Recently, the SCRA executive committee (EC) held its annual mid-winter meeting in Chicago on January 30th-February 1st. The purpose of the annual mid-winter meeting is to provide a place where the SCRA leadership, the executive committee, get together in person for a 2 ½ day meeting where we discuss and approve budget requests, share reports and accomplishments for the year, and do planning for the coming year around major SCRA initiatives. The executive committee includes the presidential stream (past, current, and president-elect), SCRA officers including the executive director, secretary, and treasurer, representatives from the SCRA councils, representatives from the SCRA publications, student representatives, members-at-large, and others. Several new members to the EC noted that attending this meeting enabled them to learn about so many exciting initiatives that are happening in SCRA of which they were previously unaware, as well as provided a fuller scope of activities in which our members engage. Additionally, some new members of the EC remarked that the executive committee functioning, such as the mid-winter meeting, seemed a bit opaque when they were members, prior to joining the EC. Therefore, in the current column, I will speak a bit more about what we did during this mid-winter meeting and some of
the work that is underway in the coming year. This fits with the ongoing challenge for the SCRA leadership to be transparent in our processes and provide more information to the membership how SCRA initiatives and programs meet our values and goals.

When planning for the future, reviewing where we are at as an organization is important so that we can build on our current successes. At our midwinter meeting, in support of the diversity and inclusion agenda, we reviewed existing diversity-related information as it pertains to our educational programs, our award recipients, and diversity of the leadership itself. We also reviewed member input from a recent membership survey to gauge members’ perceptions, feedback, experiences, challenges, and calls for action to the leadership around diversity and inclusion. Highlighting this diversity-related information more explicitly in the future is important so that this information is more accessible to the membership at large. Our websites, www.scra27.org and www.communitypsychology.com, already play an important role in documenting and sharing this diversity-related information, including showcasing member contributions, community work, innovative research, and the scope and impact of community research and practice in many settings. The www.communitypsychology.com website in particular has been a wonderful resource for the field of community psychology, for our organization, and to provide more information about community psychology to the general public. It has been instrumental in publicizing the policy briefs and advocacy work that are having a positive impact to address societal injustices such as family separations at the border. As our members continue to add to these pages, this website will be an important medium for our membership and for the public at large to know what we are doing.

At the EC meeting, we also engaged in much discussion and planning to push forward the diversity and inclusion initiative. This work involves not only what SCRA is doing right, but also what challenges remain when promoting diversity, inclusion, and participation for all of our members.

This work involves examining our own processes, both within the executive committee and within the organization, among our membership at all levels (undergraduate, graduate students, early career individuals, mid- and late-career individuals), and at our events and conferences. This is difficult to do, but I am pleased that so many of our executive committee members, and, by extension, the council, committee, and interest group members, are energized to do this work and carry forth this agenda. Of primary concern to the EC is to not merely pay lip service to these important values, but to build upon our current successes and to further institutionalize fair and inclusive processes for all of our members. The EC members came up with many ideas in this regard, and a task force was formed to create a theory of change for this diversity and inclusion agenda.

As part of this diversity and inclusion agenda, we also created a task force that will revisit the awards structure and make recommendations for the future. Most awards, as many of you know, were on a moratorium for this past year because the EC had so many concerns about issues of equity, fairness, and inclusivity. Additionally, there were questions about whether the existing award structure is clearly and intentionally aligned with our current goals and mission. Again, the EC members are quite enthused and ready to take on this work, and there were many ideas generated regarding how to revise the existing award structures. Of particular note, many of the EC members expressed the desire to use our awards to honor and celebrate the accomplishments of people across all level of their careers (student, early career, mid- and late career); to recognize the ‘unsung heroes’ who are working to support the pillars of SCRA in many different areas, sometimes in quiet ways; to recognize those who are pursuing innovative change (i.e., the agitators/disruptors); and to recognize the ‘elephants’ in our field, i.e. more senior members that generously share their experiences and wisdom, who exhibit truly exemplary accomplishments in research, teaching, leadership, practice, and systems change, and who
work to support the community psychologists and students who come after them.

Related to this, the EC also agreed to participate in a self-assessment of its structure and roles, to ensure that the EC’s size, member roles, and functioning is optimal so that decision-making processes are themselves fair, inclusive, representative and supportive of all of our members. This might involve some structural changes to the EC itself in the future, and I believe that the EC members were all enthusiastic about the opportunity to make changes to the EC itself in an intentional manner to ensure better functioning in the long-term.

In addition to reading The Community Psychologist, I encourage you to become more involved with the councils and interest groups if you want to get a better sense of what all is occurring in SCRA and to know where opportunities exist to develop connections, receive support, and utilize resources. While it can be challenging to find the time to be part of such a group, attending periodic Zoom or conference group meetings is a wonderful way to get one’s foot in the door to simply learn about what is occurring. From there, one can start to think about whether one might like to get involved in the future. Also, participating in these meetings is a great way to voice your own opinions about where these various groups are heading and what larger agenda SCRA should take up. For example, the diversity and inclusion initiative was started precisely as a result of much feedback through discussions at the biennial, through feedback from councils where dissatisfaction with the status quo around diversity and inclusion have been verbalized, and through feedback and comments from the membership survey. I am excited for the opportunity to take on the challenges made to us by our membership so that we can strengthen our organization and community psychology as a field.

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From the Editors
Written by Susan M. Wolfe, Susan Wolfe and Associates and Dominique Thomas, University of Michigan

When we began work on this issue, we never considered it would be published in the middle of a pandemic. Several of the articles include editor notes indicating changes to relevant material since articles were originally submitted.

As community psychologists, this is relevant to what we do on many levels – policy, systems, community, and individual. SCRA listserv inquiries ask about measures that can be used, ideas for how to get through, transitioning from live classes to online classes, creating and reinforcing community, and many others. Our professional lives and workplaces have been changed during this time and our personal lives and livelihood, health, and mental health may also be affected. This is not business as usual, nor should anyone feel compelled to meet the same productivity demands. Healing is a necessary part of this change.

Once stay-at-home orders are lifted (if they were ever put into place), there will be a lot of work to do to restore the damage that this virus has inflicted on people, communities, and entire countries through loss of lives and livelihoods. We might start thinking now about how policy and systems change would have helped toward prevention and intervention throughout this period, and how it can be helpful to manage the fallout and help people to rebuild their lives, health, and mental health.
We may have felt powerless as we watched the less than effective response in some countries, including the United States. It’s especially difficult since we know about prevention and intervention, we know what could have and should have been done, but most of us had no voice or were not positioned to step up and do anything beyond our local communities. Efforts to inform people about what is going on or learn more about the difficulties that were being encountered were viewed as being politically motivated, and many decision-makers chose to discount science. Even an empirically sound and politically neutral report from the United States Department of Health and Human Services Office of the Inspector General was discounted and disparaged.

Of equal relevance to community psychologists are the racial and ethnic disparities with disproportional numbers of people of color contracting and dying from COVID 19. Until the United States and other countries admit to and confront the role of racism in perpetuating these disparities, they will unfortunately continue. It is time for all of us to speak out whenever we see racism and adopt an antiracist stance in our personal and professional lives. If this virus taught us anything (or should have), it has shown just how connected we are worldwide. All of us, regardless of national boundaries, are in this race for survival together and need to address pandemics, climate change, and other threats to our survival as a united whole.

For the next TCP issue – Summer 2020 – we will be including a special feature with your experiences, thoughts, and anything members would like to share about their COVID 19 experience. We invite all of you to submit an article. We would especially like to hear from students – undergraduate and graduate, faculty who had to change course mid-semester, practitioners, and retired members. Instructions for submission are at the end of this issue. PLEASE read and follow them.

This issue is smaller than some of the previous issues, but still includes many thought-provoking and inspiring articles. It is also, admittedly, a couple of weeks late as I (Susan) struggle with decreased bandwidth from the toll this disease is taking on me mentally and emotionally. I worry about friends and family members, I worry about my own health as a member of a higher risk “senior” group, and I worry about the physical and financial toll this disease is taking on so many families in our communities worldwide.

I hope this issue finds you, those you care about, and as many individuals across the world as possible in good mental and physical health as we grieve for those who have been less fortunate.

Susan and Dominique

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The Community Practitioner
Edited by Olya Glantsman and Mayra Guerrero, DePaul University with Tajauna Biloche, ONE Northside

Practitioner Highlight: Camilla Cummings
Written by Camilla Cummings and Isabelle Grant, DePaul University

In this column, we are highlighting the work of Camilla Cummings, a Clinical-Community Ph.D. student at DePaul University, and the current SCRA Student Representative for 2019-2021. Camilla’s research and advocacy focuses on interventions for individuals experiencing or at-risk for homelessness and issues of housing equity. In 2018, Camilla was awarded a SCRA Practice Community Mini-Grant for her dissertation study, which is a community-based participatory action research (CBPAR) project examining the lived experiences of tenants who are displaced from Single Room Occupancy (SRO) housing. This research project emerged from her organizing and advocacy work with ONE Northside, a grassroots
community organizing organization based in the Uptown neighborhood of Chicago, Illinois. ONE Northside works on organizing community members around many social issues including affordable housing with teams working on housing issues related to rent control, community-driven development (i.e., community benefits agreements), and SRO preservation.

SRO housing units are the smallest and most basic unit of housing (i.e., 70 to 200 square feet) within housing markets and are typically the cheapest housing option close to desirable areas. SROs typically lack other barriers to housing entry, including first and last month’s rent, deposits, having an income that is two- to three-times the rent, and separate utilities. As such, SROs are a crucial form of housing for the city’s most economically vulnerable tenants. Indeed, SRO tenants are more likely to be people of color and/or immigrants, older or elderly, have recently experienced homelessness, have a disability or a mental illness, and be in recovery from a substance or alcohol use disorder. The precipitous loss of SRO housing has been documented widely across North America beginning in the 1950’s and gaining acceleration after the 1970’s with Chicago losing almost 23,000 SRO units between 1973 and 1984 which totaled almost 81% of the SRO housing stock. Because SRO housing is often the most affordable and accessible form of housing, when they close, few suitable alternatives exist for low-income people.

