Dear members: in my first column as your president, I want to reaffirm my commitment to transparency and to provide updates of our work to fulfill the goals of the response to the Call to Action on Anti-Blackness in our Society. As you know, I became president after only a few weeks in the President-Elect role. I assumed the president’s role, following the bylaws of our organization, with the support of the Executive Committee (EC), and guidance of APA. For the past two months, I have focused on learning as much as possible about our organizational structure and the roles we all play, as EC members, elected officers, chairs of SCRA Councils, Committees, and Interest Groups (C/C/IGs) and as members. With the support of the other officers and our Executive Director, Dr. Amber Kelly, I have been brought up to date regarding the Call to Action, the Executive Committee response, and the outstanding work of our various interest groups, councils, and committees. It has been a lot to learn and to process. I am certain that I will keep learning in the months to come.
**Shifting Leadership: Welcoming Dr. Kwesi Brookins**

As you know, Past President Susan Torres Harding did not complete her term as past president and the resignation of Susan Wolfe left a leadership vacuum that has constrained the activities of the presidential stream. I am happy to report that Dr. Kwesi Brookins has graciously accepted to serve as President-Elect beginning in January 2022 until our elections and the onboarding of the elected person after the 2022 APA convention. I am looking forward to Dr. Brookins joining our presidential stream.

**Updates on the Response to the Call to Action on Anti-Blackness**

Since the EC shared a response to the call to action on anti-Blackness, a majority of 2021 focused on implementing strategies in the plan. Some activities were led by the EC while others have been led by individual members and specific C/C/IGs. Our Executive Director, Amber Kelly, provided a complete update during sessions on December 7th, 12 pm, and 6 pm EST. I hope you attended and heard more details of our progress and future plans. We need and welcome your feedback.

In this column I want to highlight some of our accomplishments since June of 2020, under the leadership of past presidents Susan Torres-Harding and Bianca Guzman and Susan Wolfe during her tenure as president elect. Specifically, I will focus on the commitment of funding, hiring of DEIA consultants, and the shifts in our Society awards. In future columns, I plan to highlight the work of SCRA Interest Groups, Councils and Committees along with members who have responded to the Call to Action, with actions.

The EC Response to the Call to Action proposed to implement systemic change in SCRA by focusing on 10 areas, including (1) leveraging conference space, training, scholarship and climate, (2) investing in sustainable, anti-racist, anti-oppression organization change, (3) promoting dialogue on racism and white supremacy outside of conferences, (4) revising Community Psychology Research and Practice Core Competencies, (5) developing anti-racist Curriculum and Training Practice Core Competencies, (6) promoting Black and non-Black POC, and anti-racist Scholarship and Practice, (7) revising recognition and leadership development policies and practices in SCRA representation on the Executive Committee, (8) establishing anti-racist policies and practices in councils, committees, and interest groups, (9) increasing organizational transparency, and (10) taking action beyond SCRA. This Response set the Action Plan to guide organizational activities and allocation of funds. It is important to note that SCRA councils, committees and interest groups have all begun to address and make progress in several of these goals. Some of the goals of the Response to the Call to Action have not been initiated; much work remains to be done.

**Biennial Theme: Uprooting White Supremacy**

An important accomplishment of the past year was centering the dismantling of white supremacy at our Biennial Conference. Pre-conference workshops were offered and our DEIA consultants, the DEAR Project, provided a code of conduct to ensure the creation of safer spaces for members and presenters. This code of conduct was shared before each presentation. Attendance at the Biennial was challenged by the virtual format and the concern of some SCRA members that their research did not fit into the conference theme. In my view the Biennial made visible SCRA’s commitment to change and was an important step in that direction. I want to express my utmost appreciation to the conference chair, Dr. Susan Wolfe, our Executive Director, Amber Kelly and past Executive Director, Jean Hill, our president and president elect in 2020, Dr. Susan Torres Harding and Dr. Bianca Guzman, and all the members who presented, our student participants and volunteers, and our esteemed guest speakers. In addition, at this year’s APA virtual convention, several presentations were made by SCRA members that continued with our theme of dismantling white supremacy and addressing anti-Black racism.

**Funding Allocated to DEIA Work**

An important step undertaken by the Executive Committee in response to the Call to Action was to dedicate $135,000 from our budget to support this
work over 3 years. These funds are intended to support the initial lift required to pursue transformation via short term projects, establishing a funded working group to carry our focused DEIA work for our membership, and hiring consultants to support us working in alignment with best practices. In this column, I will focus on the latter.

**Promoting Black and non-Black People of Color and anti-racist Scholarship and Practice**

With regards to the goal of promoting Black and non-Black POC, and anti-racist Scholarship and Practice, the Awards Committee Task Force evaluated existing awards and the EC voted to make the following changes:

- Renamed the Kalafat Award “Outstanding Racial and Social Justice praxis by a Graduate Student.” In addition to the funding from the Kalafat endowment, the EC matched and extended to create five, in alignment with a 2021 proposal brought forward by CERA.
- Changed the name and focus of “Outstanding Contributions to Mentoring of Ethnic Minority Community Psychologists” to “Outstanding Contributions to Mentoring toward Racial Justice and Liberation.”
- Removed “Emory Cowen” from the “Emory L. Cowen Dissertation Award for The Promotion of Wellness.” It is now renamed as the “Dissertation Award for Promotion of Wellness.”
- Extended eligibility for the Early Career Award from 8 years to 10 years post PhD. The scope of activities was expanded to include: a research or policy paper, community practice and organizing, excellent teaching and mentoring in a community psychology program, or policy change at the local, state or national level, or leading an important initiative in service of SCRA. Early Career focus areas were expanded to include: Researchers, Practitioners, Educator/Program Director, and Service to SCRA.

This work was a collaborative effort over generations of the EC. These changes were tender in places and we are grateful to the membership for staying in community as we move through these shifts. We want to highlight the guidance and stewardship from past EC Members-at-Large Melissa Strompolis, Noe Chavez, Ashmeet Oberoi, past-presidents Bianca Guzman and Brad Olson, and member-consultant Ericka Mingo. I extend my sincere appreciation for their efforts and contributions.

Likewise, the goal of promoting Black, Non-Black POC, and Anti-Racist Scholarship and Practice has resulted in a commitment to publications that highlight the scholarship of psychologists who embody the vision and goals of SCRA. For example, two multi-volume special issues in the Journal of Community Psychology and American Journal of Community Psychology (AJCP) are dedicated to the pandemic and racial reckoning. These issues began as a collaboration of seven Black and BIPOC women who were invited to present at the Biennial by then President Susan Torres-Harding in lieu of her Presidential Address. The lead editor for the JCP special issue is Rhonda Lewis and the lead editor for AJCP is Pamela Martin in collaboration with past-president Bianca Guzman. This leadership team committed to inclusive publishing by providing strong mentoring and developmental support to interested authors. I encourage members to read the Publications Committee and TCP annual reports for elaboration of their accomplishments and future plans.

**Engaging DEIA Consultants**

Drawing from the DEIA budget, the EC voted to hire a DEIA consultant to assist our Society on this journey to transformation. A dedicated group of members formed a search committee chaired by then President Bianca Guzman. This was a first of its kind process for our Society. After rigorous vetting process, DEAR, a Black-led, anti-racist organizational consulting group, was hired.

The DEAR Project met with the SCRA Executive Committee on April 29th, 2021 to develop a collaborative plan of activities. Their work focused most immediately on the Biennial, including providing 2 anti-racism sessions for White SCRA members, offering listening sessions with BIPOC members regarding the Response to the
Call to Action, and developing a code of conduct infused throughout the conference. We are reviewing the findings of the listening sessions and the feedback the consultants received, which mirror the concerns previously expressed by members to the SCRA leadership, including lack of communication between EC and membership, conflict within the EC, a perception of a racial divide related to power and money, desire for greater transparency and power sharing, as well as the desire that SCRA needed to implement accountability for members.

Due to the changes in leadership last August and other challenges to moving our work forward, we mutually agreed to pause the DEIA contract with the DEAR consultants. Consequently, anti-racism capacity building and BIPOC stakeholder restorative listening sessions were not held. The EC is completing a close review of our needs and capacity to determine next steps for the most effective ways to engage with DEIA consultants to support our work.

Looking Forward

The Response to the Call to Action is ambitious. A number of goals are pending. Work towards some of the goals has not been initiated. We have a lot of tasks to accomplish in the first six months of next year, including planning for the next Biennial, continuing development of SCRA’s DEIA Theory of Change, and the development of our strategic plan. I am committed to collaborating with our members, councils, interest groups, and committees to complete these important tasks. The officers and the executive director will be reaching out to invite member participation to ensure equitable representation and success of our projects and initiatives. Likewise, I want to assure you that during my presidency I will continue to center dismantling white supremacy and fighting anti-Black racism within SCRA and in my academic and personal life. Until next time, I wish you health and continued engagement with our division. Feel free to reach out via email: president@scra27.org, or join me during office hours the second Friday of each month.

Hello everyone! We are excited to bring you the Winter 2022 issue of The Community Psychologist!

The Winter 2022 issue has another set of incredible articles focusing on projects and work across the field of community psychology. Below is a preview of the breadth of work in the current issue.

- **President’s Column** provides updates from our new President Yvette Flores on transitions and progress in response to the Call to Action on Anti-Blackness.
- **Council for Cultural, Ethnic, and Racial Affairs** offers reflections and paradigms for engaging in epistemic liberation.
- **International Committee** introduces the first indigenous Chinese Community Psychology textbook
- **Early Career Interest Group** outlines tips and strategies for career and professional development.
- **From Our Members** has a series of submissions including from Serdar M. Değirmencioğlu on militarism and
lessons for community psychologists to heed.

- **Regional Updates** from the Midwest include introducing the new SCRA Midwest Regional Coordinators, Moshood Olanrewaju and Leisha Taylor-Norris, as well as several conference updates.

- **Real Talk** covers the imperialism of the university and why it becomes difficult to engage in deep intellectual work.

- **The Community Psychologist Podcast:** Our next episode will be with Geraldine Palmer on artifact looting as a form of colonialism and imperialism.

- **Reading Circle:** We'll share what we are reading. If you have any interesting books or articles you want to share, please send them to us!

- **Student Issues** is a dialogue among the SCRA Student Representatives with the intention of building relationships and sparking conversation. They identify questions, challenges, and opportunities facing students in SCRA.

- **Rural Interests** cover the story of Casey’s General Store and the effects such stores have on the nutrition of surrounding communities.

We are soliciting submissions for book reviews! If anyone is interested in having their book being reviewed and wants a review published please reach out to us and let us know so we can talk about it. It would help to have a reviewer in mind who might want to review it.

We hope you enjoy this issue!

Dominique and Allana
TCP Editor and TCP Associate Editor
the work of critical decolonial feminist scholars -- from Eve Tuck, Linda Tuhiwai Smith to Chela Sandoval to Maria Lugones and Ignacio Martín-Baró, Frantz Fanon and others -- I am approaching research, the writing-thinking, from a palace of refusal, radical hope and decolonial dreaming-imaginations. Before I proceed, however, I ground my understanding of abolition in the writings of adrienne maree brown -- a movement-builder, scholar-thinker-activist, doula-healer and American writer. Brown, in her book, *We Will Not Cancel Us: And Other Dreams of Transformative Justice* (2020), underscores the following:

Abolitionists know that the implications of our visions touch everything -- everything must change, including us. In order to generate a future in which we all know we can belong, be human, and be held, we must build life-affirming institutions, including our movements (p. 1).

With these words, brown affirms the imperativeness of practicing what we preach, of walking the talk, and visualizing abolition through our actions/acts and relationships -- the ways we come to be, are and exist in the world, in this time and moment, and moving forward.

Research, while predominantly centered on uncovering and rendering visible social issues, inequities and systemic problems in society -- can and must also serve a greater purpose. To me, this purpose must be to transform, liberate and heal our *herida abierta*, the “open wounds” that Anzaldúa (date) names. Thus, in consideration of this longing for a research praxis that can fuse transformative justice, liberation and decolonization, the word abolition has been circulating my mind. Abolition -- a word that has come to mean different things in popular discourse and has made it way in social media especially in relation to calls for the abolition of police and more broadly the carceral state -- at its very core means to me to be engaging fully in practices, actions/acts and relationships that are humanizing. Abolition is a verb. It is the actions/acts that are life affirming, and oriented toward cultivating and sustaining the dignity, thriving and sovereignty of communities on the peripheries. Specifically, abolition is about radically engaging in decolonial love movements grounded in transformative justice, liberation and decolonization that chip away at the structures of violence, white supremacy and colonial power. The chipping away, while becoming dust in the wind, materializes into living particles that re-fuse to create something otherwise.

In this brief reflection I offer definitions for research frameworks and paradigms that when taken together have come to inform my reflections, actions and embodiments toward a praxis of decolonial liberation that I describe as abolitionist research. Abolitionist research aligns with transformative justice, in the ways that brown (2020) describes it:

“Transformative justice [is] addressing harm at the root, outside the mechanism of the state, so that we can grow into the right relationship with each other.” (p. 5)

Thus, I end this reflection with a series of questions and invitations-strategies that are not my own but are those that brown (2020) has proposed and offered as essential strategies toward living-loving and evolving/involving ourselves in abolitionist movements and visions-in-action.

### On Refusal & Desire-Centered Research

Tuck and Yang (2014) theorize refusal not just as a “no” but as a way of approaching research, the researcher and “the researched.” The approach begins from a stance of rejection to dehumanizing logics aligned with the coloniality of power. Thus, from a humanizing approach, refusal is characterized as a multidimensional practice and process that aims to make colonial knowledge visible. Approaching research from a place of refusal determines what can be asked, documented, written and circulated. Refusal is about desire, not romanticizing research or the researched. Instead, refusal is hope and possibility, imagination, redirecting ideas, resources, and shifting “the gaze back upon power.” As Tuck and Yang (2014) purport in their writings:

“Refusal, and stances of refusal in research, are attempts to place limits on conquest and the colonization of knowledge by marking what is off limits, what is not up for grabs or discussion, what is sacred, and what can’t be known.” (p. 225)
Refusal is active not passive; it is relational as it challenges and unsettles power, while simultaneously placing limits on research/the researcher.

**Centering Methodologies of the Oppressed**

To ground my orientation toward abolitionist research, I want to acknowledge and underscore a quote by Chicana feminist post-colonial scholar, Chela Sandoval, who emphasized the importance of knowledge rooted in communities -- the funds of knowledge, resources and strategies with which they have engaged in movements and methods to resist and thrive. In her book, *Methodologies of the Oppressed*, Sandoval (2000) cautions us to attend to the methodologies -- the tools and mechanisms - - the weapons of wisdom and forms of knowing-doing that communities hold. She writes:

“It is also imperative that we not lose sight of the methods of the oppressed that were developed under previous modes of colonisation, conquest, enslavement, and domination, for these are the guides necessary for establishing effective forms of resistance under contemporary global conditions: they are key to the imagination of “postcoloniality” in its most utopic sense.” (p. 9)

In imagining abolitionist research specifically within community psychology, and then working toward the actualizing of an approach that aligns with this vision, one paradigm that I engage in is participatory action research. PAR is aligned with an abolitionist vision. One that explicitly centers community voices, lived experiences and collective agency in fomenting sociopolitical power, determination and sovereignty, along with community wellbeing, dignity and thriving.

