have engaged in a variety of experiences in diverse U.S. and South African communities (for the latter, see the paper by Dé Bryant). Those communities include urban settings and ethnic communities (papers by Ahrens, Bryant, David Glenwick, and Jouët-Pastré and Braga), rural areas (papers by Catherine Crosby-Currie and Carie Forden), and a college campus (Forden). As opportunities arose, we also included papers on student-written social policy briefs about issues concerning children (by Preston Britner and Lily Alpert), and on student communications with professionals dealing with the mental health effects of Hurricane Katrina (by Richard Leavy).

A theme of these articles as a group is the cycle of action and reflection (e.g., Eyler, 2002; Freire, 1993). Action through community service and related student projects immerses students in the flow of community life. They interact with persons and settings in ways that cross boundaries of personal background and comfort zones, experiencing both human commonalities and the diversity of human experiences. With reflection about their experiences and preconceptions, students’ eyes and minds can be opened to learning from those they serve. This can occur in the context of community service (see papers by Ahrens, Crosby-Currie, Glenwick, and Jouët-Pastré and Braga), community research (Forden) or both (Bryant). It can involve issues of gender,

culture, race and ethnicity, social class, or other dimensions of human diversity, as illustrated by many authors here. These articles underscore the importance of carefully choosing settings and “creating of circumstances that lead to significant learning in others” (Finkel, cited in Crosby-Currie’s paper).

Yet community service *learning* goes beyond community experiences to involve critical reflection on the meaning of one’s service (Eyler, 2002). Community engagement without reflection can strengthen stereotypes and preconceptions instead of challenging them, teaching nothing new about oneself or about communities and societies. Multiple articles in this section tackle the dilemmas of how to facilitate critical reflection. Many author-teachers use class discussion, journaling and reflective papers, especially with instructor prompts to call attention to key questions and issues. Each article gives pedagogical details about assignments, prompts, discussions, and student responses. Readers can grasp some of the realities of student learning in these classes, imagine implementing similar ideas in their own courses, and seek further information from authors.

These approaches go beyond traditional college pedagogy to teaching roles such as facilitating discussion among students (not just dialogues with the teacher), and designing journals or other assignments to lead to such conversations. Additional roles include helping students apply their learning in community research projects or condense research findings to write a policy brief. Also important is cultivating relationships with community settings and resources, and with a university office of community service where it exists.

Community psychology offers rich resources for critical-reflective discussions. This is especially true of our perspectives on multiple ecological levels of analysis and action, and on values underlying social engagement.

As teachers, community psychologists seek to broaden student conceptions by asking them to look beyond individuals to consider settings and organizations, localities, social policies, cultures and other macrosystem forces. Many of the teacher-authors here prompt students to

reflect on how such social systems influence individual lives, and how social change in some form could address those forces. Several articles address change through participatory or applied research (Bryant, Forden), social policy advocacy (Britner and Alpert), the arts (Bryant), or other forms.

Explicit discussion of values such as social justice, respect for multiple forms of human diversity, sense of community, empowerment, and participatory decision-making also can take students beyond preconceptions focused on individual forms of helping. Many students are interested in the dilemmas and human sides of social issues – things that inevitably involve values. It is also true that they sometimes also shy away from the conflict that such discussion may involve, and shy away from recognizing their own unearned privileges. Yet classroom discussions and assignments can be framed to engage them and to build a supportive environment for discussion (see especially the papers by Ahrens and Crosby-Currie). The perspectives and distinctive values of community psychology offer many angles for discussions. These conversations also can help students work through their own values, identities and future plans.

Considering ecological levels and values also points to a concern for instructors: What are the settings where our students serve, and the people they serve, getting out of these experiences? To preserve and strengthen these settings and relationships, instructors need to address these issues and build participatory relationships with settings (several articles in this section concern these issues).

The action-reflection cycle includes students and teachers using their learning to energize and guide future action, within the academic course or beyond it. A friend of ours, experienced in working with universities and communities to foster service learning, tells of a student who wrote in a final paper: “I greatly valued the experience of working at the soup kitchen, and hope that my children and grandchildren have this opportunity” (Carol Endy, personal communication). The student’s remark underscored the personal meaning of community service, yet lacked a critical perspective on social conditions underlying

poverty, conditions that many would argue should not be allowed to persist until the next generation. Critical awareness can be built on many academic foundations, including the concepts and values of community psychology. The courses that our teacher-authors describe below offer rich environments for action, reflective learning, and future engagement.

For Future Community Psychology Education Connection Submissions

We welcome your submission of manuscripts for future Education Connection columns, on any aspect of teaching graduate or undergraduate courses in community psychology or related areas. Contact us at: Jim Dalton, jdalton@bloomu.edu Maurice Elias, RutgersMJE@AOL.COM

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Enhancing Community Involvement and Social Justice in a Psychology of Women Course: Benefits of a Community Service Learning Approach

Courtney Ahrens
California State University at Long Beach

A growing body of literature suggests that Community Service Learning enhances a number of educational and civic outcomes for college students (Balliet & Heffernan, 2000; Bringle & Duffy, 1998; Driscoll, Holland, Gelmon, & Kerrigan, 1996). It is an approach that is well suited for enhancing students' sense of civic engagement, social responsibility, and social justice. Courses such as Community Psychology and Psychology of Women are ideal candidates for such an approach. The following paper will describe some of the benefits typically associated with Community Service Learning (CSL), how CSL was used in a Psychology of Women class, and the results of a brief survey of the CSL learners in the course.

Overview of Community Service Learning

Characteristics of effective community service learning include relevant and meaningful

service with the community, the use of reflection to enhance academic learning, and purposeful civic engagement that emphasizes social responsibility and social justice (Howard, 1993). Through critical reflection, students are encouraged to integrate learning that occurs in the classroom with learning that occurs in community settings (Bringle & Duffy, 1998). This integration of theoretical knowledge with real-world applications enhances in-depth understanding of course concepts, retention of information, problem-solving skills, and academic initiative (Driscoll et al., 1996). Direct involvement in community settings also enables students to appreciate the complex nature of social problems and the complexity of effective interventions that attempt to address such problems (Elias & Gambone, 1998). Students' personal psychosocial development is also enhanced as they develop a sense of self-efficacy for effecting change in their communities, hone their interpersonal skills, identify their own strengths and skills, and develop an appreciation for diversity (Osborne, Weadick, & Penticuff, 1998). Finally, community service learning often enhances students' sense of civic responsibility, creating a long-term commitment to social responsibility and concern for social justice that often affects long-term career and/or community engagement goals (Fluharty & Kassaie, 1998). These outcomes are far more likely when the Community Service Learning course has been carefully constructed to achieve these goals.

Community Service Learning in a Psychology of Women Class

I have been using Community Service Learning in my Psychology of Women class for the past 8 semesters. This class takes a feminist approach to understanding the impact of race, class, and gender on women's lives. Course topics include stereotypes and discrimination, socialization, self-esteem and body image, sexuality and sexual preference, pregnancy and motherhood, relationships, work, poverty, health, and violence against women. The goal of this class is to help students critically reflect on their everyday experiences and the experiences of women around the world. Emphasis is placed on the impact of culture and the importance of social change.

It is this emphasis on culture and social change that led me to adopt a Community Service

Learning approach. Students can be quite resistant to the idea that our culture operates to the benefit of some and to the detriment of others. In a Psychology of Women class, both male students and white, middle class students are hesitant to acknowledge their privileges. Lecturing to them does little to change this. Requiring them to work in the community where they can see the impact of culture, socialization, and opportunity first hand, however, can have wondrous results.

One component of a successful CSL class is placing students in appropriate community settings. Identifying sites should be guided by the goals of the class. In the Psychology of Women class described above, one of my goals was for students to observe gender socialization in action. This goal led to the decision to have my students work with young girls and teenagers. I also wanted students to observe cultural differences. This led me to further refine my criteria and select sites with diverse populations. Finally, I wanted students to be

aware of social problems facing women and to become familiar with community-based approaches for addressing these social problems. This led to the selection of organizations dedicated to empowering women and girls from

varying racial and class backgrounds. The final placement sites included after school programs and workshops at Girls, Inc., Boys and Girls Clubs, and the Housing Authority. Students also work with youth at a crisis shelter and a homeless shelter. Students engage in a number of different activities at these sites ranging from assisting the children with homework to conducting skill based workshops and support groups for girls.

The second key component of a successful CSL class is developing structured reflection tools that allow students to connect what they are learning at their site with what they are learning in class. Students need guidance in making these connections. Without well structured instructions for what to observe and how to make connections to course concepts, students are liable to have preexisting prejudices reinforced and to consider community involvement to be irrelevant. This would be worse than not getting them involved in the first place. Thus, it is important to develop a number of ways to help students connect what they are learning in class to what they are learning in the community.

Direct involvement in community settings also enables students to appreciate the complex nature of social problems and the complexity of effective interventions that attempt to address such problems.

One way to do this is to provide structured questions that students must answer after every class. In my Psychology of Women class, students must post their answers to 2 reflection questions on an electronic discussion board at the end of every class. They are allowed to choose from 5-10 questions that I distribute at the beginning of class. These questions are structured to prompt student thinking and help them make connections to course concepts. For example, here is a question on poverty:

“Half of all African American and Latina women-headed households live in poverty. Do any of the minority children you work with come from low-income, women-headed households? How are their family’s experiences affected by gender and racial discrimination?”

These questions are also structured to help students figure out how to actually apply course concepts at their site. For example, here is a question on socialization:

“How can you use the principles of social learning theory to guide your own interactions with the children you are working with? How can you challenge gender roles when working with these girls? Describe specific examples.”

These questions prompt student thinking on these topics. Class discussions are then used to reinforce this thinking by allowing students to share examples of theories they have observed in action at their site. I also use small group discussions to allow students working at the same site to compare their experiences and help one another detect examples of course concepts. These observations are then incorporated into a class presentation given by students working at each site at the end of the semester. These techniques greatly enhance the positive outcomes students experience as a result of Community Service Learning.

Benefits of Community Service Learning for Students

Students often comment on how helpful Community Service Learning was for them. They describe the class as a “pop-up book” where theories come to life before their eyes. They also describe gaining valuable information about possible career goals (in some cases deciding that they don’t want to work with children after all!). To document positive changes more methodically, I started administering brief surveys about the kinds of changes students experienced as a result of CSL. These surveys ask students to rate their

agreement with a series of statements about potential changes they may have experienced on a 1-7 Likert-type scale ranging from strongly disagree to strongly agree (e.g., as a result of this class, my understanding of different cultures has increased). A total of 30 items describe changes in beliefs about feminism, stereotypes, diversity, social issues, volunteerism, activism, self-esteem, personal skills, and career goals.

To date, 108 students (out of 134 possible respondents) have completed these voluntary surveys. Results indicate that students believe they have changed on nearly every dimension. These changes were particularly pronounced in regard to feminism: 90.7% said their understanding of feminist psychology increased and 83.3% said their agreement with feminist principles increased. There were also dramatic changes in attitudes toward diversity: 85.2% said their understanding of different cultures increased and 88% said their appreciation of diversity increased. Concern about social issues was also high: 91.7% said their understanding of social issues increased and 91.7% said their concern about issues affecting women increased.

Students also indicated changes in their relationship to the community. For example, 86% said their sense of community connectedness increased and 85.9% said their awareness of community resources increased. Students also said that their sense of empowerment increased (82.5%). As a result, 82.4% said their intention to volunteer in the future increased.

Students also experienced a number of personal changes. For example, 85.1% said their appreciation of their own personal strengths and skills increased and 82.5% said their personal values and beliefs were clarified. Students also experienced an increase in their ability to take initiative (82.4%) and interpersonal skills (83.4%).

These results indicate a remarkable degree of perceived change resulting from participating in this Community Service Learning class. While the posttest only design makes conclusive statements impossible, these results do suggest that the students themselves believed they had experienced a number of benefits from the CSL approach. The benefits of Community Service Learning do not end with the students, however.

Benefits of Community Service Learning for Community Partners

Community Service Learning can have numerous benefits for the organizations where students complete their service learning hours. This is particularly true when long-term partnerships are created. In regards to the Psychology of Women class described above, I have been able to send student service learners to these sites continuously for the last 3 years. This has been possible because I have been allowed to teach this class nearly every semester. When I have not taught the class, the Service Learning Coordinator at the Community Development Commission (one of my community partners) has taught the class as a part-timer and has used the same sites. This continuity allows the community organizations to count on having student volunteers on an ongoing basis, allowing them to plan programs that they may not otherwise have been able to implement. For example, my students have implemented an array of programs that would not have otherwise occurred such as workshops on self-defense, healthy relationships, body image, and teen pregnancy prevention. While supervising students at the site does require some effort on the part of organizations, they uniformly report that the benefits far outweigh the costs. In fact, the local housing project in

Long Beach has come to rely on students from across our university to supplement dwindling staff and resources. Rather than implementing the programs themselves, remaining staff now supervise student volunteers

While supervising students at the site does require some effort on the part of organizations, they uniformly report that the benefits far outweigh the costs.

who are able to work with a far greater number of the community residents. The benefits for community organizations are substantial.

Implications for Community Psychology Classes

Although the examples provided above were specific to a Psychology of Women class, there is considerable overlap between Community Psychology and the Psychology of Women. Both classes emphasize respect for diversity, analysis of oppression and privilege, and an emphasis on social change. As the results presented above indicate, these are the primary areas where students showed significant changes in their worldviews. These are also the primary areas that are liable to have the greatest benefits for community organizations. As a discipline that values community engagement, civic responsibility, and social change, Community Psychology should

embrace Community Service Learning as a tool for both educating our students and effecting change in our communities.

Faculty who wish to incorporate Community Service Learning techniques now have a variety of resources to choose from. Many campuses are developing Community Service Learning Centers to assist faculty in the development of CSL classes, and some state university systems, such as California State University, have developed initiatives to implement CSL system-wide (Roze & Randall, 2000). Numerous web based resources also exist to help faculty develop community service learning classes. Two good websites are APA's service learning webpage (<http://www.apa.org/ed/slce/home.html>) and the National Service Learning Clearinghouse (<http://www.servicelearning.org/index.php>). A growing body of literature is also being published on Community Service Learning. Good sources of articles are the *Michigan Journal of Community Service Learning* (<http://www.umich.edu/~mjcsl>) and *Academic Exchange Quarterly* (<http://rapidintellect.com/AEQweb/>).

While converting a class to Community Service Learning does take some time, I think you will find that the benefits will far outweigh the costs. I have had nothing but positive experiences with Community Service Learning – and I think you will, too.

Further Information

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Community-Based Learning and Community Psychology: Learning Through Experience

Catherine A. Crosby-Currie
St. Lawrence University

I am often heard to say that I have been blessed as a professor with the opportunity to teach a course with a community-based learning component. One of the rewards of teaching is watching our students transform as individuals; community-based learning (CBL) has the potential to be transformative even if the professor does nothing to forward the learning process. Of course, our role as instructors is to attempt to ensure that the learning potential is actually fulfilled. In this essay, I describe my course in Community Psychology, which incorporates a semester-long internship, and discuss two techniques I use to create a learning environment where such transformation is more likely to occur. I begin by providing a description of the community within which my institution, St. Lawrence University, is located.

Community Setting

St. Lawrence University is found in the North Country of New York—the upper corner of the state west of the Adirondacks—in the village of Canton, population 6,000, in St. Lawrence

County. Potsdam is about 11 miles away with a slightly larger population (8,000) and two additional universities—the State University of New York at Potsdam and Clarkson University. Another institution of higher education—SUNY-Canton—is also found in Canton. St. Lawrence County is geographically the largest county in the state but has only 112,000 residents resulting in the sixth smallest population density in New York. It is also predominantly white (95%).¹ Canton is the county seat and, as such, is home to two courts (both state and federal), the jail and the county Department of Social Services as well as all other county services. The nearest in-patient mental health services are located in Ogdensburg, approximately 18 miles away; a Chemical Dependency Unit is found at the Canton-Potsdam Hospital in Potsdam.

St. Lawrence County is large, isolated and not wealthy. The current unemployment rate for the county is 5.5%, somewhat higher than the national average of 4.9% (www.bls.gov). Median per capita income (\$15,728) and family income (\$38,500) are also lower than the state average. Approximately 12% of families exist below the poverty level, and single-parent families with a female householder are more likely to live in poverty especially ones with children under 5 years (56%).

This context suggests a few issues that must be kept in mind when we partner with the community. First, many of the human services settings in our county are understaffed. On the other hand, with four universities within a 12 mile span, we have lots of students. Therefore, without careful attention to the specific needs of our community partners, we could quickly overwhelm settings with student transforming a wonderful benefit into a burden. Second, our community partners have to serve a very large geographical area with a lot of need. For example, caseworkers must drive hundreds of miles each week to see their clients many of whom have no transportation. With no public transportation, cars are essential for student interns, and many spend some portion of their internship behind the wheel. Finally, despite its small size, Canton provides more opportunities for human service placements than most communities of its size. For example, the only resource for domestic violence services in the county, Renewal House, is found in Canton.

University Setting and Course Overview

Against this backdrop is St. Lawrence University—a small liberal arts college with an average enrollment of 2,000 students. In relative contrast to most residents of St. Lawrence County, most students at St.

Lawrence University enjoy economic security and all benefit from a plethora of readily available services provided by the institution. Although our students tend to have family incomes in the middle income level and most (over 80%) receive some form of financial aid, very few have experienced poverty and most have come from areas less secluded than Canton. Many of our students are interested in careers in human services and education; psychology is one of the most popular majors. Not surprisingly, community-based learning experiences are sought by many students. We have established the Center for Civic Engagement and Leadership (CCEL), one goal of which is to coordinate CBL activities across campus.

My CBL course is an upper-level seminar entitled Community Psychology, for which students are required to devote about 8 hours per week to an internship. Enrollment averages 10 students, and we meet once a week in the evening for three hours. All of the students are junior and senior Psychology majors, and almost all take the course *not* to learn about Community Psychology but rather to gain some hands-on experience in the community. Until recently, my course was the only course in the department to offer an internship experience.

Given the concerns articulated above, I work closely with the CCEL staff to match internships with my course content and not to overwhelm our community partners. My most common sites are Head Start, the Chemical Dependency Unit of the Canton-Potsdam Hospital, Reachout (a local resource hotline), and Renewal House. I also place at least two students per semester with the Department of Social Services in a program that the director of the CCEL, the agency and I developed together. The program, which is still evolving and has presented many challenges, pairs a student intern with at least one adolescent either in foster care or at-risk for entering foster care. The intern's responsibility is to act as a role model and support for the child while helping him or her develop social and cognitive skills.

Activities at the different internship sites have some common characteristics. Almost all include some form of training by the site itself. All include client contact, although this contact varies considerably from site to site. At Head Start, almost 100% of the intern's time is spent working directly with the children. At Renewal House, on the other hand, interns spend most of their time working with the staff rather than the clients. With the exception of the Chemical Dependency Unit, all of the sites involve the provision of community-based services, and the work often has a secondary prevention focus. Some internship sites also include primary

prevention. For example, an intern working with an elementary school counselor this past fall delivered a bullying prevention program to several classrooms.

Teaching With Your Mouth Shut: Techniques for Engaging Students

My course has two main purposes—an introduction to some of the basic issues, concepts and methods in the area of Community Psychology, and experiential learning through an individual internship placement in a community setting. I make clear to the students that the substance of the field and the students' internship experiences will inform, influence and impact one another. Below I discuss two pedagogical strategies I employ to facilitate students' learning—reflective journaling and classroom discussions of the internships—and provide some feedback from student essays and course evaluations. However, before I discuss these specific strategies, it is important to set the philosophical framework for my teaching.

I am a great believer in the concept of “teaching with your mouth shut”—a phrase coined by Donald Finkel (2000). Finkel defines good teaching as “the creating of circumstances that lead to significant learning in others” (p.8). In some courses, such as Introductory Psychology, those circumstances almost inevitably incorporate the imparting of knowledge about the subject matter through lecture. In other courses, however, where we are not constrained by content requirements and students have a foundation of knowledge to build upon, teaching through telling is less necessary and, from my perspective, most often less effective at achieving learning objectives. In my Community Psychology course, I expect the students to learn by engaging with each other, with the course material and with their community-based experiences; I never lecture. Obviously, this teaching philosophy is highly consistent with the values of Community Psychology such as collaborative action and empowerment.

The first tool that I employ is a dialectical or double-entry journal, which must include a section of description and a section of reflection for each internship visit. Journals are electronic and submitted to me about every other week. I provide them with a series of optional and required prompts for each journal submission. The required prompts correspond to the material we are studying about Community Psychology. For example, one of the required

prompts for the first journal submission is the following:

All of your placement sites would sit at the organizational level of Bronfenbrenner's ecological levels. However, they all interact with individuals/groups that exist at some or all of the other levels. For example, St. Lawrence University is an organization, but it must interact with individuals (students, faculty, staff, alums, etc.), localities (Canton, St. Lawrence County, North Country), etc. Describe the systems with which the staff of your internship site must interact/work with/collaborate with to be able to do their work effectively. From your initial impressions, how well does your organization interact with those other levels?

Because some students find unprompted reflection difficult at times, I also provide some optional prompts for each set of journal entries based on the kinds of issues that either typically arise at different points in the semester or might be appropriate to consider at some point during the semester. Optional prompts from about half-way through the semester include: what are you the most proud of thus far at your internship and why? How can you learn from that success? What is frustrating you the most and why? How might you resolve the problem if you can? If you can't do anything about it, how are you going to cope for the rest of the semester? I find that about a third of my students make use of these optional prompts at some point during the semester.

I respond to their reflections within the journal itself and often include questions for further thought creating an opportunity for dialogue within the journal. I stress the importance of the journal for the students' learning process, and it carries the most weight (equal to the internship itself) of any component of their course grade. Students report that the journal is often a key mechanism for their learning. As one student said in her final reflective essay this semester, “I could not have gained so much had I not kept a journal explicitly detailed... Now that I have it to look back on, I see how invaluable it is and will remain.” Almost every student who continues to be involved in the community beyond the course vows to continue their reflective journal. Whether they do so or not, the consistency of

Finkel defines good teaching as “the creating of circumstances that lead to significant learning in others.”

this vow indicates the power of the journal to the learning experience.

Second, I make a very conscious effort to create a community of learners within the classroom where they are learning from each other's internships not just their own. The major strategy that I use for this purpose is classroom discussions and exercises relevant to the internship. Almost every class begins with an open discussion of the internships. Although I sometimes prompt the discussion with a question—such as “Anyone have something surprising happen this week?”—more often than not, the discussion needs no prompting. Three times during the semester, we spend the entire three hours on a series of exercises that relate directly to the internship experiences—one early on focused on getting the most from the internship, one half-way through focused on successes and challenges faced and one at the end focused on termination issues. We also spend a class on the BaFa BaFa cross-cultural simulation (Shirts, 1977), led by former Community Psychology students.

Although I use many different activities to develop an environment conducive to open dialogue among the students, one of the foundational tools is a set of guidelines for dialogue that the students develop themselves.² In the second class meeting, students throw out ideas about their expectations for our classroom dialogue. I type up their thoughts and present them in the next class where we categorize the specific items under themes; I provide them with the revised version in the next class. Twice more during the semester, we revisit our guidelines to evaluate how well we are following them and to determine whether we want to make any changes. Because the students feel ownership of the guidelines, this revisiting usually resolves any problems in the discussion dynamic—for example, one student monopolizing conversation or another not contributing enough—without the need for any additional intervention on my part. Students state that the environment is conducive to learning by, as one student put it, “being open to discussion, being realistic about all internship experiences and making all experiences—good or bad—learning ones.” Every semester students report in course evaluations that they learned a great deal through these discussions and exercises where they shared and processed experiences as a group. They also report that the open dialogue was not confined to the classroom—“every class time was a meaningful, life applicable situation or scenario that created dialogue within the class that extended oftentimes to the walk home or lunch table the next day.” Students often say they learned more *from each other* in this class than in any other.

I would like to end with a quote taken from the final reflective essay of one of my students this past fall semester. This student was placed with DSS in the program I discussed above. In the already challenging context, we struggled this fall with too many interns, communication problems, and case worker burn out. The student began her essay with an example to illustrate the importance of moving beyond first-order change: “[i]t may be found that elderly people are leaving the North Country in substantial numbers and that the one thing that would make a big difference would be someone coming to shovel their driveway!” After reflecting upon her challenging internship experience and our study of Community Psychology, she summarized her experiences as follows, returning to her example:

I cannot say my experience at the Department of Social Services was easy but I can say that it was an invaluable learning experience for me. My studies of community psychology this semester have also had a profound impact on me, for I am now considering this field for a career choice...My family and close friends tell me that I suffer from “change the world” syndrome and I believe that community psychology would enable me to do that one snowy driveway at a time! Problems between individuals and their community are often deep and complicated. This class has taught me that through a great deal of patience and hope, small changes can eventually turn into improved relations between individuals and communities.

Community-based learning is not easy—either from the perspective of the student or the faculty member—but it is worth it.

Further Information

If you would like copies of any of the materials that I use for the course, please contact me at cacrcu@stlawu.edu.

Endnotes

¹ Links to the data in this paragraph and the following can be found at <http://www.co.st-lawrence.ny.us/Census2000/Census-home.html>.

² My colleague, Dr. Traci Fordham-Hernandes, introduced me to this technique.

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Links: Student Learning, University Rewards, and Community Service

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Service-learning has increasingly been used to provide hands-on education in contemporary social issues. Service-learning programs vary considerably in terms of their content, resulting in tensions within the field over the definition of service; whether the purpose is academic development or to bring about social change; student readiness to participate in service-learning activities; control in the relationship between university and community, and evaluation of service-learning activities. Students engaged in service learn while also cultivating their own social awareness or managing the philosophical crises of experiential education.

This article describes an institutional model for service-learning called the Social Action Project (SOCACT). The SOCACT has operated for fifteen years teaching multi-disciplinary teams of undergraduate students to conduct field research. The project initiatives focus on bringing the knowledge and resources of the university to bear on problems defined by community residents. Participants can then work to change those problems.

In a forthcoming paper (Bryant et al., in press) we provide more detail on our approach, introduce a conceptual model for supporting the continued development of service-learning as a pedagogy of engagement, and identify tensions and issues for the continuing development of service-learning in higher education.

What We Do

The project is action research designed both as a community intervention (to deal directly with troubled communities to enact social change) and as a research project (to generate theory on the nature of social change) (Chen, Cook & Harding, 1948; Lewin, 1948). SOCACT's work is done by teams of students and professionals who develop interventions in collaboration with community members.

As straightforward as this sounds, the process is often convoluted, protracted, and just plain tedious. Deeply rooted social issues are

sustained by forces hidden beneath layers of convention or bureaucracy. As interventionists, we are forced to look for the processes at work underneath the problem (internalized stigma) rather than attack the social problem's structures (public education about HIV/AIDS).

We ask community residents: "What do you need?" The answers lead to uniquely tailored, joint projects designed to help people build on their own strengths, focusing on the problems marginalized groups face every day. The teams work with people in the community to understand the problem, plan the best approach, and then take action to bring about change.

The goal of each joint initiative is to develop replicable models for community asset building by asking what is required for residents to be efficacious – to perceive they have control over the events of their lives. The challenge is to create psychological assessment tools sensitive to differences caused by inequities regarding race, gender, class, ability, or sexual preference. The university-community partnerships established through SOCACT are mechanisms to generate efficacy profiles that provide insight into the diverse ways participants cope.

How We Do What We Do

Project initiatives are not undertaken based on the assumption that only agencies or organizations can bring about social change. Rather, some of SOCACT's partners are individuals or loosely defined groups whose members share a common passion or concern: for instance, members of the lesbian-gay-bisexual-transgendered (LGBT) community, who daily face challenges to their right to thrive; and poets and spoken word artists who use verse and song to combat racism and sexism. These partnerships have led to enduring social interventions.

The SOCACT joint initiatives are Youth Community Theater, Poetry Jams, Sexual Minorities and Alternative Lifestyles, and Recovery International. The Youth Community Theater (YCT) is an arts education project to examine personal development and civic responsibility. Youths create "found art" banners to express themselves about living with disabilities and with AIDS. Poetry Jams are an open mike forum for "spoken art of poetry." Poets speak out about society's inequities, making the Jams a mechanism for community living, conflict resolution, self-expression, and healing. Sexual Minorities and Alternative Lifestyles examines the impediments to safety and support for members of the lesbian, gay, bisexual, and transgendered community. The emancipatory design looks at the issue without attaching any label of pathology. Recovery

International replicates these interventions in South Africa. The Theater produces public pieces to exchange and exhibit; poetry from the Jams are collected to produce an anthology of stories and poems about overcoming violence; findings from Alternative Lifestyles will address service delivery and public policy.