As a result, tenants and advocates organized together as the Chicago for All Coalition, led by ONE Northside, to pass the 2014 SRO Preservation Ordinance. The ordinance was intended to preserve SROs by giving non-profit developers priority in purchasing SRO buildings and providing some protections for SRO tenants. Despite the promise of the ordinance, SROs are still in rapid decline as they continue to be sold to for-profit developers or are rehabilitated by their owners and “flipped” to luxury housing (i.e., condos, micro-studios, etc.). This process frequently displaces tenants from their communities and sometimes pushes them into homelessness. While more SRO buildings can be built, the most feasible option given money and time constraints, is to preserve the SRO housing that still exists. Thus, it is vital to better understand the impact of SRO closures on tenants lives and urge the city of Chicago to protect SRO housing.

To address this critical community need, Camilla’s CBPAR project aims to: (1) collect information about how the loss of SRO housed affects displaced tenant’s lived experience; and, (2) use an intersectional framework to better understand how aspects of identity and their
connection to greater systems of power, privilege, and oppression shape the experiences of tenant displacement. Camilla’s research team is comprised of five SRO tenant-researchers: Lamont Burnett, Jon Adams, Tom Gordon, and Andrew Cannella and current and former ONE Northside staff, Tajauna Biloche and Gilary Valenzuela. All team members have participated in all steps of research development and implementation (i.e., recruitment and data collection).

Camilla has also included undergraduate students from DePaul on her research team, including Isabelle Gallant, who has not only worked on this project as part of their field work course in DePaul’s undergraduate Community Psychology Concentration, but has also worked to obtain additional funding for the project. Isabelle has also assisted with capacity building at ONE Northside through their work using ArcGIS to create collaborative maps addressing core issues for internal use at ONE Northside, educating community members, and influencing policy makers.

Camilla would be unable to do this work without the support of her advisor, Dr. Molly Brown, who has obtained additional faculty funding to support this project and provided invaluable guidance and support. Molly, Isabelle, and Camilla have worked to build capacity at ONE Northside through attending community meetings and doing the non-glamorous work of community organizing (e.g., taking notes, serving food, cleanup) as well as attending meetings with important community stakeholders, canvassing, phone-banking, and attending advocacy events like press conferences and protests. Through the use of community-based methods, this project has sought to engage SRO tenants to leverage their strengths and lived experience to advocate for the needs of their community and to shed light on inequitable housing practices that diminish their well-being.

From the perspective of these undergraduate students, it is apparent that academia often does not include undergraduate students in its conceptualizations of what it means to be a valuable member of the academic community. At research conferences, the undergraduate student can be utterly invisible, working behind the scenes of research only to be mentioned as an aside. This seems to be a critical error. If academic associations hope to draw in new generations of members, it is important to note that many students do not start their academic life in graduate school. Community psychologists have made significant strides in attempting to address this issue for their undergraduate members at professional conferences. They have also tackled barriers of initial entry into the field. In 2017, the Undergraduate CP Practice Interest Group was formed, and as a result of their work, the 2019 SCRA Biennial conference had a student orientation session and a networking event. In addition to that, an open-access textbook for community psychology is now available. Moreover, SCRA membership for undergraduates is currently free (although this change came after registration for the 2019 biennial).

In light of the work that has been done to improve inclusivity for undergraduate students at the SCRA biennial, undergraduate students from The College of Idaho and Northern Arizona University who attended the 2019 SCRA biennial
conference formed a partnership in order to provide our own feedback. We reflected on our experiences through qualitative interviews and presented our findings at Community Research and Action in the West (CRA-W) regional conference, where we held a discussion session to consolidate suggestions for further action with insight from undergraduate students and educators, as well as SCRA leaders. We believe that SCRA is well situated to take further action towards the inclusion of undergraduate researchers due to their current efforts and explicit values of diversity and inclusion.

What We Did
With the encouragement and guidance of our advisors, Dr. Jen Wallin-Ruschman and Dr. Eylin Palamaro Munsell, our group of six undergraduates became both researchers and participants. We paired up to interview each other about our experiences at the biennial, then analyzed the transcripts in larger groups. The themes that emerged focused on both the benefits and challenges of being an undergraduate attendee at the SCRA Biennial conference. The positive outcomes we named as themes were:

- Exposure to research and new skills
- Validation of interest in a social justice career
- Empowerment and confidence
- Being around like-minded people with shared values

These benefits did not come without barriers, however. Our interviews also revealed shared challenges, which we categorized into three broad topics:

- Financial Difficulties: Most of us noted the financial inaccessibility of research conferences for undergraduate students. Only one of our two universities allowed for (a markedly delayed) reimbursement for travel expenses, which exacerbated the fact that we, as young people without career-level jobs, are already less able to afford travel to a conference. At the time of our application for the conference, there was no financial support available from SCRA specifically for undergraduate researchers. While there is a travel grant that undergraduates can apply for, they must compete against graduate students. There were no fee waivers available, with the exception of volunteering at the conference for a retroactively-applied discount in attendance costs. We were also not offered discounted lodging. For those of us who had to pay rent while missing work, this was a major barrier to accessibility.

- Conference Culture: We noted feeling underprepared to engage with others at the conference, in addition to feeling that the conference was not designed with us in mind. At the time of the conference, we did not feel that SCRA had gained the critical mass of undergraduates for most attendees to feel we were worthy of consideration. We were utterly intimidated by the dinner that was hosted at the Art Institute of Chicago, where this culture was most salient. We also did not find help through the mentorship program available to undergraduate students because due to the large demand, they were not able to accept any of us as mentees. Additionally, most of the mentors were faculty-level individuals with very specific interests, which disallowed undergraduate students with more general interests to match well with a mentor. If students were able to sift through the mass emails to figure out that mentorship was available, we were also intimidated by the concept of asking for mentorship from more experienced SCRA members without guidance. Also, amongst the emails was the invitation to an undergraduate orientation and undergraduate student lunch. Some of us were able to attend the lunch because our research advisor was participating in it and were able to engage in helpful and informational discussions with graduate students. None of us knew about the undergraduate orientation. Finally, there was a “student” mixer one evening, which we later found out was aimed largely at graduate students, though in the end, most of us were not comfortable attending because of our inexperience in conference gatherings. We ended up relying solely on our research advisors for guidance on how to behave, dress, and network. Though we were listened to attentively by others when we spoke during...
roundtable sessions, some of us also experienced others’ surprise in us being able to contribute at all, receiving comments such as, “You ladies are very eloquent, for undergraduates”.

- **The Poster Session:** Those of us who presented posters found that the structure did not allow for presenters’ work to be viewed, considered, and discussed thoroughly. The poster sessions were only scheduled during lunch, in a dim and tightly crowded space. This felt like a dismissal of our work as there were networking events scheduled at the same time. Of those who presented a poster, none of us had more than two people visit our posters. The trip to Chicago was over 1500 miles, only for us to experience an utter lack of interest in our work. This left us feeling discouraged and questioning the value of our contributions.

**Suggestions**

We presented these themes at CRA-W and then held a discussion to develop suggestions for SCRA leadership. We were grateful to have support and feedback from people who are involved in SCRA.

- **Poster Sessions:** We found from discussions that, resoundingly, the most important thing to change in poster sessions in the future is to set aside time in the schedule for them, instead of scheduling both networking sessions and lunch concurrently. We also propose organizing posters by theme in order to generate more interest in the topics. Some people experienced other conferences which had more successful poster sessions with structures in place such as judges who award prizes and volunteers who circulated and asked questions.

- **Mentorship:** Suggestions for changing this focused on having more graduate students, rather than faculty members, available to mentor undergraduates. It would also be valuable to clearly communicate through email about functions intended for undergraduate students.

- **Undergraduate-Specific Functions:** In discussion, it became clear that undergraduate students would have benefited from additional opportunities to meet and support each other.

Well-advertised events aimed at undergraduates would have made individual mentoring sessions less necessary. This was modelled well at CRA-W, where a session led by graduate students about entering graduate school created an opportunity for people to ask the questions that may have felt “trivial” or “stupid” elsewhere. It also provided time and space for undergraduates to connect with each other.

- **Funding:** It is apparent that more support is required for undergraduate students to be able to financially access SCRA events. In discussion, some attendees mentioned that other conferences provide scholarships specifically for undergraduate students as well as aid for travel expenses. Aide and scholarships have both benefits and drawbacks as they would likely not be available for every student. Therefore, they could potentially contribute to exclusion of some students given that the establishment would decide what work is most valuable. We also discussed the necessity of having discounted lodging available that is safe and close to the conference.

In summation, the undergraduate researchers who participated in this work together felt that attending SCRA was beneficial in many ways but was also not perfectly inclusive. We have been delighted to witness and be a part of the energy in this division that works towards a more diverse and inclusive future. By the time that we are on the “other side” of the undergraduate experience, we hope that we will have made a tangible contribution for the experiences of future undergraduates to ensure they receive the most beneficial experience possible at these conferences.
On Monday, February 10th, 2020 thirteen members of the Environment and Justice (E+J) Interest Group convened online to discuss action plans for 2020. Since September of 2019, we have been exploring the launch of new action teams—subgroups of E+J members who will work collaboratively on projects falling under the mission of the interest group, “to promote research, teaching, and action related to global climate change and environmental degradation, with a focus on environmental justice, particularly how environmental change affects and often perpetuates social inequality.” Planning for action teams began in fall 2019. To formulate action ideas, Kai Reimer-Watts and Carlie Trott (co-Chairs) administered a survey with E+J members in November. By December, the group began to zero in on a handful of projects that were appealing to small groups of E+J members. We wanted to take this opportunity to summarize action opportunities below. In the following sections, we describe the focus and intentions of the action teams as well as how to get involved. Please join us!

**Climate Justice Advocacy Day (APA, SPSSI, and SCRA Collaborative Effort)**

SCRA is joining with several of the APA Divisions for Social Justice to hold a Policy Workshop & Advocacy Day on the topic of climate justice. The two-day event will be held in Washington, DC, on August 4-5, 2020, immediately preceding the 2020 APA Convention. Representatives of the Environment + Justice Interest Group and Public Policy Council are supporting planning tasks, led by Division 9, the Society for the Psychological Study of Social Issues (SPSSI). A limited number of attendee slots will be available for members of sponsoring divisions. Attendees will be trained and provided with materials and logistical support to meet with their elected Members of Congress. Stay tuned for additional details via the listserv! By joining this action team, possible contributions include developing materials to be distributed at the event. To express your interest in joining, please contact the E+J co-Chairs (contact information below).