When engaged from a decolonial standpoint, PAR can help disrupt hegemonic knowledges by fostering opportunities for critical relational dialogues anchored in shared power, radical relationality and transformational justice-oriented community-determined actions that draw from local knowledges, Indigenous cosmologies and affective-embodied subjectivities. Theories in the flesh, as Cherrie Moraga (Anzaldúa & Moraga, 1981) has taught me to embrace, can guide the participatory methodologies of the oppressed in resistance, resilience and refusal before the logics of colonial power.

**Decoloniality/Decolonization & Decolonial Love**

Consistent with an abolitionist research vision and praxis, decoloniality is fundamentally a rehumanizing and life sustaining project. It involves the production of counter-hegemonic narratives and discourses that challenge, deconstruct and recreate knowledges and stories that are amplified and elevated with twofold purpose. One to dismantle coloniality or the coloniality of power that reifies structural and epistemic violence. And, two open up possibilities -- radical and revolutionary ones -- that are oriented toward liberation, transformative justice and thriving. Decoloniality, as Dutta (2018) suggests, is about actualizing possibilities and bringing radical dreams into being in the world. In alignment with this notion of decoloniality Maldonado-Torres advances the following definition on decoloniality as an intentional and active process-practice:

“Decoloniality is about making visible the invisible and about analyzing the mechanisms that produce such invisibility or distorted visibility in light of a large stock of ideas that must necessarily include the critical reflections of the ‘invisible’ people themselves” (Maldonado-Torres, 2007, p. 262).

Decoloniality therefore renders visible the invisibility, human/humanizing the dehumanization, and emancipatory the oppressions. In other words, decoloniality is an outcome of consistent and persistent actions-efforts of purposeful engagement in an abolitionist praxis. To engage abolition in word and in deed is to embrace, enact and embody an ethic of decolonial love.

Decolonial love, in alignment with an abolitionist praxis, draws from the work of Chela Sandoval (2000), as well as Nelson Maldonado-Torres (2008) who describe it as a decolonial attitude characterized by mutuality. Decolonial love demands and requires shared recognition, reciprocal humanizing encounters, and the forming of affinities across differences. As Afro-diasporic scholar Yomaira C. Figueroa (2015), citing the work of Sandoval (2000), writes:
“learning to see faithfully from multiple viewpoints” and forging a “technology for social and political transformation achieved through a shared practice of love in the post-modern world” [...] “a relation carved out of and in spite of difference that clears the path for new modes of conceptualizing social movements, identity and difference” (p. 43).

There are ways of knowing grounded in liberation, as Maldonado-Torres (2008) suggests: “decolonial love is the humanizing task of building a world in which genuine ethical relations become the norm and not the exception” (p. 244).

In this way, decolonial love aligns with abolitionist research aimed at imagining and creating humanizing conditions that can serve to actualize liberation and transformative justice. Indeed, what I am calling upon us to consider and reflect on is how our research orientations, approaches and paradigms align or diverge from decoloniality, and more concretely an ethic of love that centers on sustaining and creating humanizing conditions, relationships and discourses.

Questions, Invitations & Strategies

Perhaps the words and strategic recommendations offered by brown, which I summarize below, are a first set of steps toward that direction of humanizing us -- ourselves and each other -- in ways that can orient us toward a praxis of abolitionist research. These questions, which I frame and offer as an invitation to engage and reflect upon, or as strategies to deploy when necessary to challenge and deconstruct the cross-cutting of systemic oppression and structural violence, are intended to humanize the issues and conditions that impress upon us the urgency to work toward transformative justice. The strategies are quite simple and basic in my view, as they are questions that animate or invite curiosity, critical reflexivity and feminist inquiry. Adapting each of these from brown’s (2020), I offer them as a closing invitation to community psychologists and allied practitioners, as well as comrades in the struggle. I also offer it to the CERA members in need of validation, and non-CERA members wanting to unlearn/learn and grow in their acts of solidarity, allyship and accomplice-ship. Each of these questions -- the why, what and how -- can be asked or should be asked in the context and development of our research, research relationships and research inquiries-questions; in other words, these questions should be asked of ourselves as we approach and pursue projects, and as we begin to develop relationships of collaboration toward coalitions that fuse or blur the lines between research, advocacy as prevention and reform, and organizing-activism.

Why. Listen with “why” as a framework. People mess up. … When we hear that something bad has happened, it makes sense to feel anger, pain, confusion and sadness. But to move immediately to punishment means that we stay on the surface of what has happened. … “Why?” is often the game-changer, possibility-opening question. That’s because the answers rehumanize those we feel are perpetrating against us. … Also, “Why?” makes it impossible to ignore that we might be capable of a similar transgression in similar circumstances. … “Why?” can be an evolutionary question. (brown, 2020, p. 70-71)

What. Ask yourself/selves “what.” What can I/we learn from this? If the only thing I can learn from a situation is that some humans do bad things, it’s a waste of my precious time. What I want to know is: What can this teach me/us about how to improve our humanity? What can we learn? In every situation there is a lesson that can lead to transformation. (brown, 2020, p. 72)

How. How can my real-time actions contribute to transforming this situation (versus making it worse)? … Real-time action often includes periods of silence, reflection, growth, space, self-forgiveness, processing with loved ones, rest, and responsibility. Real-time transformation requires stating your needs and setting functional boundaries. Transformative justice requires us, at minimum, to ask ourselves questions like these before we jump, teeth bared, for the jugular. I think this is some of the hardest work. … But if we want to create a world in which conflict and trauma aren’t the center of our collective existence, we have to practice something new, ask different questions, and access again our curiosity about each other as a species. (brown, 2020, p. 73)
To bring all of these reflections together, if liberation can best be understood or described as an experience and condition of emancipation -- as an emancipatory state of being (Montero & Sonn, 2009) -- then abolitionist research can perhaps be or serve as the paradigm or approach by which more liberatory forms of being can be experienced. Emancipation, while never fully unburdened by the intersections of systems of oppression and structural violence can be a state of consciousness and an embodied way of being that is characterized by a process of continued and consistent critical reflexivity, and a practice of working toward transformative justice and healing. This -- transformative justice aligned with and toward healing that recenters and sustains humanity -- is at the core of what I am experiencing as abolitionist research.

References
For over ten centuries, what people chose to do daily has been tainted with colonial exploitation (Dunbar-Ortiz, 2019; Kendi, 2020; OurStory Education, 2021). The human group practice of contributing to societies and communities by expressing inherent talents and learned skills was reduced to laboring under exploitative, abusive conditions that robbed humans of their inherent motivation and meaningful human ingenuity.

In the beginning, at the point in world civilization when human groups found a daily rhythm for survival, connection, and cultural artistry and expression, the concept of work was in service to the community, doing what came natural for survival, and enjoying self-expression for its enrichment (Gates, 2017). Living in the moment encompassed finding and consuming nourishment, playing, healing, creating life, connecting, creating shelter, and developing communities.

Now, we work under layers of complex external and internal colonialism with large populations in methodic service to the few who dictate power and privilege, dominating the shared resources that are the birthright of everyone (Hagerman, 2020; Hannah-Jones, 2021; Wilkerson, 2020). Individuals and groups still living in privileged silos may not fully comprehend the lived experiences of the exploited.

Under these very systems, the job seeker and currently employed attempt to carve out a substantive work life. With the explosion of personal technology, new opportunities have emerged, especially when Covid-19 quarantines forced remote and virtual work. So how do early career professionals (ECPs) loaded with this newer information, navigate the new occupational landscape?

### Decolonizing Early Career Pathways

The process of decolonization can seem complex. It requires learning the truth about our civilization’s past—including uncomfortable origin stories, developing a concern for others (which we hope anyone who enters the field of psychology and social sciences already possesses), and a willingness to engage in self-development, professional development, and EDIA (Equity, Diversity, Inclusion and Access) trainings and education to actually change and transform. The infrastructure of psychology is rooted in European and US American colonialism, which means we have two tasks as ECPs. First, to decolonize our knowledge of psychology and its subfields, and with this decolonized knowledge, reframe and restructure psychology. Second, to reframe how we pursue careers within decolonized psychology. These two tasks may be easier for ECPs, having recently exited the Academy, possessing potentially innovative ideations.

### Transcending Systemic Patterns

By now, many humans understand social injustices have plagued our civilization. As we navigate these injustices in the wake of George Floyd’s world-altering murder, divisive U.S. American politics that challenged global democracy (Applebaum, 2021), and the continuing Covid-19 pandemic, we need to examine how we will choose to live and interact with each other going forward. Regrettably, simultaneous revolutions have been occurring for centuries (Cashin, 2017; Kendi, 2020; Otele, 2020; Wilkerson, 2020). The resulting hierarchy evident in academic institutions is relevant to ECPs.

Exiting academic institutions, where the role of student traditionally required subservience to a system of homogeneous faculty, increasing tuitions, and exclusive access to social capital, the tendency may be to seek early career opportunities tethered to these hierarchical systems. Perhaps consider a different pathway.

### What It Takes to Be a Psychologist

Adhering to the colonized ideology within academic hierarchies has been the necessary norm before COVID-19 and the 2020 Black Lives Matter-inspired racial revolution. Now, with APA's
(American Psychological Association) milestone
October 29, 2021 News Release (APA, 2021),
apologizing for longstanding contributions to
systemic racism and pledging to improve going
forward, the field of psychology is finally admitting
its contribution to civilizational injustices, and claims
to hold itself accountable by implementing new
standards of what is ethically, equitably, and
transparently required of psychology and to be a
psychologist.
These major areas are a guide for ECPs:

1. **Innovative, independent thinking.** You
have the opportunity to courageously
imagine and create new careers within
psychology, dismantling the systemic
structures and hierarchies that currently
exist. Put your courageous graduate school
questions and activism to use. Let your
passion for psychology, your purpose to
support, not dominate or exploit humans,
and your creative imagination take a
psychological challenge or social problem
and envision a new career that works to
solve the issue. Self-development (Perkins
& Jason, 2021) will expand your thinking. A
next step involves engaging with other self-
developed psychologists in innovative
careers.

2. **Understanding expertise versus being an
“expert.”** Your formal degree affords you
expertise in your field(s), along with
knowledge from informal, observational, and
lived experiences. While the modern idea of
being an “expert” assumes nothing is left to
learn, and research, work, and conduct are
above critical observation and examination,
psychologists should be committed to
continuous learning and self-reflection.
Imposter syndrome aside, ECPs should
consider reframing the “expert” moniker to
“having expertise”, as a reminder that there
is always more knowledge and information
to gain, process, and embody (Perkins &
Jason, 2021a). This approach will likely
make ECPs more open to inclusion, diverse
ideation, and collaboration.

3. **Engaging in decolonized, ongoing self-
development.** We are socially conditioned
to colonize (Cantarella, 2019; NMAAHC,
2017; Shiban, et al., 2015). All current
generations have not known a civilization
without colonization (Otele, 2020; OurStory
Education, 2021), so it is vital for ECPs to
first decolonize and break the cycle of
colonized ideology. Consider utilizing the
Applied Meaningful Living decolonized self-
development practice (Omnigi.com), vital to
being a whole person and a meaningful,
purposeful psychologist committed to
eliminating historical and current harm
(Comas-Díaz & Torres Rivera, 2020;
DiAngelo, 2021) and understanding
civilizational origin stories (Crenshaw, et al.,
2021; OurStory Education, 2021).

4. **Upholding ethical standards.** Self-
promotion and self-interest are not essential
to a robust career trajectory. The Academy
solidified this self-focused system with
tenure requirements that orient
psychologists to seek extrinsic leadership
titles, awards, and research funding at the
expense of intrinsic motivation and organic
emergence. As psychologists, we navigate
the delicate journey of helping humans
improve without causing further harm and
trauma, while building meaningful careers.
We study the mind and behavior of living
beings, and we are called to hold ourselves
to higher standards of service and
accountability.

5. **Seeking research collaborations with
fellow ECPs.** Collaborating with
psychologists from all career stages is
highly encouraged, particularly with fellow
ECPs, even if they have minimal prior
research. Not everyone has had the
opportunity to be included in major funded
research. Collaborations are also
encouraged beyond your specialized
research, and beyond the Academy into
practice, private sector—mindful of
maintaining ethical accountability, and being
open to future decolonized industries and communities.

The Future of Careers
You may have thought a master’s or PhD in psychology meant your choices were limited to an academic career, but there are countless options outside of the Academy. Have you considered joining a non-clinical practice group or starting your own practice? What about using your community psychology or other psychology degree to be an independent consultant for private sector industries? What about combining your degree with other interests that serve communities, e.g., leadership development for community partners, psychological science communications—helping communities disseminate and apply research to support non-profits or social entrepreneurial ventures that develop and improve community services? Have you considered directing your ECP interests to writing articles or blogs for the public? What about creating your own research lab? Applying your psychological expertise to areas, such as manufacturing product development? How about consulting with museums or airlines on psychological wellbeing for guests and employees? How about developing a psychological science-based mobile app in a niche area or for a niche social identity?

A common concern for ECPs is compensation and that is a valid concern. Think compensation for talented and skilled efforts, instead of a paycheck for doing a job. Consider exploring decolonized ways to be compensated beyond monetary exchange. Envision merging your degreed expertise with what you already love to do, or where you currently apply your compensated skills. Let your passion to serve motivate you, not money, power, or fame.

An Early Career Community Psychology Journey by Tatiana Elisa Bustos, PhD
(These views are my own and do not reflect those of my employer or government agency.)

Starting an early career in community psychology was always expected to be a broad journey for me. I knew that academia was not the route I wanted to take, even before I entered my doctoral program. I also knew I wanted a career that was focused on social justice and improving conditions for historically disenfranchised communities and with community-driven priorities and solutions. With this in mind, I had to put in a lot of work to identify “alternate” career paths on my own. This meant actively building my network with practitioners through relevant fields of interest, including the Society for Implementation Research Collaboration’s Practitioner Network of Expertise (PNoE), the American Evaluation Association’s Topic Interest Groups, and SCRA’s Community Practice Council. Through these networks, I collaborated with evaluators on panel sessions, co-facilitated community workshops, and gained referrals to other short-term projects (with compensation). To gain practical experience, I contracted small scope evaluation projects as a consultant to learn how to design for practice-oriented settings and hone my skills in figuring things out independently. My research spanned across various topics, including health service access, community-based implementations, program evaluation, and educational disparities, but I needed to know how to communicate a common thread throughout my experiences. I read books to build practical skills on how to make networking more productive (Muller & Bittel, 2012), attended conferences to build my resume for an applied field, and workshops to help translate my experience from graduate school for applied settings for more successful interviewing. I started my search for a career early in the semester prior (Spring 2021) to my dissertation defense and graduation (Summer 2021). My job search was a daily practice, and my weekends were solely committed to having at least two applications submitted. My application materials went through various iterations, tailored to each position and, if needed, translated for the given setting (e.g., foundation work to the public sector). It was very difficult to prepare my application materials for applied community health, as everyone around me only had expertise in developing academic application materials. I started my interviews early to learn from mistakes and continued to improve along the way. As an aside, I had decided to go through a more challenging route by only applying for positions in
the West Coast because I wanted to be closer to the mountains to be happier and at peace.