Appropriate social science methodologies – as in, the least intrusive – are selected once the nature of the intervention has been established. As a research project, each intervention is theoretically grounded and systematically examined. The SOCACT examines personal and collective efficacy (the exercise of control) to generate profiles describing the characteristics of such a person. Resource mobilization (distributing person, service, and information) is also examined to determine its role as the mechanism for efficacious individuals and communities. The project explores theory through practical application, addressing issues prioritized by our community partners. This knowledge will be used to change university curricula, social policy, and public perceptions. As a teaching model, the SOCACT uses the principles of service-learning. The classroom component is designed to complement the field research to ensure that students gain knowledge as well as acquiring skills. Course content emphasizes social responsibility and personal reflection to evaluate each participant's role and contributions.

When they begin with SOCACT, student team members receive a project manual describing each joint initiative and project operating procedures. Students are assigned readings and other learning activities to develop a conceptual framework for the work. Each person on the team designs, implements, and disseminates results from an independent study conducted under the auspices of a SOCACT initiative. Before a study is designed, team members listen to as many stakeholders as possible to develop relationships and ensure ecological validity. Since each of the joint initiatives is unique, the nature of the roles, tasks, and responsibilities varies accordingly: facilitate the Poetry Jam, provide technical assistance for the Theater, be a counselor at Art Camp, launch a website for Breaking Silence, develop banners for Art Explore. To coordinate the work, team meetings are held bi-weekly. Members are also expected to write process logs on a weekly basis in the States and daily throughout their stay in South Africa.

Service and Service-learning

Service learning is not new. Its roots can be traced to John Dewey (1916). It regained prominence in higher education with Boyer's (1990) redefinition of faculty scholarship. Colby, Ehrlich, Beaumont, & Stephens (2003)

presented twelve models of successful service-learning. Excellent resources in the field are available at the National Service Clearinghouse and in the Michigan Journal of Community Service Learning (see References).

The service dimension of service-learning is relatively straightforward — an activity that meets the needs of the community partners involved. Yet many well-intentioned university projects in community fail because the residents do not see the need for them and neither support nor participate in the initiative. Therefore, building relationships and trust are essential elements of the SOCACT's operation. These connections generate a change agenda that residents are committed to pursue.

This encompasses more than deciding what activities will be done and where. Conducting action research in communities also requires looking at social systems, power analyses, social justice, and issues of differential access (Boyle-Baise, 1999; Fine et al., 2001; Kidder & Fine, 1986; Montada, Schmitt & Dalbert, 1986).

The SOCACT position is that "justice" is contextual, constructed, and relative to the context and the individuals being victimized. Our responsibility as interventionists is to become informed about the issues as they relate to our community partners in any given instance. For the Youth Community Theater, justice is the youths' right to express their views about sex, life, god, and country without ideological censorship from adults in their environment. In the Poetry Jam, justice means the young (as in new) artists have a forum to present and develop their works without fear of retaliation because of unpopular and politically incorrect views. Members of the lesbian, gay, bisexual, and transgendered community define justice as the freedom to be whole human beings and not be characterized only in terms of their sexuality.

The goal of SOCACT field research is to create a social justice initiative in a specific community. Working with the SOCACT involves more than weekly volunteerism in a service activity. Project members are learning to be agents of social change. Members of the SOCACT project team negotiate, conceptualize, design, implement, analyze, and disseminate their project. This means immersion in the community so that the knowledge available there becomes integral to the joint initiative.

Service-learning as Relationships

In order for the effort to make sense in the lives of participants, we devote time to building

relationships. We get to know residents who will be part of the intervention.

As the SOCACT team and residents develop the joint initiatives, the emphasis is to build relationships and address problems of daily living. The team goes into neighborhoods, groups, or agencies to learn what is meaningful to people. Public issues are identified by building consensus, not through exerting control by virtue of being the “scientists.”

The SOCACT initiatives build networks — within the team, in the community, between the university and the community. Along the way, research is done on how resource networks are built, how they function best, and how universities can be important network members.

Residents and scholars discover that community needs can be met through collaborative research. Academics working with the SOCACT come to realize that a top-down approach devalues the wisdom of community residents. For their part, community residents see how academicians can help them to reclaim control over the public issues that effect daily life.

The exchange of information and expertise builds relationships as well as building competence. The participants in the community are not being served, they develop links with one another and serve themselves.

Partnerships at Home and Abroad

The interventions in the United States have Sistersites in South Africa to determine whether theories created by North Americans have any meaning elsewhere in the world. We assume that culture plays a role since all human experience is embedded in a social context. The question is to determine whether there are elements of generating efficacy profiles that transcend cultural divisions. Through the replications, we seek to identify aspects of efficacy and resource mobilization that may be present across cultures, even if they develop in culture-specific ways.

The SOCACT partnerships in the States are comparable to those in the Sistersites in South Africa. Participants are residents and loosely formed groups of passionate citizens as well as community organizations, nonprofits, and youth serving organizations. The list of such partnerships includes: a ten-county initiative to provide youths with personal multicultural experiences; a center for the homeless, whose population of children under the age of 10 is growing exponentially; youth drop-in centers, providing latch-key programs; cultural heritage centers for African-Americans, Native

Americans, and Hispanics; arts education programs whose participants are people with disabilities.

The Sistersites provides a unique learning environment because some of psychology’s time-honored methodologies make cultural assumptions that may be completely inaccurate. Educators and practitioners in developing nations complain that their western — read American — counterparts impose ideas and projects onto communities without regard for cultural differences. The replications deliberately broaden the scope of inquiry to examine the cross-cultural validity of the theories on which the models are based. For instance, when team members traveled to South Africa and assumed that because the setting there was also urban, crime would be handled in similar fashion. In reality, residents reported they used traditional sanctions to handle “hooligans”: they were banished by elders of the community. Although it would have been methodologically elegant to study crime in both settings, the Sistersites had little need for such a study.

Learning to Take Control

Members of the SOCACT team are “students” in the sense that they are all learning. “Students” in the project are just as likely to be homemakers, laypeople, or practicing professionals. They may be formally enrolled for university course credit, but are as likely to be residents who become involved because the issue is important to them.

Whether or not course credit will be earned, the expectations of membership on the project are the same. That is, to connect community intervention and public service with academic study. The focus is on the learning process, not on the degree status of the learner.

Participation in service-learning links concrete examples and abstract concepts. The resident who has been actively involved in her community for years learns a language she can use to talk to policy makers. The student of social change, just beginning to get onto the front line of social justice activities, can apply recently learned principles to real situations. Theory and practice bolster one another, giving learners a chance to explore the world and their place in it. Over time, the people in the neighborhoods assume increasingly greater responsibility to maintain the network begun by the SOCACT team. By that point, students have learned about social systems and power from people, having been invited into the lives

of our community partners. Residents have acquired the skills required to maintain the intervention. They are empowered to do without the academicians.

Evaluation of service-learning outcomes is challenging. The existing literature is predominantly non-systematic and anecdotal. Service learning activities may become exploitative (the charity model) and/or too costly in terms of faculty time versus institutional benefit; evaluations need to address such issues. A clear conceptual framework of the nature of the intervention, its constituents and their relationships, and its social context is essential (Bryant et al, in press; Gelmon et al. 2001).

Beyond Reflection, Into Action

As the interventions evolve, the SOCACT project team learns the value (and the pitfalls) of community building, in which it is equally important to maintain relationships as it is to collect data. For example, the team leading a theater project must work with thespians and artists. Their challenge is to nurture a balance between artistic creation and scientific rigor.

Bridging scholarship and social justice is precisely what today’s social problems require. Toward that end, SOCACT residents and students present their work at professional conferences, at town meetings, and at kitchen tables. When the art is exhibited, the anthology is published, the life stories are on tape — the greatest lesson of all will have taken place. That is, the power to serve already exists within our communities and needs only to be brought forth.

Bridging scholarship and social justice is precisely what today’s social problems require.

For Further Information

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Service-learning in Language Education: Bridging the University-Community Divide

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Language instruction and the broader field of education have increasingly integrated service-learning as a pedagogical tool (Gascoigne Lally, 2001; Hellebrandt, Arries, & Varona, 2004; Jouët-Pastré & Braga, 2005; Jouët-Pastré &

Liander, 2005). Our course, "Portuguese and the Community," was first offered at Harvard College in the spring of 2004. The course coincided with an initiative by the university to study and promote the creation of service-learning opportunities for students. A lengthy report on the Harvard College Curricular Review was released, in which 47 percent of all Harvard college students who responded to a survey reported that they volunteered in the community during the academic year. Yet, it was noted that there are limited opportunities for students to integrate public service activities with their course work at the university, with "Portuguese and the Community" being one of the few courses in which a public service component was included. The course thus became part of the university's Active Learning Pilot Project, which aims to divulge information about, delineate best practices for, and promote service-learning at Harvard University.

Service-learning Models

As Speck and Hoppe (2004) argue, service-learning is a complex area, with distinctive philosophies of practice and approaches. Deans (1999) compares two approaches to service-learning that are based on the more pragmatic school promoted by John Dewey and the more critical school promoted by Paulo Freire. The theories have many points in common, such as the requirement that participation and engagement be central to the process of learning. However, the outcome stressed by the pragmatic approach is a product that is aligned with and beneficial to the community in question, while the critical approach aims not only to understand but to transform the community, if necessary, through questioning and challenging its broader social context of race, class and ethnicity.

In creating the "Portuguese and the Community" course, we had both pragmatic and critical reasons behind its structure. As language educators, there was a pragmatic goal of using the class and the related service-learning activities as an opportunity for students to develop their language skills. We also had a critical goal from the outset, which was for students to understand and question the current immigration laws and climate in the United States and how immigrant communities and related organizations function within this

context. New pragmatic and critical aims have emerged as we approach the third iteration of the course, as will be discussed later in our Findings section.

The Course and Its Context

In New England there are three sizeable Portuguese-speaking communities: the Portuguese, the Cape Verdeans, and the Brazilians. Even though these groups share a common language, they are extremely diverse in terms of ethnic and racial background. Their processes of migration are also enormously different in terms of historical time and the immigration policies they found in the receiving country, which have impacted their experiences in settling, adapting, and making a new life in the US.¹ This diversity was important for us to research and understand in the process of organizing the course. Research included literature reviews, our own experiences of volunteering in the community, and organizing workshops that included academics and community representatives.

"Portuguese and the Community" is presented to students as an advanced language and culture course that examines Portuguese-speaking (Lusophone) immigrants' experiences in the

We also had a critical goal from the outset, which was for students to understand and question the current immigration laws and climate in the United States and how immigrant communities and related organizations function within this context.

United States and seeks to promote community engagement as a vehicle for greater linguistic fluency and cultural understanding. As a course requirement, students are placed with Boston-area community organizations and agencies to perform four hours per week of service-learning. Class work focuses on readings covering many aspects of the immigrants' experience through history, ethnography, literature, sociology, and linguistics. Films and documentaries by and about Lusophone immigrants and specific uses of Portuguese language from these communities are also part of class discussions. Finally, the course includes field trips to the immigrant communities and to related cultural events.

At the beginning of the semester, we invite to the class community-based associations that provide services to the Lusophone communities in the Boston area. They present their associations to students and explain what kind of jobs they have for volunteers. After this initial talk, students apply to positions at the

institutions of their choice. Some start doing volunteer work immediately after the first interview, but others have to do two or three interviews before finding a good match between their and the organization's expectations.

Students have the opportunity to perform a rich variety of jobs at the community-based associations. Work experiences include assisting in citizenship classes, human rights workshops, after-school programs for children of all ages, elaborating publicity materials to raise funds for associations, helping lawyers to assist immigrant workers, serving as medical and legal interpreters and translators, and working in HIV prevention programs. Generally speaking, the work experiences provide exposure to a world and a world-view virtually unavailable on campus to the Harvard University student.

Participants and Method

The course was originally designed as an advanced language course for undergraduates. However, during the first two iterations of the course, graduate students from schools of Education, Law and Government participated as well, both because of their interest in developing their language proficiency and because the course topic and service-learning organizations were related to their academic and professional interests. A total of 16 students have taken the course, with roughly equal numbers of men and women present in the class during each semester. There was one international student, with other students split between multiple-generation Caucasian-Americans or African-Americans and first- or second-generation immigrants of various ethnic backgrounds. Most students had visited at least one Portuguese-speaking country prior to enrolling in the course.

All students in the course during the Spring 2004 and 2005 semesters submitted journals and compositions.² These assignments were specifically described in the syllabus as opportunities for students to relate class readings and discussions to their practical experiences in the field. At the beginning of each class period, students had the opportunity to debrief about their experiences in the community. This was both a time for us to check on students' progress in their field assignments, and for students to collaboratively share experiences, problems, and solutions with each other. A follow-up interview (in person or via e-mail) was conducted towards the end of the course or during the following semester, as a means for students to further comment on their understanding of the Lusophone communities.

Findings

We structured the course from its inception as a vehicle for furthering our understanding of service-learning as well as the students' understanding of the Portuguese-speaking communities. Through our analysis of coursework and interviews with students we found that the course served a variety of purposes.

Developing linguistic and cultural skills

Students often indicated that they were taking the course for the pragmatic reason of developing their language skills:

This experience will help me a lot to improve my Portuguese
(CW – Journal).

However, as the course progressed, students expanded their notion of what it means to learn a foreign language, thus further valuing the contextual and cultural aspects of acquiring fluency. The same student quoted above later reflected:

I think that the best way to really know a language is to interact with it, and to have to be in situations where you need to work with it and you need to talk to people. And I think the best way to know— Like language is so much more than just the words, it's also like the community and it's also people. So being in a situation, like being involved in the community, it makes your language much richer
(CW – Interview).

The student highlights the limitations of learning a language through traditional pedagogy that circumscribes the learning process to the classroom. She stresses the importance of struggling with the use of language in settings outside of the classroom, which makes her an active agent in her own learning rather than a passive recipient of knowledge.

Career explorations

While this was not a premeditated purpose for the course, we learned from students' reflections that they took the service-learning course to explore future careers:

I love working with children, but now I am very interested in exploring a career in Law. So, I decided to apply to work with either

the Brazilian Immigrant Center or the Brazilian Workers' Center
(SL – Journal).

For some students, the work at different community organizations helped them to better understand the careers that they considered pursuing after graduation. For those who had already settled on a future path, these experiences provided an excellent reference on their resumé. Various students asked the instructors for letters of recommendation, as they knew their service-learning work would be attractive to various schools, including schools of Medicine and Law.

Raising awareness about immigration and related policies in the United States

A major recurrent theme we found in students' writings was their lack of awareness not only about the Portuguese-speaking communities in the US but also about immigration in general. The course inspired various students to expand their knowledge of the current state of immigration and related policies:

After this semester, I want to learn much more about immigration to the United States, but I also want to work to better the situation of immigrants here.
(MC – Final Paper)

Students were puzzled by the way immigration authorities can foster, for various political and economic reasons, an ambiguous position vis-à-vis undocumented immigrants. This questioning came from both non-Hispanic white students who are multiple generation Americans and from students who are first- or second-generation immigrants. Journals and discussions during the semester reflected a progressively greater consideration of these issues:

All the news about immigrants gives people the impression that this country does not like immigrants and that they are a problem. In reality this country depends on immigrants, but for various reasons, we cannot allow everybody to immigrate to our country, but the government definitely tolerates a certain amount of illegal immigration
(SL– Midterm).

Most students came into the course with primarily linguistic and cultural interests in mind. However, an unintended consequence for many of them was gaining an understanding of implicit and explicit attitudes and policies

pertaining to immigration in the United States, and how students' own views fit into this greater framework.

Going beyond campus life

We did not expect students to bring any prior knowledge of Portuguese-speaking immigrant communities to the course. Some students who grew up in the Boston area knew that such communities existed, yet this course was the first opportunity they had to interact with these unknown neighbors:

I think the course is a great opportunity to...look at a community from a course perspective, which I think is very valuable, especially for; I mean, I'm Caucasian and...I've grown up around Portuguese-speaking people for most of my life but this was a real valuable opportunity to study them as a coherent whole and understand...the history, basically, of this different group of peoples who...was living right next to me. (AO- Interview)

Even more surprising to us was the fact that many students nearing the end of their studies at Harvard had not ventured far beyond the campus, and looked to this course as a chance to explore the broader Boston community:

A classmate mentioned that it's an opportunity to kind of venture out and experience more of Boston in general. It's amazing how you can very easily be sucked into, or just end up staying within the campus boundaries for a large part of your undergraduate experience. So this being my last term, I thought that'd be a good excuse, as well. Not a good excuse, but— To venture out of it, as well throughout the city. (AV- Interview)

Often times, liberal arts colleges become islands within a "host" city, but service-learning courses can provide critical opportunities to forge bridges and partnerships between universities and surrounding communities.

Questioning theories through practical experience

As the course progressed, students began to question the literature we presented about Portuguese-speaking immigrants and related theoretical frameworks. Using their practical experiences in the field, students elaborated new hypotheses to explain the experiences of these communities:

When I started to go to the Senior Citizens Program, I thought I would hear many nostalgic conversations about their native country (concept of 'saudade'). After spending many afternoons there I found that these conversations were nonexistent. The relationship that people there had with Portugal seemed more like a sort of club here than a relationship with Portugal there....My 'theory' basically explains the lack of 'saudade' for the Portuguese land as a result of a reconstitution of the Portuguese space within American frontiers (MB – Journal).

This students' understanding of *saudade* and her expectation of finding it in the community came from ethnographies about Portuguese immigrants in New England. Yet the disconnect between what she read and what she saw spurred further research and observations pertaining to this concept. The combination of course readings, discussions, and practical experiences provided students with a forum in which they could simultaneously learn about and question what has been reported about these communities so far in research and in the media.

Conclusion

The argument that a course bridging theory and practice offers students a better understanding of the nuances and diversity of immigrant communities in the United States corroborates the findings of our colleagues in the field of service-learning (Jorge, 2004; Tilley-Lubbs, 2004). Bennett (2004), for example, argues that community-based learning helps students to develop a "new appreciation for and understanding of the existence of realities other than their own" (p. 66). Furthermore, several students who took "Portuguese and the Community" declared that the course challenged their views on immigration to the point that some of them included issues related to this phenomenon in their academic and personal projects. By exploring the presence of the Portuguese-speaking communities in the United States, and particularly in New England, students also explored their own preconceptions about immigration and national belonging and how these, in turn, influenced their own shifting identities as insiders and outsiders within the multiple layers of American society.

Endnotes

¹ The migratory history of these three communities are further detailed in Jouët-Pastré and Braga, 2005.

² All assignments were written by students in Portuguese and later translated for this article.

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Conducting Research on the Campus Community in a Community Psychology Course

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I teach a course on community psychology at a branch campus in rural Pennsylvania. This course enrolls about 30 students and meets once a week for 2 1/2 hours. When I planned the course, I felt it was important to provide students with the opportunity to conduct empirical research. In doing this however, I had to consider a number of issues. First, while Community Psychology is an upper-division course, most of the students who take it are sophomore psychology majors or minors, and most of the minors are associate degree, nursing or rehabilitative science majors. Almost none of the students have had coursework in statistics or research methodology. Second, I wanted to expose students to a variety of research experiences, but I also wanted the course to remain focused on the study of community psychology's basic concepts. Third, I wanted the research to be conducted in a single setting so that the results of the various methods could be compared. I also needed it to take place in a community setting, but it seemed unlikely that I could find a setting that would allow 30 untrained students to come in and conduct research. I was able to resolve these issues by designing a series of relatively simple empirical assignments that asked students to conduct an assessment of their own college community. These assignments not only introduced research methodology but also gave students a chance to apply basic community psychology principles.

During the first five weeks of class, students were introduced to several important concepts in community psychology: ecology, diversity and cultural competence, sense of community, and action research. For each concept, they were assigned in-class and take-home exercises that applied the principle to an empirical assessment of their own campus community. Each of these exercises utilized a different research methodology for conducting the assessment: personal experience, archival research, interviews, surveys, meetings with community leaders, and focus groups. As part of writing up each exercise, students were asked to discuss what they saw as the strengths and limitations of using a particular methodology to conduct research on the campus community. After all of the exercises had been completed, students prepared an overall assessment of the campus community, using the data they had collected in the exercises. Below, I describe each of the individual exercises and the overall

assessment. I also discuss the feedback I got from students on these assignments, both from the assignments themselves and course evaluations. Overall, students reported that they "learned a lot" from these assignments, not only about community psychology, but also about their own campus.

Studying Ecology Using Personal Experience and Archival Research

I opened the course with a discussion of the ecological perspective. Students were asked to analyze their own experience using an in-class exercise based on Kelly's four ecological principles (Trickett, Barone & Watts, 2000). After I described each principle, they answered a series of questions which assessed their own experiences with the campus according to that principle. For example, for interdependence, students were asked, "what kinds of interactions do you have with other students? With faculty and staff? How frequent are these interactions? How do you feel about these interactions? Would you like to see changes in the interactions you have on campus?" After assessing their experience using each of the four principles, students were asked to discuss the question "do you feel like there is a good fit between you and the campus? Why or why not?" They then wrote a response to the question "what are the strengths and limitations of using your own experience to determine the ecology of the campus?"

As a follow-up to this ecology exercise, a take-home assignment asked students to go to the campus Web site and using only what they could learn about the campus from the Web site, to describe the campus ecology using Kelly's principles. They were required to use specific examples from the Web site to support their description. Questions for this assignment were adapted from an exercise in the text *Community Psychology: Linking Individuals and Communities* (Dalton, Elias & Wandersman, 2001, p. 150). For example, to assess interdependence, they examined the Web site to answer the following, "who are the participants in this setting? How are the setting participants interdependent? How frequently do they interact? What types of interactions do they have?" After they had completed their description, students were asked to discuss the question "what are the strengths and limitations of using archival research to determine the ecology of the campus?"

Students had generally very positive reactions to the in-class exercise on their personal experience, finding it helpful in understanding Kelly's principles. The archival research on the other hand, was perhaps the most challenging assignment for the students, and the

least popular (although still evaluated positively). It appeared that they had some difficulty with translating the Web site data into Kelly's principles. In hindsight, I think it would have been helpful to have done some work with them in class on the assignment. However, in spite of this drawback, students did report learning a number of new and useful things about their campus in exploring the Web site.

Studying Diversity Using an Interview

The next class session addressed the issue of diversity. As part of this session, the facilitator for a campus program on racism came to class and spoke about her experiences with diversity issues of campus. As a take-home assignment, students were asked to interview another student (not in the class) who differed from themselves in terms of race, gender, class, sexual orientation, or age. The interview used the same questions on ecology used for the in-class exercise on Kelly's principles. The student then wrote a paper discussing the differences and similarities they found between their own answers to the in-class exercise and those of their interviewee. They also discussed the question "what are the strengths and limitations of using an interview to determine the ecology of the campus?"

In writing their overall assessments, students reported that this interview was an especially useful source of information, although in the course evaluation they reported that they learned more from doing some of the other forms of research. In particular, they appreciated the rich nature of the qualitative data provided by both the interview and the focus group (discussed below).

Studying Sense of Community Using a Questionnaire

For the class on sense of community, the director of student affairs and the president of student senate came in to class and shared their thinking about the sense of community on campus. Students researched this issue by handing out a sense of campus community questionnaire to fellow students. This questionnaire was adapted from a neighborhood cohesion measure developed by Buckner (1988). For example, the item "overall, I am very attracted to living in this neighborhood" was changed to "overall, I am very attracted to attending this campus." After reviewing the four elements of sense of community described by McMillan & Chavis (1986), an in-class exercise asked students to examine the questionnaire items to see if they could be considered effective measures of the four elements.

While reviewing the questionnaire assignment, I briefly explained the importance of achieving a representative sample. We discussed what a representative sample for this study should look like, and the students decided that race, gender and age were important variables to consider. Each student was responsible for administering 3 two-page questionnaires, for a total of about 80 participants. To obtain a roughly representative sample, students were assigned responsibility for obtaining specific categories of participants based on the percentage of their representation on campus (for example, 60 of the participants were to be female.) Students were shown how to calculate frequencies and were asked to bring in their completed questionnaires with summaries of their frequencies the following week. In class, the data was combined and overall frequencies and means were calculated. Students were then asked to write a short paper discussing what the questionnaire results told them about the sense of community at the campus and the strengths and weaknesses of using a questionnaire to study this issue.

This was a very successful exercise. Overall, the students did a very nice job of interpreting the questionnaire data, and student evaluations uniformly reported that they had learned a great deal from doing the questionnaire.

Studying Action Research Using a Focus Group

As part of the class on action research, students learned about using focus groups for needs assessment. They were given a handout adapted from The Community Toolbox (Berkowitz, 2001) to assist them in conducting their own focus groups. In class, students discussed who the campus stakeholders were, and then in small groups, worked to develop a set of focus group questions to assess the current needs and concerns of the campus community. Each group designated two people to take notes and two people to facilitate the focus group sessions. They then conducted hour-long focus group sessions during the next class meeting, using student volunteers as focus group members. In their write-up of this exercise, students were asked to describe the patterns and themes that had emerged in the focus group session. They were also asked what they saw as the strengths and weaknesses of using this method to assess the campus community.

Although overall, students reported learning a great deal from this exercise, there was a more mixed response to it in comparison to the other exercises. Some students loved doing the focus groups and reported that it was the most useful thing they had done during the semester. Others felt the groups had not gone well. To insure a

more positive response overall, I would add a few things to this exercise. First, the focus groups would have been more informative if staff and faculty were also included. Second, I would hold a meeting with the focus group leaders to explain in more detail how to facilitate a focus group. Third, I would give the students some time in class to discuss their findings with each other.

Writing an Overall Assessment of the Campus Community

After all of these exercises were completed, students wrote an overall assessment of the campus, making use of all the data they had collected in the research assignments. They were allowed to write this assessment alone or in a group of two or three. Students were instructed to use only the data they had gathered from their research and to use specific examples to support their discussion. They were asked to report what they saw as the assets, resources and needs of the campus. They were also asked to describe the sense of community on campus and to assess the person-environment fit. A final question asked them to discuss which research method(s) had been the most useful in assessing the campus, and they concluded the assessment with a set of recommendations for improving the campus community. They were required to submit all of the assignments with the assessment, so that I could confirm their interpretations of their data.

The overall assessment was quite successful. It was very interesting to read what the students had learned about the campus from their research, and they had some excellent observations and suggestions to make. They also did well with using their data to draw conclusions. In the course evaluations, students rated the assessment quite highly, seeing it as one of the most useful things they had done during the semester. In the future, I would like to see them have the opportunity to share their reports with the campus administration.

Conclusion

Overall, I felt this series of empirical assignments was a very effective tool both for introducing students to research methodology and for teaching community psychology concepts. In spite of their lack of experience with conducting research, the students did an admirable job of collecting and interpreting the data. An additional benefit of this set of assignments was that students learned more about their campus. Conducting this research even motivated some class members to become more involved in creating social change on the their campus.

Further Information

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In The Final Analysis: Students' Reflections on Their Community Psychology Service-Learning Experiences

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As part of the advanced undergraduate community psychology course that I teach at Fordham University, students participate in a community-based, service-learning experience of at least 3 hours weekly. After a brief overview of these experiences and their integration into the classroom context, the present paper focuses on students' final papers as a means of fostering introspection on their field placements.

Overview of the Service-Learning Experience

At the start of the course, in consultation with the instructor, students select a human service setting in which to fulfill the service-learning component. These choices are generated by the students' individual interests and involve programs in which they currently are or

potentially desire to be involved. The sites span a wide range, including after-school tutoring programs, elementary school classrooms, urban community centers, university emergency medical services (EMS), shelters for homeless families, church youth groups, housing and neighborhood redevelopment organizations, campus tour services, university counseling centers, and hospital psychiatric units, among others. To facilitate their entry into and involvement in the organization, the students usually assume direct service delivery roles (e.g., teacher's aide, group co-leader, lifeguard, clerical worker, EMS technician). However, for purposes of classroom discussion and their final papers, the emphasis is not on these individual activities but on analyzing the organization from a community psychology perspective.

Dalton, Elias, and Wandersman's (2001) text, *Community Psychology: Linking Individuals and Communities*, provides the organizing lens for this analysis. As topics are covered throughout the semester, classroom discussion relates the central themes (e.g., core values, models of ecological context coping and social support, empowerment, prevention and wellness promotion) to the students' placements. Such application perforce provides each student with numerous opportunities to contribute to discussions and aids them in shifting from the individual to the systemic level in thinking about their activities. These discussions both provide an intellectual, conceptual framework for their experience and help operationalize abstract constructs, making them more comprehensible and meaningful. An important aspect of this is consideration of how context—specific characteristics of the settings—affects the manifestation of these concepts. Salient among these dimensions are settings inhabitants' age, gender, sexual orientation, socioeconomic status (SES), ethnicity and race, religion, and geographical location.

In addition to promoting classroom interaction on their service-learning experiences, Dalton et al.'s framework also is utilized to facilitate students' reflections on their placements in their final papers (worth one-third of their course grade). It is to these reflections that we now turn.