**Virtual Conference Attendance Toolkit**

In an era when the Intergovernmental Panel on Climate Change has made clear that global greenhouse gas emissions need to decline by roughly 45% over the next 10 years in order to avoid catastrophic climate change, it is clearly incumbent upon us as CP practitioners who care about environmental justice to do our part in this effort by helping to reduce or eliminate avoidable emissions wherever possible. The idea for a ‘virtual conference attendance toolkit’ grew out of the recognition that in today’s era of growing inequality, precarity, big tech and global climate change, having an attractive option to attend a conference virtually just makes sense. Academic conferences themselves can have substantial environmental footprints, a large portion of which may often be the result of the many plane flights associated with their attendance. Plane flights have much greater emissions than most other forms of transit yet are sometimes the only way to access a conference for those coming from longer distances.

In addition, we know that conference attendance can often be exclusive and expensive, and that a virtual attendance option can be one way to increase the diversity of voices able to access a conference, hence enriching the overall conversation. While there will of course continue to be unique value in attending conferences in-person, in today’s era we should also be increasing the value and attractiveness of virtual attendance - helping to make this a more attractive option for conference-goers when considering their range of options. This is a project that could offer both
significant environmental and justice benefits. For anyone interested to support, please reach out to Kai Reimer-Watts at reim0490@mylaurier.ca.

**SCRA Policy Position Statement on Climate Justice**

In 2020, the E+J Interest Group plans to launch an action team to write a Policy Position Statement around the topic of Climate Justice. Policy Position Statements are a way for SCRA as an organization to share its perspective on “pressing social issues and matters of public health and well-being.” The statement will summarize research and knowledge on the topic of climate justice and provide recommendations to policymakers and the public. Policy Position Statements go through a number of levels of review, including by APA, and are published in the American Journal of Community Psychology (AJCP). For a recent example of a widely-acclaimed Policy Position Statement see the open access AJCP article, “Statement on the Effects of Deportation and Forced Separation on Immigrants, their Families, and Communities” (SCRA, 2018). For anyone interested in joining this action team, please reach out to Carlie Trott at carlie.trott@uc.edu.

**Mapping Climate & Environmental Justice Work by SCRA Members**

Understanding the scope and scale of existing work within professional networks is always a challenge, especially for those working in the trenches on complex issues of climate- and environmental justice (CJ/EJ). This project aims to make getting a sense of current work - and future interest in collaboration - easier for SCRA members and affiliates. To do this, we are building surveys and geospatial information systems that will allow us to track and visualize SCRA affiliate CJ/EJ projects around the world. To start, we hope to gather information on who is doing CJ/EJ work, where they are working (and would like to work in the future), what the nature of their work is, and what sort of interdisciplinary supplementation these projects require. Based on this foundation, we hope to provide SCRA members and their collaborators (present and future) with a more robust basis for understanding current efforts in the field as well as gaps in the CJ/EJ action landscape. In this, we draw inspiration from the work at SSEER, the Social Science Extreme Events Research network, run by Lori Peek at the Natural Hazards Center, University of Colorado - Boulder, whose efforts can be viewed here: https://converge.colorado.edu/research-networks/sseer/researchers-map. For anyone interested to support, please reach out to Trevor Even at trevorleven@gmail.com.

**Looking Ahead**

Over the coming months, we expect to launch these new action teams, so please look out for emails to the SCRA listserv. Once action teams are formed, additional communication will take place on the E+J listserv, so please email Jean Hill (jeanhill@scra27.org) if you would like to be added. (Note that action teams will also be encouraged to communicate independently between E+J Interest Group calls to continue progress forward as needed for their particular ongoing work. Also note that the level of commitment required for any one of these action projects varies, and individual contributions can be worked out in conversation with other members of a particular action team.) Finally, to say hello, ask questions, or to join the E+J Interest Group, please feel free to reach out to Carlie Trott at carlie.trott@uc.edu or Kai Reimer-Watts at reim0490@mylaurier.ca.

**References**


Prevention and Promotion
Edited by Susana Helm, University of Hawai’i at Manoa

Ripples on Ecological Praxis and the Natural World: Islands of the Pacific-Asia Region
Written by Susana Helm, Niki Harré, Toshi Sasao, Nikolay Mihaylov, Douglas D. Perkins, Gordon Lee, Sae Chinen, and Julie Pellman

The Prevention & Promotion Interest Group coordinated a 50-minute “innovative other” session at the 2019 Chicago SCRA Biennial meeting by focusing on the conference theme - Ecological Praxis and the Natural World (http://www.scra27.org/event/biennial-conference/2019-biennial/) - in the context of Islands of the Pacific-Asia region. This region was selected by the session organizers, each of whom reside in Pacific-Asia island nations: Niki Harré in Aotearoa New Zealand, Toshi Sasao in Japan, and Susana Helm in Hawai‘i. As session organizers, we sought to promote dialogue and action as acts of resistance against impositions of destabilizing change affecting our island nation homes resulting from globally inspired changes that challenge local sovereignty and self-determination. Theory, concepts, and methods from community psychology prevention and promotion were considered through a series of critical questions (Table 1) addressed among the session participants (Figure 1). What follows are ripples of thought and action from the session participants.

Nikolay Mihaylov - A Community of the Sea (n.mihailov@gmail.com)

I live in Varna on the coast of the Black Sea, a small gray-blue appendix to the Mediterranean. I love the sea. Swimming is my flying, and when I look up to the stars, I imagine I am in a shoreless ocean and timeless universe.

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Table 1. Critical Questions Addressed Among Session Participants

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<th>Question</th>
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<tbody>
<tr>
<td>1</td>
<td>What is the meaning of living in/on/with the ocean – tides, winds, currents, etc?</td>
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<td>2</td>
<td>What are these impositions to change and how is the Pacific-Asia region leading resistance by invoking our unique metaphors in the natural world? o What are the impositions? o How are we leading? o What are the metaphors we invoke? o Who has he right to use these metaphors?</td>
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<tr>
<td>3</td>
<td>Can we create the community cohesion necessary for local responses to climate change/ global warming when our communities are riddled with inequality? o How inequality makes deep conversation difficult, must we sometimes let go of justice for the sake of protecting our shared environment?</td>
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<td>4</td>
<td>What are some of the dominant forces and themes that need to compromise the intersection of the natural and social worlds given the changing ecological context? o What are the dominant forces? o What kind of change is imposed? o How do the natural world and the social world intersect? o How is this intersection the space for resisting change?</td>
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<tr>
<td>5</td>
<td>How does the island reality and metaphor highlight our urgency for self-determination and sustainability? o What are the “island” realities (also for those who do not literally live on an island)? o What are the metaphors? o What is urgent? o Self-determination and sustainability?</td>
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People who live by the sea share a common good. Our states and corporations organize for the sea – to catch its life, to extract its oil and gas, to transport materials between markets, to construct entertainment for incoming consumers. They see the sea as a resource, an obstacle, a dump and a postcard. We have to live with the side effects of the organized exploitation of the sea. We can and should create a community around our love for the sea and our concern for the sea and for ourselves. A few steps in the water and we are together, citizens and denizens of the biggest country in the world.

Doug Perkins - Place Attachment’s Role in Solving Climate Change
(d.perkins@vanderbilt.edu)

I have been landlocked in Tennessee and Utah the past 30 years. But in response to Question 1 (Table 1), whenever I am near the sea/ocean, I am filled with a sense of awe and oneness with the water and land, which carries over to a sense of community with those sharing that bliss. So, responding to Question 3, I believe we can create the community cohesion necessary for local responses to global warming. But the question correctly poses one key challenge: we must address inequality as we tackle climate change. Another challenge? The difficulty of creating mutual caring and responsibility (Nowell & Boyd, 2010), if not sense of community, among strangers from different countries and cultures and from the coast and interior of the same country. Part of the solution may be the motivation of our deep attachments to place (Mihaylov, Perkins & Stedman, in press).

Niki Harré - Whose Metaphors are They?
(n.harre@auckland.ac.nz)

Here in Aotearoa New Zealand, the ocean sometimes goes by the name of Hinemoana, a personification of the sea and all her offspring, such as shellfish, eels, seaweed and octopuses. The Whanganui river and a large area of native forest called Te Urewera also have legal status as living entities with value in and of themselves (New Zealand Parliament, 2014, 2017). From a traditional Māori perspective, these living landscapes are full of ancestors that must be respected as kin. Kaitiakitanga, or care for these landscapes, flows from their relationship to the people of a place (Roberts, 1995). Many non-Māori New Zealanders, including me, are deeply attracted to the notion of kaitiakitanga and the stories that weave us into the living landscapes we are surrounded by. But can we live this beautiful idea if we do not have a long history with the land? Can we, and how do we, work together as indigenous and non-indigenous people to weave new stories that include us all? And finally, is it possible to create the community cohesion needed to respond to our environmental challenges in conditions of economic inequality?

Susana Helm - Aloha `Āina
(HelmS@dop.hawaii.edu)

Volcanoes emanating from the earth’s core, surrounded by air and water, connected by everything swirling in the breezes and tides. Hawai`i remained sustainable and sovereign until recently, when Captain Cook arrived from England in 1778 and the US enacted an illegal overthrow of Queen Lili`uokalani in 1893. Today, we consider ourselves the crossroad of the Pacific – represented by a diverse population largely due to the agri-business and military economy established by colonizing nations. As a settler-resident, I embrace aloha `āina, which refers to humans living in a sacred, beloved, familial relationship with the land – these islands, the ocean, the winds. Professionally, I practice aloha `āina by seeking to improve Hawaiian health and contributing to my university as a Native Hawaiian Place of Learning. Aloha`āina is one form of community cohesion which allows us to rise up locally and globally, such as the protection of Maunakea currently (Lam, 2019; OiwiTV, 2015) and Kaho`olawe in the recent past (Yamashita, 2012).

Gordon Lee

“So vast, so fabulously varied a scatter of islands, nations, cultures, mythologies and myths, so dazzling a creature, Oceania deserves more than an attempt at mundane fact; only the imagination in free flight can hope – if not to contain
her – to grasp some of her shape, plumage, and pain” - (Albert Wendt, 1976).