My first applied position immediately after receiving my PhD is with the Assessment, Policy Development, and Evaluation unit at Public Health Seattle King County. Here, I am a social research scientist leading the qualitative and mixed methods for a federally funded grant designed to promote equitable COVID-19 related outcomes among county residents by targeting social determinants of health and by increasing partnerships between community-based organizations (CBOs) and the government agency. As a community psychologist, my approach to the evaluation is to center community voice, perspectives, and priorities. For example, in designing other evaluation projects, I have elicited ongoing feedback from community advisory groups to tailor data collection approaches and dissemination of findings, ensuring that no harm can result from approaches. To integrate community perspectives into evaluations, I have co-created with key stakeholder groups by asking what questions they would like to incorporate into projects. To align with community priorities, I have also presented drafts of the evaluation’s scope early on in the design phases to community members and key stakeholders, where there is an opportunity to discuss any overlap and/or gaps in priorities. Other techniques are applying data collection strategies that can capture community impact such as adapted approaches to the Most Significant Change Technique (Dart & Davies, 2003) and other qualitative techniques that incorporate interactive activities to better engage with community advisory group members or other key partners that may be involved with evaluations.

With the training I received in community psychology, implementation science, and my overall dissertation experience in examining a community academic partnership throughout a pandemic, I felt prepared to navigate the complexities of another partnership between a governmental agency and CBOs to mitigate COVID-19 racial/ethnic disparities. The work that I do now as a social research scientist embraces many core values in community psychology, which relate to prevention, social justice, ecological perspectives, having respect for diversity, active citizen participation, grounding in research and evaluation, interdisciplinary collaboration, sense of community, empowerment, policy and promoting wellness (Jason, et al., 2019). These are reflected in the department’s approach to incorporate community advisory groups, advance opportunities to co-create with key stakeholder groups, and set strategic plans to align evaluation projects with values in anti-racism and centered on Black, Indigenous, and Brown experiences. I continue to feel relieved about the fit of my position with my passions and prior experiences, as I had always struggled to find a position that balanced practice with science.

I never expected to work in local government, but I see how community psychology, as a field, prepares you for this role. Innovative thinking was key in my search and in how I made my final decisions. While it is a risk to take on a completely new context, I believe both early- and late-stage graduate students and early-career researchers need to think innovatively about how to apply our practical (and technical) skills as community psychologists, expand our belonging in areas that aren’t as traditional, and recognize the opportunities that can be generated by embedding community psychology principles into policy development.

**Conclusion**

ECPs are experiencing a unique moment in human history when the civilizational injustices of the past, a modern pandemic, technological advances, a racial revolution with the beginnings of a global apology, and a desperate need for psychologists in all subfields to step up and apply psychology, have brilliantly intersected. Within this intersectional complexity, we have the rare opportunity to reframe, heal harms, repair, de-stigmatize mental health, and realize a psychology that serves all humanity and the planet. ECPs, will you answer this call?

For more information on this article or how you can courageously participate in this early career transformation, contact Dr. Vernita Perkins at drvernita@omnigi.com. For information on the Early Career Interest Group,
http://www.scra27.org/who-we-are/interest-groups/earlycareer/

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Introduction

For this issue’s Education Connection column, I am pleased to share reflections of one of the practicum students from the recently concluded Racial Justice Inquiry, Discourse, and Action (RJIDA) practicum of the Society for Research and Action Council on Education (COE). As initially envisioned, the practicum was intended to involve efforts of a single graduate student to assist the COE in advancing priorities the SCRA Executive Committee (EC) in response to the SCRA Call to Action on Anti-Blackness. This included developing an anti-racist curriculum and guidelines for anti-racist CP training. The COE was also asked to participate in a multi-council effort to revise the CP research and practice competencies. Ultimately, as described in a prior Education Connection column in TCP (Haber, 2021), the practicum that was funded supported three students in the areas of Inquiry, Discourse, and Action, described in Rama’s reflections that follow, supervised by their mentors, identified by the COE as actively engaged in scholarship and action related to anti-racism and decoloniality. In addition, applicants to the practicum who were not selected to participate as practicum students were asked to join an “Advisory Group” (later, “Collective”). The larger investment created conditions that allowed for the practicum to evolve in a different manner from what was originally intended. Building on dialogues regarding their personal experiences of racial identity, racism, and racial justice, the students sought to create forums in which an expanding circle of BIPOC students and their allies could participate in envisioning alternative settings that would, in the words of one of the students, “put the community back into community psychology.” This “loving takeover” resulted in a more grounded and emergent learning experience for all involved, including me.

I think Rama’s reflections provide a glimpse of the potential of the type of setting that the students created, and I witnessed and supported as Coordinator for the practicum. The COE and I are eager to find ways to work with the students to continue their work toward establishing a new type of CP community, and we appreciate their genuineness and their courage in creating a practicum that was theirs, in which all involved hope a broader group can participate over time. Please feel free to contact me with any reflections on this piece or ideas for future Education Connection columns at mason.haber@gmail.com.

The RJIDA Initiative: Reflections on Embodied Practice

Written by Rama Agung-Igusti, Victoria University | Whadjuk Noongar Boodjar

I, Rama, write as one of the three RJIDA practicum students to share, in part, what we and our various collaborators and supporters achieved, the barriers and constraints we encountered, and the deep learning and theorizing that emerged through the RJIDA initiative. However, I also acknowledge the knowledge, labor, reflections and dialogue shared throughout the practicum by the other two practicum students, Jamilah Shabazz and Hannah Rebadulla, the experience and knowledge of RJIDA student collective, and the ongoing support and guidance of our mentors Christopher Sonn and Nuria Ciofalo, including their input on this piece.

Each of us participating in the practicum – though situated differently across various identities and social locations, as Black or people of color, from migrant families as well as families of settlers on Indigenous land – had been drawn to the practicum not only for the opportunity to heed the Call to Action, but also to continue a commitment to anti-racist and decolonial action that we have sought to pursue in our lives. Collectively it was clear that we students, our supervisors, the advisory group, the COE coordinator and working group shared a desire for change, action, and justice. Less clear was how, together, we might get there.
We hoped to craft pre-figurative spaces that allowed for desired ways of being, doing, and knowing to emerge. The Call to Action compels us to uproot and unsettle our deeply held beliefs and assumptions, and to re-think the paths we might take to realizing racial justice within our institutions. We took this challenge seriously as a collective invitation to draw forth action from radical imagination – to act upon our world in ways that are consistent with a transformative vision of our institutions and the way that we relate to one another. We decided that “how we got there” was as important as where we were going and that we needed to begin from a place of shared understandings and ethical orientations. What follows describes our process of documenting and theorizing in our RJIDA journey, including how we came to develop our praxis from shared understandings, the transformations we ultimately hoped to seed, and the tensions or choques we encountered.

Developing Praxis from Shared Understandings

Upon beginning the practicum, we found ourselves at a crossroads between working in ways that were guided by the expectations of the placement and ways that were more grounded in our values and empowering. Foremost, we imagined RJIDA could create spaces for enacting epistemic justice – a justice that seeks to redress the delegitimizing of the collective interpretive resources of communities, resources which we could otherwise use to better understand our social worlds (Fricker, 2013). We imagined spaces that would foster different ways of knowing, being, and doing that would support people to flourish and be valued.

To realize these desires, we as a group needed to embody the same change we sought to effect through the initiative. Our map would be grounded in the Call to Action and informed by our own experiences and distillations from relevant CP, decolonial, liberatory, and critical literatures. A relational ethics of care would be our orienting compass (Montero, 2011). Relational ethics of care center on trusting, reciprocal relationships, critical dialogue, and transformative cultural action. In our initial efforts to apply such ethics, we modified the terminology used to refer to roles in the initiative to be less hierarchical and more horizontal and mutual. The “advisory group” became a “collective”; “supervisors” became “mentors.” Language shapes our social worlds, and such changes in language both reflected and shaped how we thought of roles and relationships in RJIDA. Through these and other means, we sought to nurture the relationships we had begun to form among ourselves, the RJIDA Coordinator, our mentors, and the student collective.

In planning our work, we sought to focus on the goal toward which the products that we were initially tasked with creating were intended – to strengthen the capacities of CP towards racial justice, through furthering the development of racial justice in CP education. Yet, though we shared an excitement and hope of the possibilities of racial justice, each of us held different visions of what these possibilities were – what they looked like and felt like. The work of developing shared understandings of racial justice was the focus of our first meeting with the student collective. We invited each person to articulate their understandings of racial justice and its resonances in their personal histories and experiences. Fernández et al. (2021) have highlighted the importance and necessity of both identifying the roots and forging a route for developing a decolonial community psychology praxis. With this idea in the fore, we reached back through our personal journeys to imagine how we could begin to move forward together as a complex group of students from different places and social contexts, each with different stories, and different desires. In reaching a shared set of understandings, we did not wish to flatten our collective experiences and obscure the nuances of our varied positionalities. Rather, we strove to allow the bounds of what we could imagine together to fall away and resist premises about our differences rooted in white authority, domination and control (Mingo et al., 2021). Together, we articulated a vision of racial justice as equity, healing, love, vulnerability, and humility in the context of mutual relationships and shared responsibilities. We also described racial justice as reflexive, unsettling the comfort and
complacency that power offers. These ideas and others did not represent “the answer” to our inquiry into the nature of racial justice, as such meaning is not set in stone but is rather dynamic and negotiated. Yet, they led us to important frames and conceptual tools through which we could orient our work.

**A Desire for Transformation**

Through these meaning-making processes, a collective understanding began to emerge of what we imagined racial justice to be, about which we continued to engage in important dialogue with one another, the collective, and CP students and faculty more broadly. The commonalities in what was shared in these spaces were not groundbreaking or unexpected. Though we differed in many ways, all of us have developed our identities in the context of racializing and marginalizing colonial states and institutions, among which are the academy and its disciplines, including our own. Our dialogues echoed much of the writing, thinking and calls to action that have turned the lens back towards CP and the complicity of the field in upholding and perpetuating coloniality and white supremacy, including and beyond the Call to Action on Anti-blackness (e.g., Beals et al., 2021; Mingo, Balthazar, & Olson, 2021; Wilson et al., 2021). They also aligned with the work of those who have called for the decolonization and indigenization of curriculums and programs (cf. Carolissen & Duckett, 2018).

What was shared in these spaces was a goal of developing common understandings and fostering collective critical consciousness of how power works within CP settings. There was a desire for the centering of reflexive, participatory and relational practices, of learning and unlearning as co-creators of knowledge. There was also a wish for authentic forms of engagement, trust, compassion, and connection embodied in of CP values. We envisioned communities within our CP programs that reflect rather than just “include” or “tolerate,” and embrace and work alongside communities outside of academic institutions. Most of all, there was a desire for epistemic justice. This necessitated deconstruction of knowledge as it is currently understood in many “scientific” circles (Mingo et al., 2021) We envisioned a CP that values the diversity of knowledge and experiences which exists within its settings and that problematizes “taken for granted” knowledge within the academy. This extends not just to asking “who are we reading?” but the nature of our communication. We wished to unsettle persistent Eurocentric ideas in CP through a welcoming of non-Western epistemologies and Indigenous practices such as storytelling and creative practice. There were calls for better representation of marginalized and racialized peoples amongst institutional power holders and for mechanisms for accountability and learning to open new pathways and shift structures and norms. We discussed the possibilities for faculty serving not merely as allies but also “co-conspirators” with student-led movements to guide transformative work within CP and academic institutions.

We hoped these efforts could be fostered and sustained through the creation of spaces for discussions among students, faculty, and staff both within and outside of classrooms. These spaces would be oriented towards collective actions to change our institutions. They would facilitate critical dialogue, community-making, and sharing of experiences and resources. These transformative desires for new spaces, as in other aspects of dialogues, were not new. They are part of an ongoing chorus of those demanding change (Beals et al., 2021; Mingo et al., 2021; Wilson, et al., 2021), enactments of racial justice and decolonial vision, which students and faculty continue to carve out and nurture despite the harsh realities of the neoliberal academy.

**Choques**

Perhaps the most important learning of RJIDA was drawn from significant points of divergence within the initiative. These points of divergence, fed by differences, in power, in subjectivity and knowledge contributed to choques that ultimately were generative but nonetheless, difficult to navigate. **Choques** have been described as:

“Moments when perspectives clash, arguments erupt, and tensions boil over. These disagreements may emerge across and within power lines, between academics and “community members,” or
within cross-class, generation, racial, and gender dynamics.” (Fine & Torre, 2019, p. 435)

The choques within the initiative became an important dialectic, from which critical learning emerged. They were necessary, as a desire for working in decolonial ways sat in tension with structures and practices that still bear the marks of coloniality and white supremacy. Such structures and practices are found throughout the academy, our disciplines, and organizations and are easily naturalised and internalised by each of us (Beals et al., 2021). In this sense, RJIDA was an echo of existing structures that brought with it familiar assumptions and responsibilities to the larger organizational structures— in this case, SCRA, and as the custodian of our funds, the American Psychological Association (APA). Thus, RJIDA had to first and foremost be a site of change. The choques we experienced served as a form of generative unsettling through which we could question the normative assumptions that we encountered. The Call to Action shared the writing of Jones and Okun (2001) on markers of white supremacy culture found in organizations, markers that are often encountered by those who have engaged in racial justice work and are echoed in the broader experiences of racialized communities as they engage with colonial institutions. Markers of white supremacy identified in these ways provide a useful frame through which we can understand two of the key choques that shaped our work.

One choque that emerged related to a focus on quantity over quality. This focus became apparent in discussions of accountability. The RJIDA initiative was funded through SCRA, and consequently, was accountable to the organization for how the funding was spent. This accountability, as originally defined, included the products from the EC response that had been delegated to the COE – the “anti-racist curriculum and training guidelines,” as well as a “self-assessment of the current status of racial justice practices in CP programs.” These products were expected over a very short period of time – less than a year. Rather than binding ourselves to rushed products, we placed primacy on developing relationships and participatory and dialogical processes that reflected our understandings of racial justice and decolonial praxis. The processes in which we engaged, and what we were learning from engaging in them, became a key (perhaps the key) outcome of the initiative. Shifting resources and creating opportunities may not be transformative if the settings and practices that utilize them are not also transformed. Process, especially process that emphasizes relational ethics of care, is sometimes not valued as a “product” in itself. It is not always readily measured and may not have straightforwardly demonstrated “reach” or “impact.” The process of negotiating this choque required repeated discussions and resisted easy solutions.