Students' Reflections in Their Final Paper

At the beginning of the course, students are given guidelines for the 10- to 15-page final paper. Handing out these guidelines at that early point enables the students to begin thinking like community psychologists (i.e., at multiple levels of analysis) from the start and to keep in mind the conceptual road map that

we will be navigating during the semester and that they will be expected to connect to their experiences on both semiweekly (i.e., in class) and cumulative bases.

The final paper's purpose is succinctly stated in the guidelines' opening sentence: "The final paper is intended to help you reflect upon your field placement within the context of the course, applying the main ideas and concepts of community psychology to your organization/agency (o/a)." Eleven areas then follow, with students told to devote one to one-and-a-half pages to each. These areas, along with illustrative student responses, are the following:

1. "Describe your o/a. What is it? Where is it located? Who are its staff? Who are its clientele/members? What is its mission (i.e., goal)? By what means (services, activities) does it attempt to accomplish this?" This fairly straightforward introduction gives the instructor a sense of the context of the student's experiences and sets the stage for the paper's ensuing, more subjective sections.
2. "Which of the seven core values of community psychology does the o/a seem to emphasize? What is the basis for your statement? To what extent do stated values agree or disagree with what you've observed?" The seven values are individual wellness, sense of community, social justice, citizen participation, collaboration and community strengths, respect for human diversity, and empirical grounding. A church youth group promotes wellness in the form of spiritual well-being and citizen participation in having its members choose the lesson for the day. An urban community center promotes respect for human diversity by having training sessions for employees to enhance diversity awareness and cultural competence. A housing and neighborhood redevelopment program promotes social justice by allocating resources to encourage affordable housing.
3. "Pick one quantitative and one qualitative method for doing community psychology research and design a study of some aspect of your o/a from each of the methods. What would you be investigating? How would you go about it? What would be the strengths and limitations of each approach for understanding your o/a?" Qualitative interviewing of elementary school pupils following their school's Cultural Awareness Day could assess what they

learned from one another. A quantitative longitudinal experiment could compare the effects of English versus bilingual flyers on a community center's membership participation and renewal rates. Prospective college students and their families on campus tours could be surveyed as to their reactions. An epidemiological approach could be taken with EMS call data to see if particular physical and psychological problems were prevalent.

4. "Pick two of the conceptual models of ecological content and analyze your o/a from each perspective. After doing so, consider: What unique information does each model give you about your o/a?" The five models are Barker's ecological psychology and behavior settings, Kelly's four ecological principles, Moos' social climate dimensions, Seidman's social regularities, and environmental psychology. Seidman's model can elucidate role-relationships between preschoolers and teachers, preschoolers and volunteers, and volunteers and teachers in a homeless shelter classroom. Barker's program circuits and deviation-countering circuits can explain the behavior of members of an urban condominium board. Kelly's principles are useful in understanding the cycling of resources between a university counseling center and dormitory resident advisers.
5. "(a) Which of the nine key dimensions of human diversity is most salient for your (o/a) (it can be more than one dimension)? What is the basis for your statement? How is the o/a sensitive to this (these) dimension(s) in its functioning? (b) Describe ways in which your o/a is culturally sensitive (think of both surface structure and deep structure) and suggest ways in which it can become more culturally sensitive." Campus tour guides reflect differences in race, ethnicity, age, SES, gender, and sexual orientation, with a recent especial openness to gay and lesbian students. An afterschool tutoring program is particularly sensitive to the Chinese background of many of its tutees and their parents. A homeless shelter's preschool program promotes cultural diversity in its flags, books, and dolls.
6. "Apply the McMillan-Chavis model of sense of community to your o/a. Describe your o/a with respect to each of its four elements." The four elements are membership, influence, integration and fulfillment of needs, and shared

emotional connection. A church youth group facilitates membership—a sense of belonging and identification with others—through its binder with the church logo and its members' acceptance of Jesus Christ; it promotes a shared emotional connection through friendships and spiritual bonds. Group therapy in a psychiatric ward allows the group as a whole, as well as individuals within the group, to have influence and also fosters a shared emotional connection.

7. "Coping and social support: What stressors does your o/a attempt to address? What resources (e.g., social support, psychosocial competencies) does it attempt to provide and/or develop in order to help its members cope with stress? How does it do this? What coping responses seem to be favored by members of this o/a?" A condominium board employs a problem-focused plan to deal with the stressor of drug-dealing tenants. A housing and neighborhood redevelopment organization offers workshops to ease the transition of buying and moving into one's first house. Group therapy in a psychiatric ward provides social and emotional support. Workshops in a university counseling center attempt to improve such student competencies as stress management and interpersonal relationship skills.
8. "Design a prevention or wellness promotion program for you o/a. What risk factors would your program attempt to reduce and what protective factors would it attempt to increase?"
9. "What might be some barriers to the effective implementation of the program you designed in question 8? How might you increase the chances of effective implementation?" An elementary school could attempt an obesity prevention program by serving healthy food and using older students as models to promote healthy choices. A university EMS could develop primary prevention groups to prevent excessive alcohol use and thereby reduce EMS emergencies; one barrier to implementation would be the current social acceptability of undergraduates becoming intoxicated.
10. "How does your o/a foster participation in decision making and empowerment among its members? How might it do this better?" In a homeless shelter preschool program, youngsters assist peers in need. At an urban community

center, employees' input is sought regarding the creation of new programs; members' input could be solicited as well. In a university EMS, experienced members mentor newer ones. In an afterschool tutoring program, tutors encourage the children to first try to solve homework problems on their own, with assistance gradually increasing as necessary.

11. "Describe how you would evaluate your o/a's effectiveness, with respect to both (a) process and (b) outcomes and impacts." A church youth group could keep track of how many youths commit their lives to Jesus Christ in public declarations (short-term outcome). In ensuing years do the youths stay in church and become involved in adult groups (long-term impact)? A university counseling center could videotape sessions to see if staff members are implementing services at a high level of fidelity and quality (process evaluation). A housing and neighborhood redevelopment organization could conduct interviews with new homeowners to assess their perceptions of whether the organization is accomplishing its goals.

Evaluation and Conclusion

Although students in the course have not evaluated the service-learning component separately, they have been asked, "To what extent [their] interest in the subject matter has increased as a consequence of this class." The mean response of the most recent class ($N=10$) was 7.9 on a 9-point scale (where 7 = *agree* and 9 = *strongly agree*). Their mean overall rating of the course was 7.7 on this same scale. Written comments by, as well as conversations with, students indicate that they have valued the close linkage between lecture/class discussion/text, on the one hand, and field placement, on the other. The latter helps make the content and constructs of community psychology more "real," while the former stimulates them to view their service-learning activities from a more systemically oriented vantage point.

The framework of Dalton et al. utilized in guiding my students' analyses appears to serve

them, and the course, well. However, the particular lens adopted is less important than that it be one that (a) encompasses the major themes of the field and (b) is heuristically applicable to a broad array of service-learning settings—in other words, that it presents community psychology to our students as a discipline that has both intellectual substance and relevance to the actual communities in which we live and learn.

For Further Information

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Writing and Presenting Policy Briefs: A Pedagogical Approach to Student Engagement

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In this short article, we make an argument for immersing community psychology students in the public policy process in order to promote critical thinking and engagement. A short review of literature on student engagement is followed by some specific ideas about the pedagogy of the public policy process. Several relevant active pedagogical approaches to teaching about policy are reviewed. We describe the objectives and assignments from a class on Child Welfare, Law, and Social Policy, including written policy briefs and subsequent oral presentations. We present student feedback, and then we end with some conclusions about the approach. The interested reader is directed to Britner and Alpert (2005) for a more expansive article on the topic.

Promoting Student Engagement by Engagement in the Policy Process

In many educational settings, students have been socialized as passive learners and faculty as passive teachers. Students become bored and unmotivated while faculty become disappointed and frustrated. The National

Survey of Student Engagement (NSSE, 2004), a survey of faculty and 163,000 first year students and seniors at 472 colleges and universities, offers some insights into the relationships between educational practice and student success. Consistent with pedagogical literature, the NSSE data suggest that faculty who expect students to study more and arrange class to this end wind up with students who are more engaged and productive. In turn, student engagement in the higher education classroom has been linked to a variety of positive outcomes, including improved critical thinking (Burbach, Matkin, & Fritz, 2004). Student engagement in the classroom is difficult, but attainable through faculty preparation and class assignments that demand students' active involvement in the learning process.

Why would policy-related courses and assignments help with engagement? Community psychology students must understand how policies and laws affect individuals, families, and communities and how research can affect laws and policies (e.g., Bogenschneider, 2002, 2006; McCall & Groark, 2000). Several recurrent themes appear in the discussion of essential components of policy-oriented courses. Many authors agree that the goals of such courses should include an increase in students' critical thinking skills, full engagement of students in the course content, and an increase in students' knowledge of course material, as well as an acknowledgement of the contextual nature of public policy (Anderson & Skinner, 1995). In addition, researchers agree that policy courses should go beyond the delivery of course material. A successful policy course prepares its students to be educated and active consumers of public policy information. Furthermore, students should emerge from such a course better able to participate in the policymaking process (Rocha & Johnson, 1997). Community psychologists have much to offer to public policy, provided that they are clear about their biases and role conflicts and can offer an objective conclusion about the state-of-the-art in their field of research (Bazelon, 1982).

Course Overview

We now describe a course taught by the first author in the School of Family Studies at the University of Connecticut. As stated on the syllabus for the undergraduate version of the course on "Child Welfare, Law, and Social Policy," the goals of the class are to acquaint students with: various areas in which public policies and laws affect children and families, and in which family/social science research and practice are germane to legal policy (and case law); the methods through which empirical research findings may influence case law and legislation (*amicus curiae* and policy briefs);

intensive, empirical examinations of contemporary social problems that relate to children and families; and, the relationship between the fields of family studies/social science, policy, and law, and how this knowledge can affect study design and dissemination. Key areas of focus include: primary prevention vs. secondary and tertiary intervention approaches to promoting child/family welfare and mental health; policies and services directed toward individuals with special needs; and, family violence prevention and intervention efforts. The course has been taught as a small seminar (10-20 students) and as a medium-sized class (40-55 students).

In this course, the instructor attempts to get students excited about the material by "sharing" the field and his experiences with them, so that they in turn will explore areas that they find compelling.

Asking students to select an issue or a policy that is important to them is an essential part of getting students to develop a commitment to the class. There is a clear focus on active learning and critical thinking. We know that learning by doing is an incredibly effective approach. Taking actual policy issues and current events and creating practical solutions and strategies drives home the connection between abstract concepts and how they manifest in the real world.

Graded Course Elements

With an emphasis on skill building, final grades in the undergraduate course are determined by students' performance on a mid-term exam, final exam, class participation, critical literature review research paper, written policy briefs, and the oral presentation of a brief. Students are given grading criteria for all assignments in advance.

Research paper

The first major assignment is a standard literature review. This is the kind of assignment with which many undergraduate students are already familiar. They select a topic, find relevant scholarly articles, and synthesize them in the form of a 10- to 15-page *critical review* research paper. This assignment is intended to get students familiar with the social science literature relevant to their policy issue. The suggested structure for the paper includes: a critical review of the available literature (noting strengths and limitations of research

methodology); conclusions about what is known from the convergent findings, and what is still not conclusively known; and, recommendations for future research.

Policy brief

What exactly is a policy brief? It is an exercise in science translation. It summarizes and critiques existing research for a non-scientific audience in order help to inform policy or law at any stage. Policy briefs are intended to be objective; therefore, social scientists need to be careful not to allow their personal biases and influence their writing. At the same time, in order to be useful, a policy brief should make a statement regarding the status of the scientific literature. A brief that does not assist policymakers in making a decision will not be useful. "Science translation" briefs that

summarize and critique existing research can help to inform policy or law at any stage, from identifying a problem to an extensive evaluation of existing policy (Roesch, Golding,

Hans, & Reppucci, 1991). A policy brief is one of the major forms of communication between legislators and their staff; it is also used for translating research for a variety of applied audiences. The construction of such a document, after an extensive review of the research literature, provides the student with practice in preparing a succinct summary of information for practitioners and policy makers.

Thus, after receiving feedback on their research paper, students write a shorter (3- to 5-page) policy brief directed to a specific applied audience – for example, a state agency or a Congressional committee. Here, the student has to consolidate their research paper findings and remove jargon. The brief should address a specific issue on which an intervention or policy is being considered. The task is to: summarize the issue; present the relevant perspectives and the associated research support; and, make a recommendation for action. One key is to remember the audience. For example, in a policy brief relating to the Adoption & Safe Families Act, one student proposed changes to the U.S. Department of Health & Human Services, Administration for Children & Families that would increase federal financial support for reunification efforts for biological parents.

Oral presentation.

Finally, students give a short oral presentation, condensing their information even further. At the end of the semester, students have 5 minutes in class to present their briefs orally, as if the class was the legislative body or community entity that they seek to address. The students then field questions from the class for 3 minutes.

Grading criteria.

The written and oral policy assignments are graded according to the following criteria: quality of content; logical and cohesive argument; use of relevant research articles (especially primary sources); demonstrated understanding of the topic; critique of research; integration of cited articles; appropriate citation; quality of references; and, organization (issue; critical review; conclusions; recommendations). For the written assignments, the quality of writing is assessed. For the oral presentation, preparation, professionalism, and the quality of the visual presentation (usually PowerPoint) are also evaluated.

Student Evaluations

Quantitative feedback.

At the end of the semester, students rate instructors/courses on 11 dimensions in courses at the University of Connecticut. The rated dimensions are: presented material effectively; organization; clear objectives; fulfilled objectives; clear assignments; stimulated interest; graded fairly; appropriate exam; accessibility; shows interest, concern; preparation. Ratings range from 1 (“Unacceptable”) to 10 (“Outstanding”).

The mean for these 11 ratings, completed by all students in the course, is 9.7. This rating is fairly consistent over five undergraduate course offerings, from 1998 to 2005 (mean class size = 35; range of 10 to 55). At face value, the high scores suggest that students were satisfied with the course’s organization, assignments, and objectives.

Qualitative feedback.

Over the years, a number of undergraduates have stated that although the class required the most work or writing or thinking of any course they have taken, they have learned the most, liked the class the most, and/or found the class to be most relevant to their future work as any class they have taken. Students in the Winter 2003 undergraduate course were asked to provide written feedback on their experiences of the course, including the writing and presentation of their briefs, at the completion

of the class. There were several recurring themes in the students’ responses. We now present those themes in terms of perceived challenges, issues related to the process of translating research, and outcomes.

Students appreciated being able to choose their own topics. They reported that it made the work more enjoyable and motivated them to dig deeper into the issue. At the same time, many students were anxious about trying a new form of writing, about presenting in front of the class, and about having to “take a stand” rather than simply summarize research. Students were uncertain of their skills at the beginning of these assignments. For many students, the concept of a research paper was familiar. Translation from research to brief, however, was challenging. Students found it difficult to be concise and write without employing research jargon. The students also showed a bit of savvy in understanding the importance of adding a compelling story, a sobering statistic, or a real face to go with their data-based review of research findings on their chosen topic.

By the end of the course, every student reported learning a great deal from the brief-writing exercises. Many reported that, in spite of their initial fear of the unknown, they emerged from the course with a feeling of “empowerment” or an increase in confidence. Students reported that the course increased their knowledge of their topics, and helped them develop research, brief writing, and presentation skills. Students ended the course feeling confident in their ability to participate in the policymaking process. Several students commented that brief writing and presenting were helpful and exciting methods of learning. They appreciated the practical application of information, and they gained a sense of how research studies are put to use in the real world.

Conclusion

We present a promising approach to teaching undergraduate students about policy-relevant issues. The idea of brief writing and oral presentations in an undergraduate course is hardly new (e.g., Rocha & Johnson, 1997), but the literature on its effectiveness is limited. At this point, we feel comfortable suggesting that student ratings and open-ended comments on an assessment of end-of-the-semester reactions to the assignments support the notion that the course and assignments challenged the students. Students also emerged from the course reporting that they had developed skills, confidence, and an appreciation for the interplay between law, policy, and the social sciences.

On a broader level, the course described here represents a model for promoting students’

critical thinking and engagement in science translation or advocacy. The written and oral simulations conducted in the course offer the undergraduate participants the opportunity to engage in problem solving with some real-world constraints. Though the assignments allow for some degree of creativity, students are compelled to present policy recommendations in a way digestible for other consumers (i.e., legislators, bureaucrats, practitioners). Students must communicate their platform yet rein in their passion or opinions in order to be persuasive within the parameters of our social policymaking system. In this way, the brief writing and oral presentations help develop students’ scientific research and lay communication skills. Such skills are critical not only for students who may pursue careers in community psychology, but also for any student who hopes to cultivate change in our society.

Further Information

Please direct correspondence to Preston A. Britner, Ph.D., School of Family Studies, University of Connecticut, U-2058, Storrs, CT 06269-2058 USA, or britner@uconn.edu. Parts of this article are based on a paper on policy brief writing that we presented at the 2005 SCRA Biennial Conference as part of a symposium on “Integrating Social Policy and Psychology Education,” and an article we published in *Marriage and Family Review* in 2005.

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Making Disaster Response "Real" for Students: Corresponding with Mental Health Professionals after Hurricane Katrina

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In the summer of 1993 the Midwest experienced unprecedented flooding. That fall, I had my Community Psychology students correspond with residents who were coping with this disaster. I wrote newspaper editors of newspapers in the affected area offering the chance for flood victims to share their stories with my students and to get a personal response. Through several dozen letters we received, my students learned the degree to which disaster response theories capture reality.

When Hurricane Katrina occurred in late August 2005, a similar project seemed valuable for this year's Community Psychology class. However, Katrina was so enormous and disruptive we did not know how to contact affected individuals. It seemed less intrusive to correspond with the mental health professionals helping in the disaster rather than with those in need of their help. We waited a while before making contact, recognizing that professionals had more important work to do than answer students' questions. After consulting with Jim Dalton, I began to identify those on the mental health front lines. The students and I decided we would learn more about a community's response if we focused on a limited geographic area such as Gulfport, MS, rather than a large one like New Orleans.

Corresponding with Professionals in Gulfport

After several false starts, I reached the director of the mental health center in Gulfport who referred me to Andrew Klatt, the leader of the Indiana mental health disaster team that worked in support of the Mississippi Department of Mental Health so that Gulfport's mental health infrastructure could be reestablished. In our conversation, Mr. Klatt expressed interest in the project. The class and I developed a set of questions and emailed them to him. At roughly the same time, I learned through the Internet that Dr. Kathleen Reyntjens, a psychologist working at the Veterans Administration (VA) Hospital in Gulfport, was a trauma specialist. I emailed her and she, too, was willing to answer our questions. We emailed a list of nine questions on October 21, 2005.

Our initial questions for professionals asked about their general observations of the hurricane's impact, how they and other professionals responded, and the community's resilience. To illustrate, the first set of questions were these: "What was the level of disruption caused by Hurricane Katrina? What are community's intrinsic resources and strengths?" We also wanted to know about the intended and unintended consequences of the crisis and helping. For example, we asked, "What services are being directed toward the mental health needs of children? Toward first responders?" "Have any of the relief efforts had the unintentional effect of causing more stress?" "Has any aspect of the hurricane been a blessing in disguise? For instance, has it helped people live a simpler lifestyle or brought people together who normally would not?"

The answers we received from Dr. Reyntjens on November 2 were illuminating (Dr. Reyntjens' remarks reflect her own opinions and do not necessarily represent those of the Veterans Administration). For example, she told us that the response of religious congregations "was overwhelming and courageous as they drove from street to street, even before other relief agencies," a testament to the importance of religious institutions in communities. She indicated that in the first counseling sessions after the disaster, clients told such harrowing stories as finding a passing refrigerator to climb into or tying themselves to trees to avoid drowning. She explained how professionals helped one another through the crisis. "We have all been open with one another, asking for feedback if we seem to be out of sorts or making poor decisions." Because a quarter to a third of the VA employees had "lost their homes and a high percentage of the remainder had severe and life-disrupting damage and losses," the VA administration "advanced every employee 15

days of additional leave to tend to hurricane-related matters." Her answers taught my students how Gulfport responded to the crisis, what VA therapists did to help their clients, and how organizational policy supported the work.

Shortly after this, Andrew Klatt offered fascinating insights into the turf conflicts that sometimes erupted among agencies and the heroic efforts of the local mental health center and the teams of mental health professionals who came into Gulfport providing immediate help. The local center staff "established...a morning meeting in order to coordinate who was doing what. They had many of their staff going to shelters in order to find their clients." Their efforts helped the infrastructure come back. He also described the need for cultural sensitivity since Gulfport has a large Vietnamese community. Health and mental health clinics could not have been set up "without the help of the local Vietnamese leadership." And later, when people in the Vietnamese community feared engagement with the Federal Emergency Management Agency (FEMA), locals were hired to team up with crisis counselors to explain the advantages of applying to FEMA.

The students developed a second set of questions for Dr. Reyntjens. We wondered how the nature of helping and recovery had changed in the weeks since the initial aftermath. Were symptoms of PTSD becoming evident? Were there signs that some responded to the crisis by becoming stronger or had despair sapped initial optimism? How had people responded to FEMA?

Dr. Reyntjens' response to the second set of questions gave us a clear sense of how recovery changes over time. Writing 14 weeks after the storm, she said, "What we are seeing now is more grief and depression, more anger, more substance abuse, less tolerance, more hypomanic behaviors (in those who are not normally that way), more medication required." She, too, described heroic efforts: teams from religious congregations showed up at people's homes and cleared debris. She also reported increased flashbacks among her Vietnam-era PTSD clients: "Some reacted to the helicopters flying overhead, others to the smells reminiscent of dead bodies... each patient seemed to have their own memories triggered in some way or another." All in all, depression and the magnitude of the recovery effort had taken hold; more people were angry and frustrated with FEMA, the Red Cross, and life in general.

Conclusion

The Gulfport project made links for my students

that rarely occur in a regular Community Psychology class. For instance, we always study the Dohrenwend model. This semester allowed them to see concrete examples of how individuals and communities respond to stressful events. The anecdotes we were told gave us a glimpse of what happens over the long haul of recovery. We are indebted to Dr. Reyntjens and Mr. Klatte for sharing their knowledge; we learned a great deal. Students evaluated the experience positively, citing the insights they gained into the strengths and weakness of the community's response.

This kind of behind-the-scenes look at community psychology could be useful in situations other than disasters. For example, it might be useful for students to learn what it

takes to develop, evaluate, and maintain a prevention program; this could be done by emailing the directors of model programs. To my knowledge, only a few sources (Jason, Keys, Suarez-Balcazar, Taylor, & Davis, 2004; Munoz, Snowden, and Kelly, 1979) offer insight into the challenges community intervention researchers face. Establishing a correspondence with program developers and evaluators could be an effective way to engage our students in community psychology.

Further Information

I welcome correspondence with fellow teachers of community psychology concerning this method of bringing the real world to our students. You can contact me by email at rleavy@owu.edu, by phone at (740) 368-3817,

or writing to Richard L. Leavy, Department of Psychology, Ohio Wesleyan University, Delaware, OH 43015.

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SPECIAL FEATURE

The Community Practitioner

*Edited by David A. Julian
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Introduction

The following article and commentary provide an important opportunity to begin a long overdue discussion about the place of practice in community psychology. It is clear from several comments that this is not a new debate. Whether original or the continuation of a long-standing debate, the thoughts expressed below are important to the continued evolution of the field. Thus this issue of the "Community Practitioner" might be thought of as part of the continued discussion of practice and its position within the field of community psychology. The research-community practice-service delivery continuum accommodates many valuable roles and ultimately provides a basis for enhancing communities and individual and collective well-being. I hope this issue is one of many discussions about practice, practice methods and the relationship of community action and research. Please consider contributing to the discussion about practice in the pages of the "Community Practitioner" by **SENDING YOUR ONE PAGE RESPONSE TO THE PIECE BY HAZEL ET AL.** or writing an article or editing a special issue. Proposals are peer reviewed so contact Dave Julian (julian.3@osu.edu) if you would like to join this debate.

Without Community Practice, Where Art Thou Community Psychology?

Kelly Hazel, Greg Meissen, Jessica Snell-Johns, and Tom Wolff¹

It is time we took a serious look at the neglect of community practice within community psychology in the United States. For over 30 years, we have trained and mentored community psychologists who have assumed critical roles in communities rather than continuing their mentors' legacies by becoming established in academia. The values, theories, and methods of community psychology have guided these community-based practitioners' work, and these practitioners, in concert with others, have achieved enormous success. Yet, we as an overall Society have failed to maintain our connections with those in community-based practice settings and have missed important opportunities to recognize, understand, appreciate, and publicize many practitioners' work. Wolff and Swift (in press) have documented the history of neglect of community psychology practitioners by examining the under-representation of practice in the history of our Society's awards, fellowships, elected leadership, and conferences. The Society for Community Research and Action (SCRA) has been dominated by academics and its services and events have best served those with a "publish

or perish" incentive. This has limited our professional field from achieving its full vision and potential.

How can a profession, represented by an organization like SCRA, allow thousands of potential members to slip through its fingers and still survive? Although there are many people graduating with degrees in community research and action every year, SCRA's membership has not grown. Much of this can be attributed to the loss of people who choose to practice in the community rather than the academy. One master's level program, which recently held a 25th reunion, estimated that it had over 200 graduates and that only a handful are members of SCRA. It seems a fair estimate that more than half of those who graduate with an advanced degree in community psychology do NOT go into academia (Hazel, Pilaczynski, & Meissen, 2005) There are valuable lessons to be learned from those in practice. Why has SCRA given so little attention to community-based practice? It is time to align our practices with our beliefs.

As a Society and as a field, we seem to lack a systematic understanding and explication of our practice. In our attempt to legitimize our field, we have overemphasized our "science" and neglected our practice. This may have been necessary, but it is hardly sufficient for the growth of our profession. Ultimately, we have

failed to engage potential members who apply their knowledge and expertise as community psychologists in the community rather than the academy. Without them and an embracement of practice, we fear that the field and the Society will never reach their potential.

As basic as it may seem, we do not have:

- a) an agreed upon definition and explication of community practice in community psychology;
- b) a comprehensive set of case examples of what community psychology practice looks like (as compared to work done by practitioners from other fields);
- c) a comprehensive list of the skills and competencies the field of community psychology sees as important for community psychology practice; or
- d) an accurate understanding of what practice skills are taught in community psychology graduate programs and what standards are appropriate for adequate training of practitioners.

Two of the most common questions (after “What is community psychology?”) asked of graduate program directors and advisors who encourage their students to get graduate degrees in community psychology are: “What do c o m m u n i t y

psychologists do?” and “What kinds of employment opportunities are there if I get this degree?” Without significant efforts

directed at the above set of issues, our efforts to encourage potential students to consider our field will remain unnecessarily difficult.

Community psychology has always struggled with defining and describing itself as a field. Organizationally, community psychology has been defined by SCRA and the graduate programs that educate community psychologists. Definite problems for the field are emerging% SCRA’s membership is dropping, several long standing community psychology graduate programs have closed their doors (Hazel, Pilczynski, O’Donnell, Meissen, & Sasao, 2005), and dire predictions about the future of community psychology were heard by some at the recent Biennial (Weinstein, 2005). The field is not growing at a time when the need is greater than ever for a vibrant community psychology that can address our world’s critical needs and issues in the unique ways that community psychology can.

For over 20 years, there has been a quiet, but persistent, level of concern regarding the need

to recognize and learn from community psychology practitioners. However, the time seems right to pay more than just a little attention to community practice. In order to be successful as a field, we need to establish the legitimacy of our practice and raise its importance. We seem to have done a fairly good job of establishing community psychology as a “scientific” subfield of psychology, but a very poor job of establishing it as a “practice” subfield of psychology. We also need to take a serious look at what has become of our graduates working in settings other than university/academic settings and determine how we can most effectively embrace and learn from them. Doing so would increase our diversity, further legitimize our field, and bolster our membership. It would also bring our theories, research, and practice to another level, one in which our walk is in step with our talk.

Searching for and identifying our lost community practice colleagues is an important step that would allow SCRA and the field of community psychology to: (1) examine the strengths and successes of community psychology practitioners, and (2) identify the needs of our community practice colleagues so that the field and the society can support them in their work. Equally important is the need to

listen to students in our graduate programs, most of who do not go into academic positions and do not become SCRA members. Finally, we must listen to

existing SCRA members who identify themselves as practitioners and hear their views. Acting on this information may encourage graduates and community practitioners to take another look at SCRA and perhaps join us in invigorating the profession.

Getting and keeping these connections will require changes in how SCRA is organized and does business, including the Biennial Conferences, APA sessions, and regional meetings. We will need to add the kinds of sessions that are useful for those whose practice is in community settings. This will most likely mean more and longer workshop-oriented sessions in which participants have the opportunity to learn and practice new skills, as well as “poster” sessions that are focused on the sharing of practice tools and innovations, not just research findings. In addition, our publications, taken as a whole, will need to become more relevant to those doing community psychology practice.