(gdl068@yahoo.com)

I was born and raised on the island of O`ahu, ancestors from the Pearl River Delta, who may have been part of the maritime Silk Road over a thousand years ago. The water has always connected us. I grew up in Kaimuki, a ten-minute drive to Waikiki, where high-rise hotels stand side-by-side housing a million tourists a month, equal to the total local population. Waikiki was once the site of a large lo`i fed by natural streams and springs. It is an incredible feeling to see and feel the terrain of the island, from the mountain to the ocean. To remember how it once fed all the people. Albert, where is Oceania now?

Sae Chinen

“The island is small; the ocean is vast. Let us sail to various countries and bring back the wonderful treasures!”- A theater, Kimutaka-no-Amawari line from Lord Amawari of Katsuren Region, under the reign of Ryukyu Kingdom, 2019 July 27th, Kimutaka Hall.

(sc.carpediem@icloud.com)

The Island of Okinawa is one of the main islands in southern Japan, where I was born and brought up most of my life. When there used to be Ryukyu Kingdom (1429-1879), it was known as an independent maritime nation. For the Okinawan ancestors, the ocean was full of wonders and beauties. They freely sailed across the seas of Asia, and Ryukyu served as a bridge between nations. Nowadays, for Okinawans, the ocean is where we relax, and enjoy the sea-breeze and the sunset. It continues to bless us with rich natural resources and its magnificent scenery. It also is the source of spiritual energy. The ocean gently surrounds daily living just like a mother holds a child in her warm bosom. It is unambiguously a symbol of my identity as a “Uchinanchu (viz., Okinawan).”

Julie Pellman - The Meaning of Living on the Coast

(juliepellman@hotmail.com)

A trip to the beach is feeling the sand between my toes, the wind and the sun on my body, jumping into the surf, and experiencing the waves. Sitting on the jetty and listening to the waves brings peace and tranquility. I watch the sea gulls, black cormorants, piping plovers, terns, crabs, and clams. I see shells, seaweed, and driftwood. Living near the ocean is being part of nature, part of the web of life. New York City is part of a coastal community. One can see wildlife at all seasons: harbor seals in the winter, ospreys and horseshoe crabs in the spring, and whales and dolphins in the summer. I can also appreciate water in my neighborhood. I can see boat traffic on the East River, listen to the tide, and smell the salt. Water is part of my home (I live in New York City).

In conclusion, we as island people, or supporters of island people, recognize our connection to the global forces that influence all life on this planet. Community psychology is a human endeavor, and much of our focus is on caring for the people hurt by our social systems. We ask here, however, that we keep in mind the oceans from which so much life is generated; and acknowledge them as entities in themselves beyond the human-environment connection – with their own physical, biological and spiritual forces.

References.


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**Public Policy**
*Edited by August Hoffman, Metropolitan State University*

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**Establishing Environmentally Sustainable Practices through Community Engagement: A “Greener” Approach to the “Wicked Problems” of Industrialization**
*Written by August Hoffman, Public Policy Co-Chair*

In their insightful essay addressing the problems between existing empirical research and how effective policies are used in disseminating information to the public, Bogenschneider and colleagues (2019) argue that a more effective strategy in communicating research to policymakers should include a more salient and engaging process that allows them to “identify their purpose for using research” (p. 792). In other words, if we wish to incorporate sound research into legislation to help protect the finite resources of the natural environment, we need to create more interactive and tangible opportunities where policy makers and legislatures can see (and experience) the importance of environmentally responsible behaviors.

Alan Kazdin (2009) has identified several central themes (i.e., social issues, education, business, and health care) that have influenced empirical research in modern psychology, and has suggested that researchers extend their areas of focus to more pressing and potentially catastrophic events facing communities today, such as climate change, health care, and overpopulation. More importantly, Kazdin illustrates the urgent need for policymakers and legislatures to address the impact of environmentally sustainable behaviors and “wicked problems” (p. 342). There are several characteristics and defining variables that are associated with wicked problems, but what makes
them particularly difficult to address is their insidious nature where there is no single cause of formulation of the problem itself and the need for multiple stakeholders (i.e., corporations or even governments and countries) to work cooperatively to make any meaningful change. Additionally, global environmental problems such as climate change and carbon emissions involve complex entities such as cultural values (i.e., why are these issues important to various groups), politics, and economic fluctuation that require policy systems to provide accurate information to different populations within society to facilitate a more intentional environmentally responsible response to these problems. Stuart Oskamp (2002) has identified specific causal factors that are associated with making positive changes to environmental problems. Some of these include the fact that people are creatures of habit or “inertia” (p. 177), egoism and selfish behaviors, a sense of “learned helplessness” where repeated past behaviors resulted in failure to make positive environmental changes, and a belief that modern technology can solve all global problems with little individual effort.

Clearly, the largest obstacle to make positive environmental changes may be a combination of simply learning to change our own individualistic lifestyle and adapting a more community-oriented and prosocial approach to environmentally sustainable behavior. This may mean participating in the use of public transportation, organizing community development programs that clean up parks, rivers and public areas and establishing more community gardening programs that teach residents the benefits of healthier eating through organic gardening practices. Natural outdoor environments such as community gardens, labyrinths, and sensory gardens can play an important role not only in improved psychological and physical health, but can also serve as a place where ethnically diverse groups (i.e., refugees) can participate in traditional practices that maintain ethnic heritage and culture (Hartwig & Mason, 2016). Psychologists can help shape more pro-environmental behaviors through their collaborative work with policy makers in writing legislation that identifies how specific lifestyle changes and business practices can in fact make positive changes to the environment. As Schmuck and Vlek (2003) have noted, psychologists need to develop a more futuristic vision (i.e., “look over the fence”, p. 68) that impacts community growth and development and familiarize themselves with the specific types of environmental problems that impact their community. The first step in promoting a healthier and sustainable environment is through a collaborative approach where science practitioners, policy makers and community residents understand how their individual behaviors impact our own community.

August John Hoffman is a Professor of Psychology at Metropolitan State University. He can be contacted at:
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**Regional Network News**
*Edited by Christina Smith, University of Chicago and National Louis University – Regional Network Coordinator*

**News from the Midwest Region U.S.**

**MIDWEST REGIONAL COORDINATORS**
Melissa Ponce Rodas, Andrews University; and Tonya Hall, Chicago State University

Greetings from Midwest SCRA:

We have had a good academic year so far, with an amazing experience at our Midwest ECO last October 2019! Attached you will find some pictures of the networking and gatherings that were had! Thanks again to National Louis University for hosting and organizing this successful event!

Continuing with that momentum, we are excited to announce that April 23-25, we planned to be in Chicago, at the Midwestern Psychological Association’s yearly meeting. Thank you to everyone who submitted a proposal. We accepted over 20 presentations, and 30 posters. All SCRA presentations and events were scheduled for Friday, April 24th.

**TCP EDITOR NOTE:** Since this article was submitted, MPA’s 2020 meeting was completely cancelled and will not be rescheduled. Open Science Link is providing the option to archive posters and talks on the Open Science Framework. Information about this option can be found here: [http://midwesternpsych.org/2020/03/10/open-science-link-2/](http://midwesternpsych.org/2020/03/10/open-science-link-2/). Instructions for citing an APA style reference for a cancelled conference presentation can be found here: [https://apastyle.apa.org/blog/canceled-](https://apastyle.apa.org/blog/canceled-).
conferences?fbclid=IwAR3KgAmeMonrBnK3oP1DLL1WaEeNmS9vmx8UNxxrJ_22UP1z5jMSQSupGhY.

For those of you who are disappointed that you will miss the exhibits, exhibitors are offering information and other opportunities here: http://midwesternpsych.org/mpa-2020-exhibitors/

Looking forward, please mark your calendars, and prepare your submissions!

Remember that this is primarily a student-led conference, and submissions from members at all levels are encouraged. August Hoffman will serve as the faculty advisor. All students interested in organizing and hosting ECO 2020 may email Professor Hoffman at august.hoffman@metrostate.edu Attached is more information from Dr. Hoffman.

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TCP EDITOR NOTE: On March 19, 2020 I received the notice below from the ICCP2020 Committee. Although this conference will not be held as planned, we are hopeful that we will still be able to meet in Australia at some time in the future. The article following this notice includes important information about Australia and the conference location.

This is an important announcement from the 8th International Conference of Community Psychology Committee in response to COVID-19 (Coronavirus).

In the best interests of the health and well-being of conference attendees, presenters, volunteers and the wider community, we have decided that the 2020
ICCP Conference will no longer be held as planned 26 - 28 June 2020.

We are currently discussing alternative options, and further details will be made available as soon as possible.

We encourage you to stay connected with your various networks, and to draw on what we know and do best as community psychologists to support the most vulnerable members of our families, communities, and global village during this unprecedented situation.

Thank you for your understanding.

Kind Regards,

Sent on behalf of the ICCP2020 Committee by the APS Conference and Events Team

The Australian Psychological Society Limited

Invitation Down Under: Solidarity After the Fires

Melbourne Australia

Following years of drought dozens of fires erupted in New South Wales (NSW) Australia in November. The fires spread across many states and burned out of control for over two months. Only torrential rain in mid-February, the wettest in three decades, contained them. Australians, among the developed nations’ highest polluters per head of population, had climate change brought to their door. The level, spread, and losses from this bushfire season have been unprecedented. As early as 2008 “The Garnaut Climate Change Review” warned that fire seasons would increase gradually to be longer and more intense, and specifically named 2020 as the year the effect would be observable. Nonetheless, early warnings of possible disaster from Fire Chiefs and Environmental Authorities were dismissed by the Government.

Deaths of 33 people and over 3,000 homes destroyed or damaged have been a painful reminder of our arrogance. Economists estimate the losses of the fires at over $3.5 billion AUD. Over 25 million acres were lost, taking the lives of more than a billion animals including a third of all koalas and thirty percent of all koala habitat in NSW. Many species of native mammals are now feared extinct. Air quality dropped to the worst in the world necessitating evacuations. Australians are beginning to understand the impact of climate change and the need for increased solidarity in tackling these challenges.