A second choque that emerged centered on instances of paternalism. Hierarchized forms of decision making and defining of what is right and proper are central features of academic and professional institutions. Academic entities also limit permitted knowers and forms of knowledge. Although there were many instances in which we felt empowered to exercise agency and shape the initiative in the ways we wanted, there were also times when we experienced being “shown our place” in the hierarchy, when we felt our voices were not valued and our experiences not fully acknowledged. We felt at times subjected to white supremacist rules of the academic hierarchy. For example, our mentors and the initiative coordinator were instructed to speak on our behalf at meetings, to relay our plans as if our words passing over their lips would take on new gravitas. These moments emerged from our resistance to working in particular ways. While difficult, they were also moments of solidarity that allowed our mentors and the coordinator to conspire with us to resist and contest such disempowering processes and reclaim our voices.

**Conclusion**

Looking back from what seems an endpoint of this leg of our journey, there is a lot to be proud of, especially the spaces we created to be in communality with one another, affirm, and heal. Through these, we found our collective voice and power, and we were able to push back and change the things that we saw around us that seemed broken. But the barriers, detours, and distractions
we encountered also took their toll. When our restorative spaces mirror the contexts that we seek respite from, they and relationships that maintain them become hard to sustain.

The RJIDA initiative set out to engage widely with programs and institutional students and staff, but it perhaps was most useful as a case study. Undertaking transformative action towards decoloniality and racial justice takes more than creating spaces and opportunity. It takes more than shifting material resources, than leveraging power vested in white colonial institutions and systems. It necessitates an orientation and opening to relational ethics of care, humanizing relationships, and participatory practices that together allow for connection, mutuality, solidarity critical consciousness, and healing” (Beals et al., 2021).

References

**From Our Members**

*Edited by Dominique Thomas, Morehouse College*

**Braving the storm without an umbrella: How one class changed our lives**


*Indicates Primary Authors, ** Indicates Secondary Authors

We are a group of settlers on Turtle Island (in the settler nation state of Canada) of Italian, Maltese, German, English, Portuguese, Indian, Sri Lankan, Dutch, Ukrainian and Scottish heritages. Together, we are bounded by community psychology values and our shared commitment to constructing a safe space in our university institution equipped with anti-racist and anti-oppressive pedagogy.

The voices in this paper represent a subset of the class brought together through the Seminar in Community Psychology, at Wilfrid Laurier University. Our professor, Dr. Natalie Kivell, was inspired by the paper “#WEWANTSPACE: Developing Student Activism Through a Decolonial Pedagogy” (2018) by Dr. Silva and The Students for Diversity Now. Dr. Kivell assigned us this piece
early in our class to give us an idea of what to expect from this collective learning space. The class structure outlined in this paper was unlike any other undergraduate academic space we had ever heard of, and our engagement with it continues to have ripple effects beyond the boundaries of our classroom. In our class we created an action project, grounded in our collaborative engagement with decolonial and critical pedagogies, where we were able to highlight the injustices that we witnessed within our own academic institution. Our class experience is further proof that decolonial pedagogy is empowering and liberating, that it challenges the status quo, redistributes the power of a traditional colonial classroom, and has profound personal impacts, which we explore in this paper.

**Culture of Silence**

Traditional classroom learning is set up as a transactional banking model, where teachers are depositors of information and students are depositories (Freire, 1993). This lack of collaboration between students and teachers continues to perpetuate a culture of silence and status quo in the classroom (Freire, 1993). Silva et al. (2018) shows us that we need to acknowledge the many ways curriculum and educational institutions marginalize students while simultaneously reinforcing the barriers that have colonized students. Using a decolonial pedagogy allows us to disrupt this narrative. Classrooms can and should be a place where we liberate education, extend beyond the transferal of information, utilize processes of inquiry and collaboration while creating meaningful and reciprocal relationships.

**Liberating Education**

Our class experience challenged these traditional barriers by challenging what it meant to teach and to be taught. In our class, we created a space where we could collaborate amongst diverse perspectives. We were encouraged to be authentically ourselves in both the work we chose to create, and in the relationships, we formed with classmates. Our final project was modeled after Silva et al. (2018) and was an entire class collaboration with the purpose of creating structural change in the university. As Silva (2018) mentions, it is extremely important to foster alternative spaces for learning. This was especially true for us as this course left us with increased levels of awareness and activism that we have yet to experience from any other, as evident through our continued work after the completion of this course.

**Power Gained**

In disrupting the power structure of our classroom, we changed the way that classes functioned, and transformed the way we participated in class. Dr. Kivell’s pedagogy redistributed the power she had and spread it to each of us; because we held more power, we felt an increased sense of responsibility. The responsibility to succeed in class, as well as the responsibility to succeed as a class. A manifestation of this can be articulated through participation requirements. Most university courses have a certain percentage of the final grade devoted to participation marks. In a neoliberal and colonial classroom, participation can be a source of competition amongst students; a race of who can answer the most questions and seem the most intelligent. In these circumstances participation is often motivated by getting a good mark, rather than a genuine desire to learn. A downfall of this model; students’ degree of participation relies on how much they care about their grades. In a decolonized classroom, students’ motivations behind participation are much different. In our classroom, participation was much more than just speaking about course material in class. Participation was an opportunity to share our own personal experiences, and to learn from the experiences of our other classmates. In this class, we thought about how we can contribute meaning in this conversation. We learned to question whether our personal voices and experiences deserved to be centered in a particular moment or conversation and were conscious of holding space.

The reason this class stood out for us was largely due to this redistribution of power. Dr. Kivell gave us creative autonomy and dedicated a portion of every lecture to discuss our own personal reflections on the course structure and content, we co-created our final project rubric, co-taught each class sessions, and had multiple modalities for
submitting our assignments where we contributed poetry, music, infographics, visual art, and digital media while still having opportunities to develop our writing and knowledge mobilization skills. For possibly the first time, we as students felt like we mattered and these impacts have transcended all academic spaces, and have altered the way we observe and behave in the world.

**Personal Reflection: One author shares her story**

On the first day of our lecture, I was scared to say something that was wrong or hurtful, I feared sounding ignorant. I knew one thing, and it was that the class was putting me outside of my comfort zone. However, giving up was not an option so I encouraged myself to participate in difficult conversations and take responsibility for my education. When a teacher designs a classroom with decolonial intentions, they create ripple effects for their students. For me, it started with an awakening into the understanding of inclusion and diversity, which motivated me to improve myself and create change.

I started the class scared of my white privilege getting in the way of my intentions, but now I am working a job that is centered around diversity and inclusion. Some of us started the class with dread because of how accustomed we had become to professors who expect you to sit and passively listen to lectures. My classmates and I have redefined our idea of what it means to be students and the benefit of students and professors forming meaningful relationships with each other. We have learned so much that it is sometimes challenging to put it from pen to paper, which is why we exercise our knowledge in our everyday lives instead. We are now confident, educated individuals that strive to challenge systems and amplify and create space for voices that have been historically silenced. Though most of us do not intend to become community psychologists, we have and will continue to use the knowledge we gained here as scaffolding for our chosen career paths. We will continue to live our life through the praxis of a community psychology lens, as the impact from this course was too significant to leave behind.

**Final Thoughts**

We leave you with an allegory of an umbrella. We conceptualize this umbrella as the privilege that can both blind you and protect you from the harms and realities of colonialism, white supremacy, and oppressive classroom practices that are reflective of dominant and colonial pedagogies. When you stand under this umbrella, the rain drops from a storm, trickle down the sides and fall beside you, but they never actually touch you. An individual without an umbrella, is forced to brave the elements and the harms and violence. They feel the rain for all that it is. However, there is not always just, umbrella or no umbrella where people with privilege can and do choose to remain blind and disengaged from the rainstorm of injustice. Instead, like in the personal narrative shared above those of us with privilege can choose to step out of that comfort zone, and be in solidarity with our friends, classmates, and communities in unlearning and challenging the manifestation of coloniality in our classes. This class gave us the understanding and capacity to begin to lower our umbrellas and see and disrupt the world as it is. In doing so we can reimagine and co-create more just and equitable systems together.

Standing with a closed umbrella can look different for everyone. For some, it meant finally having a safe space to talk, for others it meant being able to tell their coworkers why a joke wasn’t funny but was racist, and for others it has veered career choices and graduate school options towards a deep engagement with social justice. We carry the power we gained through our education as we move on to the next steps in our lives, as many of us have graduated. This paper is a testament to the everlasting growth this class has motivated within us, because even after the final grades were submitted, we are still here and continue to incorporate community psychology principles into our lives.

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Militarism is a form of slavery: Community psychologists take notice

Written by Serdar M. Değirmencioğlu

Stockholm syndrome refers to a strange response observed in some captive persons. The captive person might begin to identify closely with his/her captors, as well as with their agenda and demands. Militarism involves a very similar process but at a much larger scale: Masses identify closely with the agenda and demands of a very small but very powerful interest group (or a regime) despite the fact that this is totally against their interest to do so. Unlike Stockholm syndrome, which emerges in the absence of deliberate external factors, militarism requires constant political promotion and marketing starting in preschool (Değirmencioğlu, 2013).

I have spent about two decades studying militarism. This was no ivory tower exercise. I studied militarism closely in order to defeat it. My entire life, up until now, has been impacted by militarism. But I am not an exception. Millions of people in Turkey and around the world have suffered from militarism because it is so pervasive. Still, many are not aware of the extent of the influence of militarism on their lives, even though the consequences and the marketing are plain to see. This huge crowd includes – sadly enough – most mainstream psychologists.

Such a mind-blowing lack of awareness can only exist in the presence of systematic and persistent reasons. One such reason is the way history is taught. Wars are portrayed as short-lived and extraordinary moments in history. They are “necessary” and “righteous”: That is why they must be waged and waged efficiently. A modern war is very much like a Broadway performance: There is a brilliant director, a cast of skillful performers and it lasts for a short period of time. It is fun to watch, and the cost is minimal. What happens backstage - all the suffering - is never visible and does not matter.

Morally bankrupt

Many psychologists around the world still believe that militarism works. This is certainly true for psychologists in the U.S. whose mindset was shaped by war-time propaganda during World War II (WW II) or by the fierce propaganda campaigns that were part and parcel of the Cold War. Now, 76 years after the end of WW II and some 30 years after the end of Cold War, there is little left to believe in the official “good war” narrative. The “good war” narrative always instills a sense of righteousness in public opinion. Whatever evil that happened during the war can be justified by the relentless evil that exists around the world. Evil is necessary to defeat the evil enemy, to win the war or to end the war. Evil is not part-and-parcel of the machinery that is built and maintained to engage in war.

Today it is clear that the nuclear attacks on Hiroshima and Nagasaki were not necessary to end WW II. They were unjustifiable nuclear massacres. The “moral threshold” regarding such massacres had been crossed with the napalm bombing of major cities in Japan (Değirmencioğlu, 2020a). The end of World War II was not the beginning of an era dominated by a devotion to peace. Instead, the defining mindset of the period was militarism with no moral limits. Nuclear war was now possible and more was on the way. The prevailing belief among those who ruled the U.S. was that a “total war” (atomic, chemical, and biological warfare combined) with the Soviet Union was in the making. There was even a projected start date: 1952. The US had to prepare for it.

For those who produced and believed it, the “total war” scenario justified everything. In her book titled “Operation Paperclip”, Annie Jacobsen (2014) describes how Nazi scientists were identified, sought out and then recruited by the US government:

Braun—each at some point worked side by side with Adolf Hitler, Heinrich Himmler, or Hermann Göring during the war. Fifteen of the twenty-one were dedicated members of the Nazi Party; ten of them also joined the ultra-violent, ultra-nationalistic Nazi Party paramilitary squads, the SA (Sturmabteilung, or Storm Troopers) and the SS (Schutzstaffel, or Protection Squadron); two wore the Golden Party Badge, indicating favor bestowed by the Führer; one was given an award of one million reichsmarks for scientific achievement."

“All of the men profiled in this book are now dead. Enterprising achievers as they were, just as the majority of them won top military and science awards when they served the Third Reich, so it went that many of them won top U.S. military and civilian awards serving the United States. One had a U.S. government building named after him, and, as of 2013, two continue to have prestigious national science prizes given annually in their names.” (p.5)

Operation Paperclip was a huge success. Those who served Hitler’s “evil” killing machine were imported to serve the “righteous” killing machine. Hitler’s heroes were transformed into heroes of the “free world”:

After the Apollo 11 moon landing in July 1969, columnist Drew Pearson … wrote in his column that von Braun had been a member of the SS. But von Braun’s glory had reached epic proportions, and Pearson’s article went by relatively unnoticed. Von Braun was an American hero. Citizens all across the nation showered him with praise, glory, and the confetti of ticker-tape parades. After the Apollo space program ended, von Braun moved into the private sector. In his new life as a defense contractor, he traveled the world and met its leaders, including Indira Gandhi, the Shah of Iran, and Crown Prince Juan Carlos of Spain.

The year before he died, there was a motion inside the Ford White House to award Wernher von Braun the Presidential Medal of Freedom. The idea almost passed until one of President Ford’s senior advisers, David Gergen, famously wrote, in a note passed to colleagues, “Sorry, but I can’t support the idea of giving [the] medal of freedom to [a] former Nazi whose V-2 was fired into over [sic] 3000 British and Belgian cities. He has given valuable service to the US since, but frankly he has gotten as good as he has given.” Von Braun was awarded the Medal of Science instead. He died on June 16, 1977. His tombstone, in Alexandria, Virginia, cites Psalm 19:1, invoking God, glory, heaven, and earth.

The imports did not stop there. Militarism also justified the recruitment of Nazi operatives. Klaus Barbie, the head of Gestapo in Lyon – a.k.a the “Butcher of Lyon” – was one of them. When the “Barbie Affair” became impossible to deny, the U.S. Department of Justice produced a report in 1983: officers of the United States government were directly responsible for protecting a person wanted by the government of France on criminal charges and in arranging his escape from the law. As a direct result of that action, Klaus Barbie did not stand trial in France in 1950; he spent 33 years as a free man and a fugitive from justice.

In short, those guilty of crimes against humanity were turned into “intelligence” or “military” assets. Those who were involved in turning Nazis into assets had no moral dilemma or misgivings. The military machine required a job to be done and they carried out their jobs masterfully.

It is now clear than ever that militarism is morally bankrupt. It can justify everything: Nuclear massacres, nuclear weapons, hundreds of military bases around the world, toppling regimes in Guatemala, Chile, Grenada or any other country for that matter. Add an undeclared war on Vietnam, Laos and Cambodia. Add napalm and Agent Orange. And no, it did not stop when the Cold War ended. Militarism justified the invasion of Iraq and of Afghanistan, black sites, Guantanamo and so on. Militarism has always served and justified injustice – at home and away from home.