Interestingly, many of the changes that are

needed to make SCRA more relevant to practitioners are similar to ideas shared by the visioning groups regarding ways to increase interdisciplinary participation in SCRA (Snell-Johns, Davis, & Acosta, 2005). We know that many practice graduates of community psychology programs belong to such professional organizations as the American Evaluation Association, the Society of Public Health Educators, the American Public Health Association, as well as professional organizations that address particular areas of topical expertise such as domestic violence, positive youth development, and AIDS. We need to determine how these professional organizations successfully support practitioners as well as how to meet needs that remain unmet.

Our Vision work, which started at the 2005 Biennial (Wolff & Snell-Johns, 2005), has identified the following priorities for SCRA and for community psychology:

- 1) Being global in nature;
- 2) Using multi-sector, interdisciplinary partnerships and approaches;
- 3) Influencing policies based upon community psychology and social justice values; and
- 4) Conducting research and action that promote social justice.

We cannot accomplish our vision and achieve our priorities without our practice colleagues. Internationally, practice has received a higher priority in many graduate programs and community psychology organizations. Our practice colleagues have a long history of working in interdisciplinary partnerships, influencing policy, and working towards social justice in their communities. We can learn a lot from their efforts and need to remove the barriers to their participation in SCRA.

It is now time for the field to act. We have a great opportunity to move forward, but it will not be accomplished through words. Below are our suggestions for an action agenda toward reclaiming community psychology practice and restructuring the field as one of both action-science and practice in the community.

- 1) With the assistance of the Council of Program Directors in Community Research and Action and the assistance of our members whose work is primarily in community-based settings, identify community psychologists in practice by:
 - a) Gathering lists of all community psychology graduates and attempting to identify those in practice,
 - b) Surveying existing SCRA members (with the support of the SCRA Executive Committee) who self-

- identify as community psychology practitioners,
- c) Surveying community practitioners through above graduate lists and the SCRA membership with a survey designed with their input, regarding what they want from SCRA and what they bring to SCRA, and
 - d) Analyzing the results, publicizing the findings, and developing an action plan.
- 2) Begin recruiting lost practitioners to SCRA. Offer welcome-back incentives for membership;
 - 3) Design relevant sessions for the international conference that will encourage attendance of U.S. and international community psychology practitioners (we have already received approval for a Practice Track at the conference!);
 - 4) Develop practice options at the 2007 LaVerne Biennial (we have already begun discussions with the host site in this direction);
 - 5) Determine ways to emphasize, engage, include, and honor the work of community practitioners in our publications;
 - 6) Identify a high-level task group to work on a definition and explication of community psychology practice and the essential skills necessary to practice from a community psychology value stance;
 - 7) Request that the Council on Program Directors examine the expectations of community psychology graduate programs in terms of teaching community practice skills and creating practice tracks; and
 - 8) Design and implement a major retreat, conference, think tank, and/or summit regarding the issue of practice in community psychology, similar to the conference on community research held in Chicago in 2002. The Chicago summit resulted in an edited volume, *Participatory Community Research* (Jason, Keys, Suarez-Balcazar, Taylor, & Durlak, 2004), but more importantly updated and changed how community psychologists think about and do research. The 1st International Conference on Community Psychology and the 2007 Biennial Conference at the University of LaVerne provide opportunities to work toward a stand-alone conference or summit with a focus

on defining and furthering community psychology practice.

Indeed, it is time for us to take stock of where we are as a profession and as a scientific field of expertise. We can no longer ignore our practice. To survive, we must identify, explicate, and embrace community psychology practice and those who have chosen to base their practice in the community as much as we have embraced our science in university/academic settings.

Endnotes

¹ Authors are listed in alphabetical order.

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Missed Connections, Missed Opportunities: SCRA and Community Psychology Practitioners

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As someone who attained a Masters in community psychology 15 years ago, who is currently in a community psychology PhD program, and who has been a community psychology practitioner for nearly 20 years, the comments made by Hazel et al. echoed my experience perfectly. What I've found in my 20 years in the field is a serious disconnect between the world I inhabited and was supported by in graduate school (15 years ago as well as now) and the world in which I've applied the principles of community psychology. I'm sure I share some of the responsibility for "slipping away" during the time I was not in graduate school – for utility sake, I aligned myself more with professional organizations related to my field (substance abuse prevention) rather than the more academic community psychology affiliations such as SCRA. Although my experience unfortunately might not be that uncommon for community psychologists who leave the world of academia, in my case, I have actually maintained ties to the university as an instructor for the psychology department from which I received my B.A. and M.A. However, I was not even aware of the existence of SCRA until I re-entered graduate school and came to work for the Self-Help Network. This lack of knowledge was definitely to my detriment and, as this commentary suggests, was probably detrimental to the field as well.

Knowing what I do now about SCRA, I wish I had had the benefit of staying connected to the field of community psychology in general (verses an area of practice such as substance abuse prevention). As it was, very few in my field even knew what community psychology was, let alone shared the perspective and advantage my education had given me in substance abuse prevention, evaluation, community development/mobilization, and many other areas that are central to both fields. It felt a little lonely to be doing what I knew to be community psychology yet not be recognized as a community psychologist with a connection to a powerful academic and professional discipline.

From my perspective, an increased effort by organizations such as SCRA would accomplish a couple of beneficial goals. First, it would offer community psychology practitioners, who are not academicians, support and confirmation that

they too are real community psychologists (something I lacked in my years of practice). Second, it would ensure that practitioners stay up-to-date on issues and advances in the field of community psychology as well as in their own areas of specialization. Third, it would increase the likelihood that practitioners would “spread the word” about community psychology. Finally, it would allow the “real world” knowledge and experiences of

Hazel, Meissen, Snell-Johns, and Wolff (this issue) argue that, “In our attempt to legitimize our field, we have overemphasized our ‘science’ and neglected our practice.” Part of me agrees wholeheartedly% yet I also see the very assertion as symptomatic of the problem: that you don’t yet see what happens in practice as science or, for that matter, what happens in your offices and classrooms as practice! Although most of you care deeply about the issues you work on, you believe doing so from within the academy offers the appearance of objectivity and, hence, legitimacy. Perhaps then - as the authors allude - the emphasis on methodological rigor over community practice reflects a greater concern (albeit unconscious, and certainly not universal) with the effort to legitimize the field and gain prestige within the academy than to legitimize yourselves and your efforts to contribute to change beyond it.

Personally, I believe this is endemic to the discipline’s home in psychology with its persistent quest to prove itself relative to the natural sciences. Yet the interpretation of what goes on in those fields is frequently inaccurate and creates false standards to which the social sciences are then compared and found lacking. In my experience (as a PhD Forester), the disciplines from which many of our methods and statistical tools are derived are far less obsessed with methodological purity. They are equally concerned with validity but, as applied sciences, recognize the paradox that ‘pure’ applications of certain methodologies can sometimes undermine rather than reinforce the validity of research. That recognition has led to the evolution of some exciting new methodologies (e.g. participatory action research, appreciative inquiry, empowerment evaluation) that, in my mind, are far more consistent with the ideals of community psychology and provide fertile ground for much better integration of theory and practice. While there have been some wonderful examples of the use of these methodologies in American Journal of Community Psychology and other community psychology journals, they are still far too few and far between given their fit with the field’s ideals.

If the methodologies that are most consistent with the principles of the field did not necessarily develop within it, then – as the authors ask- what does differentiate our field from others in community practice? Addressing (if not answering) that question is both vital and risky. Practitioners are, at heart, highly pragmatic—the question “what works?” overrides the question of what fits within disciplinary boundaries or methodological ideals. What’s excluded by those boundaries (as participatory/action-oriented methodologies are excluded from objective rationalism) is often quite valuable to our practice. And, by

defining something as “inside” those boundaries, we often inadvertently appropriate the work of our colleagues in interdisciplinary endeavors. We recognize those patterns and their implications for collaborative work when we see them in the organizations and institutions we study, yet perpetuate them in our own efforts to define ourselves. For those of us based in the community, maintaining robust interdisciplinary relationships that contribute to realizing a shared vision is much more important than maintaining a disciplinary identity—despite the ambiguity that entails. Ambiguity can be uncomfortable, for us and for the funders, administrators, bureaucrats, and others who would like nothing better than to know which box to put us in. But part of what’s most wonderful about Community Psychology is its extraordinary diversity (intellectual, methodological, and otherwise). Perhaps instead of continually trying to define and redefine yourselves as a field (and leaving the rest of us perpetually wondering whether what we do is community psychology “enough” to identify with the field!), it’s time to take the advice we’d give to society at-large and value your own diversity and eclecticism as the exceptional resource it is.

On a more pragmatic side, one tool for improving our praxis may be to create more opportunities for graduate students to engage in community practice during their training. Creating a formal graduate field internship program% perhaps administered by SCRA% would simultaneously validate the work of your community-based colleagues and create a cadre of community-trained professionals who do see their work as well within the field’s “mainstream.” It would also help to fill the critical need for well-trained researchers willing to provide high quality research and evaluation services to community-based organizations and other non-profits that seldom have the budget to pay for high-priced consultants or university overheads. Creating opportunities for underfunded and marginalized groups to access grant funding and other resources, often reserved for those who can afford the luxury of professional evaluators and services, is well within the mission of Community Psychology. We (field practitioners) could ensure the groups we work with would have better access to well-qualified evaluators while students would get hands-on experience and come to understand the differences in conducting research within and beyond the university and, in turn, the opportunity to make a more informed decision about their own career paths. But, as the authors recognize, for that to succeed those within the University must come to see community-based work% along with its pragmatism and eclecticism% as something other than a “compromised” approach.

It felt a little lonely to be doing what I knew to be community psychology yet not be recognized as a community psychologist with a connection to a powerful academic and professional discipline.

practitioners to inform the work of researchers and academicians and vice versa. If nothing else, the inclusion of more practitioners in SCRA and other such organizations would bring our valuable insight and experiences to bear on the oft-repeated question: “What is community psychology?”

Power, Prestige and Practice: The Legacy of the Perpetual Quest for Legitimacy in Community Psychology

*Kerry Vachta Ph.D.
Global Evaluation Partners*

Preface: My relationship with Community Psychology has always been a love/hate affair. I hold the principles, values, and methods of the field quite dear, and they have consistently influenced my practice both within and outside of academe. Yet, I haven’t identified as a “community psychologist” in years% which is somewhat ironic given that I returned to the field (after leaving for a PhD in Forestry) to teach in a community psychology M.A. program for 7 years — before returning to the private sector where I can focus almost exclusively on institution building and community practice. As a result, you’ll notice that I shift from “you” and “your” to “we” and “our” throughout the following comments. I considered editing for consistency, but I think it more accurately reflects my relationship with the field and may be more instructive vis-à-vis the issues raised by the authors left as is.

Meeting the Community Practice Needs of Students and Early Career Professionals: A Response to Hazel, Meissen, Snell-Johns, and Wolff

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Kelly E. Kinnison
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The fifth goal of SCRA is “to promote development of careers in community research and action in both academic and applied settings” (www.scra27.org); however, discussion within the association has highlighted the gap between the association’s goal and its reality. Hazel, Meissen, Snell-Johns, and Wolff’s (this issue) article calls attention to this challenge and proposes steps to help move the association forward. Their recommended action steps focus appropriately on changes both to graduate education as well as to the association’s professional gatherings and outreach. We take this a step further by presenting additional considerations related to graduate education, the needs of early career professionals, and mentoring relationships specific to community practice from the perspective of an early career community psychologist in an applied setting (Alison) and a community psychology doctoral candidate with plans for a career in an applied setting (Kelly).

Regarding the recommendation to explore U.S. and international graduate program expectations, the Council of Program Directors in Community Research and Action (CPDCRA) and SCRA should also consider: (1) the extent to which work in the community is incorporated into the curriculum, (2) the expectations for students to participate in their professional community, and (3) incorporating practice-related skills, such as those related to policy work, into the evaluation of student progress when relevant to students’ career goals. The infusion of practice into the curriculum entails more than having students participate on faculty projects in the community. It necessitates students to initiate and develop their own relationships with community organizations and to independently navigate the development of research or action programs. It is unlikely that this can be accomplished in one course. Second, setting the expectation that it is important for community psychology students to participate in their

professional community may prevent the loss of potential SCRA members who choose career tracks outside of academia. And last, students are currently most often rewarded for producing papers, projects, Masters theses, qualifying exams, and dissertations that conform to norms and standards within academia. Although demonstration of certain skill sets in this format is appropriate, these kinds of documents are usually less useful in community practice settings. It would be beneficial to know what kinds of practice-related skills fall outside of the current benchmarks for student progress and to ascertain whether there are ways to incorporate the development of these skills into graduate training in community psychology.

Discovering the continuing professional development needs of community psychology practitioners is critical to “recruiting lost practitioners” (Hazel et al., this issue). Applied settings provide varying levels of support for

Discovering the continuing professional development needs of community psychology practitioners is critical to “recruiting lost practitioners.”

external professional activities, which may drive one’s choices away from SCRA events. For example, in 2005 Alison chose to use the support her employer provided to attend the 2005 Community Development Society (CDS) conference as well as course offerings at the 2005 Evaluator’s Institute in Washington, D.C. Participating in the CDS conference provided access to content that is not necessarily available at Biennials. More importantly, the conference was attended by more practitioners than academicians, providing ample networking opportunities that do not currently exist within SCRA. The Evaluator’s Institute provided high-quality, continuing professional education opportunities with prominent evaluation researchers experienced in both applied and academic settings. Understanding the content, continuing education, and networking needs of applied professionals is crucial for growing the practitioner population of SCRA. Further, it may be useful to understand why those of us in applied settings have remained members of the association.

Finally, acknowledgement must be given to career-shaping mentoring relationships that occur outside of academic faculty and their students and those that go beyond brief discussions at Biennials. Although mentoring lunches and other time-limited events for

students and early career professionals at conferences contribute valuably to relationship building within the association, in our experience, the most successful mentoring happens organically and may not always be facilitated by these conference structures. As a field and an association, we should use our collective expertise at understanding complex, contextual phenomena to find ways to better support and encourage these types of relationships. As stated previously, encouraging continuing involvement in professional organizations (e.g., student representative and liaison roles, committee and interest group work, colloquia with those outside one’s own institution or organization, city-specific SCRA groups) is one way to ensure that students have access to settings within which there are opportunities for mentoring and professional development-related relationships with other community psychologists. It is in this context that we met Andrea Solarz and Gloria Levin, practitioners who have doubtless contributed to the careers of hundreds of community students. These non-“genealogical” relationships are overlooked in discussions of the succession of U.S. community psychology education and training, as opposed to the formal lineage of mentors and mentees in academic settings. In fact, we think that giving high status to certain genealogical lineages can contribute to a feeling of exclusion within the association, and this may be especially true for those of us who do not continue in the academy.

Inclusion of community psychology professionals working in applied settings is integral to the vitality of community psychology in the U.S. Hazel, et al. (this issue) outlined a set of comprehensive steps to move towards realization of the association’s goal, to which we have suggested additional considerations. However, an important component to the successful realization of this goal is how

Inclusion of community psychology professionals working in applied settings is integral to the vitality of community psychology in the U.S.

practitioners will be included in its development and implementation, a critical aspect of the plan that requires further specification. Without substantive contributions from practitioners in as many stages of this process as possible, we not only risk missing an opportunity to put community psychology values and practices into action, but also expending resources to develop an intervention that cannot meet its goals.

Endnotes

¹The views expressed in this article are those of the authors and do not represent those of the GAO.

Multiple Faces of Community Psychology: Strength and Downfall

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The invitation to comment on the paper by Hazel, Meissen, Snell-Johns, and Wolff (this issue) could not have been more timely or relevant to the current debates concerning community psychology (CP) occurring in Australia. Consequently I am grateful for the opportunity to reply to their challenging and thought provoking article.

While I agree in part that there is a theory/practice divide, I think the problems within CP lie far deeper than this convenient distinction. The heart of the issue lies in what I see as both the strength and weakness of CP, and that is the diversity of interpretations of what CP *actually* is and what constitutes valid community psychology practice. The many orientations within CP include those who see it as community mental health by practicing *psychology in the community*, through to what some view as the *critical extreme* that challenges the taken for granted assumptions and practices that shape society, and all points between. All of these different viewpoints are legitimate and provide a rich and diverse milieu. However, it is essential that there be a unifying core to connect these different voices. It is in this aspect that I think CP has failed—the shared commitment to the original principle of CP, which was *transformative change*, has been lost. Consequently, CP has evolved into an amorphous ‘catch all’ that lacks a collective identity and purpose.

Increasing the differentiation within CP by calling for a greater emphasis on practice or new sub-disciplines (Angelique & Culley, 2005) only emphasises the segmentation and serves to polarise the issues and divide, marginalise, and isolate individuals and groups. Rather than focus on these superficial divisions and separations it is time that we returned to the roots of CP to reconnect with the core values of the discipline and create a central identity. To paraphrase Anne Mulvey (2005) – this would create a whole community rather than false sides. It is time to reaffirm that CP is about creating meaningful change and the *transformation* of unjust systems that perpetuate inequity. I would suggest that the first structure we should examine is our own –

the peak organizations that represent CP internationally, as well as CP itself.

Community psychology has in many ways become a replication of the very thing it originally challenged, and as a result, we have become our own oppressor. It is time that we ask ourselves, “Why it is our students and graduates are not joining SCRA or the College of Community Psychologists in Australia (and perhaps elsewhere), and why existing members are leaving?” I think we might find that while we are good at promoting a discourse around change, there is far more attention paid to amelioration than to transformation, or to use an analogy, we are simply rearranging the deckchairs on the Titanic. Genuine social change requires analysis of the political context surrounding the establishment and maintenance of oppressive structures and forces us to act. This is unsettling and frightening, and it is far safer and less confronting of our own positions of relative privilege to simply help people cope with the affects of marginalisation than it is to change the structures that cause it.

Focussing on the fundamental principles of CP means we become more *political* as a collective – indeed how can we claim a commitment to

empowerment, respect for diversity and argue for social justice without it being political? This is what I see as lacking in many of the

current incarnations of CP. In our struggle to find and claim legitimacy among our scientific peers, we have lost sight of the fact that everything we do, and work for *is* (or should be) political. Unfortunately, the debate at the 2003 Biennial over the appropriateness of reading and discussing the content of the letter from New Zealand highlights the collective fear of anything remotely political that seems to have consumed SCRA (and elsewhere). This is somewhat ironic when ones realizes that *social action* is an explicit part of the *raison d’être* of the society and the primary reason for many to join.

Social *action* is the bedrock on which CP was forged, and it is this commitment that would/should provide the shared identity of the discipline to unite the varied strands and interpretations. It is the core belief structure that those who claim the title of community psychologist should carry with them into their practice regardless of where that practice takes place. Amelioration is a necessary adjunct, but on its own cannot address the problems that

practitioners face and that individuals and groups live with, but a critical/political focus as emphasized in the original vision of CP can and does.

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¹ I would like to acknowledge, Liam Darlaston-Jones, Anne Sibbel, and Lauren Breen for their assistance in helping me to shape my thoughts in writing this response.

A Vision, a Myth, and a Fallacy

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A vision for community research and action (CRA) and the importance of practice for the fulfillment of that vision is presented with passion and conviction (Hazel, Meissen, Snell-Johns, & Wolff, this issue). In this vision, community practitioners would be identified, surveyed on their needs and contributions, recruited for SCRA membership, and encouraged to participate in the forthcoming international and biennial conferences. Their work would be honored in our publications, their skills identified and taught with greater emphasis in graduate programs, and their practice would be the focus of a conference to advance practice in CRA. In short, it is a laudatory vision for the recognition, development, and advancement of community practice.

I join with those who applaud this vision and the energy and commitment of those who created it. This welcome vision has the potential to inspire the next generation and transform the field of CRA, and I offer my support for its implementation.

Also offered are two suggestions that, in my opinion, would contribute to the success of this vision: success both for its development and for the CRA that would emerge. The first suggestion is to shed the myth that CRA is dying. This myth has been circulating for at least 20 years. When we began planning our community program at the University of Hawaii in the mid-1980’s, we were advised by

colleagues not to separate from clinical because community programs couldn't survive independently. At the time, the overwhelming majority of community doctoral programs were clinical-community. Despite the discouragement, we went ahead (O'Donnell, 1994). We not only survived, but are thriving along with many others. Clinical-community programs now comprise about one-third of doctoral programs.¹

A comparison of the Council of Program Directors in Com-

munity Research and Action's (CPDCRA) list of graduate programs in 2001 with the current list (Hazel, Pilaczynski, & Meissen, 2005) shows an increase from 37 graduate programs (doctoral and masters) to 66 (including one just announced, but not yet listed). This 78% increase includes some programs that existed in 2001, but were not part of CPDCRA. Nevertheless, the CPDCRA has identified these programs, as well as new programs, and community graduate programs clearly are not dying off. Instead, they are changing to become more interdisciplinary (an increase from 27% to 40% of doctoral programs) and more international (8% to 30%). The number of masters programs has also increased (11 to 23) and become more specialized (12 community, 7 interdisciplinary, and 4 clinical/counseling).

Moreover, membership in SCRA is not dropping. There was a drop several years ago, when payment of dues was switched from APA to SCRA, and there is always fluctuation between biennial and non-biennial years. However, with the revised SCRA website accepting new members and through the efforts of our membership Co-Chairs, Brad Olson and Bianca Guzman, membership is increasing. Based on current trends and with additional changes in membership processing about to be implemented, increases are highly likely to continue. When we also consider that over half of the members of community organizations live outside of the United States (Toro, 2005), these data suggest that, far from dying, CRA is changing and thriving!

My second suggestion is to facilitate the integration of those who identify themselves as academicians/researchers and those as practitioners. If the guiding principle of CRA is that context is essential for our understanding of human behavior and experience, members of these self-identified groups literally need each other. If, as Kurt Lewin once said, there is

nothing so practical as a good theory, it is also true that there is nothing more important to theory than good practice. The separation of research and practice, as though they could exist independently in a contextual world, is based

on the fallacy of a division of basic and applied science, with knowledge generated by basic science. In a contextual world, accurate knowledge in human psychology is generated by those who understand and embrace context, such as the researchers and practitioners in CRA (O'Donnell, in press; Price & Behrens, 2003, Stokes, 1997).

Price & Behrens, 2003, Stokes, 1997).

We are engaged in a unified enterprise. For the good of our spirit and the success of our endeavor, let us resist that which would divide us and seek common ground in partnerships, collaboration, and mutual respect. If we can abandon our myth, overcome our fallacy, and advance the vision, the future of CRA will be brighter than ever.

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Endnotes

- ¹ Combined from the list of graduate programs on the SCRA website and the accompanying link to Compendium of

Graduate Training in Community Research and Action (Hazel, Pilaczynski, & Meissen, 2005), less duplications.

Can We Get There From Here?

Carolyn Swift

I'll sign in as an elder stateswoman here and share my conclusions from a long career as an applied community psychologist. I support the four priorities identified for SCRA, although the issues the authors address demand more than a page response. I'll limit my comments to the issue of the relationship between applied and academic community psychologists, which reverberates throughout your statement. I've had 35+ years to observe the distance from which these two groups regard each other. In this relationship, the elephant in the room is the numerical dominance of academic community psychologists in SCRA/Div 27.

SCRA members are not evil people. They don't come to work with the goal of excluding others who aren't like them. But it happens nevertheless. The next step may be to reshape the format of our leadership group to more fairly represent the members. SCRA has come a long way. The committees and interest groups now cover most of the significant minority subgroups in today's society.

Am I saying that our applied constituency, if our numbers would swell to surpass academics, would be more democratic in welcoming them into the leadership tent? Not at all. Power corrupts, no matter the good motives of the powerful. The resistance of those in power to recognize and yield to the rights of those who are not is well documented. A few enlightened leaders in the EC have extended a welcoming hand to applied colleagues throughout the history of our division/society. This effort at integration, while very much appreciated, has been minimally successful, as new leaders fail to continue this largesse. It's Blanche DuBois all over again, dependent on the kindness of colleagues, not strangers. Minorities must struggle, must openly confront the majority—as the authors are doing—in order to be heard.

Consider: Here are two groups, both dedicated to empowering communities to promote health and happiness and preventing dysfunction. They work in parallel worlds. Their skill sets overlap. Academic community psychologists work in the field as well as the academy, and applied community psychologists teach both inside and outside the academy. Research is grounded in the academy, but some applied psychologists do research in the field. Granted,

their relative positions in these arenas are different. Trying to definitively tease out the substantive differences in their goals and objectives, in their methods and strategies, has defied comprehensive analysis for as long as they've both been at it. This is a worthwhile effort. I wish the authors success in yet another attempt to do this.

But I've come to wonder if it isn't our guild itself that's broken. What would happen if we reshaped our executive body to ensure that all constituencies of community psychologists are guaranteed a seat at the table? In my work within the last few months as president-elect I've been assigned to chair two committees, the Awards Committee and the 2009 Biennial Committee. Both seem to have resolved the rock-hard dilemma that our larger group, the Executive Committee (EC), seems ever destined to push up the mountain, first advancing it and then perpetually watching it slide back in Sisyphean cycle.

Both the Biennial and one of the Awards Committees (Theory and Research) reserve positions for critical constituencies within SCRA—women; cultural and racial minorities; gay, lesbian, and transgendered populations; the disabled; the applied; those from other countries; and students, along with positions for the guild's top leaders who can come from any constituency. For each of these committees—Biennial and Awards—today's significant constituencies are all inside the tent. None are left outside. This is in contrast with the history of the practice/applied constituency, which has been left outside the leadership tent for up to a decade at a time, although we make up a consistent third of the membership. Perhaps we should adapt the model our country's founders devised: each state was given two senators regardless of the size of its population. California and Rhode Island are equal in power in this body—a deliberate balance of power that guarantees the minority a voice.

SCRA may indeed be evolving into a form that permits more representation from minority groups. There's evidence for that. Why not accelerate the evolution of SCRA—change the system, restructure it, tweak it, whatever—since it hasn't worked for applied community psychologists, among other groups, in the years

it's been tried.

I subscribe to the four visioning priorities. I'm just not sure we can get there from here. Instead of pushing that heavy rock up the ever-present and enduring cliff, why don't we arrange instead to reduce the size of the rock till it can be moved to the top of the mountain without breaking any more backs?

Rewind to the Future: We are All Practitioners

*Maurice J. Elias
Rutgers University*

I have had problems with our community psychology discussions of practice for many years. I would like to share some thoughts that have been simmering since they were published originally, over a decade ago, on the occasion of my receiving the SCRA Distinguished Contributions to Practice Award. I feel that we have created a “straw person” and in creating a science-practice dichotomy, we have bought into a frame of mind that continues to place limitations on the growth of our field. Here is a revisit of some of my ancient thoughts:

“Practice,” by its most general definition, is the action of doing something. Practice can be viewed more specifically as the application of knowledge, concepts, techniques, and skills developed by others for purposes directly or indirectly related to one's own situations.

Is practice done only out in the field, by “practitioners”? NO. There is the practice of lab research, of directing a community psychology or clinical-community psychology program, of doing action research in the schools, of doing qualitative research, of being a journal editor or reviewer, and of doing

school and organizational consultation. Practice knowledge and craft is as important in research as in other endeavors; if one is not a practitioner of scientific principles, one is not a scientist. The question is HOW WELL one is a practitioner of what it is one is doing. The concept of practice is relevant for those who work in all domains, not just for those whose work is clinical, consultative, or advocacy in nature. In a similar way, one can think of the terms, “applied,” and “professional” as having

application to all community psychologists, in that there is a content or focus to which one's work or practice is “applied,” and a set of standards for professional-level work that one presumably would be motivated to follow.

I have advocated for a participant conceptualizer and praxis explicator role for community psychologists. This involves not only working within settings to understand and help conceptualize change processes, but also reflecting on action processes that are a part of the setting, reflecting on theory, and generating products that share relevant learnings. The praxis explicator in particular works to identify the elusive, dynamic processes of multifaceted, multisystemic interrelationships that are the essence of change. Moreover, through praxis explication, community psychologists can be at the forefront of identifying complex patterns through which change has proceeded in various contexts, and offer guidelines for navigating the avowedly uncertain future course an intervention might take.

To the participant conceptualizer and praxis explicator, theory, research, and practice are all merged in particular contexts of inquiry, in the specific phenomena and settings being studied. These facets must be brought forward TOGETHER and shared widely in the field, so that an ecologically sound community psychology can be built. Further, by so doing, participant conceptualizers and praxis explicators make it more likely that others—especially those who are not community psychologists—working in similar settings or on similar problems can derive careful learning from the work being done elsewhere. Participant conceptualizers and praxis explicators increase the ranks of those who are functioning within the field of community research and action, even though they might not have heard formally of the field.