In this light the International Conference of Community Psychology theme of Fostering and sustaining solidarities – communities, activism, knowledges & environment (8th International Conference of Community Psychology) could not be more relevant. PLEASE JOIN US for an invigorating conference that will be tackling these critical issues. The conference will be held at Victoria University in Melbourne Australia. If you’ve always wanted to come Down Under this is the opportunity to do so! It will be a wonderful opportunity to develop global links with international colleagues.

Presciently, the conference sub-theme of “knowledges for sustainable futures” invites participants to engage with critical theories and ways of working that have been produced in various countries and contexts, often referred to as the global south. Participants will have the opportunity to seek to understand how to advance community research and action towards its goals of liberation, community, and wellness.

Other powerful sub-themes ensure the conference will celebrate and interrogate the ways solidarieties are fostered and sustained within community contexts, across borders and boundaries and through processes of knowledge production.

The conference promises to be a fantastic opportunity to look at diverse critical epistemological and methodological tools and critical reflexivity. Hosts for the conference include Victoria University in partnership, Moondani Balluk Academic Unit, College of Community Psychologists of the Australian Psychological Society and Melbourne Convention Bureau. For further information please visit the conference website at https://communitypsychologyaustralia.com.au/.
Member Support
If you are a current SCRA member and would be willing to maintain a collegial support system in your region please forward your name and contact details Katie Thomas at mothercarematters@gmail.com. This will be a great opportunity to set up some support and mentoring networks across the regions and will help us gain direction and momentum for the year ahead.

Self-Help and Mutual Support
Edited by Thomasina Borkman, George Mason University and Ronald Harvey, University in Bulgaria

Selective Use of Professional Services by Family Survivors of Suicide’s Self-Help Groups in Japan
Written by Tomofumi Oka, PhD, Sophia University, Japan

This paper is an excerpt from, and expansion of a presentation made at the Third International Social Development Conference in Malaysia (Oka, 2018). The purpose of the paper was to consider how self-help groups (SHGs) play a unique role in the field of human and social development. The presentation considered two case studies of the various knowledge bases of SHGs in Japan. This paper extracts one case study, the family survivors of suicide and their “liberating meaning perspective” based on their collective experiential knowledge which is related to the rejection of mental health bereavement professionals but welcomes and accepts legal professionals. This paper’s contribution to the SHG literature is to highlight the group’s differing relationships with professionals, a distinction rarely made in the literature.

The relationship between professionals and SHGs is a matter of much discussion and contention (see Shepherd et al., 1999): “Professional” implicitly means the professional legitimately trained to handle an issue, not all professionals; thus, a heart disease professional is a physician or health care professional, not an accountant, lawyer, or journalist.

The importance of “lived experience” or “experiential knowledge” as the source of authority and knowledge in SHGs is widely understood today. However, some professionals still lack understanding of the collective experiential knowledge of developed SHGs and some “professionals tend to trivialize the ‘experiential knowledge’… of self-help groups by identifying it as knowledge that individuals get from their idiosyncratic experience” (Oka, 2013a, p. 224). However, as Munn-Giddings and her associates (2016) state:

“A critical feature of the way in which SH/MAGs [self-help groups] work is that members are learning together and building a collective knowledge base that remains in the group even after they leave it. The difference between an individual’s experience of a health or social condition and this collective knowledge tends to be much underestimated by professionals and policy-makers.” (p. 398)

Our interest is in this collective experiential knowledge which in mature SHGs results in a “liberating meaning perspective.” Liberating meaning perspective (Borkman, 1999) is similar in meaning but an alternative term to Antze’s (1976) “ideology” which implies cult-like or politically motivated. I like liberating meaning perspective because it considers social phenomena such as stigma. Borkman (1999) says:

“People with stigmatized conditions need a liberating meaning perspective that can free them of self-hate, a negative self-identity and assumptions that they are inadequate. They need to redefine their humanity. Moreover, they need a constructive way of dealing with their problem.” (p.115)
Case Study of Family Survivors of Suicide

The social context in which the SHG developed is important to note. Japan is estimated to have about three million family survivors of suicide. The government adopted national suicide prevention measures through postintervention, support and treatment of family survivors of suicide. Thereafter, many professionally led support groups for family survivors of suicide were started throughout Japan (Oka & Borkman, 2011). They work within mental health agencies, so clients identify with the groups as a mental health intervention. Bereavement professionals who lead the groups use a mental health framework that focuses on stages of grief which the bereaved go through and then complete. According to that framework, clients can get stuck in various stages instead of finding closure and a state of resolution. Detachment from the deceased is the goal; clients who fail to detach are regarded as having a mental health problem. Chronic grief is viewed as a form of mental illness.

This supposedly scientific perspective on grieving however fails to take account of cultural differences. In Japan, part of the culture is belief in maintaining connection with the dead and the Japanese believe that the “spirits of the dead interact with the living” (Klass & Goss, 1999, p.550). Many family survivors of suicide tried the professionally led support groups but found their perspectives objectionable and felt more stigmatized; some worked to develop an alternative that they ran themselves.

Family survivors of suicide started their national organization, Zenkoku Jishi Izoku Renrakukai (usually abbreviated to Zenjiren), in 2008, and their membership is over 3,000. Their groups are entirely independent of mental health professionals and are critical of psychological intervention for family survivors. In this paper, family survivors of suicide means members of this national organization.

The Liberating Meaning Perspective (hereafter Perspective) of family survivors of suicide attracts many bereaved people who are not satisfied with professional medical or mental health service, which they sense are encouraging them to recover from grief. The SHG’s Perspective tells them they do not need to recover from grief but to live with it. “Grief is love” is their favorite motto, and this positive view of grief differentiates the group from professional opinion (Oka, 2013b). Because the Perspective contradicts that of many psychologists and psychiatrists, they do not use their professional knowledge. In fact, they loathe professional mental health terms such as “grief care.”

According to Oka’s interviews, the groups accept any stories that members tell of extreme reactions to overwhelming grief as normal. For example, a mother who was extremely angry at her deceased son’s wife made a straw doll to curse her. A pair of parents confessed that they were so sad that they had eaten their daughter’s ashes little by little (Oka & Borkman, 2011, English version, p. 9). The group also counteracts the stigma families face from the community by providing round-the-clock support and friendship.

However, the groups have a network of supportive professionals, many of whom are legal professionals who are attractive for their advice on protecting the group’s legal rights. Supportive professionals are named “external reviewers”, not “advisors” which indicates the groups’ ethos of working independently of professionals. I am one of the external reviewers. I have been working with them since 2008, shortly after the establishment of the national organization; in Japan, a social scientist who is allowed to do research with a group incurs an obligation to work with the group, publicizing their research, assisting them with group issues, or other help (Oka & Chenhall, 2011).

Many family survivors need to seek legal help and thus find lawyers and other legal professionals helpful. For example, an owner of an apartment house in which a woman killed herself demanded compensation from her family for the damage caused to the reputation of the house. Other families have sued schools for bullying their children and causing their suicide. A wife sued her husband’s company for having overworked him...
which had driven him to suicide. (Oka & Borkman, 2011, English version, pp. 15-16).

This brief case study shows that SHGs often react differentially to various kinds of professionals. Further research is needed on how the experiential knowledge and Liberating Meaning Perspective of a SHG is related to the professional tasked with dealing with that focal issue, but how SHGs might be receptive and welcoming to professionals outside their immediate sphere of experiential knowledge.

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References
Examination of a Culturally Specific Group Intervention for African American Survivors of Sexual Assault

Literature Review

Sexual assault is a pervasive health problem in the United States (BJS, 2017). The detrimental effects of sexual assault are well documented and include adverse physical, psychological, emotional, and economic outcomes (Ullman, 2014). Survivors often require extensive support services to cope with the aftermath of their experiences (Zinzow et al., 2012). The problem of sexual assault has been documented among many racial, cultural, and ethnic groups, but is more prevalent among women of color (Bryant-Davis, Chung, & Tillman, 2009).

In particular, African American women are at a slightly higher risk for sexual victimization when compared to women of other races (Prather, Fuller, Marshall, & Jeffries, 2016). Despite the prevalence of sexual assault perpetrated against African American women, very little attention has been devoted to their experiences with sexual victimization in sexual violence research and literature (Tillman, Bryant-Davis, Smith, & Marks, 2010). African American survivors underutilize mainstream programs and services as these programs often do not provide culturally, ethnically, and racially appropriate services (Bent-Goodley, 2007). This underscores the need for research examining interventions that target the needs of women of color who have survived sexual assault, to see if these interventions are working successfully, and to assess what is most helpful to those survivors (West, 2014).

This study documented the value of a culturally specific, group-based intervention from the lens of survivors. Specifically, this study examined which culturally specific components of the intervention survivors identified as useful for their healing and recovery. The site for this research was a sexual assault agency, located in a mid-sized Midwestern city, which targets its services to the African American community. The agency offers a free 60-minute group-based intervention for sexual assault. The intervention was developed to create a safe space for African American female survivors of sexual assault who feel isolated in their experience and adopts a strengths-based approach that acknowledges the unique experiences of African Americans. Prior to data collection, the study protocol was approved by the Institutional Review Board (IRB) at Michigan State University.

Methods

This study utilized a phenomenological qualitative approach to explore the women’s experiences with a sexual assault intervention through an empowering mode of inquiry (Frey, Hans, & Cerel, 2016). Nine African American self-identified survivors of sexual assault over the age of 18 years were recruited to participate in a semi-structured interview about their experiences with the intervention. Data were analyzed using a six-step framework for thematic analysis (Braun & Clarke, 2006), and an undergraduate research assistant was recruited to assist with the analysis process. The process involved re-reading the transcripts, developing preliminary codes, coding the transcripts using NVivo, comparing codes to confirm ideas and modify divergent codes, and organizing the codes into broader themes and subthemes. Finally, member checks were completed with six participants to ensure accuracy of overall findings (Lincoln & Guba, 1986; Stake, 1995).