**Emotional slavery**

Militarism also produces an emotional bias, one that is so strong that it amounts to a form of emotional slavery. In 2014, I published a book on how militarism benefits from the promotion of martyrdom (Değirmencioğlu, 2014). In one of the chapters, I describe a funeral where the wife of the fallen soldier wore a t-shirt with a slogan indicating
her desire to become a martyr. The ceremony was held in the local schoolyard and the emotional hysteria spread to others. Teenage boys shouted at the highest ranking officer attending the ceremony: “Take us, too!” That was the desired outcome. The military machinery that had sent a soldier to an unnecessary death was not condemned. Instead, it was endorsed: The wife expressed her willingness to die. Boys from the local school expressed their desire to serve as soldiers. Journalists rushed to spread the hysteria across the country. Militarism won, again.

Emotional slavery works in the US, too. Wars do not bring peace or security, but it is hard to condemn wars and the military when a neighbor has a son in Iraq, another a husband, and yet another a dad who was disabled in some other war. The bigger the military, the larger the number of neighbors, teachers, coworkers who are directly touched by a war. Militarism is morally bankrupt, and it regularly sends people to kill and to die, but Stockholm syndrome lingers on: Captives of militarism identify with it: Instead of saying “No more war!” or “Bring our troops home!”, many people display ribbons and say: “We support our troops!” in Iraq, Afghanistan or wherever they might be.

Lessons for community psychologists

Militarism is morally bankrupt, but it is very much alive in politics. The “military-industrial complex” continues to thrive on wars. In the absence of wars, the “war money” would disappear. Militarism serves imperialism and its modern imperial algorithms. Community psychologists should be aware of the emotions that are associated with militarism and the gimmicks the “military-industrial complex” continues to produce such emotions in the society. Mainstream psychology in the U.S. keeps on failing Ethics 101 (Boyd, 2014) and siding with militarism (Değirmencioğlu, 2010). Community psychologists should not do the same. As the COVID-19 pandemic rages on and the US public is faced with the insanity of the invasion of Afghanistan, there is probably no better time than this time to focus on militarism and be honest about the fact that psychology should choose peace over militarism:

The COVID-19 pandemic has forced psychologists to recognize that the world is faced with catastrophic conditions, such as pandemics, climate change and loss of biodiversity. It has also shown that in a world full of inequalities, solidarity plays an essential role. The pandemic has also confirmed long-standing arguments that nuclear weapons, massive armies and border walls do not make humans more secure. The killing of George Floyd has forced psychologists to reckon with racism, discrimination and police violence. Psychologists can only go forward by grasping causal links between economic development, disappearing biodiversity, climate change and pandemics. Psychologists must prioritize public health over private interests and stop the forces that cripple health services. Psychologists must choose peace over militarism: Militarism wastes funds that should go to public health and puts the world in danger. Psychologists must prioritize addressing racism and discrimination across the world and in their own work settings, organizations and structures. (Değirmencioğlu, 2020b)

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The impact of COVID-19 on higher education has been well-documented (for example see Gonzalez-Ramirez et al., 2021) ranging from quality of instructional delivery to college and graduate student mental health (for example see Copeland et al., 2021). Courses in applied psychological fields like Community Psychology have taken a hit in implementing service learning into the classroom due to COVID-19 restrictions.

There is some emerging literature on models of applied, service learning helping to establish best practices during unprecedented times. Burton and Winter (2021) discuss the both the benefits and drawbacks of remote service during the pandemic. Schmidt (2021) documents successful service learning in developmental psychology. Students supported a nonprofit by reading books on recorded video. Positive psychology, especially implementation of the PERMA model (Seligman, 2011; reference; positive emotion, engagement, relationships, meaning, and accomplishment), may be especially helpful in creating an engaging atmosphere for learning as well as attending to students’ need for connection during the Covid-19 crisis and its aftermath. Service learning would apply to the area of meaning-making within this model as students are given the opportunity to see and meet a need for someone else outside of themselves (Chu, 2020).

When putting the COVID-19 literature in dialogue with the general service-learning literature, we believe we can both responsibility and creatively continue to integrate practical experiences that make community psychology courses come alive for our students. Best practices of service learning include training faculty in this high impact strategy (Tannenbaum & Berrett, 2005), as well as tying service learning to course content and student’s passions. The benefits of service learning include higher grades, greater investment in course, positive faculty evaluation, and increased sense of meaning and purpose (Tannenbaum & Berrett, 2005; Burnett, Hamel, and Long, 2004). To maintain the use of service learning during COVID, faculty must be innovative and creative.

Our example of creatively maintaining service to the community during COVID-19 is illustrated in a psychology senior capstone course with an emphasis in community and applied learning. Historically, the capstone class has served the same first grade classroom throughout the semester with 3 scheduled times to do art with the children. Based on my needs assessment with a local first grade teacher, art programming has been cut in the school and students need enrichment in this area. We are meeting a local community need and utilizing our shared knowledge of child development, art therapy, and community psychology. This project is a favorite of students and is anticipated by all who take this course. However, with school restrictions in place, we have had to place the in-person relationship on hold.

We took a semester off from service being embedded in this particular course, and it was not the same quality of instruction. We began brainstorming ways in which service could be implemented without direct contact. Creative ideas, rooted in best practices, emerged. I contacted our partner teacher, and she was excited to resume interactions with our students if even in non-
traditional ways. The following activities were completed by our college students, as well as the first-grade students. Pictures and videos of each other helped college students connect to their first-grade pals while demonstrating some of the reciprocal activities. Below is a sampling of 5 activities utilized throughout the semester to engage in remote service learning:

1. Letter Writing. Capstone students were assigned to write letters to their first-grade pals. All children received letters with a get to know you sheet included. First graders wrote back to their big pals and the teacher sent pictures (with parent permission) for our students to see.

2. Feeling Pumpkins. Each child was given 4 to 5 paper pumpkins and was prompted to think of 4 to 5 feelings a girl or boy their age might have. Then they put feeling faces on pumpkins and assigned a color to your feeling on the inside flap (red for happy, etc.) (adapted from O’Conner, 1983). Our college students also did the activity in class one day and my teaching assistant took pictures and video to share with the first graders.

3. Superhero. Take the modeling clay and close your eyes and think if you could be any superhero, who would you be? You can create your own superhero. What special power(s) would your superhero have and why?

4. Animal Drawings. Using the paper and oil pastels, if you could be any animal, what would you be and why? What are the strengths of this animal? Draw your animal, tell your friend and also decorate your animal mask.

5. Goodie Bags. The college students put together a fun goodie bag for students to be delivered at the end of the semester including a picture of themselves for their little pal to see. The college students spent time in class decorating the picture frames to give to their little pal.

In a time where many may have not been able to be helped, these service-learning opportunities allow students to see someone receive help that is needed, creating a sense of purpose and accomplishment at the same time. This example of service learning also included opportunity for connection as many students worked together in pairs in the shopping and creating art for the children to which they were assigned.

Guidelines for creative engagement strategies for service-learning during COVID-19:

1. Continue relationships with community partners you have worked with historically. They will be most likely to work with some creative service-learning solutions and accommodate remote service learning.

2. Use the shift in mode of delivery of service learning to demonstrate that the need you are meeting is still great, perhaps even greater due to COVID. Because art is unavailable for the first-grade class that we serve, we meet that need. Children most likely need an expressive outlet more than ever due to the stress of COVID-19. So much meaning and purpose comes from meeting a tangible need.

3. Implement the best part of the technology you are/have been using during COVID-19. We have all learned more about technology and how to use it effectively. If the time of our class coordinated well with the first-graders, we would have “zoomed” in to deliver service. Because that was not possible, we took pictures and videos to demonstrate the art to the children.

4. Take advantage of GEN-Z’s creative uses of media. We have a generation of students who are adept at creative technology. Use it in remote service as well!

5. Utilize TAs to help with extra planning and implementation. Service embedded courses involve more logistical work. Utilize TAs to buy and deliver supplies to your community partners. Utilize TAs to assist in the organization and management of creative projects.

6. Never underestimate the value of serving others, even if in non-traditional ways. COVID-19 has taken a toll on all of us. Human connection even if virtual is
meaningful and still reaps many of the aforementioned benefits.
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References

Don’t Throw It Away – Give It Away:
Recycling Electronic Tech to Underserved Communities
Written by Devki A. Patel, Alyssa Altieri, Helena Lucia Swanson, Brianna Mabie, and Joseph R. Ferrari, DePaul University

As technology innovations produce faster, more capable computers and phones, the accessibility of such devices remains a concern for many Americans. In fact, 92% of Americans earning more than $100,000 annually own a desktop computer or laptop, compared to 59% who earn less than $30,000 annually (Vogels, 2021a). However, 31% of Americans have some form of electronic clutter (or e-waste) including a tablet or laptop not being used, as well as almost 50% of citizens with unused phones. Given the inequalities observed in terms of electronic access, it is important to understand the scope of the problem and address social inequality. We believe community psychologists have a role in addressing inequality in electronic access, with preventive and intervention strategies addressing this social issue. We highlight community psychologists’ role in addressing e-waste and the digital divide, one non-profit organization focused on this social issue, and future action steps towards electronic access equality.

E-Waste, a Social Justice Issue
As community psychologists, we are well-positioned to address issues of technology access given our roots in social justice, prevention, and ecological environmental understanding (Bond et al., 2017). Inaccessibility to technology is a social justice issue because inequity disproportionately impacts marginalized populations (Vogels, 2021a).
Scholars previously used field theories to understand the intensity of the digital divide to address the issue (Cofield-Poole et al., 2014; Rhoades et al., 2017). However, it is important to continue researching and coming up with creative solutions through prevention and intervention efforts to address inaccessibility to technology from multiple perspectives (Milheim, 2006), including an ecological lens.

We are called to create sustainable social interventions, addressing specific issues like access to technology. Increasing technology access for all is a crucial issue affecting vulnerable populations (e.g., older adults, persons living in low-income rural areas, and underserved children: London et al., 2010; Powell et al., 2019). Specific interventions focused on increasing access to knowledge about technology (Powell et al., 2019), technological skills and development (London et al., 2010; O'Donnell et al., 2006), and technological infrastructure (Briefing Room, 2021) are important for creating a more socially just world and workforce. President Biden's proposed infrastructure plan seeks to “modernize our public schools and community colleges” through “increasing access to technology in traditionally underserved communities” (Briefing Room, 2021). The plan outlines increased access to high-speed broadband, specifically in rural America (Briefing Room, 2021). In addition to interventions, professional partnerships (e.g., Weeeforum; https://weee-forum.org) and nonprofits were formed to address the digital divide.

**Comp-U-Dopt: A Non-profit Agency Closing the Digital Divide and Eliminating E-Waste**

One non-profit organization addressing technology access and knowledge inequality is Comp-U-Dopt (https://www.compudopt.org). Comp-U-Dopt currently has locations in 13 different US cities and is continuing to expand. Graduate students at DePaul University recently interviewed key leaders, Kaia Dutler (Executive Director) and Megan Fernandez (Development and Events Coordinator) at Comp-U-Dopt in Chicago to understand how they address technology inequality.

Dutler and Fernandez explained Comp-U-Dopt’s goal to provide technology access and education to underserved youth, asserting that: “COVID-19 highlighted where we have areas for improvement in terms of reaching underserved populations.”

Comp-U-Dopt frequently collaborates with many community-based organizations in the Chicago area for 18 months. At the time of the interview, Dutler and Fernandez shared that they handed out their 10,000th computer donation to a family that weekend. Comp-U-Dopt works predominantly with younger age groups to provide technology resources across the city. While some face major barriers in technology access and use, many professionals in the corporate sector use computers for only two or three years before disposing of them. Dutler stressed that the organization’s mission is reachable because, “over 80% of unused computers end up in landfills...This is a solvable problem, once we can get a[n unused] computer in a family’s hands, we have the tools to provide technology education.”

As of October 2021, Comp-U-Dopt worked in the Chicago area for 18 months. At the time of the interview, Dutler and Fernandez shared that they handed out their 10,000th computer donation to a family that weekend. Comp-U-Dopt works predominantly with younger age groups to provide technology in households, build confidence with technology use, and develop skills in informational technology to prepare students for the workforce. While Dutler and Fernandez stressed there is much more work to be done, they explained what they hope the future will look like as a result of Comp-U-Dopt’s efforts, stating: “By closing the digital divide, we’re building the student’s confidence to iterate and learn how technology works... we really believe it will be a much more equitable future and we will see a much more diverse workforce.”

When asked how people could support Comp-U-Dopt, Dutler and Fernandez said support is most beneficial in the form of corporate computer donations, individual computer donations, financial donations, volunteering, and increasing awareness through word of mouth and following and sharing accounts on social media.
Community Psychologists: Our Role in Addressing E-Waste

Community psychologists are positioned to contribute to decreasing the digital divide through research, program evaluation, and collaborations with organizations like Comp-U-Dopt. Since the start of the COVID-19 pandemic, technology use increased as many education and workforce systems went virtual. Unfortunately, many students and families faced challenges surrounding network, power, and technology inequity (inaccessibility and inequality in technology knowledge; Onyema et al. 2020). Classes provided (particularly by organizations like Comp-U-Dopt) assist in eradicating these issues and allow students to receive the full benefits of learning online.

Moving forward, program evaluation regarding the digital divide and how technology is dispersed, specifically regarding low-income communities containing students in need of this technology, should be conducted by community psychologists. Broadband access and internet connectivity solutions are also critical issues plaguing underfunded communities in need of internet access (Reddick et al., 2020). Community psychologists focusing on the importance of accessibility to computers will inevitably allow them to confront poverty in relation to education/job training (Reddick et al., 2020). Comp-U-Dopt’s (and other similar organizations) mission in providing these resources is a key step in offering solutions to the digital divide society is experiencing. This goal, alongside the necessity to continue recycling electronics to keep them within the community and out of landfills, are both resolved through the contribution and dedication to programs surrounding e-waste.

Acknowledgements

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**The First Indigenous Textbook in Community Psychology Published in China**

*Written by Liping Yang, Jiamin Chen, and Mengge Tan, Nanjing Normal University, Nanjing, China; and Houchao Lyu, Southwest University and the China Community Psychology Service and Research Center, Chongqing, China*

In June 2021, People’s Education Press (a large-scale professional publishing house affiliated with the Ministry of Education of China) published a textbook entitled *Introduction to Community Psychology (ICP)*, edited by Professor Xiting Huang, a senior professor at Southwest University in Chongqing, China. Prof. Huang was vice-chair of the Chinese Psychological Association and a pioneer of the construction of community psychology in China. Twenty community psychologists from 16 universities, including Peking University, Beijing Normal University, Southwest University and Nanjing Normal University, participated in the compilation. This team is now the backbone force in community psychology in the Chinese mainland. Previously, Chinese community psychologists have translated and compiled several community psychology textbooks, such as *Community Psychology Linking Individuals and Communities* (Dalton, Elias & Wandersman) translated by Guangxin Wang (2010), *Community Psychology* compiled by Shixiang Liu (2013) of Beijing Union University but based on Western community psychology conceptions, and *Principles of Community Psychology: Perspectives and Applications* (Levine, Perkins & Perkins) translated by Liping Yang (2018). Nevertheless, there has been a lack of original textbooks in community psychology with Chinese cultural characteristics. The publication of *ICP* is considered to fill this gap, which is a milestone in the developmental history of community psychology in China.