My own view is that we need greater emphasis on practice in community psychology, but we would be better served by focusing on creating equitable visibility and representation with regard to the diverse settings and contexts in which community psychology practice takes place. I believe we know a great deal about community psychology practice but have not sufficiently organized all of the “baby steps” taken in many contexts to be able to take the strides that a mature field should now be ready to take. This would be an outstanding focus for a practice-oriented summit as Kelly, Greg, Jessica, and Tom propose, as long as the emphasis throughout is on how the practice of theory-building, research, and action is integrated and synergistic within settings.

Welcome to my World: Practice Practiced by Practitioners

Gloria Levin

The themes discussed in Hazel, Meissen, Snell-Johns, and Wolff (2006) have long been aired during the annual review of candidates for SCRA's Outstanding Contribution to Practice award. The reviewers, all prior awardees, evaluate self-nominations by fine people who consider themselves practitioners but who are pursuing academic, research based careers, using the community as their laboratory. This has led to passionate debates among the evaluators, struggling to define a community psychology

practice career and refine the award criteria in such a way that the honor will be reserved for its intended recipients — practitioners. I have concluded

that the line between community research and community practice is regarded as more permeable by researchers than by practitioners. That is, academic applied researchers are more likely to define themselves as practitioners than practitioners consider them to be. Meanwhile, few nominations arrive from those whose careers are fully devoted to practice. Is that an artifact of the nomination process (too busy to apply, not self promoters, etc.)? I always assumed many practitioner members are "out there" but just are not applying for the award. Hazel et al. suggest that the size of the membership pool is more likely the source of the problem. The scarcity of recognized practitioners in SCRA is surely a factor in the inability of new community psychologists to visualize practice as a viable and rewarding career option and/or to view organized community psychology as the "professional home" for practitioners.

My personal litmus test to differentiate researchers from practitioners is the basis upon which they each relate to communities. The former must publish theory-based, empirical research that requires systematically collected data. Their "subjects" typically respond to protocols established by the researcher. Here, communities are primarily viewed as sources of data that will lead, hopefully, to publications, tenure, promotions, grants, and prominence as well as the accretion of knowledge; whereas, practitioners are more likely to relate to communities on the basis of the communities' agendas. I was struck by this difference in

cultures when an SCRA friend explained that she could not assist a community agency confronting a fascinating problem because privacy issues would preclude her collection of data that could be published. Thus, her decision to work in a community was dictated by the acquisition of data for her research rather than on attempting to solve a community-identified problem.

To concretize the practitioner culture, I welcome you to my world: I do not read journals. I have found no need to update my resume in 25 years, in contrast to my academic brethren who add every task to their 50 page (and growing) resumes. I have turned down requests to run for president of SCRA because

I had no job release time for "professional service," typically a significant evaluation element for academics' performance. I would not have

been able to perform SCRA tasks on work-time or use my employer's resources. (My supervisors, reviewing my "outside activities requests" would have assumed I wasn't fully occupied and assigned me more work!) I have no graduate student assistants to do literature searches, edit, photocopy, etc. The most graphic example of the obstacles faced by our practitioners filling leadership roles in SCRA is Andrea Solarz during her term as SCRA president. In order to devote sufficient time to the SCRA presidency, Andrea severely cut back on her self-employed consulting practice for a year and went on unemployment compensation, uncushioned by academic sabbaticals.

Many community psychology practitioners do not consider SCRA to be their organizational base. Rather than depend on yet another appeal to the field to make SCRA more hospitable to practitioners, Hazel, et al. (2006) frame the dilemma as an organizational issue — SCRA's membership size and thus its income are limited by insufficient appeal to practitioners. In so doing, they suggest a practical incentive, i.e., offering an un-tapped source of membership dues that would improve SCRA's economic health. They recommend specific actions steps that might attract these potential members since, apparently, practitioners have yet to find sufficient value in SCRA to merit joining.

I have concluded that the line between community research and community practice is regarded as more permeable by researchers than by practitioners.

I believe that community practitioners can function as professionals in the same way that physicians and lawyers function as professionals.

On the other hand, I am comforted that SCRA has made some strides in the action realm. Changing from an APA division to a free-standing society allowed a more diverse membership, and the receptivity of our journals to qualitative research is another positive step. My longstanding column, Living Community Psychology, in our newsletter highlights a diversity of community psychologists. Our biennial conferences are great meeting places for community psychologists of all stripes. To depict how far we have come, I will cite what I consider a defining moment in our history that took place at a long-ago APA meeting. A panel featured the first generation of community psychology leaders — all white, male academics — who shared the dais with their handpicked protégés (younger white, male academics) — and pronounced they were passing the mantle of the field's leadership to them. I cannot imagine such a scenario in today's community psychology, demonstrating admirable growth. The accompanying paper provides a practical guide, with concrete steps, to further our efforts to achieve a more balanced field of community psychology.

Is the Community Practice Challenge Justified?

David A. Julian
The Center for Learning Excellence

Hazel, Meissen, Snell-Johns, and Wolff (this issue) challenge the field of community psychology to more fully embrace "community practice." Their argument implies that the field can define community practice and that there are community practice tools available with proven track records of producing desired and predictable results. If community practice is a profession in the same way that law or medicine are professions, practice tools must function in

the same way that the tools of medicine address disease and the tools of law result in remedies in civil and criminal cases. Hazel, et al.'s argument also

implies that community psychologists have a unique contribution to make to practice at the community level. I believe each of these assumptions to be true and applaud this effort to energize what I believe may be a very fruitful conversation about practice, community change, and the role of community psychologists.

I believe that community practitioners can function as professionals in the same way that physicians and lawyers function as professionals. A number of individuals have suggested definitions of community practice that include helping community members realize their dreams (Chavis, 1993); articulating and explicating the process of change (Elias, 1994); and guiding and facilitating decisions about the investment of community resources (Julian, Hernandez, & Hodges, in press). More discussion will be necessary to craft an acceptable definition of community practice, but there appears to be general agreement that practice at the community level is focused on change in order to benefit community residents. It can also be argued that specific practice tools exist and that when applied in communities, these tools produce useful and predictable results. For example, needs assessments produce results that assist communities in defining targets for change. Evidence-based practices implemented with fidelity produce outcomes that benefit program participants, and program evaluation provides a method for assuring fidelity of implementation.

Hazel, et al. suggest that thousands of community psychologists are already practicing in communities. I'm not sure I agree with this conclusion. In fact, my encounters with community psychologists actively engaged in practice based on an explicit theory of change are quite rare. On the other hand, I often meet community psychologists who are filling organizational roles related to program evaluation, program development, advocacy, awareness raising, and other valuable and necessary functions. In my opinion, these functions are part of community practice but are not sufficient to produce desired change. Change (both big and small wins) results when a community mobilizes around an issue, plans a response to that issue, implements that response, and evaluates the impact of implementation. This cyclical process may provide a means of conceptualizing community practice aimed at producing beneficial change in communities.

This process is not unique to community psychology. In fact, urban planners, development professionals, foundation officials, elected office holders, program providers, and many other professionals use similar tools to guide their work in communities. So what is the unique contribution of community psychology? I believe there are three potential contributions: 1) promoting change consistent with the values of social justice; 2) translating scientific information so that it might be used in the change process; and 3) applying empirical evaluation to make judgments about the

efficacy of interventions. It can be argued that these contributions infused within the processes of mobilization, planning, implementation and evaluation represent a unique form of community practice.

If these arguments hold true, then Hazel, et al. (this issue) are justified in challenging the field to embrace practice as a logical extension of the valuable scientific advances represented in the pages of community psychology journals. This challenge has the potential to result in the training and deployment of community practitioners who might assist communities in making decisions about how to invest resources to produce desired results. Surely such activities hold promise for creating communities, organizations, schools, and a society in general that are supportive and life affirming. Perhaps this challenge is a key point in the evolution of community psychology—a point where we shift from an emphasis on understanding to an emphasis on action.

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The Ultimate Paradox of Community Psychology: Is It Time to Wake Up?

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Association for the Study and Development of Community

I hope that the paper by Hazel, Meissen, Snell-Johns, and Wolf (this issue) is seen as a collegial wake-up call for a field at a crossroad. The dwindling number of members and training programs is disappointing and a trend expected to continue. The practice of community psychology could never develop because, even after all these years, there is still no commonly accepted definition for community psychology. Their article raises important questions about community psychology today.

The community of community psychology is held together by a set of values and in many

ways those values have been the biggest barriers to the field's progress. Values do not define a profession or an area of science. The values identified through the Visioning Process conducted at the 2005 Biennial (Wolff & Snell-Johns, 2006) could as easily have come from Psychologists for Social Responsibility. One of the most wonderful values of community psychologists is our inclusiveness. However the ultimate paradox for community psychology is that defining community psychology will inevitably leave some people out and that is not what a good community psychologist does. Defining community psychology and community psychology practice will also result in the realization that relatively few community psychologists outside of academe are practicing community psychology. Defining community psychology means establishing who is in and who is out. That is scary.

The community psychology practice skills that have been percolating in this discussion on community psychology practice are skills that can be found in a dozen or more other professions (e.g. collaboration skills, evaluation, etc.). Nothing unique. By any common definition of "professional practice" there are discrete and distinguishing sets of knowledge, skills, procedures, and ethics. What would a community psychologist have to offer the public? I believe that the answer to this lies in our field's name: community. Defining the entire field should include defining specifically what community, as a concept, means as part of the research and practice of a "true" community psychologist." In my opinion a practicing community psychologist develops a healthy community environment. A healthy community environment is one that intentionally develops and maintains a sense of community for the well-being of its members. All members and their institutions work together to care for each other. We maximize the fit between people and their community. In other words, the practice of community psychology builds and maintains healthy communities.

Many academics get offended when practitioners tell them their experiences and actual practices are different. I have been a tenured faculty member and also practiced community psychology as a full-time practitioner. The experiences are different. It is difficult to get our field's academic leadership to understand how participation in and benefits of our field are stacked against persons in applied settings, especially practitioners. Without a definition of community psychology practice, it is impossible to truly know who is practicing what. So the discussion of whether academics practice is premature.

I hope this article by Hazel et al. will be seen as caring enough to raise some important questions for our *community*. Developing a commonly held definition of *community* psychology and *community* psychology practice will inevitably exclude some and turn others off. We should not avoid these issues of definition and inclusion raised by Kelly Hazel and her colleagues because avoiding definition much longer may lead to our field's demise. We should be thinking about how to develop a *community* psychology that turns people on and equips them with the ability to build healthy *communities*, and not just limiting ourselves to residential types of *communities*. *Community* psychology should mean something substantive. A science and practice of *community* psychology is greatly needed globally. Definitions of *community* psychology based on an understanding of *community* development will provide a better framework than what we have now for developing graduate education curricula that can prepare students for careers making a difference. I do not find it endearing that there are no job announcements (outside of academe) for *community* psychologists. That must change if the field is to thrive. Although there will be many challenges along the way, we can work together to address them and develop a field that will excite people with a new vision of how to make a powerful difference building and strengthening *communities*.

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"The Scarlet 'A' "

Bill Berkowitz

University of Massachusetts Lowell

Readers, keep on paying attention, because you have received a compelling and forceful challenge from four of our most committed and devoted community practitioners. Argue about the details if you wish, but we ignore their larger ideas at our disciplinary peril. So here's the next challenge: How can we make this a living manifesto, one that will be part of our professional and personal lives five, ten and more years down the road?

Not an easy task, since let's sadly acknowledge that most manifestos are soon forgotten; this week's manifestos go out with next week's recycling. The problem may be less with their content, and more with words themselves; for we are drowning in words, even eloquent

words, and even those survivors whose signals get seen will still be imprisoned, trapped in print. They can't leap off the page and smack you. Which means that for our authors' words to have lasting value, we ourselves must do the smacking – or to be gentler about it, we must institutionalize them and take them to heart.

As for institutionalizing (our most potent 18-letter weapon), I've become something of an institutionalization fan, or rather a re-institutionalization fan, since given the swarms of unsupervised stimuli out there, our best ideas need secure and stable homes, with nurturing parents to protect them and make sure they grow up right. And so, over and above the very cogent recommendations of Hazel, Meissen, Snell-Johns, and Wolff (2006), our graduate program directors must reinvigorate efforts to incorporate practice into their community curricula; our faculty must advocate with both program directors and department chairs for practice and service to be equitably factored into tenure decisions; and our SCRA leadership, both present and future, must ensure that these recommendations are attended to, thoughtfully benchmarked, and carefully monitored, so that practice shares top billing.

And of course we must also take these words to heart ourselves, and make practice part of our own work, in our own community settings, and in our own neighborhoods. (To be sure, many of us already do.) For practice must be part of what we're about. Every moment can be an opportunity for practice. Let's be wearing our varsity letter, that scarlet "A" for "Action," upon our chests, figuratively if not yet literally.

The wheels of our community chariot will always need to be balanced, and sometimes aligned, but not necessarily reinvented. I'd hope not to see another manifesto like this till SCRA turns 50; once a decade would be enough. So

The wheels of our community chariot will always need to be balanced, and sometimes aligned, but not necessarily reinvented.

before yielding the microphone, my exhortation would again be to institutionalize these ideas. Let's embed community practice firmly within our institutional structure. And let's make practice, in one form or another, part of our personal commitment as community psychologists. For life is short, the world isn't fixed yet, and there's so much practice still to do.

Authors' Reflections on the Commentaries

The commentaries have certainly enriched our original article. Indeed, they do an excellent job of adding articulation and passion to the issue. As was our hope, we have learned from these commentaries. A theme that runs through much of the commentaries reflects our internal process quite closely—the tension between pointing out dichotomies that might lead to tension and finding the common themes that might lead to harmony. Are we practitioners and academics? Or are we all in practice and all adding to the field's knowledge base? Is community psychology practice any action taken by a person trained as a community psychologist? Or is there such a thing as a unique community psychology practice that is different from other community practice fields? The commentators note that our diversity is our strength but also wonder whether we are so diverse that we lack a central definition. The commentaries by community psychology practitioners who have become estranged from SCRA are enormously informative, and they speak strongly to how much we can potentially learn from our proposed survey of practitioners.

Kelly, Greg, Jess, Tom

A Call for Ongoing Discussion

We are hopeful that this article and the commentaries can lead to an ongoing discussion and action with the field on the issues raised. We certainly plan to move forward with our action agenda and very much want the help of all of you (we especially would like the help of those in community psychology practice in the design and dissemination of the survey and the analysis of the results). Please contact any of us if you would like to help.

To keep the discussion going, we suggest that those who would like to add their thoughts can take any of the following avenues:

- Send written responses to Tom Wolff to be included in future issues of *The Community Practitioner*
- Share your reactions on the SCRA list serve
- Email any or all of the authors your reactions (tom@tomwolff.com, Kelly.Hazel@metrostate.edu, greg.meissen@cox.net; snelljohns@yahoo.com)

The Community Student

The Need for Cultural Competency in Community Psychology Graduate Training: Working from a Strengths-Based Perspective

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Historically, Canada has been home to millions of immigrants. According to the Ethnic Diversity Survey done in 2002, just under half of Canada's population identified with British, French, or Canadian ancestry. The other half of the country's population have roots from all over the globe including, Asia, South America, Africa, Carribean, Central America, Australia, Oceania, and other parts of Europe. The survey also reported that over half of first-generation immigrants still held a strong sense of belonging to their ethnic or cultural group. Furthermore, two-thirds of first-generation immigrants considered it important to carry on their traditions and customs.

The Ethnic Diversity Survey did not include the Aboriginals of Canada as part of their sample, however is it important to note that Canada has a population of over a million Aboriginals who are struggling to reclaim their lost culture and maintain what is still intact. The Aboriginals of Canada, similar to the Native Americans in the U.S. are often forgotten and marginalized, even within discussions of ethnic-racial minorities and inclusiveness. Regardless of how Canada's population is defined, there is no doubt that Canada is made up of many different cultures and variations within those cultures.

Community psychology in Canada has been shaped by a multicultural context (Nelson, Lavoie, & Mitchell, in press), however as the Canadian society continues to evolve, one of the most evident changes is the increasing number of immigrants. Moreover, we are seeing more immigrants from non-European origins with a high majority belonging to Chinese, East Indian, Filipino, and Vietnamese (Statistics Canada, 2002). The rapidly increasing rate of immigration to Canada warrants a shift in community psychology, such that there is an explicit focus on diversity and inclusiveness. Community psychology has always asserted the importance for studying people in context, thus the ever-growing pluralistic society and multicultural environment Canadians are living in calls for a

realization of the discipline's value for diversity (Dalton, Elias, & Wandersman, 2001) in community research.

Collaboration with communities and community agencies requires community psychologists to engage with the current and relevant issues that are emerging from an evolving society. The needs of communities continue to change as immigration increases; the characteristics of areas are vastly different from two decades ago and community-based organizations providing services need to adapt to the transformations. As community psychologists in Canada, we need to take on the responsibility of ensuring that issues of race, ethnicity, culture, and inclusiveness are at the forefront of our research and interventions. This dimension of our work should not necessarily depend on where a community psychologist is situated or plans to work in the future. These values of encouraging multiculturalism and promoting inclusiveness are nation-wide, and contribute to a common goal that all community researchers can work towards. In this article, I am making the argument that these values should be an integral part of community graduate training. It is important to raise awareness of these topics in graduate training by looking at how they intersect with other issues, such as power, gender, class, families, and mental health.

The problem of racism has been underestimated in Canada, especially since Canadian values and principles do not support discriminatory practices. One of the most common myths is that racism in Canada is rare (Ontario Human Rights Commission, 2005) and does not compare to the more blatant problems that are prevalent in the United States. This belief may lead people to overlook or ignore discriminatory practices and perpetuate them in the long run. According to the Ethnic Diversity Survey (2002), one in five visible minorities report experiencing discrimination or unfair treatment 'sometimes' or 'often'. These experiences are most prevalent in the workplace, however if these perceived cases of discrimination are not convincing enough, the problem of racism is evident in the Canadian

news media and in the reactions to global issues. For example, after the September 11th terrorist attacks, there was the case of a Hindu temple being destroyed in British Columbia. Not only is this a racially-motivated hate crime, it is a clear statement of how people continue to stereotype and generalize about ethnic-cultural groups. Muslims in Canada, who have lived here their entire lives, were all of a sudden under suspicion and accused of being part of a violent religion. Hindus, who are completely different from Muslims were also lumped together, based on what I can only assume is skin colour.

Until the 1995 report initiated by the Department of Justice, Canada had no record of systematic research into the nature and

The needs of communities continue to change as immigration increases; the characteristics of areas are vastly different from two decades ago and community-based organizations providing services need to adapt to the transformations.

incidences of hate crimes. Furthermore, there is the problem of under-reporting hate crime; victims of racially-motivated hate crimes may be doubtful that the criminal justice system will take their reports seriously. Based on the 1995 report, the breakdown of hate crime in Canada is remarkably similar to the United States, where 61% of hate crime incidents were directed against racial minorities. It is interesting to note that while the attitudes that lead to hate crime and the crimes themselves directly impact the nature of a multicultural Canadian society, the country lags behind other Western nations in efforts to investigate hate crimes. It is evident that the problem of discrimination is still pervasive in Canada.

As community psychologists, we strive to critique the status-quo and use our research to promote social change for the welfare of humankind. Ideally, we would like to aim our interventions at the root causes of problems and work from a broader level of analysis, rather than on an individual level which is virtually impossible due to lack of trained-professionals and resources. Nelson and Prilleltensky (2004) discuss the differences between transformative and ameliorative change, where transformative change is more desirable because it is working at a macro-level, more sustainable, and has preventative effects. On the other side of the prevention coin is promotion, where it is our responsibility as social scientists to promote

diversity and inclusiveness in resistance to racial discrimination.

This agenda is already in line with Canadian values and policies. According to the Canadian Multiculturalism Act of 1988, the Government of Canada has encouraged the recognition and promotion of multiculturalism as a fundamental characteristic of the Canadian heritage and identity that provides an invaluable resource in the shaping of Canada's future. This commitment to respecting and valuing differences is reminiscent of the values of inclusion and collaboration espoused in community psychology. Thus, it would be useful for community psychologists to emphasize these values by ensuring that they are reflected in graduate course offerings, readings, and journal publications. Working with government policies that are in place is an effective way to ensure that research is policy-relevant, supported, and has a nationwide impact. Moreover, it provides the opportunity for collaboration on common ground between different sectors of society who are involved in promoting the well being of Canadians.

Traditionally, culture-related research in psychology and the social sciences in general, has focused on differences. Based on a general search on PsycINFO, there has been extensive research done on parenting attitudes, academic achievement, domestic violence, adolescent health, and many other areas with most of these studies having concluded that there are racial and ethnic disparities. Although these studies can contribute to our understanding of how service-providers can improve their cultural competency, we also need to be cautionary against the tendency to view these differences as weaknesses of the other cultures.

Cultural competency should include identifying differences such that services in the community can be adapted and providers can have an understanding of the context in which cultural practices are based. However, research should also start to focus on the strengths and assets of cultures, and how their values and traditions may be compatible with promotion of wellbeing and health. In order to be truly culturally competent, this requires researchers as well as practitioners to increase their own cultural self-awareness and knowledge about responses and sensitivity toward other groups. In social work,

there have been recent developments in cultural competency courses that MSW students are required to take. In Spears' 2004 study of the impact of these courses on MSW students, it showed that students perceived an increased racial/cultural self-awareness and racial awareness of others. In turn, these students also experienced a larger increase in cultural sensitivity, knowledge, and responsiveness.

We can also begin to look across other psychology areas such as counselling and clinical, who have initiated a shift towards multicultural perspectives. Sue, Arredondo, & McDavis (1992) make a strong case for the need for specific multicultural standards and competencies.

In order to be to be culturally skilled counsellors, professionals need to (1) be aware of their own assumptions, biases, and values; (2) understand the worldview of clients from other cultures without negative judgments; and (3) ensure that counseling developments and strategies are appropriate. Community psychologists do not necessarily work within areas of counselling, however we are often called upon as consultants, advisors, and collaborators, which require the same diligence and responsibilities.

Community psychologists have differentiated themselves from other psychologists by collaborating with communities and working not necessarily as experts in the field, but as partners who can provide resources. In order to do this effectively and efficiently, it would seem that training in cultural competency is vital. Graduate training in community psychology should prepare students for issues of race, ethnicity, culture and the forms of discrimination that exist out in the community. Furthermore, as a discipline that sees the value in promotion, it is important that our research begins to shift towards a strengths and competencies framework in cultural competence research. This is not to ignore the differences and clashes that may exist between cultures, but rather it would be beneficial to establish common goals that we can all strive to achieve in our own ways. Instead of relentlessly pointing out our conflicts and disagreements, it will be more encouraging and positive to identify ways in which different cultures can work together to overcome barriers and challenges that we all face in society.

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Reviewing the Conceptualization and Evidence of Racism as a Stressor Among African Americans

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Introduction

General stress, also known as the general adaptation syndrome, is a set of nonspecific physiological reactions to any noxious environmental event (Selye, 1936). Stress also refers to the response of the person when placed in a threatening or challenging environment

(Selye, 1978). Additionally, stress was considered a condition of the environment (Meichenbaum & Turk, 1982). In contrast, within the Transactional/Cognitive-Appraisal model, stress is defined by an individual's own perception of the stressfulness of the event and the appraisal of one's ability to cope with the situation (Folkman & Lazarus, 1980).

A growing body of literature rests on the assumption that racism is a stressor. Yet, there has not been a critical examination of how racism fits into the above-mentioned definitions or major stress paradigms. Racism as a stressor or the stress of racism has been associated with numerous health risks such as depression, anxiety, low-birth weight, high blood pressure, and anger (Bullock & Houston, 1987; Armstead, 1989; Rowley, 1994; Brondolo, E., Rieppi, R., et. al., 2003). Racial stress has been operationally defined as beliefs, attitudes, institutional arrangements and acts that tend to degrade individuals or groups because of phenotypic characteristics or ethnic group affiliation, and tax or exceed the person's resources to cope with it (Clark, Anderson, & Williams, 1999). Though racism has been classified as a stressor in maintaining and promoting health disparities, to date, researchers loosely use the term "racial stress" without the guidance of theoretical models or empirical work examining the nature of racism as a stressor. This article is a synopsis of a paper that reviewed and critiqued the conceptualization of racism as a source of and response to stress. It is imperative that researchers and healthcare providers understand the essence of racism as a stressor. This knowledge can possibly aid in the development of stress reduction programs to minimize the maladies associated with perceived exposure to racism among African Americans.

In order to understand racism as a stressor, one must recognize all that it entails. Racism encompasses beliefs, attitudes, arrangements, and acts either held by or perpetuated by members of a dominant group (inter-group racism) (Clark, et. al. 1999). Due to changes in laws (constitution amendments, state/federal laws), societal practices, or beliefs, currently, most African Americans experience Modern Racism (Essed, 1991). Modern Racism encompasses personally mediated, internalized, and institutional forms of racism. Personally-mediated racism is commonly defined as prejudice and discrimination. Internalized racism is defined as acceptance by members of the stigmatized races of negative messages about their own abilities and intrinsic worth (Essed, 1991). It is characterized by self and in-group devaluation. Institutional racism

Figure 1. Illustrates a summary of inter-ethnic comparisons of racism.

- In the Commonwealth National Minority Health Survey, 7% of Whites, 44% of Blacks, 24% of Latinos, and 56% of Asians reported that they had been treated badly because of their race or cultural background in the previous year (LaVeist TA, Rolley NC, Diala C., 2003).
- In the National Americans' Changing Lives Survey, 47% of Blacks, 12% of "discriminated Whites" (Polish, Italians, and Hispanics), and 7% of other Whites responded affirmatively to a question about racial or ethnic discrimination (Jackson et. al. 1997).
- In the 1995 Detroit Area Study, 68% of African Americans and 16% of Whites indicated that they had been treated badly because of their race or ethnicity over their lifetime (Sigelman and Welch, 1991).
- A review of public opinion polls found that no more than 40% of Blacks indicated experiencing discrimination in education, housing, jobs, or equal wages (Sigelman and Welch 1991).
- Perceived discrimination is common in the total population of the United States, with 33.5 percent of respondents in the total sample reporting exposure to major lifetime discrimination and 60.9 percent reporting exposure to day-to-day discrimination (Kessler RC, Mickelson K. D, & Williams DR., 1999).
- In a sample of 4,025 African American, White, Asian, and Latino respondents, Bobo and Suh (1995) found that 59% of African Americans, 25% of Whites, 22% of Asians, and 31% of Latinos reported experiencing at least one discriminatory event at their place of work.

Figure 2. Illustrates a summary of single group epidemiological studies of racism.

- A neglected group in the discrimination and health literature is the Filipino population (Mossakowski, 2003). A large-scale epidemiological study of Filipino Americans (N = 2,109) examined the impact of racial stress on mental health. The study demonstrated that perceived racial discrimination was significantly linked to higher levels of depressive symptoms.
Findings from these mostly small samples of only a few racial/ethnic groups (i.e., Filipino, Mexicans, Asians, etc.) suggest that perceived discrimination is significantly linked to higher levels of psychological distress and depression (Mossakowski, 2003).
- Sigelman and Welch's (1991) review of findings from public opinion studies indicated that African Americans continue to experience discrimination in a broad range of settings in society, with the highest level reported in the area of housing. Additionally, in the National Study Black Americans, 11% of respondents reported that they or a family member had been treated badly because of their race in the previous month (Williams and Chung 1997).
- Adult Chinese respondents (n = 1503) in the cross-sectional Chinese American Psychiatric Epidemiologic Study showed that individual and institutional measures of racial discrimination were associated with health status after controlling for acculturation, sex, age, social support, income, health insurance, employment status, education, neighborhood poverty, and housing value (Gee, 2002).