Results

All women identified components of the intervention that were culturally specific or culturally
appropriate and described how these components were meaningful to them and instrumental in their healing process. These included:

**Holistic Healing and Crafting Activities**

All women engaged in one or more healing and crafting activities during the sessions that had cultural significance such as lighting of a candle and burning a sage. Additionally, all women engaged in one or more crafting activities such as drawing, coloring, painting, and making necklaces, keychains, and bracelets. The women identified these activities as a strength of the intervention because it helped them connect with their bodies and breath, feel comfortable and relaxed, and served as a medium of artistic expression of trauma. The benefits of art-based activities included in this intervention are in line with existing research on the use of art-based interventions with survivors of abuse as an approach to foster healing (Murray, Moore Spencer, & Crowe, 2017). For example, one participant expressed:

“Well when I was there, we did a making of a necklace and a keychain. I was trying to relieve my tension. I was trying to fill in the little gaps that will make me feel comfortable. We slid them onto the string in order to pull things together in my life … Doing things with my hands, it just relaxes me, and I enjoy doing things with my hands.”

**Emphasis on the Ancestry and History of African American Women**

All women identified the opportunity to examine the intersection of their identities as women and Black in discussions at the group sessions as a strength of the intervention. The group discussions were centered on the historical and present-day realities of Black women. Participants were able to openly explore the connection of slavery to the present-day experiences of Black women with rape. The women described the opportunity to learn about their history as insightful, liberating and an essential part of their healing journey.

**Opening and Closing Affirmations**

All women discussed the opening and closing affirmations recited in a call and response format as a meaningful component of the intervention. Participants were familiar with the call and response format and likened it to their experiences in other spaces such as a church service. The affirmations were important for helping the women feel a sense of belonging, comfort, and validation in the group setting. Additionally, reciting the affirmations helped the women feel centered and maintain a positive mood. For example, one participant expressed:

“It helps me within myself and when I repeat [the affirmations], it seems like it brings relief inside of me. When I’m saying the affirmation, I’m able to relieve myself and it make me happy. It gives me a piece of joy in myself.”

**Shared Racial Identity with Group Facilitators and Members**

Most women (6 out of 9) indicated that the racial match with facilitators encouraged openness and honesty. Participants indicated being able to openly express their thoughts, feelings, and reactions because they believed that the shared commonalities in culture positioned the group facilitators as credible sources of help and allowed them to better understand participants’ lived experiences. Similarly, the racial match of women with other group members offered a sense of safety that allowed women to feel comfortable sharing their thoughts and feelings with individuals they believed were truly capable of understanding their lived experiences.

The incorporation of culturally specific elements such as racial match, and the emphasis on historical experiences of Black women in America is consistent with previous research on the benefits of incorporating these elements in programs and services to encourage help seeking and improve clients’ satisfaction (Harrison, 2014; Nicolaidis, 2013; Meyer & Zane, 2013).
Implications for Research, Policy, and Service Providers

This work highlights the value of utilizing culturally appropriate strategies to foster healing among African American female survivors. Future studies can conduct more robust evaluations of sexual assault programs for African American survivors by applying the methodology utilized in this study to conduct in-depth interviews with a larger sample of women or utilize other methodologies to investigate the value of available services for the target population. National, state, and local funding agencies should prioritize resource allocation and grant making in support of programs that utilize culturally specific or appropriate approaches. In addition, service providers should incorporate elements of these approaches into their practices to ensure that they are meeting the needs of diverse clients. This is particularly important for agencies serving communities of color. Service providers should also conduct process and outcome evaluations of programs and interventions to ensure the effectiveness of the intervention for the target population.

Conclusion

Overall, findings from this research study shows that the intervention utilized a culturally relevant approach and included meaningful elements that were instrumental in the trauma recovery process of African American survivors involved in this study. In conclusion, this study validates previous findings that emphasize the value of culturally relevant services for minority populations. In addition to contributing to scholarly literature on sexual assault interventions, this study highlights an intervention specifically developed for the African American community, provides insight into the usefulness of a culturally specific sexual assault intervention for African American survivors, and underscores implications for future areas of research, grant making institutions, and sexual assault service providers.

Author Information

If you have any questions or for more information on this study, please reach out to me via email at ayeniolu@msu.edu.

Acknowledgements

I am grateful to everyone who made this project a success. Many thanks to the executive director, group facilitators, and participants at the sexual assault agency for welcoming me into the space, sharing their truth, and trusting me to relay their experiences to the world. I am also grateful for the support of the SCRA Thesis Award which supported the purchase of research materials, data transcription, and allowed this project to offer compensation (gift cards) for participant’s time and effort.

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Harrison, L. (2014). Culturally specific services: domestic violence services for African American women in the Central Valley (Doctoral dissertation, California State University,


Esperanza Márquez López has received the award for “the best Doctoral Thesis on Latin America 2019” from the Institute of Latin American Studies (IEAL) of the Universidad de Sevilla (Spain). The thesis analyzes the factors that influence the implementation of a psychoeducational prevention program of child labor in three educational contexts in Lima (Peru), and was carried out under the direction of the professors Isidro Maya Jariego and Daniel Holgado Ramos, both members of the SCRA.

Susan M. Wolfe, Ann Webb Price, and Kyrah K. Brown edited a Special Issue of New Directions for Evaluation titled “Evaluating Community Coalitions and Collaboratives.” [Spring 2020, Volume 165]. This is the first New Directions issue that has been dedicated to this topic. Chapters and authors in this issue are:

Model for Collaborative Evaluations as a Framework to Foster a Community of Collaborators – Liliana Rodríguez-Campos, Michael E. Mitchell, Rigoberto Rincones-Gómez
Finding the Impact: Methods for Assessing the Contribution of Collective Impact to Systems and Population Change in a Multi-Site Study – Sarah Stachowiak, Jewlya Lynn, Terri Akey
Evaluating Networks Using PARTNER: A Social Network Data Tracking and Learning Tool – Danielle M. Varda, Sara Sprong
Positioning Health Equity Within a Systems Thinking Framework to Evaluate Coalitions and Collaborative Initiatives – Amy E. Hilgendorf, Travis R. Moore, Alexandra Wells, Julia Stanley
Readiness and Relationships are Crucial for Coalitions and Collaboratives: Concepts and Evaluation Tools – Lauren Hajjar, Brittany S. Cook, Ariel Domlyn, Kassy Alia Ray, David Laird, Abraham Wandersman
Advancing the Measurement of Collective Community Capacity and the Evaluation of Community Capacity-Building Models – Margaret Barnwell Hargreaves, Brandon Coffee-Borden, Natalya Verbitsky-Savitz
Evaluation Methods Commonly Used to Assess Effectiveness of Community Coalitions in Public Health: Results from a Scoping Review – Michelle C. Kegler, Sean N. Halpin, Frances Dunn Butterfoss
Evaluating Community-Based Coalitions: An Application of Best Practices to Improve Children’s Health – Courtney Barnard
Lessons Learned Working with Drug-Free Community Coalitions and Collaboratives – Ann Webb Price

Were We Critical Friends? Working with Values in Research
Written by Samuel Keast and Christopher Sonn, Victoria University, Australia

Conceptualising values in research is one thing, negotiating them through the layers of relationships and constraints of a community organisation and a university is something else. This article highlights some challenges in navigating values of inclusion, voice, and collaboration through the implementation of a program evaluation. The program was developed specifically for youth from the African-Australian diaspora and was largely in response to the negative representations of these young people in the media and political discourse. The not-for-profit
organisation has run a number of youth-focused programs, but this was the first of its kind to respond to the needs of young people from the African-Australian diaspora.

Values-based research seeks to show how programs give voice to the wisdom young people have cultivated “at the margins of institutional betrayal and economic/racial/sexuality oppression” (Fine, 2012, pp. 355). Informed by values, methods are derived that can capture how programs have sought to foster “the embodiments of and survival skills honed in precarity” of young people faced with structural violence (Fine, 2012, pp. 356). Methods that adequately explore the complex psychosocial and sociopolitical identities of young people placed at the edges of communities by discrimination and racialization (Futch & Fine, 2014).

This means there is an important multidirectional relationship between researchers, program facilitators, program participants, and program stakeholders (Dutta et al., 2016; Fine, 2012). And the products of this kind of research-based evaluation are not regarded as politically inactive objects that report decontextualized facts, but rather that they form part of the re-imagining of radical possibilities through organisational and systemic change.

This reflection embraces Evans’ (2014) notion of ‘community psychologist as critical friend’ and will use the attributes of a critical friendship as a way to frame the processes of the project. One of the challenges as outlined by Evans (2014) in becoming a critical friend is having the time, energy (and we would add resources) to build and maintain community partnerships “that affords us the opportunity to function as critical friend” (p. 362). With increasingly short contracts, short timeframes for deliverables, and under resourced organisations and institutions this can be a significant barrier to the development of trusting supportive relationships required for critical friendship and this was certainly something this project faced. In brief, the interconnected attributes and functions of a critical friend are: co-creation of critical space, value amplification, problematising beliefs and practices, seizing teachable moments, sharing critical frameworks, critical action research and connecting community practice to networks and social movements (see Evans, 2014). Essentially these are to ensure as critical researchers we become “skilled at partnering with community-based organizations for social change without being co-opted into discourse and practices that simply maintain unjust conditions, or worse, exacerbate them” (Evans, 2014, p. 365).

We outline some of the contextual details of the program and the organisational relationships before moving into the ways in which the evaluation was conceptualised and the theoretical ideas underpinning it. We will then discuss some of the ways in which we negotiated these ideas within the various constraints of the organisational requirements on both sides. Through detailing some of the processes, relationships and findings, we hope to share the imperfections and lessons learned from undertaking an evaluation in this context.

**The program and partnership**

The not-for profit foundation of a professional sports club facilitated a community consultation, part of a response to the racist misrepresentations of African-Australian diaspora youth. Stakeholders at this consultation included: University staff, community Leaders, African community business owners, parents and young people from African-diaspora communities. It was also attended by representatives from state and local government, police, and school representatives. The community consultation gave rise to the African Action plan and 12-week program was developed in response to that plan. In the program students aged 14-18 were paired with a football player and community mentor with the intention to increase student engagement and provide information about employment and training pathways and opportunities. It also aimed to build interpersonal and personal skills through the use of mentoring, workshops and a goal-setting agenda. The pilot of the program began in early 2019.