*ICP* includes five parts, namely: the introduction and research methods of community psychology (Chapters 1 and 2), community climate and values (Chapters 3 to 8), subgroups in community (Chapter 9 to 12), applied psychology in the community (Chapter 13 to 17), and future trends in community psychology (Chapter 18).

*ICP* initially created the theoretical framework of Chinese indigenous community psychology.
After 1908, 81 students going to the United States funded by the Gengzi (Boxer) Indemnity chose education or psychology as their major (Ye & Yang, 2021, pp. 428-429). After they accomplished their studies and returned to China, they created Chinese psychology. In the 1950s, with the changes in international relations after the war, China began to learn from the former Soviet Union and committed itself to establishing and developing Marxist philosophy and psychology. After China’s reform and opening up in 1979, many Chinese students went to study in the United States. Since then, Chinese psychology has gradually attempted to align itself with Western psychology. Now, *Psychology and Life* by Richard Gerrig and Philip Zimbardo and *Social Psychology* by David Myers are used as textbooks in many Chinese universities, and some Chinese professors even choose their English versions as textbooks.

At the beginning of the compilation of *ICP*, editors are confronted with three possible paths. The first is to borrow the "shell" (frame construction) of Western community psychology and add the content and context of Chinese communities into it. The second is to organize and compile the textbook based on reality, using the actual problems of current Chinese communities as clues. The third is to create a compound and complementary framework by integrating top-down theoretical thinking with bottom-up community practice in accordance with the academic progress and application practice of community psychology in China.

Each of the three paths has their respective advantages and disadvantages (Huang, 2021, Preface p. 2). The first path, based on abundant Western psychological research and practice results, is relatively easy for editors to write, however it cannot exhibit the true ecology of Chinese communities. Moreover, this path aims to measure and evaluate Chinese communities on the basis of Western theories, values and practices, so it can not generate the authentic "Chinese community psychology." The second path starts from the actual problems that need to be addressed urgently in Chinese communities, roots the research in practice, and frames the contents of this textbook with real issues. However, it is difficult to establish a theoretical framework in this way, and it may lead to scattered fragmentation of the content. The third path proceeds from the actual needs of building Chinese community psychology, dares to be pioneering, and strives to create a discourse system of community psychology with Chinese characteristics, to meet the dual needs of theoretical innovation and development of practice. The editors finally chose the third path, which is to find the genetic code of traditional Chinese culture—learning from both the real problems faced by community workers and the achievements and experience of Western community psychology-- but realizing the theoretical innovation of Chinese community psychology and fully embodying Mao Zedong’s philosophy of "starting from reality and seeking truth from facts," and implementing the practical orientation of serving community.

The contents of chapter 1 and Chapter 2 in *ICP* are the introduction and research methods of community psychology. Chapters 3 to 8 focus on the theoretical innovation. Among them, Chapter 3 focuses on community climate. Building a good community social atmosphere requires positive value guidance, thus from chapters 4 to 8 community values are discussed. Based on the "Five Virtues" of Chinese Confucian traditional culture, the authors construct the five Chinese community values of Benevolence, Righteousness, Civilization, Harmony and Honesty, respectively. Benevolence is considered as a universal value. It not only refers to a neighborly (friendly and helping) community atmosphere toward others and the surrounding environment, but also refers to the psychological quality, or virtuous personality, of individual residents in the community, which is considered the foundation of maintaining good interpersonal relationships and interaction within the community. Righteousness is regarded as the ideal belief perspective of community residents and is composed of three parts: the cognition of social justice, the value orientation of righteousness over profit, and the spiritual will to sacrifice. Civilization is a specific law that deals with avoiding or settling conflicts between person and person, and between person and nature within the framework of modern...
law and morality on the basis of conforming to scientific laws. Harmony refers to the harmonious coordination, common prosperity and positive coexistence between individual body and mind, between people and people, as well as between people and nature. Honesty implies that community residents should always be consistent in heart, words and behaviors. ICP regards the Five Virtues which reflect Chinese traditional culture as the core values of the construction of community psychology and applies them to guide community residents in dealing with the relationship between body and mind, between people and people, as well as between people and the community environment. This completes the theoretical innovation of Chinese community psychology.

**ICP adheres to practice orientation of serving community**

While achieving theoretical innovation, ICP is committed to providing guidance for the practice of community service. Chapters 9 to 12 are studies on the psychology of various subgroups in the community. These include community cadres: people who take charge of management and service work in the community and are directly responsible for the community. They are also the concentrated expression of the will of the community and are representative of the community's interests. Community cadres are selected through a combination of self-recommendation, democratic elections, and government appointments. Other key community subgroups include the family, the harmony of ethnic relations in the multi-ethnic community, and the social interaction and psychological problems of members of virtual (online) communities. Chapters 13 to 15 provide practical guidance for community psychologists on how to provide professional services for solving various community psychological problems, including how to offer psychological counseling to community residents, how to prevent and resolve community conflicts, how to promote the health of elderly residents and prevent their disability, how to carry out community corrections for criminal offenders, how to promote the rehabilitation of addicts, and how to cope with community emergencies. By studying the practical problems in Chinese community and satisfying the psychological needs of residents, the authors of ICP attempt to establish a community psychological service system with Chinese characteristics.

Although ICP aims to meet the needs of community residents in the context of Chinese community culture, many of its problems have cross-cultural significance in countries around the world, such as the service for the elderly and vulnerable groups with the advent of an aging society, various crimes and drug problems in the community, conflict resolution and harmonious coexistence among residents of different ethnic and cultural backgrounds, as well as various virtual community issues with the growth of social networks. The research on these problems is of worldwide significance, and community psychologists in different countries have their own solutions. In the future, Chinese community psychologists are expected to carry out cooperative research with colleagues to address these issues.

**Viewing the Future Development of Chinese Community Psychology from ICP**

ICP provides a window for the international community to observe and understand the current development of Chinese community psychology. It inherits the traditional culture of the Chinese nation, focuses on the reality of the Chinese community, and pays attention to theoretical innovations. Meanwhile, Chinese community psychology adheres to the purpose of serving community practice. It constructs a community psychology theory and practice system with Chinese characteristics while critically learning and absorbing the research results of Western community psychology. These practices have provided learning experiences for the independent construction of indigenous community psychologies in other developing countries.

As an initial establishment of the framework and system of Chinese community psychology, there are still some remaining issues to be solved in ICP. These issues include: first, to gradually improve the theory of community psychology with Chinese characteristics. The five community values based on traditional Confucian culture need to be further studied from the perspective of community
psychology in order to promote the community residents' recognition of the "Five Virtues," internalize them deeply into personality characteristics, and develop them into the community climate and people's firm beliefs. So how to integrate the "Five Virtues" into an organic whole is a topic that needs further research. Second, in guiding the practice of communities, two areas need to be focused on, namely, the construction of harmonious communities and smart communities. Some important community subgroups will be included in the research that is needed, such as urban new immigrant groups, new socialist countryside communities, and some marginalized people (the poor, the unemployed, and people with chronic diseases) in many communities, and others. It is necessary to establish a screening and tracking mechanism for key groups, provide psychological counseling, crisis early warning, and intervention. Thirdly, as innovative teaching material for community psychology in Chinese mainland, ICP has been used in many colleges and universities since its publication, which will attract more students to community psychology and promote development and innovation in this field. In fact, revision plans for the ICP is already in the making. There are two Chinese common sayings, one is "Everything is difficult at the beginning" and the other is "There is no turning the arrow back when you release the bowstring". ICP played an important role in laying the foundation for the development of Chinese community psychology. In the words of the editor-in-chief Professor Huang, “We just want to do something to promote the development of Chinese communities, so that the results of psychology research can benefit thousands of families in the community.” What he said expresses the wishes of all Chinese community psychologists.

In brief, ICP represents the Chinese experience of community psychology development, and it is a unique contribution to the international community psychology family. As a window for international community psychologists to learn about the current development status of Chinese community psychology, ICP has a predictive and leading role in the future development of Chinese community psychology. The publication of ICP indicates that Chinese community psychology will soon enter a period of vigorous development.

Notes:
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References

Reading Circle
*Edited by Dominique Thomas, Morehouse College and Allana Zuckerman, Mesa Community College*

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


Real Talk
Edited by Dominique Thomas, Morehouse College and Allana Zuckerman, Mesa Community College

The Imperial University
Written by Dominique Thomas, Morehouse College

Where were you on September 11, 2001? I was in my 7th grade science class. It was early 2nd period when we watched the towers collapse live on television. I was 11 years old and the memory sticks with me 20 years later. I think back to that time when the nationalistic fervor picked up and suddenly, we were all Americans who needed to strike back against our terrorist enemies. The thing about a War on Terror is that it is not a war against a specific group, but a presumed ideology. The rhetoric quickly took on xenophobic and jingoistic characteristics; we quickly saw that the "War on Terror" would have no clear end or target in mind. Now as I write this, the undeclared war in Afghanistan (Congress has not actually authorized a war in decades) is presumably over now that troops were removed, but the nation-building attempt was a clear failure. I'm an adjunct at Morehouse and I recently taught a community psychology class. Given the timeliness of the troop withdrawal, imperialism has been a topic in our class. We've discussed the different forms it has taken throughout history and some of the philosophical justifications that are often given.

Unfortunately, imperialism also resides within higher education, especially here within the nation Martin Luther King, Jr. referred to as the "greatest purveyor of violence." As political and economic control, imperialism turns into a war for mind, body, and soul.

The university is often touted as a space for higher learning, but within capitalist/imperialist societies, the experiences can be just as soul-crushing as any other corporate space. Undergraduate students have been on strike to improve living conditions and the campus climate. Graduate students have been striking across the country to improve their working conditions. Millions are in debt at a total of $1.7 trillion dollars, but $2 trillion was created to pump into the stock market last year. Tuition costs have risen. Scholars are overworked. The publish or perish mantra is well-known and heeded with research being produced as if it was from a Ford assembly line. The adjunctification of faculty places more scholars in economic precarity. The Board of Trustees of many universities are often unaccountable to students, faculty, and staff. But how did we get to this point? Was the academy always this way? Yes…and no.

Higher education has always been tied to imperialism (Mayorga, Leidecker, & Gutiérrez, 2019; Mignolo, 2011). The university first emerged out of Southern and Eastern Europe; from the 12th through 15th centuries universities were church institutions. After the Reformation and states took more control over their churches, universities became agents of the nation-state. The next epistemic shift in the Academy came from imperial bounty in the form of foreign knowledges. Scientific societies emerged as a layperson response to the anti-intellectualism of the church-based universities. Scientific societies would bring secular philosophy into the academy to re-legitimize the university as a knowledge making institution and one that could effectively serve the state. The university's essential function as an agent of colonial violence is the colonization of knowledge (Mayorga et al., 2019). Universities extract, accumulate, and withhold resources from marginalized communities: campus police patrol the university and surrounding communities; universities buy and develop land.
within communities and then place gates around the land; school mergers occur when larger institutions absorb smaller institutions; data mining accumulates increasingly more information from students to meet pre-determined metrics.

**Universities monopolize legitimate knowledge**

Expert power, which is often legitimized by its relationship to the Academy, determines who participates in conversation. Academic experts often serve as gatekeepers, guarding the barriers to entry. Scientific and academic literature is often behind paywalls. Universities hold subscriptions to the scientific and academic journals, monopolizing access to a large chunk of intellectual resources. Ray’s (2019) theory of racialized structures emphasizes the practices that reproduce racial inequality and relation between racial structures and agency. Racial ideology emerges after resources are connected to central schemas. The ideology becomes a system of domination that justifies the unequal distribution of resources. This matters as much for psychic resources as it does for physical resources.

“Knowledge that has been extracted by the university must be sieved through this heterogeneous composition before it becomes legitimate within the modern paradigm. Of course, the only knowledge able to emerge from this processing is that which upholds the values, doctrines, and political necessities of the West (Smith, 2012). In particular, that which defines the violence of colonization as natural and/or necessary, and affirms the colonial state as the only entity able to exercise legitimate forms of violence (Rifkin, 2009). By mutilating and eradicating contradictory knowledges in this manner, the essential functions of the university, extracting, processing, producing, and regulating knowledge, become an epistemic colonization, enriching evolving, and safeguarding the settler state.” (Mayorga et al., 2019)

Discourses determine the boundaries around ideas and concepts, but there is always the possibility of resistance and indeterminacy (Willig & Stainton-Rogers, 2013). For example, the agency to resist against racial oppression is highlighted by the fact that racial regimes often fall (Robinson, 2000). Discourses combine to constitute a psychological complex (Willig & Stainton-Rogers, 2013), “a complex series of struggles and alliances between distinct discourses organized into various strategic ensembles.” The multiple discourses combine into a psychological complex that serves an imperialist order. The colonial/capitalist man (racist/patriarchal epistemology) emerges as the “ideal” rationality and psychology.

The Imperial University has gluttonously consumed the material and intellectual resources of indigenous peoples around the world. “Diverse” students are viewed as resources more than people (Warikoo, 2016). Students are related to more as capitalist consumers rather than as citizens in a learning community. Colleges and universities, through gentrification, displace and dispossess communities (Cole, 2020). It is a form of settler colonialism that pushes out unwanted communities to bring in more desired populations. Relationships with capital and the state allow universities to promote their own real estate and financial interests over the good of society such as when four-year college lobbyists fought against more funding for community colleges (Noah, 2021).

Colleges and universities often promote a ladder altruism that assures individual success is enough for collective advancement. This ladder altruism creates a brain drain that removes intellectual resources from communities and redirects them towards other interests (Rogers, 2012). In the same way that boarding schools for indigenous children attempted to impose an alien reality through re-education (Dunbar-Ortiz, 2014), colleges and universities steer students towards individualist and neoliberal goals. For Black people in the US, higher education was promoted as a path to liberation, so disproportionate amounts of resources went to higher education beyond other strategies and domains (Allen, 1969; 2017). These institutions often had the same interests as those who sought the curtailment of rights for Black people and other marginalized communities. History has shown how the military-academic-nonprofit alliance ensured the continuance of imperialism at home and abroad by giving it a humanitarian face (Rodriguez, 2007). This was the
philanthropic imperialism and benevolent colonialism Malcolm X warned about (Thomas, 2017). Just as healers and conjurers were targeted in enslaved communities, the academy uses conceptual incarceration to colonize minds and limit the imagination (Jamison, 2017).