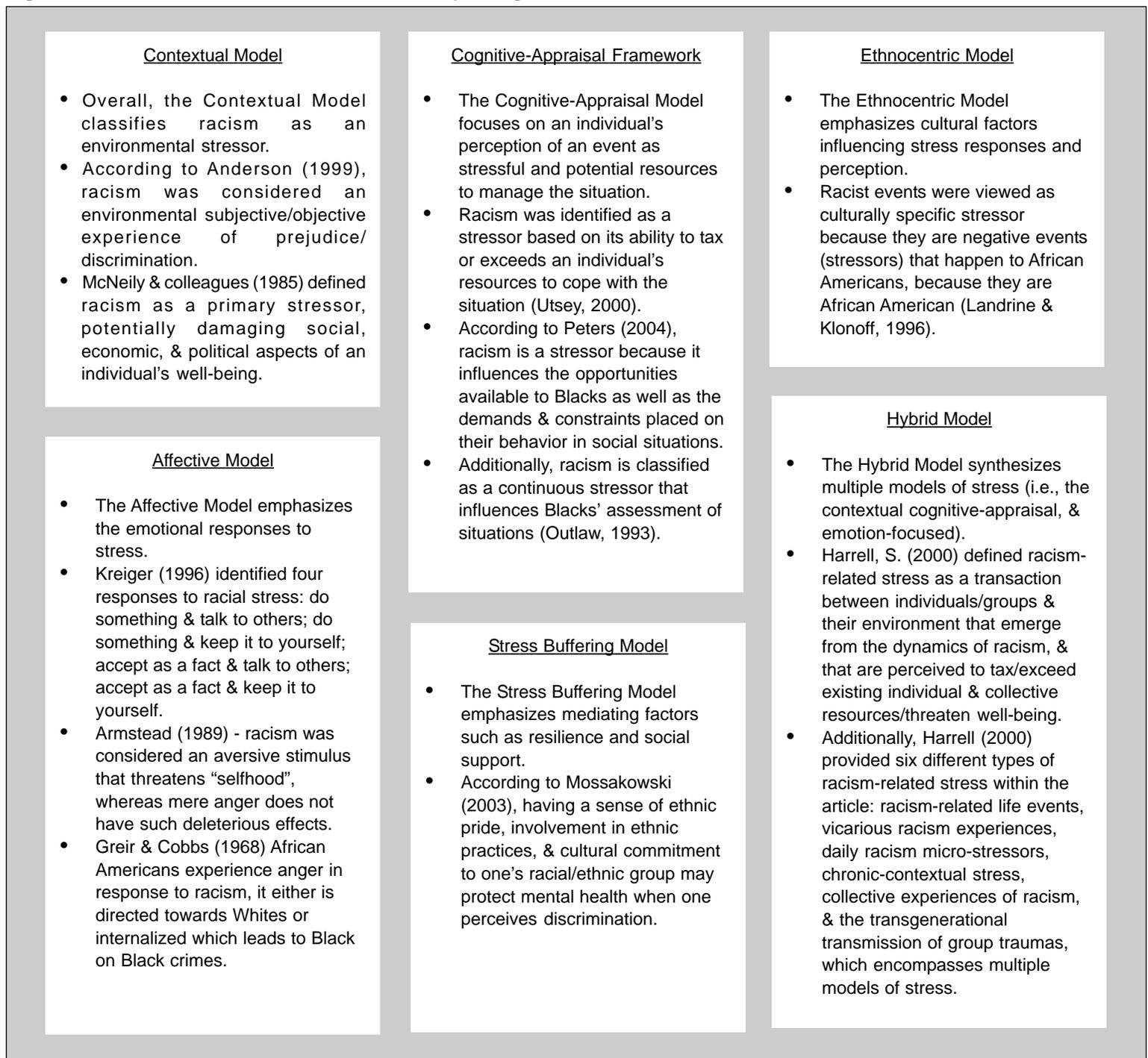
describes forms of racism that are structured into political and social institutions (Fact Sheet, 2004). It occurs when organizations, institutions, or governments discriminate, either deliberately or indirectly against certain groups of people to limit their rights (Fact Sheet, 2004).

The Epidemiology of Racism & a Review of Stress Paradigms Used to Assess Racism as a Stressor

According to previous studies (see Figure 1 & 2), individuals of all ethnicities have

experienced some form of racial/cultural discrimination. The way in which most research studies are presented infers that African Americans are exposed to higher occurrences of racial discrimination. However, it is imperative that group differences are acknowledged and considered when one focuses on disparities in education, employment/income rates, sicknesses and diseases, as well as seeking healthcare. Additionally, it is helpful to review individual ethnic groups and their exposure to racism. Racism may affect various ethnicities

Figure 3. Illustrates an overview of each stress paradigm.



differently and cause different mental and physical health risk. By having this information, it can also aid in understanding and reducing the disparities mentioned above.

Though the rates of exposure to racism may vary across ethnicity, most have been exposed to discrimination significantly. Most research studies tend to focus on perceived experiences/encounters of racial discrimination or the impact of the experience (Clark, et. al., 1999; Jackson, James S., Williams, David R., and Torres, Myriam, 1997; Thompson, V. L., 2002). Additionally, some examine the stress of racism or classify racism as a stressor and examine its

impact on different health outcomes (Kreiger & Sidney, 1996; Thompson, 1996; Peters, 2004). However, none of these studies fully assessed whether the method of identifying racism as a stressor is sufficient. In previous research, various stress conceptual frameworks were utilized to aid in identifying racism as a stressor. These include six conceptual frameworks, in which some were given titles by the author of this article, to reflect their approach/ideology of stress (i.e., Contextual Models, Affective Models, Ethnocentric Stress Models, Stress-Buffering Models, and Hybrid Models—see Figure 3 for more details).

Overall, most of the aforementioned stress frameworks/paradigms were developed to measure generic events as a stressor. Stress paradigms may classify stressors as either a person-environmental event, based on an individual's perception, response to a stressor-event, a condition of the environment, or a misfit between the organism and the environmental demands. Researchers attempt to identify racism as a stressor using the various stress paradigms. However, as opposed to explaining within studies how racism is a stressor under a particular framework, there is a tendency to focus solely on the maladies related to exposure to racial stress in regards

to various health outcomes (i.e. hypertension, depression, etc.) or to focus on possible coping behaviors (i.e., emotion-focused coping, problem-solving coping, etc.). Researchers have assumed that racism is a stressor and that the reader would understand this without a detailed explanation, mainly because of its association with haphazard outcomes. Yet, to date there has not been a full examination of racism as a stressor, assuring that it coincides with preexisting stress paradigms.

Racism as a General or Unique Stressor

Considering the evidence from previous studies that utilized various stress frameworks/paradigms, racism seems to possess both unique and general qualities of a stressor. It is unique due to various factors such as race/ethnicity, chronicity, and frequency. In addition, it tends to add stress to general stressors due to the “race/ethnicity factor”, which may increase the outcome of certain situations (i.e., an African American being late to work may have to deal with the stress of being late, but also the negative stereotypes associated with African Americans’ lateness, etc). Nevertheless, similar to general stressors, racism impinges on the mental and physical health of individuals (i.e. depression, anxiety, hypertension, etc.). Additionally, racism is similar to general stressors in that it is mostly perceived as an environmental stimulus and can be appraised as stressful or not.

Physical & Mental Health

Previous research has examined the influence of racial stimuli on physiological responses. There have been mixed results in that some research studies demonstrated a significant increase of blood pressure (BP) levels in response to racial stimuli, while others did not (Brondolo, et. al., 2003). Nevertheless, it may be postulated that racial stimuli may in fact cause blood pressure levels to rise. However, laboratory experiments may not be sufficient to capture the full extent of how racism may affect cardiovascular measures such as blood pressure, heart rate, etc. Most laboratory experiments are acute scenarios that occur once and last less than an hour, which only captures a glimpse of the daily affect that racism may impinge on the lives of African Americans.

Research has also focused on the influence of racism on mental health. Fernando (1984) postulated that as a potential added stressor for African Americans, perceived racism might influence the origin of depression by (a) posing temporary threats to self-esteem, (b) making the ethnic groups’ failure to receive normative returns more salient, and (c) contributing to a

sense of helplessness. Thompson (1996) examined whether perceived racism produces symptoms of subjective distress. Distress was considered a subjective event that occurs when the individual is unable to cope effectively with the stressor. The results suggested that the experience of racism, like other stressful life events, produces measurable reports of subjective distress. Additionally, racial socialization was defined as preparing a child for oppressive experiences and teaching children how to have pride in their culture (Stevenson, H.C., Reed, J., Bodison, P., & Bishop, A. 1997). Racial socialization was found to be significantly related to three of nine specific features of depression (i.e., sad mood, instrumental helplessness, and low self-esteem). As previous research has demonstrated, exposure to racism has affected the mental and physical health of African Americans. Nevertheless, it might be advantageous to move beyond laboratory settings or other acute scenarios and begin to measure racism according to the chronicity of the event, in order to capture the full essence of racism’s impact on various health factors.

Summary & Conclusion

Some researchers have used stress paradigms designed for general stressors while others were given titles that would capture the essence of their particular model/framework (i.e., Stress-Buffering Model, Hybrid Model, & Affective Model). The studies used under the various models provided useful information and valuable points that can be used in future studies examining the relationship of racism as a stressor and its affects on mental and physical health. In particular, the Hybrid Model suggest that the process of racism as a stressor includes ones’ perception of the event, emotions experienced during or after the encounter, influence of social support or other stress buffers, etc. The lack of or the presence of the combination of these various variables can influence health outcomes differently (i.e. causing various health ailments or serving as preventive factors).

Racism has been associated with various health outcomes such as depression, low self-esteem, increased cardiovascular measures, etc. Nevertheless, the models mentioned within this

article only “cracked open the door” to understanding the full extent of racism as a stressor and its impact on health. Various studies used the Cognitive Appraisal Framework, which focused on an individual’s appraisal of an event and potential resources

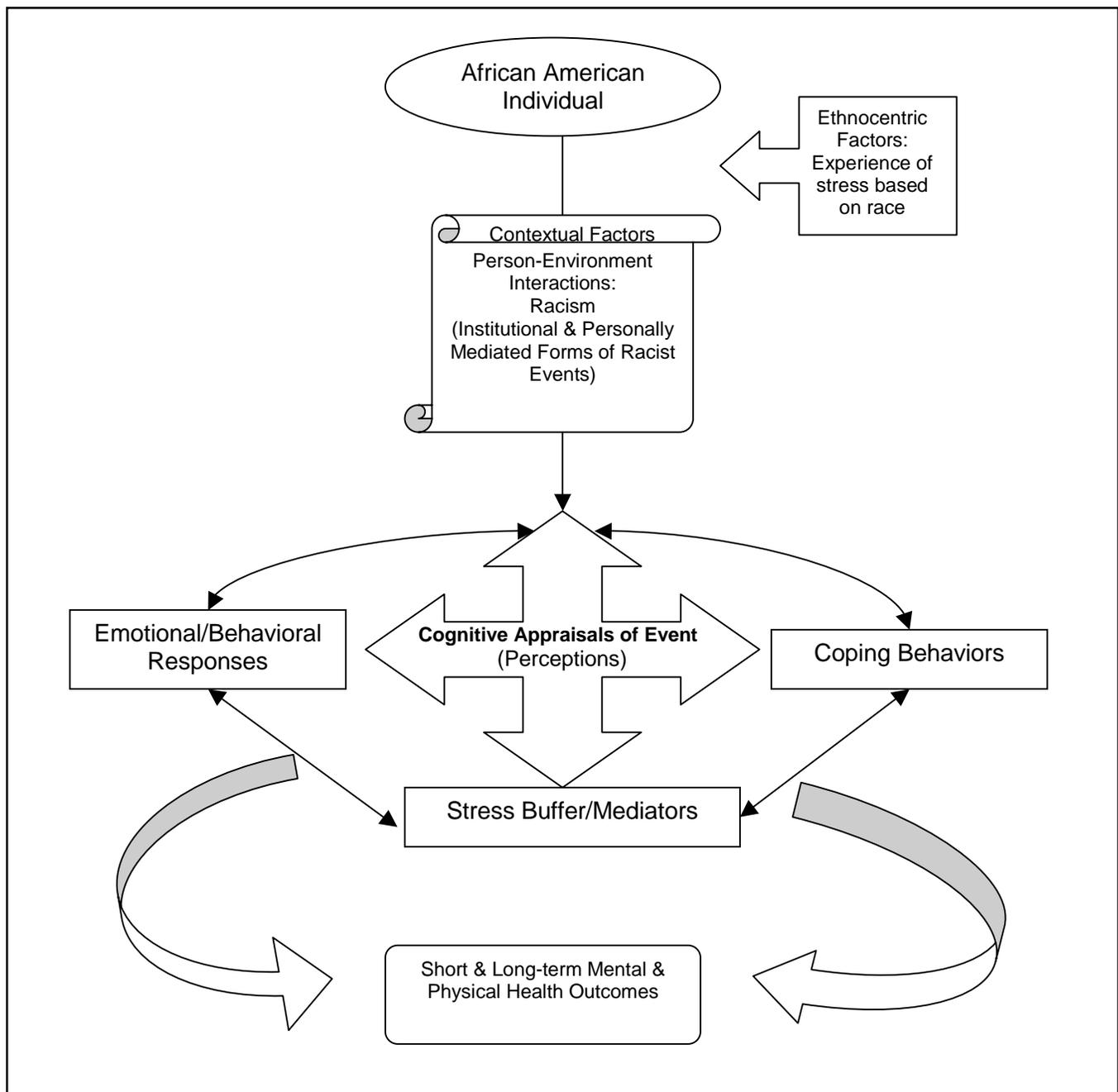
to cope with it. However, in the majority of the studies neither racism as a stressor nor the types of appraisals that might be associated with different coping behaviors that may influence various

(I)t might be advantageous to move beyond laboratory settings or other acute scenarios and begin to measure racism according to the chronicity of the event, in order to capture the full essence of racism’s impact on various health factors.

health risk were fully explored (i.e., what specifically classifies racism as a stressor, impact of one’s perception and coping behaviors in response to the event, and its relation to health). According to the stress literature, the result of prolonged exposure to stress is the risk of a health outcome (disease) (Meichenbaum, & Turk, 1982). Therefore, it would have been most advantageous to researchers, readers, and healthcare providers (mental & physical health) to have this information.

Racism has been postulated as a unique stressor due to its presence in the lives of African Americans because of their race/ethnicity (Ethnocentric Model). Though this may be a fact, is this all that is needed to make racism a stressor for the African American population? Is job loss a stressor simply because of the need to pay one’s bills? Not exactly. It may be one of the most important factors, but there are others to be considered (i.e., not being able to live; not being able to buy things that are desired and are beyond necessities; not being able to enjoy outings with family/friends, possible loss of material gains, etc.). On the other hand, is racism a stressor because of the stress responses (i.e., elevation is BP, heart rate, breathing, etc.) associated with its exposure (Affective Model). Or is it a stressor because of its influence on or by mediating/stress-buffering factors (i.e., social support networks) (Stress-Buffering Model)? Most of the models mentioned within this article were limiting in understanding racism as a stressor. However, if one were to take all of the valuable points suggested from each model within this article and combine them, one would have an extensive “Cohesive Model” that would effectively capture the various factors that attribute to racism being a stressor.

Figure 4. Illustrates a diagram of a model that would encompass the major factors needed to identify racism as a stressor.



A model that reflects all of the major components that would address/explain racism as a stressor would encompass the following factors (see Figure 4):

- Cognitive Appraisals of the Event
- Ethnocentric Factors
- Emotional/Behavioral Responses
- Coping Behaviors
- Stress Buffers/Mediators
- Contextual Factors (Racism & Others)
- Potential Health Outcomes

Only until all of these factors are considered in a model/theory will a potentially complete examination of racism as a stressor be conducted.

Figure 4 is an illustration of how one can organize the various factors mentioned from the six stress models/frameworks collectively to form one cohesive model. Though this may not be the only explanation, it is an attempt to pull all of the major factors together. The diagram offers a complete visual demonstration and possible explanation of racism as a stressor. Once again, stress can refer to the response of the person when placed in a threatening or challenging environment; a condition of the environment; and a misfit between the organism and the environmental demands and the way the person perceives his potential responses to those demands.

Explanation of the Cohesive Model (see Figure 4)

An African American individual may experience either forms of racism (i.e. personally mediated, institutional, & internalized forms of racism), which mostly are based on race or ethnic group affiliation. Racism is considered a person-environmental interaction, in that racism (outcomes/consequences of racism) impinges on various environmental factors in African American lives (i.e., education, job, housing, etc.). Racism and the consequences of racism are then appraised as stressful events or non-stressful events

depending on the type of racial encounter occurred. Additionally, an individual's appraisal of the event can influence other factors such as coping behaviors (which are used to reduce, mediate, or tolerate the event), stress buffers, and emotional/behavioral responses, which all may influence mental and physical health outcomes. The appraisals, emotional responses, coping behaviors, and stress buffers are in a cycle, which may impinge on an individual's health at any given time.

Racism as a stressor has been noted by numerous researchers. However, from a community-health standpoint, it is time to understand the ways in which racism possesses stressor qualities that may directly impinge on the mental and physical health of African Americans, which in the end, is a primary factor of the numerous health disparities between African Americans and Whites in America. Once researchers, community mental and physical health agencies, and other community organizations fully understand racism as a stressor and its impact on health, only then can the beginning of stress reduction programs be most effective to mediate the stress of racism and its affect on the health of African Americans.

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Hurricane Katrina: Disaster Mental Health Work Through the Eyes of a Graduate Student

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On August 29, 2005, Hurricane Katrina hit the United States' Gulf Coast from Louisiana to the Florida Panhandle, killing over 1,000 people and causing billions of dollars in damage. When I heard the news that Dr. Sharon Bowman, the chair of the Counseling Psychology and Guidance Services department at Ball State University was planning to take graduate students down south to do crisis counseling, I jumped at the opportunity. I had been looking for a way to help survivors of the hurricane and wanted to be able to do something on a more personal level. Volunteering to work with the American Red Cross was exactly that opportunity I was looking for and it turned out to be one of the most memorable experiences of my life.

As a member of the ARC's Disaster Mental Health Services team (DMHS), I was sent to Montgomery, Alabama with three of my classmates and Dr. Bowman. We were quite uncertain about where we would be placed or exactly what we would be doing, but knew we were first headed to headquarters for training. In Montgomery, we went through a series of orientations and trainings, all to equip us for what we would encounter. I am not sure anything can really prepare someone for the tragedy and loss they deal with when working with survivors of a hurricane, but the ARC did its best. We ended up staying in Montgomery for two days, and during that time Hurricane Wilma had struck. Though Wilma did not cause nearly as much damage, it did affect our deployment. We were left to do work on data entry for ARC claims. It was hard to imagine that the ARC had only begun its DMHS training in 1992 (Dingman, 1995). It was quite evident that they had worked to make the DMHS department a strong and prepared area.

When we finally got word that we were being sent out, we were filled with excitement. We were told we would be heading to Lumberton, Mississippi, and after finding Lumberton on a map, we realized none of us had any idea what we were getting ourselves into. In the end, eight mental health personnel headed down to Lumberton together. We drove four hours and ended up in a town of 2,200. Driving through town took no longer than 10 minutes, as one stop sign was the only yield. We swiftly arrived at the Lumberton Family Life Center which was the makeshift shelter. I had no idea how much my life would change after walking through that door.

The first thing I noticed about the shelter was how frantic everyone seemed. Soon after I realized the frantic people were actually the shelter staff who had been at the shelter for about four days prior to our arrival and had been working 24 hours a day. They had actually set the shelter up, and, because none of them had any experience with opening a shelter, it was pretty much trial by fire. After some discussion, the mental health team decided that we too would like to stay in the shelter with the clients. We found a room upstairs and took our eight cots and our luggage to our new home. We all set up in one room, and quickly realized how close we were about to become as a team.

There were many things I learned very quickly in the shelter. First, I learned that counseling these survivors would definitely not be

counseling in the traditional sense. No one would be left to fend for themselves. Second, I realized how much diversity and multicultural sensitivity played a role in the shelter; for clients as well as staff. Third, I realized that being a member on this mental health team would be a collaborative effort. And finally, as Morgan, 1995 stated, "The DMHS has three priorities. Its first is the maintenance of the emotional well-being of ARC staff." I had no idea the importance of this priority in relation to our staff and burnout. Throughout the two weeks I became increasingly aware of the affects of burnout and the significance of self-care. All of these lessons are ones that will impact the way in which I conduct counseling, the way in which I view the world and the way in which I will be shaped as a counselor.

Our team soon realized that the shelter population was, for the most part, of a lower socioeconomic status. There were some exceptions, but we were mainly dealing with people who could not afford to find alternate housing and thus, ended up in the shelter. SES played an important role in the culture of the shelter, and as I soon realized, when money started coming in from the ARC and FEMA, a different side of people emerged. Money had a way of changing people and the fight for survival began. The National Guard was sent to the shelter during the daylight hours to keep things under control. Thankfully, they were rarely needed, but their presence itself was enough help. In addition, we had the Lumberton police presence 24 hours a day which also gave us added security.

Diversity played an essential role in the Lumberton shelter. We were working with African Americans, Asian Americans, Hispanic Americans and Caucasians. One of the first things I noticed was though the shelter was divided in half with women and families on one side and men on the other, there were clear racial divisions as well. It was at that point, I believe, that we started to wonder how much cultural differences would play a part at our shelter. We also realized that the way we approached counseling and working with these culturally diverse populations would have to be tailored to each individual.

Cultural sensitivity is an important element in counseling, regardless of if the counseling is disaster counseling or otherwise. In my experience in the shelter, however, multicultural sensitivity was crucial. "Multicultural issues emerge both in individual therapy and in the

When working with the various cultures in the shelter, it became evident how different styles were necessary.

manner in which the staff provide assistance to their clients,” (Shelby & Tredinnick, 1995). These issues rang true as I worked with staff and clients. There was racial tension between ARC coworkers that resulted in two workers ending their deployment early and going home. The impact their departure had on the rest of the ARC staff was that of bewilderment. I do not think we as a team thought or realized we would be dealing with such issues among staff.

When working with the various cultures in the shelter, it became evident how different styles were necessary. “...assistance in a multicultural setting is enhanced when counselors use appropriate methods and strategies and define goals consistent with the life experiences and cultural values of the clients,” (Dingman, 1995). Some people preferred private, individual counseling, while others did not seem to worry or pay attention to the other 20 people surrounding our conversations. Some people had concerns relating to basic needs such as clothing and food, while others were more worried about reuniting with family members. Subtle encouragers were often more responded to as opposed to directive statements. We, as a team, became increasingly aware of *machismo’s* (strong sense of masculinity) prevalence in Hispanic culture, (Sue & Sue 2003).

Not only did our multicultural sensitivity come into play with racial and SES differences, but also when working with families versus single persons. I found that parents in our shelter with young children often set their mental health needs aside to care for their children’s wellbeing. Part of our job as DMHS became spending time with the children in the shelter so that their parents could take care of themselves and their needs. Spending time individually with the parents, we soon found out how much they had been holding inside in order to put on a strong front for their children. All in all, working with such diversity opened our eyes to the differences between cultures and enhanced our skills as new counselors.

Though there seemed to be racial divisions within the shelter during the initial few days, as time went on, barriers were broken. People in the shelter began to realize that they were, in a sense, together in Katrina’s disaster. Alliances began to form and relationships grew. No longer did skin color, SES, or number of people per party seem to matter as much. When people began to realize that everyone in the shelter was going through similar experiences and situations, Yalom’s therapeutic factor universality began to come into play. (Yalom, 1995). People began to recognize that they were not alone in their frustrations and fears, but rather, they had an entire shelter full of people

who understood. Pulling together in Katrina’s wake was not only something that the shelter experienced, but the entire community of Lumberton.

Before we got to the shelter, Lumberton residents had been alone in their small town with no outside help for four days. No electricity, no water, no food, no help. Some residents said that they truthfully felt forgotten about, as help was given to neighboring larger cities. Instead of backing down in the face of the disaster, however, residents came together and united their efforts and took care of their community. The cohesion that was built within the community of Lumberton and the shelter itself was remarkable. The same sense of coming together as a community was seen after Hurricane Andrew. “Neighbors mostly pulled together, helping to provide food, offering shelter, and repairing roofs. They had found a common bond in pain and misfortune,” (Shelby & Tredinnick, 2001).

There were times in the shelter that I was unsure of what I was doing for the residents. I was unsure of whether or not I was helping them or if I was making an impact on their lives. There were days when there was nothing to do at the shelter and life consisted of sitting around playing cards or board games. I questioned my role as part of the DMHS team and as a counselor. When we left, however, I was more than certain that I had touched the lives of many residents at the shelter, and reminded of how they had touched mine. Attachment was not something I expected to result from our time in the shelter, but considering the fact that our team was at the shelter itself 24 hours a day, I am not sure how I could not have become attached.

Leaving the shelter is something that will forever be engrained in my mind. Something that was expected to take 15-20 minutes resulted in an hour and a half of tearful goodbyes, thanks to and from residents and hugs; lots of hugs. Touch was another factor that surprised me while part of the DMHS team. Touch has not been something that I have used in traditional counseling, but was something that I found coming quite naturally when working with residents. Hugs were often and welcomed, as was putting my arm around residents. Touch just seemed to fit the situation,

and gave an unspoken sense of support and encouragement. Never once did I hesitate to comfort an upset resident with a hug or just a hand for support. It was not until I returned that I realized how unique to my experience with disaster counseling touch was for me. The therapeutic use of touch was yet another thing I can now add to my counselor toolbox.

My experience working with the DMHS of the ARC taught me how to provide counseling in a nontraditional sense. One of the most salient examples of the nontraditional counseling I took part in was simply keeping clients from being bored. There were days where there was nothing to do and clients began to feel the effects of boredom. Creating activities for the clients was crucial in order that they did not just sit and do nothing. We quickly learned how to be creative and spontaneous, and the results were astounding. “The mental health skills needed to sustain a positive atmosphere within this diverse gathering required all of the creative talents of the mental health workers present,” (Dingman, 1995). Our creative endeavors resulted in everything from cards to dancing. It was truly an amazing experience to watch.

As important as it was for the DMHS team to keep the clients occupied with activities, it was similarly important for the clients to rely on each other for social support. As stated previously, relationships began to come together, trust began to build, and social supports were born. People in

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the shelter began to care about each other and each other’s well being. People began to ask about future plans of clients and helped each other out as best they could. The importance of this social support between clients in the shelter was astounding. The clients learned they had people who cared about them and thus, a reason to move forward. They began to feel more self-assured and stronger. They started to realize that the people who care were in the same position as they were and together they can all get through this disaster. Social support was one of the most useful therapeutic factors I saw in the shelter. The increase in self-esteem as a result was amazing.

My experience working with DMHS of the ARC was something I am proud to say I was a part of. It changed the way I view the world, the way I will counsel in the future, and has

opened my mind to the remarkable amount of resilience people can have after a natural disaster. Hurricane Katrina may have devastated a massive amount of property and affected thousands of people's lives, but I have no doubt that the people affected have enormous strength in the face of such destruction. They proved that strength over and over in the Lumberton shelter.

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ADDITIONAL ARTICLES

What if You Threw a Party and Almost No One Came? International Journals in Community Psychology

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One of the challenges confronting all researchers and practitioners is where and how

to have their work published. This issue becomes more pressing when one is working in community psychology (CP) because the scope of credible scholarly publication outlets publishing work that is likely to be outside the parameters of the traditional psychological models are few and far between. The challenge of finding appropriate periodicals for our work prompted us (both Editors-in-Chief) to initiate this brief article to find out how many CP journals existed internationally as an opportunity to highlight (and advertise) their existence. We thought it was possible that few

beyond the regular distribution might be aware of these Journals.

Consequently, to collect information on non-US based journals in CP, we solicited information through our various networks including two "Calls for Information" on the SCRA e-mail distribution listserve (4-5 months apart) and a half page ad in the Fall 2005 issue of *TCP*. This article presents a summary of those replies and provides readers with what we hope will be a useful resource when they start thinking about appropriate sites for their

Table 1

Journal Title	Editor-in-Chief & Known Contact Information	Peer reviewed?	On-line?	Cited in a Database?	Country of Origin
<i>Journal of Critical Psychology, Counselling, & Psychotherapy</i> (formerly <i>Changes</i>)	Craig Newnes	Yes	No	No	UK
<i>Journal of Social and Community Psychology</i>	Sandra Schruijer S.G.L.Schruijer@uvt.nl	Yes	Yes	Yes	UK
<i>Network</i>	Lynne Cohen l.cohen@ecu.edu.au & Dawn Darlaston-Jones ddarlaston-ones@nd.edu.au	Yes	No	No	Australia
<i>Community, Work & Family</i>	Carolyn Kagan c.kagan@mmu.ac.uk & Suzan Lewis	Yes	Yes	Yes	UK
<i>Italian Journal of Community Psychology: Groups, Action Research, & Formative model</i>	Franco Angeli www.francoangeli.it/Riviste/psc.asp	Yes	Yes	No	Italy
<i>Apuntes de Psicología</i>	Francisco Fernandez Serra Universidad de Sevilla Alfonso Luque Lozano, Universidad de Sevilla Salvador Perona Garcelan, Servicio Andaluz de Salud	Yes	Yes	Yes	Spain
<i>Psicología Social Comunitaria</i>	Maritza Montero mmontero@reacciun.ve 1 issue published in 1994	Yes	No	No	Mexico

work. Table 1 lists the name and current Editor-in-Chief of the seven (7) international journals in CP found in hard copy, paper formats that responded to our requests (and one Editor is the co-author of this article). As noted from the table, all seven scholarly periodicals are peer-reviewed, many are available in electronic format, yet two may be found through academic database listings (*PsychINFO*, *Proquest* etc.). Moreover, except for one periodical from Mexico, these scholarly outlets reflect European and Australian nations.