The university has an ongoing relationship with the foundation and the club. Various research projects have taken part between them and it
continues to be an important relationship to both parties. Program evaluations have been a cornerstone of this relationship and provide the foundation with an important source of institutional support for their various programs, whilst also providing the university with funding and opportunities for students to undertake placements and research projects. This evaluation was a part of a doctoral industry placement agreement between the university and the foundation. The placement supports a PhD student to gain industry experience with a small stipend.

**Collaborative design**

A series of meetings between key program staff and researchers were held prior to the commencement of the program where conversations arose about the values that needed to be a part of the evaluation process. Values that would honour the community consultations, respect and promote the voices of young people from the African-Australian diaspora and address the requisite policy directions. As researchers our work and values are centred around the awareness of power inequities and how we might co-create contexts, moments, or places that foster social inclusion. We work with a sense of justice that seeks to question and challenge the ways in which people are marginalised, racialized and disempowered by socio-cultural/political contexts, institutions and organizations. We also see justice as centring the voices, experiences and expertise of those who are being marginalized. From the outset the researchers recognised that concepts and measures utilised for more traditional program evaluation may not be able to meet these values.

Collaborative meetings continued throughout the evaluation and were often more informal and occurred at moments before or after program sessions. During these researchers were able to: listen to program staff reflect on sessions, engage with staff about the ongoing development of concepts and ideas for the program, workshop problems or issues arising within or around the program, and to continue problematising beliefs and practices.

For researchers the processes of sharing critical frameworks can often involve undoing more mainstream, culture-free research approaches in order to pursue more social justice oriented ones. In this case, partly due to the organisation’s previous exposure to more mainstream evaluation methods, but also the need for certain types of evidence produced pressures to provide simplistic indicators of the program’s success.

One of the ways we aimed to share our critical frameworks was through providing literature that not only informed the evaluation process, but that could also be used to inform the ongoing development of the program. So careful consideration was given to the kind of literature used and its accessibility so as not to alienate the organisation from the process of problematising the way we understood the issue. The researchers chose five main concepts to inform the work and the program: the youth engagement continuum (Pittman et al., 2007), sense of community (Pooley et al., 2002; Pretty et al., 2007; Sonn et al., 1999), sociopolitical development (Fernández et al., 2018; Hope & Jagers, 2014; Watts et al., 2003) and capacity to aspire (Appadurai, 2004). Central to all these were critical questions about how young people, particularly racialized young people, are often (mis)characterised and disempowered by traditional structures and institutions.

The status quo of many not-for profit organisations is well-intentioned service provision for populations ‘in-need’ or ‘hard-to-reach’, but these intentions flatten criticality which is “needed but rare” and “pragmatic thinking and technical solutions such as logic models, evidenced-based curricula, performance management frameworks, and the obsessive counting of participants served have displaced critique of the status quo and imagining future possibilities” (Evans, 2014, p. 357). The challenge for this project was not only to evaluate the outcomes of the program, but to build understanding about the realities for young racialized people in Australia, how they navigate unreceptive communities, whilst also building their capacity to aspire.
Researchers in this project sought to challenge how these young people are often conceived as being ‘in-need’, and to counter this build into the evaluation methods that would capture how these young people saw themselves in the world, their communities, and their futures. Although we used more traditional methods (observations, interviews, qualitative questionnaires) we also used mapping (Futch & Fine, 2014) as a method to engage with students. In weeks three and 12 of the program the students did their mapping sessions which sought to offer them a way to creatively express their identities, their lives and the social support around them and to be a conversation point with researchers. A wide range of materials for creating their maps was provided (e.g. paper, paint, canvases, glitter, glue, stickers, stamps and an array of drawing instruments).

An example of the mapping from the first session can be found in image 1. The student who produced this canvas made continual changes so that it evolved over the length of the session. At first, she painted the entire canvas black, they then squeezed glitter of varying colours over the black background. When asked how this represented how they saw themselves in the world they replied, "the world is black, but it depends on how you look at things" (and pointed to the glitter). Upon returning later in the session the student had covered the canvass in black again, obscuring the glitter. They told researchers now it was about social media and fame and how simple or ordinary things could become popular or unpopular, like the now black canvas. Returning again, the canvas had been readorned with shaped sequins and feathers. When asked about this new form, the student replied it was about "layers" and that you “shouldn't judge a book by its cover”.

The second mapping session invited students again to depict how they saw themselves in the world, but also to reflect on how things might have changed having participated in the program. It was noted by the researchers that students on the whole were more collaborative during this session, often helping each other co-create maps. Image 2 shows a map from a female student from this session and like many others from this session they were celebratory, colourful and focused on positive messages about their identities, and/or their futures and vocations. These two examples are a snapshot of the overall collection of data for the evaluation but provide examples of how we attempted to use creative and appropriate methods, that elevated the voices and lives of the students from their perspectives in the evaluation.

Some of what we concluded for future programs

For the program to move beyond service delivery and toward systemic change future programs like these should engage more in the
sociopolitical development of young people. This means, extending the content beyond generic youth development toward engaging young people in critical social analysis as future social change agents in their communities. In future planning prospective program participants should be consulted about how they’d like their community represented within programs.

While the researchers acknowledge the limits of resources available to such programs, our experience highlights how vital it is for programs to understand who participants and their communities are, and what those communities mean to them. To achieve a balance between flexibility and structure, programs need to have well-developed and evidenced models that can inform the best strategies for program delivery. Future focus also needs to acknowledge the reality of the contexts which racialize certain young people and that through sociopolitical development they can build capacities for civic engagement and social action.

**What we concluded about our work – Were we able to be critical friends?**

As researchers regularly engaged with concepts and literature it can be easy to forget that those working in program delivery often do not have the time to devote to learning new critical frameworks and that perhaps some of our earlier teachable moments contained too many concepts that were new to the organisation and program. Perhaps a more scaffolded approach could have made these teachable moments more successful. This could also apply to the ways in which we worked with problematising beliefs and practices, which although arose at specific times throughout the program, there was not a process or space established by which critical reflection could become a part of the work the organisation did. Some of the questions that linger from our reflections are: How do we leave problematising as a critical skill once we have left? And how do we introduce or foster a critical friendship between program staff and their own organisation?

**References**


### Political Subjectivity and Autobiography: The Teacher Who Investigates Their Practice

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#### Introduction.

The research carried out addressed the subject of political subjectivity in higher education and its relationship with the Didactics of Social Sciences. It is based on Political Psychology and problematized the way in which subjectivity develops in higher education. The developments of González (2002, 2005) on subjectivity and Pagés (1994, 1998) on didactics were taken into account.

The study has its origins in two previous investigations that questioned the political (Calderón, 2009 and Calderón, 2012) and recognized that it was politics that made possible the exchange of meanings and involved people to have new positions on the social reality of others. In addition, it was evident in these antecedents that what created the need to transform certain problematic situations, was precisely the emotional involvement of the people. Therefore, it was necessary to generate emotions through learning so that people would commit to change.

Finally, it was understood that training and learning are political actions where there are interactions and exchange of meanings and meanings. So, addressing political subjectivity in the classroom context was central to the configuration of the present investigation.

#### Current research.

The study sought the understanding of political subjectivity in higher education, so the techniques and instruments were important to deepen the sample or unit of analysis (Rodríguez, Gil, García, 1999), which was composed of freshman psychology students. The study considered: 1) the deep description of the case; 2) the description of the context in which the case was developed; 3) triangulation of information; and 4) ethical considerations. Finally, it was in this group that the researcher fulfilled a double role, as a professor and researcher.

#### The Methodology

In qualitative research the intention of the researcher is to favor dialogue between people, also called participants or co-researchers and to foster a confidence scenario for the production of knowledge. For Flick (2007), qualitative research recognizes: the suitability of methods and theories, from the participants and their diversity, the ability of the researcher to reflect on what he is doing, and the production of knowledge as an epistemological break with quantitative research.

According to González (2002), investigating subjectivity requires a constructive-interpretative posture. Also, Taylor and Bogdan (1987) reported that collecting and interpreting data allows the researcher to observe the phenomenon from the inside and be included as part of the data. The professor who investigates his own practice is part of the research and can interpret his productions (Flick, 2007), establishing a dynamic of permanent conversation with the other participants. Therefore, qualitative research seeks to understand the phenomenon from the representations and meanings that people create through narrative, expression of meanings, subjective senses, and that can be known through questionnaire completion of phrases or analysis of photographs (Lozano, 2008).
Finally, the autobiographical methods that were born with Tomás and Znaniecki in 1927 (Rodríguez, Gil, García, 1999), are an option to deepen their own subjectivity and have been used to reflect on: a) the emotions that teachers have about some acts; b) anecdotes that teachers remember on a subject; and c) emotions about classroom dynamics.

The Instruments
A diagnostic instrument consisting of identification data and four questions was applied. Participants were consulted about the activities that worked on controversial issues and the opinions that had access to higher education and the Mapuche conflict.

Finally, the students analyzed two images, one on the Chilean student march of 2012 and another on a Mapuche ceremony held in 2014. For the construction and application of the instruments, the following criteria were taken into account: a) the conceptual and methodological frameworks must be consistent with the instruments and with the information collected; b) the instruments must have a familiar and coherent language with the career and the subject; and c) when validating the instruments with experts, special care was taken with the contents of the curriculum.

The teacher and researcher also trained and included her autobiography. For the construction of the autobiography the following was taken into account: a) the questions focused on the meaning attributed by the teacher to a specific activity; b) the facts and the meaning attributed by the teacher; and c) the actions that were developed with the group of psychology students and the subjective senses produced.

In both cases, the instruments that were applied were validated with experts, following the criteria of qualitative research.

The Results
The data were analyzed taking into account Glaser's grounded theory (1992) and the construction of meaning frames from the qualitative epistemology of González-Rey (2007). First, the data were collected systematically, the codes presented in the students' responses were recognized, and categories were constructed.

Regarding the results of the group of students it is possible to mention the following three points:
1) Students who come from public establishments were recognized in everyday situations aspects of politics, get interested in different realities, and from there build their senses.
2) Volunteer activities and those carried out during their school years marked the meaning they give to their vocational development, so their political subjectivity unfolds with situations of social vulnerability.
3) Students who describe, think and construct explanations about a situation, articulating opinion with disciplinary concepts, manage to display their political subjectivity. Therefore, encouraging spaces for students to generate opinions and explanations that have a particular content and vision can strengthen their learning.