Unnatural Rhythms/Imperial Algorithms

Academic environments are like theaters where scripts are followed. The academic protocol is characterized by objectivity, rationality, and intellectual thought and inquiry. Foundational to the education system is the separation, isolation, and individualism deeply rooted in western notions of science (Sue, 2015):

- Learning and the acquisition of knowledge takes reductionist approach to describing data, facts, information, and phenomena
- Maintain objectivity, autonomy, and independence
- Separation of the person from the group, science from spirituality, man/woman from the universe, thoughts from feelings
- Mind-body dualism, mind is legitimized in education, but body (spirit, emotions, feelings) is considered unimportant in intellectual inquiry
- Knowledge and enlightenment are associated with empiricism, reason and rationality, and reductionism

One is expected to split themselves to be considered contributors to intellectual discussion. Competition is promoted over collective action and solidarity. The increased isolation promoted by capitalist and individualist ideology correlates with worse mental health. The environment is sterile and business-like (corporate) and values “empirical” realities over experiential reality. Such an academic protocol works against meaningful and successful conversations about issues like racism (Sue, 2015). You see how this starts to warp one’s sense of reality. Disciplinary decadence occurs when orthodoxy matters more than reality (Malherbe & Dlamini, 2020). Africana philosopher Lewis Gordon defined disciplinary decadence as “the phenomenon of turning away from living thought, which engages reality and recognizes its own limitations, to a deontologised or absolute conception of disciplinary life. The discipline becomes, in solipsistic fashion, the world. And in that world, the main concern is the proper administering of its rules, regulations, or as Fanon [1967] argued, (self-devouring) methods” (Gordon, 2014, p. 86)

Orthodoxy rooted in oppressive structures takes precedence over emancipatory demands and disciplines can end up justifying or obscuring oppression (social darwinism, eugenics, etc.; Beals; Thomas, Palmer, Fernandez & Wilson, 2021; Thomas, 2019). Scientific colonialism is use, misuse, and/or abuse of the scientific method when applied to people of African descent (Jamison, 2017). It is “a process wherein the political control of knowledge is carried out by a sophisticated process of falsifying the production of information and ideas” I have written about similar processes of epistemological violence (Thomas, 2019), particularly through plantocratic social science (Beals et al., 2021; Woods, 1998). A related concept is conceptual incarceration in which “the knower is given a set of pre-determined ‘concepts’ and definitions to utilize in the “process of knowing” (Jamison, 2017). Scientific colonialism and conceptual incarceration lock people into a matrix not entirely of their own making. Diversity, equity, and inclusion end up being buzzwords to signal surface-level changes with no structural change. PR statements are released to absolve the university of wrongdoing.

The Imperial University is also a carceral space that possesses several forms of surveillance. When crises emerge, universities tend towards management over justice. There have been countless examples throughout in which student protests were met by campus police willing to use violence (Rodrigue, 2007; Rogers, 2012). The 1033 program allows excess military equipment to be donated and transferred to local police departments, including university police (Delehanty, Mewhirter, Welch, & Wilks, 2017). Imperialism brought home to our universities. Colleagues and advisors track how much work is done away from the office/classroom, exacerbated by the fact COVID-19 has increasingly blurred boundaries between university and home spaces. Student
outcomes are increasingly monitored, predicted, and steered. The concept of psychopolitics (Desai, 2013; Hook, 2004) explains how the psychological becomes political how the political becomes internalized psychologically: America is the world’s policeman, everyone is a cop, and the panopticon is everywhere. Authoritarianism becomes democratic.

The greatest intellectual achievements have occurred through deep work (Newport, 2016). This is sustained, uninterrupted intellectual work. Deep work breeds creativity, but given the demands of the imperial university (barrage of emails, gauntlet of meetings, etc.), where can we engage in such work? The professionally existential dilemma of publish-or-perish leaves little time for scholars to engage in deep intellectual work. Deep work is also interrupted by increasing surveillance in which people are policing each other’s behavior and how they spend their time. There is an additional sense of ownership when the work follows you home; via work, people are told how to conduct themselves within their own homes. “Under capitalism, great efforts are made to ensure human energy is channeled into labor, even though it is often miserable and tedious. Rather than satisfying the need to express creativity. It frequently represses it through the monotonous and grueling obligation of wage labor” (Matthews, 2019, p. 5).

Capitalism is a major determinant of poor mental health (Matthews, 2019). These constraints place people in unnatural rhythms. The rhythm you are told to work is out of sync with your natural rhythms. What happens when there is disharmony between the two? People lose part of themselves to fit the mold of these imperial algorithms. We lose a part of our soul. When we become gripped and programmed by these imperial algorithms, we’re left unable to see the imperialism of settler-colonial states such as US and Canada that has robbed many peoples and nations. We’re unable to see how the money that funds this imperialism could have easily been given to social services, healthcare, climate change efforts, or any other measure that could address the global crises we face. We fail to see that there is no virtue in overwork, only stress and possibly early death. Liberation or annihilation?

**Restoration**

How do we build spaces for restoration? How do we let the past help us for the future when the spaces we are in do not allow for indigenous practices? Mayorga, Leidecker, & Gutiérrez (2019) suggest three strategies. **Survival** involves developing a critical relationship to the university drawing upon one’s resistant capital to protect non-Western ways of knowing and being and emerge from the institution intact. A historical example would the liberation capital (Morris, 2015) that powered the Du Bois-Atlanta school, an activist sociological school and tradition (Wright, 2016). This liberation capital was volunteer and liberation-inspired work from activists, community members, and scholars. I’ll slightly reframe it without using economic/capitalist language and refer to it as liberation energy. Liberation energy empowers a person to persist and survive.

**Empowerment** strengthens one’s connection to place and people, while cultivating skills and resources necessary for decolonial work. Black/African-centered psychology places spirituality at the core of human existence; self-knowledge is key to mental health and comes through understanding one’s harmony with the universe (ABPsi; Lomotey-Nakon, 2018). Through prayers, ritual, and community support, spirituality becomes a way to orient oneself to life and is often a needed resource for communities who lack secular/material power. Spirituality is a personal relationship with transcendent experience and related to this is the cosmological/philosophical principle of Ubuntu. I am because we are; we are because I am. “Healing involves the whole existence of Afrikan beingness where spirituality is the universe; a universe that includes spiritual practices, economics, politics, family life, and social aspects of community. The universe is our healing, the universe is our way” (Kambon, 1996, pp. 174-175). The timeless wisdom is reflected in the overlap between the concepts of Sankofa, the Black Radical Tradition, and Afrofuturism as major survival thrusts for African diasporic communities. One principle I keep going back to is ma’at. The
Kemetic principle of ma’at represents cosmic order and social justice (Williams, 2014). It is the philosophical concept of living by which one may exist in harmony with fellow people and all creation: truth (practice honesty), balance (being well-rounded), order (having organization and realizing proper perspective), reciprocity (exhibit gratitude), righteousness (strong moral values), justice (conviction over popularity), and harmony (unification; obtain and establish fellowship, peace and mutual support).

(Theft by) Conversion reclaims university resources for the communities they were stolen from and fosters spaces of sovereignty that will enable us to live independent of the institution. An example of this would be sharing articles that would otherwise be stuck behind paywalls. I am currently co-editing a special issue of the American Journal of Community Psychology, Imperial Algorithms: Contemporary Manifestations of Racism and Colonialism, that will be available for free. The academy should not hold a monopoly on knowledge.

The philosophy that guides me is Black existentialism. Black existential philosophy covers themes such as empowerment, oppression, consciousness, existence, being, and human predicament from the perspective of African diasporic realities (Bassey, 2007). This knowledge is not mine alone and comes from thousands of years of human thought and struggle that have been passed on orally from generation to generation. Afrofuturism is a philosophical approach to create material and social technologies with the purpose of projecting Black futures into existence (Anderson, 2016; Womack, 2013). Afrofuturist works and literature reference the intersections of technology, science fiction, fantasy, magical realism, and myth. It is a metaphysically inclusive way of viewing and constructing reality. Reading Black resistance through Afrofuturism, we can see how knowledge is socially constructed while remaining cognizant of power structures like colonialism and capitalism. In many ways, it is an anti-imperialist praxis that imagines Black futures unbound from western and colonial thought structures.

Africans across the diaspora have escaped the matrix to project Black futures into being. Maynard (2018) discusses how one can read resistance through Afrofuturism. Black rebel cyborgs refer to how “to be Black in world that is structured by violent anti-blackness is to be a cyborg” (p. Colonization placed Blackness outside the bounds of humanity; yet, when placed outside the bounds of humanity, one does not have abide by those predetermined limits. Martin Luther King, Jr. referred to creative maladjustment to injustice as a cosmic discontent; this serves as motivation to protest (approach coping, emotion and problem focused; Allen & Leach, 2018). Phillips (2015) proposes Black quantum futurism as a theory and practice that connects the spiritual, material, and psychic, merging African cosmolgy, consciousness, and quantum physics. Improvisation, expressive creativity under the pressure of immediacy, is at the root of Afrofuturism and various African knowledges. Afrofuturism becomes an improvisational achievement when you consider the constraints and shackles placed on Africans.

References


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Rural Interest Group
Edited by Susanne M. Phillips, White Mountains Community College and Susana Helm, University of Hawai‘i at Mānoa (outgoing 2021)

Rural IG Co-Chairs: Suzanne Phillips, PhD and Melisa Cianfrini, PhD

The Rural IG column of The Community Psychologist highlights rural resources as well as the work of community psychologists and allied professionals in their rural environments. We invite submissions from Rural IG members, from people who present on rural topics during SCRA biennial and other conferences, and from leading and emergent rural scholars. Please refer your colleagues and friends in academia and beyond to our interest group and column. Please email (suzannemphillips47@gmail.com) if you would like to submit a brief report or if you have resources we may list here.

The Rural Interest Group and this column are indebted to Susana Helm for her commitment to creating space for the discussion of rural issues for more than a decade. With Cecile Lardon, Susana began editing the TCP Rural Interest Group column in 2011, with volume 44, issue 4 (44:4). Looking back at the early columns, Susana’s attention to important issues (health disparities in 45:3, ethics in scholarly collaboration with small rural communities in 46:2) and her belief in the value of a good photograph are already evident. Throughout her time as editor, Susana intentionally built and maintained broad networks to keep all of us informed of new opportunities and important developments, as well as to showcase the work of a wide variety of individuals and research teams, including the article in this issue’s column on factors in nutrition in rural areas. The Rural Interest Group has benefitted so much from Susana’s efforts. *We are deeply grateful for the ways you have enriched our work, Susana! Be well, and don’t be a stranger.*

BRIEF REPORT: Casey’s General Store and the Nutrition of Rural Illinois

Nicole M. Summers-Gabr, Corbin Coniglio, & Jessica Cantrall, Southern Illinois University School of Medicine Department of Population Science and Policy

Casey’s General Store is a convenience store that sells pizza and gas in 16 states. It began in 1968 in Iowa, and now it saturates the Midwest with over 2,300 stores (Casey’s, 2021). It is the fourth largest convenience store chain and the fifth-largest pizza chain in the United States (Walljasper, 2017). Illinois alone has 448 outposts and accounts for around 20% of the chain’s locations. With so many branches across Illinois, Casey’s General Store means employment opportunities, a place of congregation, and it may be one of the few food
take-out options in the community. Oftentimes when Casey’s is spoken of, it is reflected positively. The value of Casey’s in supporting community change can already be observed at a large scale, such as their Cash for Classrooms grant, which offers one million dollars in grants to help in physical improvements with schools, provide materials, support teachers, and enhance community engagement (Casey’s, 2021). In rural areas where there may be few competitors, a business such as this has the power to shape a community.

Exploring the role of Casey’s in communities may be a particularly important consideration where food access is limited. Rural areas are more likely to be labeled as “food deserts,” where access and affordability of fresh, nutritious foods are limited (Committee on Examination of the Adequacy of Food Resources and SNAP Allotments et al., 2013). Consequently, individuals who live in food deserts are likely to have poorer diets and are at greater risk for obesity (Committee on Examination of the Adequacy of Food Resources and SNAP Allotments et al., 2013). Additionally, living in “food swamps,” which are locations with a surplus of fast-food restaurants and convenience stores offering junk food and other unhealthy food options, also offers a compelling prediction of obesity rates (Cooksey-Stowers et al., 2017). With rural areas being subject to both food deserts and food swamps, this pairing of deficiencies in the number of food resources (e.g., grocery stores) and saturation of unhealthy food options (e.g., fast-food restaurants and convenience stores) has led obesity rates in rural communities to increase (Committee on Examination of the Adequacy of Food Resources and SNAP Allotments et al., 2013).

Casey’s General Stores may have similar effects on rural communities as dollar stores (namely, Dollar General and Dollar Tree), which have expanded rapidly, operating over 30,000 stores in the United States (Aubrey, 2019). Dollar stores are known to have drastic effects on the communities that they come into, causing sales in local grocery stores to drop by 30% (Mitchell & Donahue, 2018), meaning less fresh food for rural residents. People who have less access to convenience stores such as Dollar General or Dollar Tree have been shown to have healthier diets and lower levels of obesity (Larson, Story, & Nelson, 2009). The question is, are Casey’s related to poorer nutrition outcomes in rural communities?

Investigation

In May of 2021, a small dataset was extracted to examine how the number of Casey’s locations in Illinois’ counties related to nutrition outcomes. To create this dataset, data were extracted from four locations: (A) ArcGISHub (Casey’s General Store Locations, 2014), (B) ILGenWeb (n.d.), (C) United States Department of Agriculture Economic Research Service (2020), and (D) the Robert Wood Johnson Foundation (County Health Rankings, 2021).

Data from Source A included the name, address, and city of each Casey’s location in Illinois. Because Source A did not list the county name, data from Source B, which was a list of each Illinois city and county, was merged with data from Source A. Source C was a list of every county in the United States, along with the Rural-Urban Continuum Code, which divides counties into nine community sizes that are either metro or non-metro based on population size and adjacency to an urban area. Information from all other states but Illinois was removed from Source C since Illinois was the state of interest for this research. Then, the number of Casey’s locations for each county was counted so that the data could be analyzed at the county-level instead of at each individual Casey’s location. Finally, data from Source D was compiled. This data included the name of every county in Illinois, percent adult obesity, percent diabetes prevalence, percent with limited access to healthy food, and percent of food insecurity (County Health Rankings, 2021). For more information about the data matching process, please contact the principal investigator at nsummers-gabr42@siumed.edu.