We anticipated being flooded with information, since this article would promote these periodicals for free and would reach a wide international audience of CP professionals. But, we “threw a party, and almost no one came.” It was a surprise to us to learn there were only seven non-US journals in CP. We then questioned the possible reasons behind this lack of response. Perhaps, editors of such journals are too busy to respond or they do not have internet access. In addition, only about half of all SCRA members are on the SCRA listserve. Nevertheless, given that we made several calls for information over a nine month period, through both electronic and paper formats, we decided that even if editors of international CP journals were very busy, they should have had a few minutes to receive our call and to respond. Therefore, we thought of two other plausible options: 1) only seven non-US based CP journals actually exist in the world; or, 2) editors of these journals might not be members of SCRA and therefore did not hear our repeated calls for information.

If the first possibility is correct, then there may be a serious limitation to the way we disseminate CP theory, practice, and research to international scholars. The existence of only seven journals publishing CP articles outside the United States raises the possibility that our discipline has failed to make a global impact on traditional psychological practice which the Swampscott founders envisaged. If alternate views, perspectives, and ways of working are not being presented in international scientific literature, then students and new professionals in the field emerging through our graduate training programmes are not being exposed to different ways of working, thinking, and theorizing beyond the views reflected in very few periodicals. Having CP research and practice published in traditional US, English speaking journals raises the possibility that we are shaping our field to fit certain parameters designated by those editorial policies.

Another explanation for the widespread global silence to our repeated requests for information seems more disturbing to us, because it suggests

that SCRA may not be meeting the needs of community psychologists or practitioners internationally. All but one of these seven periodicals came from Europe and Australia. We wondered if journals from South America, Africa, or Asia actually publish community-based research and action. In fact, current membership records indicate that only 9% of SCRA members are non-US, Canadian, or European members. We learned that a total of 16 SCRA members claim residence in South America, Africa, or Asia (B. Olson, 2006 SCRA Membership Coordinator, personal communication, February 2006). Clearly, we need to explore the reasons behind the low international membership within SCRA. One has to ask whether or not low (and falling) membership of SCRA and other international bodies representing CP (for example, the APS College of Community Psychologists in Australia) is a symptom of a much deeper malaise within the discipline.

We realize that both of our possible explanations for the few responses to requests for information on international, non-US English-speaking journals in CP seem “depressing and negative.” That returns us to our initial, more pragmatic explanation: perhaps the editors of international CP journals are doing the best that they can juggling editorial and other responsibilities with an ever increasing academic workload and personal and relationship obligations. In light of this, we propose a regular meeting of international CP journal editors at the SCRA biennial conference as a way of forming connections, providing support, and sharing inspirations, challenges, and “new frontiers” in our field. We also suggest that as an organization we examine the role of SCRA (and affiliate organisations) in supporting the international development and growth of CP journals. There is lots of space at this “party” and everyone is invited.



Revisiting “Is Community Psychology Going Down the Drain?”

Edward Seidman
William T. Grant Foundation

*There is nothing permanent except
for change (Heraclitus, 540-
480BC).*

Over a quarter century ago, I participated in a symposium at the Midwestern Psychological Association’s annual meeting entitled, “The Future of Community Psychology: Is It Going Down the Drain”? Subsequently, I published a brief piece on this topic in *TCP* (Seidman, 1979). Today, this question is again — or perhaps it would be more accurate to say continually — on the minds of many Community Psychologists. So when Joy Kaufman asked me to write a piece on my reflections for *TCP*, I decided to return to the original — “Is Community Psychology Going Down the Drain”?

In 1979, the field was just old enough — 13 years old — to reflect on this question for the first time. The progressive developments nationally, locally, and within Psychology that characterized the 1960’s and early 1970’s were quickly becoming a part of the past. We were swept-up in the zeitgeist of Regan conservatism, retrenchment, and reduced governmental resources. At the turn of the century, we have returned to an era of conservatism with all its concomitants in science and action — a return to an individualistic perspective and, in particular, to neurological and cognitive processes as the “be all and end all” in psychology (Levine & Levine, 1971; Weinstein, in press).

With these larger social developments as background, I return to my 26-year old response to the question. I revisit some of my remarks at the dawn of a new century and add a new emphasis on the future of graduate education and training in Community Psychology. Graduate education in Community Psychology represents the manner in which the question — “Is Community Psychology going down the drain?” — has regained its salience and beckons to be addressed.

The Past Quarter Century

In 1979, I took issue with the notion that Community Psychology was going down the drain within the discipline of Psychology. There were many hard indicators of success, such as our increasing presence at national and regional meetings and the growth in the number of graduate training programs.

Let's take a new look, though briefly, at the hard indicators of our growth and success as a field since that time. Organizationally, there has been a great deal of growth – the creation and development of the Council of Community Psychology Program Directors (commencing in 1980), an independent Society for Community Research & Action with its' own very successful Biennial Meetings (beginning in the late 1980's), the creation of many new awards – SCRA Award for Best Dissertation Relevant to Community Psychology, Emory L. Cowen Dissertation Award for the Promotion of Wellness, Ethnic Minority Mentorship Award, the Seymour Sarason Award – expansion of number of issues and pages of both the *American Journal of Community Psychology* and *The Community Psychologist*, among many other developments. As a field of scholarship, there are now many more textbooks available (e.g., Dalton, Elias, & Wandersman, 2001; Rudkin, 2003) and a *Handbook of Community Psychology* (Rappaport & Seidman, 2000). In addition in the late 1990's, SCRA commissioned a two-volume set to herald the best of *AJCP – A Quarter of a Century of Community Psychology and Ecological Research to Promote Social Change* (Revenson et al. a and b, 2002). And, every few years, a chapter on a topic central to Community Psychology appears in the *Annual Review of Psychology* (e.g., Shinn & Toohy, 2003). (To boot, a quick scan of *AJCP* will reveal the exponential increase in the quality of our research, which has made *AJCP* an attractive outlet for the publications of other social scientists as well as community psychologists).

Community Psychologists have been quite instrumental in spreading our central tenets on theory, research and action. In short, we have developed and positively impacted psychology.

Community Psychologists have been quite instrumental in spreading our central tenets on theory, research and action. In short, we have developed and positively impacted psychology.

SCRA members actively participate and lead many divisions and important committees within the American Psychological Association (APA), for example, as recent Presidents Divisions of APA – the Society for the Psychological Study of Social Issues (9), Children, Youth, & Families (37), Health (38), Law and Psychology (41), and as members of the structure and governing bodies of APA. Similarly, some of our members have impacted the fields of developmental and organizational psychology. Community Psychologists have been quite instrumental in spreading our central tenets on theory, research and action. In short, we have developed and positively impacted psychology.

Within and outside of psychology, prevention in conception, research, and action has become a much more dominant theme, with organizational structures to support it. By no means are we solely responsible for this, but within psychology Division 27/SCRA was the original cheerleader. In the past 25 years, we have witnessed a major push at NIMH toward prevention, though with the blowing of re-cent political winds, a re-trenchment at NIMH is evident. On the other hand, other federal institutes and agencies have made a major commitment toward prevention research and action, e.g., NICHD, NIDA, CDC, SAMHSA. The creation and evolution of the Society for Prevention Research (SPR) and its journal, *Prevention Science*, are clear signs of the arrival of prevention on the national scene. Several of our members play central roles in this organization and the editorial board of its journal.

In essence, prevention and the promotion of well-being have been taken up by many others. This has enabled research and action in these areas to become much more multidisciplinary. Again, a multidisciplinary action science has been an avowed goal of many community psychologists for years (e.g., Ken Maton as President of SCRA; Seidman, 1983). This is amply illustrated in the evolution of SPR. As an organization, they have begun to have an impact on policy-making. I think we should all view this as another success. Yes, we have been effective in “giving psychology away” (Miller, 1969). Lonnie Snowden (1987) described this dispersion into other fields as the “peculiar kind of success” of community psychology.

Community Psychologists can be found everywhere, not simply in academic and practice settings, but in policy roles, state research offices, federal funding agencies and foundations. For example, the Centers for Disease Control (CDC) has a number of program officers who were trained as community psychologists and three of six members of the Senior Program Team at the William T. Grant Foundation are community psychologists. With this has come a fortunate reduction in our guild interests or preoccupation with licensure and credentialing that dominated the 70's and early 80's. We are now more clearly a discipline in the public interest!

So, the bottom line is that I still do not think that Community Psychology “is going down the drain.” But there are danger signs, and not just on the horizon; they surround us! As Rhona Weinstein (in press) has stated, “Community Psychology lies at a crossroads.” While we may have achieved greater radiating effects within psychology, in many ways, these impacts are within the structure of APA. At the same time, APA has become an increasingly practitioner and guild-oriented organization. Combined with the changing sociopolitical zeitgeist, what does this mean for graduate education in psychology, and community psychology in particular?

Many, but not all, major research universities are turning away from areas of psychology that are not focused primarily on neurological or cognitive processes. Thus, APA as a guild-oriented organization has much less influence on these universities. Many of these universities are redefining psychology in a very narrow manner and trying to consolidate their resources on the study of the brain. Weinstein (in press) underscores the fact we are in serious danger of ‘losing a “contextualized” psychology.’ Thus, many of us are aware of graduate education programs in both clinical psychology and community psychology that have been closed, contracted, or are having to survive in increasingly unsupportive environments. The thrust of these events places the future of graduate education in community psychology in jeopardy, particularly among psychology departments in several major research universities for example, New York University and University of California, Berkeley (Weinstein, in press). In concert with Rhona, I believe these events are unfortunate and a cause for alarm.

The Future Education and Training of Community Psychologists

How should we react to these events? Should we weep or do battle? Or, should we adopt an ecological view that recognizes that change both leads to the blockage of some routes and, at the same time, opens up new pathways or opportunities worthy of pursuit. To invoke one of my favorite concepts from Seymour Sarason (1978), I believe it would be most beneficial to explore the “universe of alternative solutions.”

Weeping, feeling alienated and marginalized, in the community of other like-feeling colleagues may lead to righteous indignation. This may in turn lead, in the community of other like-feeling colleagues and students, to do battle, that is, to employ the best intervention strategies and tactics to provoke change. But

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this may be an uphill battle that we are bound to lose, at least in the foreseeable future, because of the convergence and interdependence of multiple and powerful “winds,” several of which I have already alluded to. These include an extremely conservative sociopolitical zeitgeist sweeping the nation, NIMH’s extreme right-turn to an almost exclusive focus on neural and genetic mechanisms, the disappearance of NIMH’s substantial outlays of money for applied training of past eras, APA’s waning influence on major research-oriented psychology departments, and so forth. In addition, the installation of an fMRI in a psychology department creates a dramatically expanding demand for space, leaving little space or interest in a “contextualized” psychology. Unless, of course, we can wait until these powerful “winds” change direction, as they inevitably will.

Community Psychology has not and is not “going down the drain.”

Nevertheless, how can we now effectively confront the fact that in many, though not all, major research-oriented universities psychology departments may not represent a hospitable home for the training of future community psychologists? To continue our growth, we need new soil in which to embed ourselves.

But where can we do this? Many of our students have taken faculty positions in schools of public health, public policy, education or interdisciplinary departments of individual and human development. These have been welcoming environments. Perhaps, we should follow their lead. After all, many of our roots are within public health. Increasingly, schools and colleges of education are being relabeled as schools of education and social policy or schools of education and human development, with central interests in understanding and improving the contexts, settings, and policies that impact human development from a multiple levels of analysis perspective.

What will this cost us? These alternative and more multidisciplinary settings will, no doubt, constrain some of the traditional strengths of psychological training in assessment and measurement that has served as our bedrock. On the other hand, there may be increased opportunities to learn from the contextually grounded organizational and developmental sciences as well as from policy analysis. In contrast, for most of our interests and activities, training in the use of fMRI techniques has limited utility, at least for the foreseeable future.

We may indeed lose the label of community psychology, but then again, “what’s in a name?”

What will we gain? Such new programs may better train our students as first-class multidisciplinary action scientists, a goal to which we have historically aspired. The growth

of new programs, even by another name, will increase our diversity; diversity is another goal to which we have aspired. Adding these new multidisciplinary programs to those Community Psychology programs that continue to thrive within psychology departments will make us even more diverse, and is guaranteed to improve the quality of our scholarship and the richness of dialogue at the Biennial and elsewhere. In the long run, this should prove to be beneficial to the constituents, settings, policies, and the public interest to whom we and our action science of Community Psychology is dedicated.

Conclusion

I have argued that Community Psychology has not and is not “going down the drain.” It is alive and well! Our influence, both on the social sciences and the public interest, continues to have positive impacts, albeit incrementally. However, we must adapt and respond to the changing conditions in our graduate education and training. Innovative opportunities await us in other settings. They can increase the diversity of our educational opportunities and enable graduate education to be both more multidisciplinary and truly contextual. We should seize and develop these opportunities.

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- Weinstein, R. S. (in press). Reaching higher in Community Psychology: Social problems, social settings, and social change. *American Journal of Community Psychology*.



Candidate for President G. ANNE BOGAT

Current Position

Professor of Psychology, Michigan State University (MSU)



Background

As an undergraduate at University of Maryland, College Park from 1972-1976, I had the great fortune of being mentored by 3 amazing faculty who identified as community psychologists: Forrest Tyler, Margaret Gatz, and Oscar Barbarin. These individuals allowed me the opportunity to explore the field of community psychology through involvement with research projects, conferences, and lengthy personal conversations. Being a community psychologist has been an integral part of my professional identity since that time.

I was mentored by Lenny Jason and Ed Zolik as a graduate student at DePaul University and received excellent training as a predoctoral intern at Yale, where I did my primary placement in the Consultation Center under the direction of David Snow.

I have been on the psychology faculty at MSU since 1983. My research has focused on interventions for child sexual abuse and pregnant and parenting teens as well as, in recent years, studying risk and resilience factors for women and children living with intimate partner violence. During the last 10 years, I have served as the Director of Clinical Training (DCT) for the clinical psychology group. I have tried to integrate my clinical and community psychology background in my leadership of this group. For example, I have worked to enhance diversity among our students and faculty, and I have emphasized the teaching of diversity and culture throughout the curriculum. At our in-house Psychological Clinic, I have encouraged students and faculty to take a broad perspective on intervention, with an emphasis on outreach and reaching underserved populations. I believe that my administrative skills and my ability to get diverse constituencies to work together will serve me in good stead as I work on issues and projects for SCRA.

Involvement with SCRA

Editorial Board, *AJCP* (1987)
Ad Hoc Reviewer, *AJCP* (1985-present)
Member, Division 27, APA (1983-present)

Fellow, Division 27, APA (1996)
Member, Nominating Committee, Division 27 (1992-1996)
Co-Editor, Special Issue on Youth Mentoring, *AJCP* (2002)
Co-Editor, Special Section on Intimate Partner Violence, *AJCP* (2005)

Goals for SCRA

I will continue the efforts begun by recent SCRA presidents to reach out to a new generation of community psychologists. We need to grow our field and make sure that young psychologists are aware that SCRA provides a welcoming professional home for them. One concrete plan I have is to create more structured contact and dialogue between professionals in the field of community psychology and undergraduate students who are deciding where they will attend graduate school. At our Biennial conference, I would like to establish a forum where faculty and professionals could meet with these students, answer questions, and encourage future contact that might lead them to apply to our graduate programs. I believe this direct contact can be invaluable in helping undergraduate students feel connected to our field.

Our field encompasses a broad array of topics and approaches, and this is as it should be. One commonality that we share in our research endeavors is methodology. It is important for community psychologists to be aware of and competent in the latest methodological approaches. Not all training programs are fortunate enough to have a wide array of statistics courses available. I have been impressed with the recent efforts of international and European conferences to enhance the methodological/statistical training of their young researchers (both graduate students and those in the early years of their professional careers). These conferences have recently moved to holding "preconferences" on methodological innovations for young researchers. I had the pleasure of attending some of these at the 2005 European Conference on Developmental Psychology in Tenerife, Spain. The sessions there included Person-Oriented Research, Latent Class Modeling, Structural Equation Models and Measurement Issues, and Analysis of Interaction Sequences. At this year's International Society for the Study of Behavioral Development (ISSBD) conference, the focus will be on Issues for Users and Providers of Longitudinal Data, and the topics will include practical issues as well as

data analysis techniques including Trajectory Analysis and Configural Frequency Analysis. I believe that exploring the implementation of these types of preconferences/workshops for our field would be invaluable. For example, something that, at present, is severely under-researched is the use of the person-orientation in the description of communities and the effects that they have on individuals. Introducing community psychologists to the latest methodological and statistical methods can help them to develop even better approaches to the examination of individuals and the environments that affect their lives.

Selected Publications:

- Rhodes, J. E., Bogat, G. A., Roffman, J., Edelman, P., & Galasso, L. (2002). Youth mentoring in perspective: Introduction to the special issue. *American Journal of Community Psychology, 30*, 149-155.
- Bogat, G. A., Levendosky, A. A., Theran, S., von Eye, A., & Davidson, W. S. (2003). Predicting the psychosocial effects of interpersonal partner violence (IPV): How much does a woman's history of IPV matter? *Journal of Interpersonal Violence, 18*, 121-142.
- Levendosky, A. A., Bogat, G. A., Theran, S. A., Trotter, J. S., von Eye, A., & Davidson, W. S. (2004). The social networks of women experiencing domestic violence. *American Journal of Community Psychology, 34*(1/2), 95-109.
- Bogat, G. A., Levendosky, A. A., & von Eye, A. (2005). The future of research on intimate partner violence (IPV): person-oriented and variable-oriented perspectives. *American Journal of Community Psychology, 36*(1/2), 49-70.
- Bogat, G. A., Leahy, K. L., von Eye, A., Maxwell, C., Levendosky, A. A., & Davidson, W. S. (2005). The influence of community violence on the functioning of battered women. *American Journal of Community Psychology, 36*(1/2), 123-132.
- Jones, S. M., Bogat, G. A., von Eye, A., Davidson, W. S., & Levendosky, A. A. (2005). Family support and mental health in abused pregnant women: An analysis of ethnic differences. *American Journal of Community Psychology, 36*(1/2), 97-108.
- Bogat, G. A., Levendosky, A. A., & von Eye, A. (2005). The future of research on intimate partner violence (IPV): person-oriented and variable-oriented

perspectives. *American Journal of Community Psychology*, 36(1/2), 49-70.

Levendosky, A. A., & Bogat, G. A. (2005). Domestic violence and infancy. In K. Freark & W. S. Davidson (Eds.), *The crisis in youth mental health. Vol.3: families, schools and communities* (pp. 1-25). Westport, CT: Praeger.

Bogat, G. A., & Liang, B. (2005). Gender in mentoring relationships. In DuBois, D. L., & Karcher, M. J. (Eds.), *The handbook of youth mentoring*. (pp. 205-217). Twelve Oaks, CA: Sage Publications.

Darling, N., Bogat, G. A., Cavell, T. A., Murphy, S. E., Sánchez, B., & Ensher, E. (in press). Gender, ethnicity, development, and risk: Mentoring and the consideration of individual difference. *Journal of Community Psychology*.

von Eye, A., & Bogat, G.A. (in press). Mental health in women experiencing intimate partner violence as the efficiency goal of social welfare functions. *International Journal of Social Welfare*.

My full vita can be found at <http://psychology.msu.edu/People/faculty/bogat.htm>.

Candidate for President-Elect DOUGLAS D. PERKINS

Current Position

Associate Professor of Human & Organizational Development (Founding Director, Ph.D. Program in Community Research & Action; Director, Center for Community Studies; 2005-06 Coordinator, Interdisciplinary Program in Social Psychology), Vanderbilt University



SCRA Involvement

Chair, Host Committee, 2004 Interdisciplinary Collaboration Working Conference
Member, SCRA Interdisciplinary Task Force (2002-)
Elected SCRA Fellow (2000)
Runner-up, SCRA President-elect (2004, 2005)
SCRA Liaison to Community Development Society (1998-), developed relationships between SCRA, Community Development Society, Environmental Design Research Association, & Urban Affairs Association
Member, Community Action-Research Centers Task Force, Co-wrote (with I. Prilleltensky & A. Fisher) 2003 International Community Research Network Proposal

Member, Council of Program Directors in Community Research & Action (1997-2003)
Organized/hosted 2002 Southeastern Eco-Community Conference: "Social Justice & Social Change", Knoxville, TN
Member, Social Policy and International Committees
Editorial Board: *American Journal of Community Psychology* (1995-1997; Student Ed. Board: 1985-87), *The Community Psychologist* (columnist: 1987-1989, 1997-99)
Co-Edited (with K. Maton, D. Altman, L. Guttierrez, J. Kelly, J. Rappaport, & S. Saegert) special *AJCP* issue on interdisciplinary research (in press)
Co-Edited (with M. Zimmerman) special *AJCP* issue on empowerment (v. 22, #5: Oct, 1995)
Member, Community Action Interest Group (Chair, 1997-99). Organized debate that led to Awards Task Force, Co-edited (with D. Julian) *TCP* issue on applied community psychology
SCRA Dissertation Award Committee (member: 1992-95, Chair: 1994-95)
Rocky Mountain Regional Coordinator (1990-92); initiated regional newsletter
Presented at all 10 Biennial Conferences (co-organized large sessions on empowerment, state & local policy research, sense of community, international research on power & community, transforming human service organizations for community change)

Agenda for SCRA

If elected, I will advance the work of community psychologists in applied, research, and academic settings and will try to increase communication and collaboration across those settings. I will support all existing SCRA committees, interest groups, and initiatives. But my particular agenda will be to help community psychology more successfully live up to its original promise as a socially and politically relevant and global field.

After spending my entire post-graduate career in various interdisciplinary programs, where exciting cross-fertilization of ideas occurs, I am convinced that we must expand our theories, methods, and interventions beyond those that are possible within traditional, narrowly defined psychology. We must connect with other applied branches of psychology and, especially, with applied researchers and practitioners of other disciplines, such as community organizing and development, community (urban and rural) sociology, urban affairs and policy studies, planning, geography, environmental design, anthropology, education and human development, public health, social work, and law. As we learn to work with people with different but complementary training and with

a broader range of ideas, our theories, research and interventions will become more powerful. For example, community psychologists pioneered the area of prevention, but as that field has expanded, it has been largely usurped by others who take an individual-change perspective. We still have a vital role to play in psychology and other fields in lending a more ecological, multi-level orientation to research, programs and policies.

We must also forge more mutually supportive connections with our international colleagues. My collaborations with community-oriented psychologists in Australia, Italy, and Germany, as well as my own past experience in multi-disciplinary programs, helped me sense the professional isolation that almost everyone in our field sometimes feels. That isolation has its strengths in spreading our impact more widely and forcing us to form useful alliances outside the field. But it also places a great responsibility on our professional association to reach out more effectively to recruit, involve, and support its membership and to work more closely with community psychologists worldwide.

I will bring my experience in studying citizen participation, social capital, and more recently, learning organizations toward creating a SCRA that is more empowering, politically and globally engaged, and better able to live up to its original ideals:

"The world's greatest problems—poverty, disease, hunger, violence, war, oppression, environmental contamination, resource depletion...have as root causes, solutions, or both, complex political, economic, environmental, and socio-cultural issues. If community psychology is to contribute anything useful to addressing those problems, we must think more ecologically, act more politically, and actively engage the various disciplines that understand those issues..." (Levine, Perkins, & Perkins, 2005, p. 471).

Sample of recent publications:

Perkins, D.D., Bess, K., Cooper, D.G., Jones, D. Armstead, T., & Speer, P.W. (in press). Community organizational learning: Case studies illustrating a three-dimensional model of levels and orders of change. *Journal of Community Psychology*.

Maton, K., Perkins, D.D., & Saegert, S. (in press). Community psychology at the crossroads: Prospects for interdisciplinary theory, research and action. *American Journal of Community Psychology*.

Candidate for Treasurer FABRICIO E. BALCAZAR, Ph.D.



Current Position

Associate Professor,
Department of Disability and Human Development and Department of Psychology, University of Illinois at Chicago (I was recently told that I will be promoted to full professor in my next contract, pending final approval from the Board of Regents).
Director, Center on Capacity Building for Minorities with Disabilities Research

Education

1979, BA Psychology, Universidad de Los Andes, Bogotá Colombia
1983, MA Developmental Psychology, University of Kansas
1987, Ph.D. Developmental and Child Psychology, University of Kansas

SCRA Involvement

Member since 1985 (since the time I attended my first Eco-Conference)
I have had the pleasure to attend all of the Biannual SCRA Conferences
Elected Member at large (1993-1996)
Co-Chair of the fifth Biennial SCRA Conference in Chicago (1995)
Program Chair of the Division's APA annual convention (1996)
Chair of the International Committee of SCRA (1993-1996)
Fellow (1999)
Chair of the Cultural and Racial Affairs Committee of SCRA (2000-2001)
Chair Elect of the Disability Interest Group (also known as the Disability Action group) (2005-2006)

APA Involvement

Member since 1988
Fellow since 1999

Goals for SCRA

The Society owes her existence and vibrancy to the active involvement and participation of the members. This involvement takes place both at the local and national levels. We are a family that has grown and matured but still needs a lot of care and nurturing. It is through the mutual support that we all give to each other that the society thrives. The role of the Treasurer is important to assure the continuity of the operations and activities sponsored by the organization. The treasurer is responsible for paying current obligations and planning ahead

to cover anticipated expenses. The society has been struggling with slow growth in membership, while expenses continue to increase each year (although slowly). Our main source of funding are the dues that each of us pay. We also get some money from AJCP but those funds are needed to run the Journal. The Biannual Conferences also generate some funds but those are hard to predict. Our challenge is to figure out how to make more with less, or to create new sources of revenue. A main goal of the treasurer is to promote the long-term financial solvency of the organization. Other divisions have more direct revenue sources through their publications. As treasurer, I would like to propose the creation of a special panel that would explore the possibility of SCRA editing and producing a new journal. This would be a journal that we would own. I know that there are risks associated with this venture but on the long-hold, I am convinced that we need to take charge of our greatest asset. As academicians and practitioners, what we produce best are publications. We should be able to use our strengths to benefit ourselves and the future generations of community psychologists to come. I know that this is not a new idea. This issue has been debated before by many. I like to do things. Let's examine the options carefully and act on the best interest of the society.

Selected Publications

Balcazar, F. E., Keys, C. B., Davis, M., Lardon, C., & Jones, C. (2005). Strengths and challenges of intervention research in Vocational Rehabilitation: An illustration of agency-university collaboration. *Journal of Rehabilitation, 71*(2), 40-48.
Garcia-Ramirez, M., Martinez, M. F., Balcazar, F. E., Suárez-Balcazar, Y., Albar, J., Domínguez, E., & Santolaya, F. J. (2005). Psychosocial empowerment and social support factors associated with employment status of immigrant welfare recipients. *Journal of Community Psychology, 33*(5), 1-19.
Hernández, B., Balcazar, F. E., & Keys, C. B. (2004). Disability rights: Attitudes of private and public sector representatives. *Journal of Rehabilitation, 70*(1), p. 28-37
Balcazar, F. E., Garate-Serafini, T., & Keys, C. B. (2004). The need for action when conducting intervention research: the multiple roles of community psychologists. *American Journal of Community Psychology, 33*, 243-252.
Block, P., Balcazar, F. E., & Keys, C. B. (2002). Race poverty and disability: three strikes and you're out! Or are you? *Social Policy, 33*, (1), 34-38.

Perkins, D.D., Larsen, C., & Brown, B.B. (in press). Mapping urban revitalization: Using GIS spatial analysis to evaluate a new housing policy. *Journal of Prevention & Intervention in the Community* [special issue on GIS applications in community psychology]

Dupéré, V., & Perkins, D.D. (in press). Block types and mental health: An ecological study of local environmental stress and coping. *American Journal of Community Psychology*.

Christens, B., & Perkins, D.D. (in press). Transdisciplinary, multilevel action research to enhance ecological and psycho-political validity. *Journal of Community Psychology*.

Long, D. A. & Perkins, D. D. (in press). Community social and place predictors of sense of community: A multilevel and longitudinal analysis. *Journal of Community Psychology*.

Vieno, A., Perkins, D.D., Smith, T., & Santinello, M. (in press). Democratic school climate and sense of community in school: A multilevel analysis. *American Journal of Community Psychology*.

Levine, M., Perkins, D.D., & Perkins, D.V. (2005). *Principles of community psychology: Perspectives and Applications* (3rd Edition). New York: Oxford University Press.

Perkins, D.D., et al. (2004). Community development as a response to community-level adversity: Ecological theory and research and strengths-based policy. In K.I. Maton, C.J. Schellenbach, B.J. Leadbeater, & A.L. Solarz (Eds.), *Investing in children, youth, families and communities: Strengths-based research and policy* (pp. 321-340). APA.

Perkins, D.D., & Long, D.A. (2002). Neighborhood sense of community and social capital: A multi-level analysis. In A. Fisher, C. Sonn, & B. Bishop (Eds.), *Psychological sense of community: Research, applications, and implications* (pp. 291-318). New York: Plenum.