Regarding the results of the teacher-researcher, it is necessary to point out the following:
1) To take the controversy to the classroom to generate the unfolding subjectivities in students, requires the teacher's ability to problematize a situation, a topic, a concept, or a particular historical event. Therefore, in the training of psychologists, the controversy must be placed in the problematization of the historical, social, political and economic context in which the "mental illnesses" and the theories that reveal them arise, and not in the clinical vision that the teacher maintains to pathologize reality itself.
2) The autobiographical story propitiates the unfolding of the subjectivity of the teacher, who makes conscious the actions that it produces from the senses that the students deliver in a classroom context and on concrete situations linked to the current social reality.
3) The teacher who researches their own practice recognizes that training is also a political action where worldviews intervene and where the need to generate concessions is what encourages learning.
Closing Words
Carrying out research processes on the practice itself is to ask about the role of the teacher, which not only guides the learning processes but to guide their work so that their students are involved in the development of social actions to mobilize changes in society. Therefore, researching the practice itself is essential to recognize the best way to approach students to the current social reality, analyze the interactions that occur in the classroom and the way in which the teacher can improve them to enhance their learning. Recognize that, not only is it important to be a professional but to contribute to society, it must be a purpose of professional training. Building alternatives to improve some social problems and not reproduce in the classroom the inequalities that we observe on a daily basis, is a fundamental objective in a conscious teaching focused on creating situations that generate controversy and collaborate with the development of social skills in our students.

References

Fostering and Sustaining Solidarities in Melbourne, Australia: The 8th International Conference on Community Psychology
Written by Christopher Sonn, Samuel Keast, and Heather Gridley, Victoria University, Australia and Rachael Fox, Charles Sturt University, Australia

TCP EDITOR NOTE: Since this article was submitted, the conference committee announced that ICCP2020 would not be held as scheduled due to COVID 19. As of the date of publication of this issue of TCP, next steps have not been announced.
The 8th International Conference on Community Psychology (ICCP2020) will be hosted by Victoria University in partnership with the Australian Psychological Society’s College of Community Psychologists, with support from colleagues from around Australia and in neighbouring countries. Many of the people supporting the event have participated in the development of international community psychology via the previous ICCPs. We are excited by this opportunity to showcase the work of so many people, agencies, industries, and other collaborators who place great pride in contributing to social change and to individual and community wellbeing through innovative, critical and engaged research, teaching and practice. Not only this, we know that we will be enriched by the exchanges of knowledge and experiences that take place when people from diverse cultures, countries, industries and disciplines come together. Melbourne, and within it our town of Footscray, is a wonderful place celebrated for its cosmopolitanism, anchored in the various diasporas that continue to shape its identity. We look forward to hosting the event to help contribute to the critical projects of community psychology locally and globally.

Community Psychology in Australia

Community psychology’s development in Australia has largely been confined to two states (Victoria and Western Australia) 4,000 km apart – despite the College (then Board) of Community Psychologists having been established more than 30 years ago. From tensions between the dominant psychology paradigm and calls to radical action, between its odd couple parents in community-based mental health service delivery and applied social psychology, and between a strong practitioner base and the emergence of postgraduate programs, community psychology’s formal history in the region has some parallels with history elsewhere, particularly in the United States. Informally, however, the climate in which it was born was distinctly Australian, resonating with the cultural pluralism and emergent debates around decolonisation, feminism, the peace movement and political realignment within the Asia-Pacific region that characterised the 1970s in this country. Several aspects of that history invite critical interrogation: the impact of the decision to locate the subdiscipline as a professional specialisation; the role of community psychologists in consciousness-raising around social justice within psychology and society; and the importance of place in determining the nature of community psychology theorising and applications in this part of the world, and beyond.

Location for ICCP2020

ICCP2020 builds on previous conferences and will be held at Victoria University’s Footscray Park Campus. This location was originally and continues to be home to Aboriginal communities, and we acknowledge the Traditional Owners of the land, the Wurundjeri, Woi Wurrung and Bunurong peoples of the Kulin Nation. The Western suburbs of Melbourne have distinctive cultural, economic, and socio-political histories, woven from successive waves of migration and a strong industrial base. These histories are continually transformed through various processes related to globalisation, migration, and dynamics of community and placemaking. Often celebrated for its cultural diversity, the location is also marked by high levels of inequality that are exacerbated by de-industrialisation, urban renewal and gentrification, with attendant consequences for the health and wellbeing of differently positioned communities. Within this context, with such complex and diverse social and cultural history, there can also be found extraordinary examples of creativity, communality, survival, and solidarity.

ICCP2020 in Context

ICCP2020 seeks to celebrate and interrogate the ways solidarities are fostered and sustained within community contexts, across borders and boundaries, and through processes of knowledge production. The conference builds on recurring themes from previous ICCPs as well as the more recent SCRA conference held in Chicago at
National Louis University (2019). Those themes recognize borders and boundaries as playing a key role in reinforcing privilege/power, marginalisation and social inequalities, and the importance of deconstructing those hegemonies by building solidarities across communities, disciplines, and sectors. To ‘create’ these solidarities within and beyond community psychology, we want to explore how people are coming together, forming alliances and partnerships, but also going beyond those to forge solidarities central to the goals of liberation, empowerment and wellbeing. We are interested in how social actors are tackling the matrix of power/privilege and coloniality, and forging solidarities in and through research and action aimed at structural and epistemic inclusion and individual and community wellbeing. We have an exciting program that will showcase and advance scholarship, activism, practice, and critical scholarly engagement that seeks to bring about sustainability, inclusivity, and wellbeing for all.

Program snapshot

We received over 350 submissions from around the world, with 70% from international delegates. There will be a Spanish-language stream and dual translation of keynote sessions. The content looks stimulating and will be presented in a range of formats including symposia, roundtables, ignite sessions, and posters. There will be open dialogue opportunities, and several pre-conference workshops will focus on skills and knowledge building in areas such as: Community Based Participatory Research, Doing Ethical Research Together, Arts and Creative Reflexivity. Other workshops will tackle critical issues of gender-based violence, climate change, racism, poverty, and fostering community, justice and inclusion. There will also be keynote sessions with world leaders in community psychology and Indigenous scholarship (e.g., Tony Birch, Australia; Michelle Fine, USA; Regina Langhout, USA; Linda Nikora, Aotearoa/NZ; Kopano Ratele, South Africa; Pat Dudgeon, Australia).

We have received critical, innovative and cutting-edge submissions across all the themes outlined in the call for papers. The Knowledge for sustainable futures theme sets out to promote theories and approaches from the global south to ensure inclusion and wellbeing. The theme responds to the ‘decolonial turn’, intersectional feminist theory, critical race scholarship, and indigenous knowledge around the world, and seeks to understand how these can advance community research and action towards its goals of liberation, community and wellness. To this end, some of the titles we received were: Healing and climate sustainability: Our role as community psychologists; Engaging the decolonial turn: Mapping decolonial transnational critical community psychologies; Mayan Indigenous psychologies in an era of decolonization.

In line with the community psychology goals of promoting wellbeing, many submissions responded to the theme of Creating inclusive cultures and healthy communities by focusing on one or more levels of individual, community and social change to address inequity and its deleterious effects in local and global contexts. Some of the topics that will be presented are: A wellness program for mothers living in a South African high-risk community: Enacting a community-based participatory action approach; An exploratory study on mental health literacy and help-seeking behavior in Indonesian-Muslims; Embracing interdisciplinarity within community psychology to support inclusion of people with disabilities; and Culture, power, and collective mattering: Building the beloved community.

Working the boundaries received submissions that overlap by definition with other areas, but several focus on interdisciplinarity, systems approaches, and organisational capacitation. Some examples are: Community capacity building and health promotion through an interactive systems framework; Chinese allyship building: From stranger to ally; Can organisations with a beating heart please stand up?: Kanaeokana: Developing a network to transform education and sustain aloha ‘āina; and Critical solidarity and community psychology praxes.

The theme of Global dynamics in local expressions captures the unique localised impacts...
of broader, socio-political, economic and migration dynamics and ideologies that are giving rise to new and renewed local expressions of (dis) advantage and privilege. Titles on the program include: 

- Subjective well-being and perception of exposure to violence of Brazilian children and adolescents in different contexts;
- Sustainable communities as inclusive communities: The role of social and political participation;
- Preserving refugee cultural integrity: Understanding peer support systems using life story narrative; and
- The health of migrants and refugees: Community and psychosocial support approach.

We are excited about the conference and we hope to see many of you in Melbourne. Please visit the conference webpage at http://communitypsychologyaustralia.com.au for more details. Lastly, we want to support student access and are seeking donations to this end. You can make a contribution when you register or by following the tabs on the webpage. If you would like further information you can contact us at conferences@psychology.org.au with the subject header ICCP2020.

TCP Submission Guidelines

TCP is published four times a year. Articles, columns, features, and announcements should be submitted as Word attachments in an e-mail message to Susan Wolfe and Dominique Thomas at TCP@scra27.org. Submission deadlines are:
- February 15th – Spring issue;
- May 15th – Summer issue;
- August 15th – Fall issue;
- November 15th – Winter issue

Authors should adhere to the following guidelines when submitting materials:
- Length: Five pages, double-spaced
- No cover sheet or title page. Please be sure to put the article title and author names and organizational affiliations at the top of the article.
- Images: Images are highly recommended, but please limit to two images per article. Images should be higher than 300 dpi. If images need to be scanned, please scan them at 300 dpi and save them as JPEGs. Submit the image(s) as a separate file.
- Margins: 1” margins on all four sides
- Text: Times New Roman, 12-point font – this includes headings and titles and subheadings.
- Alignment: All text should be aligned to the left (including titles) with a 5 space paragraph indentation.
- Punctuation Spacing: Per APA guidelines, make sure that there is only one space after periods, question marks, etc.
- Graphs & Tables: These should be converted and saved as pictures in JPEG files. Please note where they should be placed in the article.
- Do NOT include footnotes or endnotes.
- References: Follow APA guidelines. These should also be justified to the left with a hanging indent of .25”.
- Headers/Footers: Do not use headers and footers.
- Please put your email information and an invitation to contact you into the article.

SCRA Membership

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

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

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