Perkins, D.D., Hughey, J., & Speer, P.W. (2002). Community psychology perspectives on social capital theory and community development practice. *Journal of the Community Development Society, 33*(1), 33-52.

Perkins, D.D. (2000). Research, teaching, and service in applied, multidisciplinary academic programs and in community organizations. *Journal of Prevention and Intervention in the Community, 19*(2), 121-128.

For more information, see:

<http://www.people.vanderbilt.edu/~douglas.d.perkins/home.html> or
<http://peabody.vanderbilt.edu/faculty/hod/perkins.htm>

Balcazar, F. E. (2001). The role of the behavior scientist in the design of counter culture, *Behavior and Social Issues*, 11(1), 17-18.

Hernandez, B., Hayes, E., Balcazar, F. E., & Keys, C. B. (2001). Responding to the needs of the underserved: A peer-mentor approach. *Spinal Cord Injury Psychosocial Process*, 14(3), 142-149.

Taylor-Ritzler, T., Balcazar, F. E., Keys, C. B., Hayes, E., Garate-Serafini, T., & Ryerson-Espino, S. (2001). Promoting attainment of transition-related goals among low-income ethnic minority students with disabilities. *Career Development for Exceptional Individuals*, 24(2), 147- 167

Candidate for Treasurer
JOSEPH A. DURLAK

Current Position

Professor of Psychology, Loyola University Chicago



SCRA Involvement

My involvement in SCRA activities has taken many forms during my 20 + years of association with the Society. I am a fellow in the Division. I have been on the editorial board of *American Journal of Community Psychology* two separate times from 1980 to 1982 and 1991 to 1995 and have been an ad hoc reviewer for the Journal between these two tenures and up through 2002. I was Midwest Co-coordinator for Division 27 from 1981 to 1982, and have reviewed proposals for the Division 27 program of the APA National convention for many years. I have attended and presented at most of the Biennial meetings.

I have also been Associate Editor of the *Journal of Prevention and Intervention in the Community* from 1997 to the present, and have been on the editorial board of the *Journal of Community Psychology* from 1989 to 1992 and from 2000 to the present.

My personal research interests focus on prevention, health promotion, and positive youth development, and a few of my most relevant publications in these areas are listed below.

Sample of Recent Publications

Weisz, J. R., Sandler, I. N., Durlak, J. A., & Anton, B. S. (2005). Promoting and

protecting youth mental health through evidence-based prevention and treatment. *American Psychologist*, 60, 628-648.

Durlak, J. A. (1995). *School-based prevention programs for children and adolescents*. Thousand Oaks, CA: Sage.

Durlak, J. A. (1997). *Effective prevention programs for children and adolescents*. New York: Plenum.

Durlak, J. A., & Ferrari, J. R. (Eds.). (1998). *Program implementation in preventive trials*. Binghamton, NY: Haworth.

Cowen, E. L., & Durlak, J. A. (2000) Social policy and prevention in mental health. *Development and Psychopathology*, 12, 815-834.

Durlak, J. A. & Wells, A. M. (1997). Primary prevention mental health programs for children and adolescents: A meta-analytic review. *American Journal of Community Psychology*, 25, 115-152.

Personal Statement

I am pleased to accept the nomination from members of our Executive Committee to run for another term as your Treasurer. I have been treasurer the past three years and have enjoyed the position! The previous treasurer, Leah Gensheimer, had done a great job of organizing the growing financial records of the Division, and passed these materials on to me when I assumed the position in 2003. This helped me tremendously with respect to the Treasurer's duties and responsibilities.

The position of Treasurer is important and requires management and oversight of the Division's financial condition. I feel I have done a good job over the past three years. In addition to the day-to-day operations related to income and expenses, I submit two reports a year to the Executive Committee that keeps them aware of our financial status, and offers guidance that helps them make important decisions.

I am very proud that I have been able to make a contribution to SCRA through my services as Treasurer. I would be glad to serve another term.



Candidate for Member-at-Large
KHANH T. DINH

Current Position

Assistant Professor, Department of Psychology, University of Massachusetts Lowell.



Education

Ph.D. in Clinical Psychology (Minor in Community Psychology), University of Washington, Seattle. Postdoctoral Fellowship in Prevention Science, Prevention Research Center, Arizona State University.

SCRA Involvement

Member since 2001.

Personal Statement

It is quite an honor for me to be nominated for the Member-at-Large position, especially given that I have only been a member of SCRA since 2001. However, this nomination presents an excellent opportunity for me to contribute to an APA division that shares many of my professional and personal interests and values. SCRA is becoming more and more a "home" for me, which, if elected, I hope to make it a "home" for new members, especially those from marginalized backgrounds.

Although my membership in SCRA is relatively new, my understanding of the importance of community in human psychology is not. I did not learn about this from a textbook or a professor, but from my experience as a Vietnamese refugee in America. Life as a refugee is really about losing community and recreating community. This sounds simplistic but it is a profound experience for those of us in search of community, familiarity, and belongingness in a foreign culture. This experience is further layered and challenged for those of us occupying additional minority or marginalized statuses.

It has been a privilege for me to devote my academic and professional life to the study of immigrant psychology and communities. Underlying this pursuit is this strong desire to help other refugees and immigrants, and to give voice to those who are perceived as foreign or alien. In thinking about refugees and immigrants, I cannot ignore other core dimensions of diversity, nor can I ignore issues of social injustice. Through my academic training and my own personal experiences, I have learned and am still learning about the

intersection of different dimensions of diversity and oppression. These learning experiences have cultivated a deep passion in me to fight for social justice, which permeates all aspects of my professional and personal life. In graduate school, I developed a mentor program for ethnic minority undergraduates in psychology, searched for opportunities to serve minority populations through my clinical work, and advocated for minority concerns through my involvement in feminist and ethnic minority student organizations. In my current work as an assistant professor, I continue to engage in these kinds of activities, whether it involves mentoring minority or female students, doing outreach or providing consultation to immigrant communities, or addressing core issues of diversity within my university community. For examples, I incorporate concepts of social justice in all the courses that I teach and collaborate with other university members to create diversity spaces on our campus. I'm sure I will continue to engage in these kinds of work throughout my lifetime across different settings and organizations because they are important to me and because I wish to contribute to a more just society.

If elected, I hope to bring this passion to SCRA and to contribute to its mission as well as to expand on its current initiatives. It would afford me another excellent opportunity to give voice to refugee and immigrant issues and other issues of diversity, and to collaborate with other members who share similar interests and passions. It would certainly be a privilege for me to serve as SCRA's Member-at-Large and I really do wish to have an opportunity to make SCRA a "home" for others.

Selected Publications

- Dinh, K. T. (In Press). Vietnamese Americans. In Y. Jackson (Ed.), *Encyclopedia of Multicultural Psychology*. Thousand Oaks, CA: Sage Publications.
- Dinh, K. T., & Nemon, M. (In Press). Psychosocial profiles of Asian immigrants in relation to migration and resettlement factors. *Journal of Immigrant and Refugee Services*.
- Dinh, K. T., & Nguyen, H. H. (In Press). The effects of acculturative variables on Asian American parent-child relationships. *Journal of Social and Personal Relationships*.
- Lopez, V. A., Roosa, M. W., Tein, J., Dinh, K. T. (2004). Accounting for Anglo-Hispanic differences in school misbehavior. *Journal of Ethnicity in Criminal Justice*, 2, 27-46.
- Dinh, K. T., Roosa, M. W., Tein, J., & Lopez, V. A. (2002). The relationship between acculturation and problem behavior proneness in a Hispanic youth sample: A longitudinal mediation model. *Journal of Abnormal Child Psychology*, 30, 295-309.

Candidate for Member-at-Large ALAN J. TOMKINS

Current Positions

Director, University of Nebraska Public Policy Center
 Professor, University of Nebraska-Lincoln Law/Psychology Program
 William J. Clinton Distinguished Fellow, University of Arkansas Clinton School of Public Service



Graduate Education

Ph.D. (Social Psychology) & J.D., both degrees from Washington University (St. Louis)

SCRA Involvement

Member, Board of Directors, Council of Program Directors in Community Research and Action, 1996-97, 1999-00
 Chair-Elect, Council of Program Directors in Community Research and Action, 1997-98
 Chair, Council of Program Directors in Community Research and Action, 1998-99

APA Involvement

Member, SPSSI (Division 9, APA) Courtwatch Committee, 1986-1989
 Chair, AP-LS Committee on the Commemoration of the Bicentennial of the U.S. Constitution, 1987 APA meeting
 Chair, AP-LS Program Committee, 1988 meeting of the APA
 Executive Board, American Psychology-Law Society (AP-LS) (Division 41, APA), 1988-91
 Chair, AP-LS Centennial Committee & Liaison to APA Centennial Committee, 1989-90
 SPSSI Liaison to Law and Society Association, 1991
 SPSSI Liaison to the American Psychology-Law Society, 1991-95
 Member, APA Committee of Board of Directors, Committee on Legal Issues, 1996-98
 Co-Chair, APA Committee on Legal Issues, 1998
 Chair, American Psychology Association & American Bar Association Task Force, 1999

Personal Statement

I am fortunate to operate from a University platform that allows me to work daily on projects that are intended to impact policy. In 1998, I became the founding director of the University of Nebraska Public Policy Center. The Center is an outreach and engagement unit of the University (it works with all of the

campuses) that serves the state and communities in Nebraska, as well as the nation, by providing information (through the conduct of original research as well as from the existing literature and policy practices in other jurisdictions) to policymakers. In many ways, the Public Policy Center is the embodiment of action research, conducting real world inquiries to help policymakers more effectively discharge their responsibilities.

Ours is a general Center. We work primarily with the legislative, executive and judicial branches of the state's government and with local communities; increasingly we are finding that examining Nebraska's problems contributes to national dialogues and information bases as well. In our nearly eight years of existence, we have worked on a diverse array of issues including Business, Economics, and Taxes; Persons with Disabilities; K-12 Education policy; Food and Society; Governmental Administration; Natural Resources; and Rural Community and Economic Development. Currently, we are restricting our focus to five broad areas: (1) Access, Equity, and Fairness in Government Services; (2) Behavioral Health and Human Services; (3) Health Information Technology, Information Systems, and Health and Human Services Information and Referral Systems; (4) Water Science, Law, and Policy; and, (5) Public Participation, Community-Based Participatory Research, and Democracy. The vast majority of our funds come from grants and contracts, which currently number around 15 and generate over \$1.5 million annually. Our projects have provided almost 100 Nebraska students with a broad array of service learning opportunities. For more information about the Public Policy Center, see <http://ppc.nebraska.edu/>.

As an SCRA Executive Committee member-at-large, I am interested in working with the other committee members and SCRA colleagues to broaden the scope of impact that community psychology can make. I see many opportunities for community psychologists and our students to partner with policymakers and others to inform policy using our arsenal of research and engagement tools. My experiences have shown me that psychology in general and community psychology in particular provide a rich empirical and theoretical framework for tackling social problems across a broad spectrum of subject areas. I want to make sure students and others realize the vast opportunities that exist for those with psychology training. Finally, I also am interested in thinking about not only how community psychologists can assist policymakers, but also strategies for publishing the results of our efforts in journals as well as

other publication outlets that are relied on as information sources by policymakers.

Selected, Recent Publications

- Champagne, A., Easterling, D., Shuman, D. W., Tomkins, A. J., & Whitaker, E. (2001). Are court-appointed experts the solution to the problems of expert testimony? *Judicature*, 84 (4), 178-183.
- Elbogen, E. B., Huss, M. T., Tomkins, A. J., & Scalora, M. J. (2005). Clinical decision-making about psychopathy and violence risk assessment in public sector mental health settings. *Psychological Services*, 2, 133-141.
- Rottman, D., & Tomkins, A. (1999). Public trust and confidence in the courts: What public opinion surveys mean to judges. *Court Management Review*, 36, 24-31. Available on-line from <http://aja.ncsc.dni.us/courtrv/cr36-3/CR%2036-3.pdf>.
- Tomkins, A. J. (2005). Research and engagement opportunities for applying science to public policy: The University of Nebraska Public Policy Center. In M. L. Rice (Ed.), *The Interface of Science and Public Policy* (pp. 55-61). Merrill Series on the Research Mission of Public Universities: Merrill Advanced Studies Center Report No. 109. Lawrence: University of Kansas Merrill Advanced Studies Center. Available on-line from <http://merrill.ku.edu/publications/2005whitepaper.pdf>.
- Tomkins, A., Shank, N., Tromanhauser, D., Rupp, S., & Mahoney, R. (2005). United Way and University partnerships in community-wide human services planning and plan implementation: The case of Lincoln/Lancaster County, Nebraska. *Journal of Community Practice*, 13(3), 55-72.
- Tomkins, A. J., & Small, M. A. (Eds.). (2002). *International perspectives on restorative and community justice* [Special issue]. *Behavioral Sciences & the Law*, 20(4), 307-436.
- Vogt, R. J., Cantrell, R. L., Johnson, B. B., & Tomkins, A. J. (2005, September). *Well-Being in Nebraska*. 2005 Nebraska Rural Poll Results. CARI Research Report 05-4. Lincoln: University of Nebraska Center for Applied Rural Innovation. Available on-line from <http://cari.unl.edu/ruralpoll/05wellbeing.pdf>.



Candidate for Member-At-Large SUSAN R. TORRES-HARDING

Current Position

Project Director,
NIAID Chronic
Fatigue Syndrome
research grant
Center for Commu-
nity Research,
DePaul University,
Chicago, IL



Education

1994, B.S., Psychology, Iowa State University,
Ames, IA
1998, M.A., Clinical Child Psychology, DePaul
University, Chicago, IL
2001, Ph.D., Clinical Child Psychology, DePaul
University, Chicago, IL

SCRA Involvement

TCP contributor (article)
Presented and participated in three biennial
SCRA conferences
Presented and participated in SCRA affiliated
meetings of the Midwestern Psychological
Association and at the Midwest ECO
conferences, 1999-present
Midwest Regional Coordinator, 2005-present

Personal Statement

I am very pleased to be nominated for the member-at-large position in SCRA. My personal connection with community psychology began when I arrived at DePaul University in 1995 to start my graduate studies in the clinical child program. My goals for graduate study included working with children and families of color, especially Latinos, as I knew that extending psychological services to people of color has been a particular challenge for the field of psychology. As I started my studies, I felt committed towards serving underrepresented minorities and people of color in both my clinical work and research. I had never heard of community psychology prior to beginning my graduate studies, but, looking back, I realize now that I was a community psychologist at heart, I just didn't know it yet! However, I was lucky enough to start my studies as a university with a sizable community psychology component in its training, and, as I learned more about this field, I soon came to realize that community psychology was a wonderful fit for my own personal goals for my career and for where I felt the field of psychology should be heading. I became excited when I heard about the innovative research that community psychologists were doing, including working with understudied and underserved populations, incorporating the

values of true community collaboration and empowerment in research, and thinking beyond the usual methodologies of traditional experimentation and psychotherapy towards innovative research and intervention strategies. Through attending community psychology functions and conference, I also discovered a warm, welcoming, and engaging community that was not afraid to support each other in this risky and challenging work. As a new psychologist who is starting her career, I have worked to incorporate the goals and spirit of community psychology in my own work with people with chronic fatigue syndrome, a disabling and misunderstood chronic medical condition. I have also stayed involved with SCRA community in various ways, including attending and presenting at the SCRA biennials, SCRA-MPA programs, and Midwest ECO conferences, and by serving as co- Midwest Regional Coordinator.

As member-at-large, I would work to continue the efforts of others in SCRA to raise the visibility of community psychology among students, so that they are introduced to the field of community psychology. Increasing the visibility of community psychology is important to help sustain and increase the numbers of students and psychologists that choose to go into the field. For example, as a student, without having the good fortune of studying in a department with a strong community emphasis, I don't know whether I would have discovered community psychology and gotten connected with the field. I would also work toward promoting SCRA and the benefits of membership, including being part of a vibrant, innovative, and supportive network of professionals doing community work. To this end, I would work to ensure that SCRA is relevant and responsive to the many different groups that make up this organization, including students and psychologists at all levels of career development, individuals from groups that have traditionally been underrepresented in our profession, such as those with disabilities or from ethnic minority groups, and for individuals working not only within academic settings but in community or non-traditional settings as well. Further, I would reach out to early career community psychologists, so that, as they make the transition from graduate school into new settings, they continue to stay connected with SCRA. I would work to foster interdisciplinary connections, as the work, goals, and spirit of the community psychology field can overlap substantially with the community work done by professionals in other fields such as public health, sociology, nursing, and anthropology. Inviting others to join us in conferences and presentations, and fostering a true spirit of

collaboration among disciplines with similar goals and complementary methods of inquiry will only add to the richness, complexity, and quality of our work. Finally, I truly feel that community psychology is my home, and I am dedicated, enthusiastic, and passionate about the goals and values of community psychology. If elected, I would strive to bring my enthusiasm towards everything that I do in my work as member-at-large.

Selected Publications

Torres-Harding, S.R., Latta, T.A., Njoku, M.G., & Jason, L.A. (2005). Chronic fatigue

syndrome: Community psychologists confronting controversy. *The Community Psychologist*, 38, 11-13.

Torres-Harding, S. R., & Jason, L. A. (2005). What is fatigue: History and epidemiology. In DeLuca, J. (Ed.), *Fatigue as a Window to the Brain*. Cambridge, MA.: MIT Press.

Torres-Harding, S.R., Herrell, R., & Howard, C. (2004). Epidemiologic research: Science and community participation. In L.A. Jason, C.B. Keys, Y. Suarez-Balcazar, R.R. Taylor, M.I. Davis, J.A. Durlak, & D. Holtz Isenberg (Eds.),

Participatory Community Research: Theories and Methods in Action (pp.53-69). Washington, D.C.: American Psychological Association.

Torres-Harding, S. R., Jason, L. A., Taylor, R. R. (2002). Fatigue severity, attributions, medical utilization, and symptoms in persons with chronic fatigue. *Journal of Behavioral Medicine*, 25 (2), 99-113.



ANNOUNCEMENTS

Save the Date!

Keepers of the Dream

Advancing Research, Policy & Practice in Urban Education

Division of Prevention & Community Research

Department of Psychiatry
Yale University School of Medicine

7TH Annual
Divisional Conference
June 9, 2006
at the Yale Law School



Featuring Keynote speakers:

Jonathan Kozol

Author of *Shame of a Nation: The Restoration of Apartheid Schooling in America* and *Savage Inequalities*

Edmund Gordon

Author of *Education and Social Justice: A View from the Back of the Bus* and *Supplementary Education: The Hidden Curriculum of High Academic Achievement*

Post Doctoral Fellowship

The Division of Prevention and Community Research, Department of Psychiatry, Yale University School of Medicine and the Department of Psychology, Yale University invite applications for a two-year postdoctoral fellowship beginning between July 1 and September 1, 2006 as part of a NIDA-funded research training program focused on the prevention of substance abuse. The individual will participate with other postdoctoral fellows in a mentor-based training program with core faculty. The fellow in this position will be involved in investigating (a) the relationship of behavioral, academic, and psychological risk and protective factors to alcohol and other drug use in youth with severe emotional and behavioral disorders and youth incarcerated in a juvenile justice facility; and (b) individual trait characteristics, alcohol-related cognitions, subjective alcohol responses, and social influences impacting college drinking and prevention programs designed to counter these risk factors. Competitive candidates will have a Ph.D. in clinical, community, or counseling psychology and a strong research background and interest in pursuing an academic career. Interested applicants should forward a CV, representative manuscripts, statement of interests and future goals, and three letters of recommendation by April 30, 2006 to: David L. Snow, Ph.D., Director, Division of Prevention and Community Research, Department of Psychiatry, Yale University School of Medicine, 389 Whitney Avenue, New Haven, CT 06511, or email materials to david.snow@yale.edu. Yale University is an Affirmative Action/Equal Opportunity Employer. Women and minority group members are encouraged to apply.

American Journal of Community Psychology: Call for Papers

Special Issue on International Community Psychology

Editors: Sheung-Tak Cheng and Paul A. Toro

Those who attended the 10th Biennial Conference may recall a recurrent plea to make community psychology a truly international discipline. To further promote this cause, a special issue focused on international community psychology will be featured in AJCP.

The purposes of this special issue are twofold: (a) to publish some of the best works in community psychology outside of America, and (b) to promote collaborative exchanges and synergy among international scholars and practitioners. We look for papers reporting quantitative or qualitative research on issues relating to social justice, collective social action, empowerment of marginalized groups, social policy and social welfare, community mental health, social problems, environmental/organizational processes and change, and social networks and mutual help. Evaluations of interventions to prevent social problems or to promote wellness and competence are especially welcome.

Commensurate with the spirit of this special issue, papers submitted should not be based exclusively on American data. However, comparative studies of the same issue between America and a non-American country, or between different non-American countries,

would be especially welcome. In fact, preference will be given to comparative studies illustrating how specific social and cultural factors affect the way community psychology phenomena are manifested under different conditions. Where possible, we encourage directly measuring cultural variables and examining their relationships with the outcome variables, rather than just inferring a cultural explanation from the results. Issues of construct equivalence should be explicitly addressed in papers reporting comparative studies. In addition to empirical papers, theoretical and other papers will also be considered, but prospective authors should consult the editors first on the appropriateness of the paper for the special issue.

All papers submitted will be blind-reviewed by at least two experts in the field. Due to the nature of this special issue, reviewers will be carefully selected so that they themselves are sensitive to cultural differences.

Papers from Europe and South and North America should be submitted to Paul A. Toro, Department of Psychology, Wayne State University, 5057 Woodward Ave., Detroit, MI, 48202 USA (email: paul.toro@wayne.edu). Papers from elsewhere should be submitted to Sheung-Tak Cheng, Department of Applied Social Studies, City University of Hong Kong, 83 Tat Chee Avenue, Kowloon, Hong Kong (email: tak.cheng@cityu.edu.hk). Electronic submission as an email attachment is preferred. For those who cannot submit electronically, four copies of the manuscript should be sent to the relevant address shown above. Deadline for submissions is December 15, 2006.

William T. Grant Foundation Invitation for Applications for the William T. Grant Scholars Awards

Every year the William T. Grant Foundation awards \$300,000 (\$60,000 per year for five years) to each of five post-doctoral, early career researchers from diverse disciplines. The grants fund research that increases knowledge on how to improve the lives of young people ages 8–25.

Now in its 26th year, the William T. Grant Scholars Program supports original research on:

- how contexts and settings such as families, schools, and programs affect youth,
- how these settings can be improved, and
- how influential policymakers and practitioners use scientific evidence.

Application deadline for 2007: June 29, 2006. The Foundation is particularly interested in reaching early career scholars of color.

For application guidelines visit www.wtgrantfoundation.org or contact:

William T. Grant Scholars Program
William T. Grant Foundation
570 Lexington Avenue, 18th Floor
New York, New York 10022–6837
Phone: 212-752-0071
Email: wtgs@wtgrantfdn.org

In Memory of Joseph E. Zins, Ph.D.

The fields of community, school, and preventive psychology, as well as special education, lost a dear and cherished friend. Joseph E. Zins died of a heart attack on March 1, 2006. Joe worked tirelessly throughout his career to improve the lives of children. He was an outstanding scholar and wonderful collaborator. For example, his latest book, *Building academic success on social and emotional learning: What does the research say?* has substantially advanced the field of SEL. He was a loving husband and father and a friend who brought great joy to all who knew him. He will live forever in our hearts as a friend and pioneer in SEL. One of Joe's most valued professional affiliations was as a member of the Leadership Team of CASEL, the Collaborative for Academic, Social, and Emotional Learning. At the CASEL web site, <http://www.casel.org/home/index.php>, we will post information about Joe's career and accomplishments, as well as notification about where donations can be made in Joe's honor once this is decided upon by his family.

Maurice Elias and Roger Weissberg

Society for Community Research & Action

The Division of Community Psychology (27) of the American Psychological Association

The Society for Community Research and Action (SCRA), Division 27 of the American Psychological Association, is an international organization devoted to advancing theory, research, and social action. Its members are committed to promoting health and empowerment and to preventing problems in communities, groups, and individuals. Four broad principles guide SCRA:

1. Community research and action requires explicit attention to and respect for diversity among peoples and settings.
2. Human competencies and problems are best understood by viewing people within their social, cultural, economic, geographic, and historical contexts.
3. Community research and action is an active collaboration among researchers, practitioners, and community members that uses multiple methodologies.
4. Change strategies are needed at multiple levels in order to foster settings that promote competence and well being.

The SCRA serves many different disciplines that focus on community research and action. Our members have found that, regardless of the professional work they do, the knowledge and professional relationships they gain in SCRA are invaluable and invigorating. Membership provides new ideas and strategies for research and action that benefit people and improve institutions and communities.

Who Should Join

- ◆ Applied & Action Researchers
- ◆ Social and Community Activists
- ◆ Program Developers and Evaluators
- ◆ Psychologists
- ◆ Public Health Professionals
- ◆ Public Policy Makers
- ◆ Consultants
- ◆ Students from a variety of disciplines

SCRA Goals

- ◆ To promote the use of social and behavioral science to enhance the well-being of people and their communities and to prevent harmful outcomes;
- ◆ To promote theory development and research that increase our understanding of human behavior in context;
- ◆ To encourage the exchange of knowledge and skills in community research and action among those in academic and applied settings;
- ◆ To engage in action, research, and practice committed to liberating oppressed peoples and respecting of all cultures;
- ◆ To promote the development of careers in community research and action in both academic and applied settings.

Interests of SCRA Members Include

Empowerment & Community Development
Training & Competency Building
Prevention & Health Promotion
Self-Help & Mutual Support
Consultation & Evaluation
Community Mental Health
Culture, Race, & Gender
Human Diversity
Social Policy

SCRA Membership Benefits & Opportunities

- ◆ A subscription to the *American Journal of Community Psychology* (a \$105 value);
- ◆ A subscription to *The Community Psychologist*, our outstanding newsletter;
- ◆ 25% Discount on books from Kluwer Academic/Plenum Publishers;
- ◆ Special subscription rates for the *Journal of Educational and Psychological Consultation*;
- ◆ Involvement in formal and informal meetings at regional and national conferences;
- ◆ Participation in Interest Groups, Task Forces, and Committees;
- ◆ The SCRA listserv for more active and continuous interaction about resources and issues in community research and action; and
- ◆ Numerous activities to support members in their work, including student mentoring initiatives and advice for new authors writing on race or culture.

About THE *Community Psychologist*...

The Community Psychologist is published four times a year to provide information to members of the Society for Community Research and Action (SCRA). A fifth "Membership Directory" issue is published approximately every three years. Opinions expressed in *The Community Psychologist* are those of the individual authors and do not necessarily reflect official positions taken by the Society. Materials that appear in *The Community Psychologist* may be reproduced for educational and training purposes. Citation of the source is appreciated.

To submit copy to THE *Community Psychologist*:

Articles, columns, features, letters to the Editor, and announcements should be submitted, if possible, as Word attachments in an e-mail message to: nadia.ward@yale.edu or joy.kaufman@yale.edu. The Editors encourage authors to include digital photos or graphics (at least 300 dpi) along with their submissions. Materials can also be submitted as a Word document on an IBM-compatible computer disk (or as hard copy) by conventional mail to Joy Kaufman and Nadia Ward, TCP Editors at The Consultation Center, Yale University School of Medicine, 389 Whitney Avenue, New Haven, CT 06511. You may reach the editors by phone at (203) 789-7645 or fax at (203) 562-6355. **New Editor beginning August 1, 2006:** Elizabeth Thomas. She can be reached by mail at Interdisciplinary Arts and Sciences, University of Washington, Bothell, Box 358530, 18115 Campus Way N.E., Bothell, WA 98011-8242; by email at ETHomas@uwb.edu; by phone at (425) 352-3590; and by fax at (425) 352-5335.

Next DEADLINES: Summer 2006–MAY 31, 2006; (*Note: Please direct articles and inquiries after August 1st to Elizabeth Thomas.*) Fall 2006–SEPTEMBER 22, 2006; Winter 2007–NOVEMBER 30, 2006; Spring 2007–FEBRUARY 28, 2007; Summer 2007–MAY 31, 2007.

Subscription Information:

The Community Psychologist and the *American Journal of Community Psychology* are mailed to all SCRA members. Students and affiliates may join SCRA and receive these publications by sending \$20.00 for students and \$45.00 for affiliates and members to Janet Singer, 1800 Canyon Park Circle, Bldg. 4, Suite 403, Edmond, OK 73013; e-mail: scra@telepath.com. (Dues are per calendar year.) The Membership Application is on the inside back cover.

Change of Address:

Send address changes to Janet Singer, 1800 Canyon Park Circle, Bldg. 4, suite 403, Edmond, OK 73013; e-mail: scra@telepath.com. APA members should also send changes to the APA Central Office, Data Processing Manager for revision of the APA mailing lists, 750 First St., N.E., Washington, D.C. 20002-4422.

Society for Community Research and Action
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