Next, using a series of hierarchical regressions, we examined whether the number of Casey’s per
county predicted nutrition outcomes (access to healthy food, food insecurity, diabetes, and adult obesity) beyond rurality status. Results found that the model for adult obesity was statistically significant \((F(2,84)=5.09, \ p=.008, R^2=.11)\). While rurality status did not significantly contribute to the model \(\beta =-.005, \ p=.96\), the number of Casey’s in a county significantly accounted for the proportion of the adult population with obesity in that county \(\beta =.33, \ p=.004\); see also Table 1. Therefore, the rural context was not enough to explain adult obesity, but the facilities in that community did.

Discussion
Casey’s General Stores add value to rural communities. They serve as a local grocery store and the only place to get dinner for take-out. At the same time, there are still many unknowns about their impact on rural communities. For instance, while these data suggest that counties with more Casey’s locations have a higher proportion of the adult population with obesity, more research is necessary to unpack this relationship and understand the impact that Casey’s has on rural communities. These results do not conclude causation but rather spark curiosity. This relationship could especially be important for understanding the nutrition of rural families who may have to rely on Casey’s if they live in a food desert or food swamp. For youth, Casey’s could be where they get their groceries for school lunch, it could be where the family goes out to dinner for pizza, and it could even be the place where youth congregate with their friends. Casey’s could have the power to shape rural nutrition for families. Through understanding the role that Casey’s serves in rural communities, we can begin to identify ways to leverage it as a community partner to improve the health and wellness both in and outside of Illinois.

References


Regional News
Submitted by Regional Coordinators

News from the Midwest Region
Written by Moshood Olanrewaju and Ieisha Taylor-Norris, Taylor EQ Institute

SCRA Midwest Update:
It was an honor of a lifetime to have worked alongside our former SCRA Midwest Regional Coordinator, Dr. Tonya Hall. She diligently served as SCRA Midwest Regional Coordinator for years past the term assignment, organizing and coordinating MPA, ECO, and other regional activities including matching credible candidates to the coordinator and student representative positions.

Both Ieisha Taylor-Norris and I are thrilled with our new roles as the SCRA Midwest Regional Coordinators. Dr. Hall provided us with the necessary training on regional affairs, so we can continue to assist in facilitating successful MPA and SCRA conferences.

Moshood Olanrewaju is a recent graduate from the Community Psychology program with the National Louis University. Ieisha Taylor-Norris is a doctoral level trained Clinical Psychologist and Clinical Director of Taylor EQ Institute in Chicago, IL.

PSYSR: Uprooting Carceral Psychology Conference
Psychologist for Social Responsibility PSYSR Uprooting Carceral Psychology: Healing Justice Conference was held online on September 25-26, 2021. This conference focused on the intersections of psychology, mental health, abolitionist and decolonial organizing.

MPA
The 2022 Midwestern Psychological Association SCRA affiliate conference will hold its annual conference at the Palmer Hotel in downtown Chicago, IL April 30, 2022–May 2, 2022. The SCRA affiliated meeting usually includes 30 roundtables and symposia presentations with over 37 posters presented by undergraduate and graduate students from across the region.

Call for Coordinators
Calling all mental health graduate students and psychologists! We are looking for representatives to join our team to provide regional leadership and guidance to the processes of regional collaborations activities, membership development, social media management, and communications. This is a great opportunity to become more engaged in SCRA. If you are interested in serving as a Midwest Regional Coordinator or Graduate-Student Representative, please contact Moshood Olanrewaju (olaolamoshood@yahoo.com) and Mrs. Ieisha Taylor-Norris (taylorijtt@gmail.com).

ECO
The Midwest joined the Southeast region to host the 2021 ECO Conference! This year’s conference theme is Maintaining Momentum: Rest, Resilience, and Resistance in Community Research and Action. The conference theme identifies with advocates and lifelong learners, one of the greatest challenges is maintaining momentum within a system that intentionally tries to undermine, erase, and dilute calls for justice. The perennial nature of community research and action requires researchers, practitioners, and community members to sustain their cause, themselves, and making rest and resilience acts of resistance against oppression. The conference program includes poster presentations, roundtable discussions, paper symposia, and mentoring opportunities. Dr Geraldine (Geri) Palmer closed out with a keynote address. More information can be found here: https://linktr.ee/ECO2021

Midwest ECO is currently searching for a host for 2022. If you would like to host next year’s Midwest ECO conference, please contact Moshood Olanrewaju (olaolamoshood@yahoo.com) and Mrs. Ieisha Taylor-Norris (taylorijtt@gmail.com). We are happy to provide guidance for next year’s host and look forward to working with them.
A Conversation with Student Representatives Struggling in Community

Written and edited by Aaron S. Baker, Student Representative (2021-2023), National Louis University, asbakercervantes@gmail.com; Jessica S. Saucedo, Student Representative (2020-2022), Michigan State University, sauced23@msu.edu; and, Camilla Cummings, Student Representative (2019-2021), DePaul University, ccummi17@depaul.edu

We present this column in the spirit of transparency, within the context of shifting landscapes, and with the intention of building relationships and sparking conversation. We resist the urge to carry on with “business as usual” and instead endeavor to assert our values and invite the SCRA community into our private conversations. This narrative is meant to identify questions, challenges, and opportunities facing students within the SCRA community. We aim to collectively vision about our ideal future within community psychology rather than highlight or boast about our individual work or accomplishments. We hope readers will approach this column and conversation with curiosity and a sense of shared responsibility for our collective work.

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It is a rare occasion that both of the current Student Representatives (SRs) Jessica (2nd year) and Aaron (1st year) were able to meet up, albeit virtually as is most interpersonal interaction these days, with the most recent outgoing SR, Camilla. It’s a timely occasion as the change in seasons from summer to fall mirrors the smooth, yet stark transition that happens each year among the Student Representatives--the offboarding of one representative and the onboarding of another. After catching up on life, work, and school among other things since the last virtual get-together in August 2021, the triad turns to the topic at hand--the upcoming edition of The Community Psychologist. Camilla describes the historical tradition of the outgoing and incoming SRs writing articles for the TCP outlining the outgoing SRs accomplishments and the incoming SRs goals. Camilla goes on, “I don’t know if that’s helpful to anybody… and I honestly feel like that’s not a superficial view of what it’s like to be an SR and what we do.” In practice, these types of articles tend to rely on an overly individualistic, capitalistic approach that ends up listing duties of the position. Often, the two perspectives are written as separate pieces, mashed together in the end, completely ignoring the other current SR. “I totally agree,” chimes in Aaron. Camilla continues, “and if we are going to be visioning it is important for us to engage more collaboratively and it feels not only weird, but antithetical to our values, to do it without Jessica.”

As Jessica joins, she laughs while saying, “I totally trust you two, and I am also happy to help!”

Aaron jumps in, “I remember when I was writing my candidate statement for the elections, I had a vague idea of what goals I had or what vision I had for myself in the position, but it was also difficult to truly understand the scope of the experience without having entered into the space and context of the role and the Executive Committee, and even now having been in this role since August, I still feel like my head is spinning trying to keep track of all the changes going on in SCRA and on the Executive Committee, let alone devise some innovative goals for the position.” Camilla empathizes with Aaron, highlighting the extraordinary impact of the institutionalized culture of the SCRA Executive Committee on the SR experience. Jessica chimes in, “not only that, but there also has been a lot of change in the past few years.” “Exactly!” responds Aaron, “especially these past few months! It feels like these rapid, unexpected changes and the efforts to address organizational climate and communication have taken precedence when it comes to our time and effort. So much so, that I feel like I’ve neglected to outreach and connect with community psychology students.”
Aaron proposes this as a central part of the SR vision for this year—connecting with the community psychology student community—though Aaron is concerned about how that might work. Aaron recounts, “I remember talking to a few people about their experience on the Executive Committee as I was debating whether to submit a self-nomination for the position and bouncing around ideas for initiatives. Someone told me that it was extremely difficult to develop initiatives that were not specifically outlined within the position’s tasks in the SCRA Policies and Procedures Manual. At the time, Aaron thought that was strange. He wondered, “as representatives, shouldn’t we be able to engage in initiatives to connect with our constituents as long as whatever the initiative was did not conflict with any policy or procedure?” But now, from the vantage point within the organization, Aaron understands why people have that sentiment. Coming up with novel and effective ways to connect with community psychology students may be challenging if initiatives are stalled by institutional bureaucracy.

The other challenge is that the pool of community psychology students is much larger than the number of SCRA student members. Although the SR positions sound as if they are aimed to cultivate a community among students engaged in community research and action, in reality, SR duties are aimed at serving current student members through service (i.e., planning and implementing student research and travel grants) and increasing student membership. Moreover, based on feedback provided formally and informally to SRs, many community psychology students perceive SCRA as an imperialist organization. Current and past SRs have heard from students about their lived experiences of being harmed within SCRA, within community psychology, and within academia. So, while on the one hand, SRs want to build a sense of solidarity, build a framework for sharing resources and experiences with community psychology students across the globe, it is important to be aware that these spaces may not be safe, and these spaces potentially are not welcoming and supportive, especially for marginalized and minoritized students. It’s challenging to envision these roles charging forward in a sort of belligerent way, asking students to give and give of themselves for our benefit, for the benefit of the organization, when no one can promise them that it will be appreciated, that their labor, knowledge, or gifts will be valued, or that harm won’t occur.

“And honestly, in a way, we can promise that you will be harmed.” This is a sentiment shared by the three Student Representatives, given the organizational climate, and having seen the ways in which members treat one another. Members of the SCRA community are ignored and dismissed, some members continue to clamber to maintain control and to wield power over others, members are quick to debate each other instead of dialoguing with each other, and microaggressions are commonplace. “It’s wild because sometimes emails will come across the listservs by SCRA members who are long-standing community psychologists and who seem like they have a good grasp of the basic principles and values of community psychology, and I’m just thinking, like, did you even read that before you sent it out, because it is problematic.”

After a long pause in which the representatives sit and reflect on their dialogue so far, Jessica asks Camilla about her experience in creating goals within the position. Camilla pauses for a second to think before sharing some vulnerable experiences she had while on the Executive Committee which led Camilla to try to forge a new path with the new SR joining the team. To do this, Camilla made a commitment to radical genuineness, to show up as her true self, honest in her true thoughts, feelings, and reactions. Camilla goes on, “so when Jessica came into the position, my goal was to really build a strong community between the two of us.” Camilla expresses how she wanted to transform the SR experience from operating as two individuals performing separate, rigid roles within a sterile system that urges productivity and outcomes to a focus on relationships, a system of support for one another’s goals and well-being, and prioritizing community. “Building solidarity, building a strong sense of community with one another has been deeply important to my mental health, to my
personhood, as well as helping me cope with the dynamics and climate of SCRA and the Executive Committee,” continues Camilla. Technically, Camilla’s term as SR concluded in August 2021, and even now, Camilla remains active in the SR group chat with Jessica and Aaron, providing support, advice, and context.

Aaron grins, expressing gratitude for Camilla’s effort in building this community, even if it’s just the three of them. “Coming into this role, I have felt very supported by you and Jessica,” shares Aaron. “I like this idea of cultivating this community among SRs now and in the future, because it helps us conceive of ourselves as not just replacing one another, not just filling this slot, year after year, but more so building together, building on top of the foundation of SRs that came before us.” The representatives recognize that although SCRA is a volunteer organization, there definitely seems to be the same phenomenon of corporatization happening that has been happening in many universities and non-profit organizations, at least within the United States. SCRA, especially the Executive Committee, sometimes feels like it has become this big machine that just keeps churning, day after day, with no natural beginnings or ends, no ebbs or flows. Therefore, any efforts to refocus on relationships, refocus on people and not just process or policy, refocus on more organic engagement versus sterile completion of work, or refocus on community seems vital to our survival.

“Oh my goodness, we’ve gone over time. Jessica, didn’t you have to leave 20 minutes ago?” asks Camilla. “It’s okay,” responds Jessica. “I was able to tweak my schedule to be able to stay on a little longer, especially since our conversation was on a roll.” Aaron adds, “I’m glad you were able to stay, especially since technically coming up with these goals and contributing to this article is really my ‘task’ as the First Year SR. I’m glad we are able to do this together! But, yeah, so where does this leave us now in terms of our vision?”

“Good question,” chuckles Camilla. “We have been able to really talk through a lot today, but, you know, I really want us to resist the urge to wrap things up in a pretty bow and to pretend as if us waxing on and sharing platitudes is going to fix things and to resist the urge of performative wokeness, of saying things just to say them or pretending or acting as if this is going to solve everything. Because the reality is that we entered a pre-existing system and it will continue existing and changing, even after we leave our positions or perhaps the organization.” Jessica mentions, “I don’t know if I have any visionary plans for the future for SCRA… I don’t know how to move on.” Camilla agrees, “I just want to say that I love and appreciate your honesty with not having answers. I don’t think any of us have answers, and that’s the reality.”

We conclude our narrative with a recognition of the work ahead of us, with a commitment to honor our limits for the sake of sustainability, and in solidarity with one another. As community psychologists in training, we value our sense of community, the need to view social problems within their ecological and historical contexts, and to leverage our interdependence in the service of our collective liberation and well-being. We are rooted in relationship and hope to continue struggling in community with one another and with members of the SCRA community.

SCRA News
Edited by Dominique Thomas, Morehouse College

2021 John Kalafat Awards to Rutgers Grad Students Amy Oliveira and Molly Stern

William D Neigher, Ph.D. and Maurice J. Elias, Ph.D. on behalf of Friends of the John Kalafat Award

For more than a decade, SCRA has given out the John Kalafat Awards. John was the Coordinator of the Community Psychology Concentration at the Graduate School of Applied and Professional Psychology of Rutgers University where he was on the faculty from 1996 to 2007. His gifts at bringing diverse people together led to the creation of a
consensual definition of the field, and it is his vision of community psychology that is the context for these awards:

“By integrating research with action, Community Psychology seeks to understand and enhance the quality of life of individuals, communities, and societies. Community Psychology approaches are characterized by collaboration with stakeholders, interventions that focus on problem prevention and/or wellness promotion, ecological and systems levels of analysis and action, an outreach versus waiting orientation, and a commitment to the empowerment of underserved communities.”

Beginning in 2021, the Award is administered by the Graduate School of Applied and Professional Psychology [GSAPP] at Rutgers University and the Friends of John Kalafat, an informal organization of colleagues, friends, family, and past students who continue to bring John’s legacy into their lives and work. Two awards of $1,000 each are given to doctoral students in the GSAPP program.

What is that legacy? It is embodied in the criteria for the award: Students must show promise in having a positive impact on groups or communities as validated by the Dean; building foundational bridges between theory, research and improving the world, and/or demonstrating interest in integrating high quality, evidence-based, ecological theory-based training and program development in crisis intervention.

We proudly announce the 2021 John Kalafat Awards to Rutgers Grad Students Amy Oliveira and Molly Stern. Their faculty nominations are below:

**Amy Oliveira [by Anne Gregory, Ph.D., Professor, GSAPP]**

I am pleased to nominate Amy Oliveira for The John Kalafat Graduate Student Award. Amy is a doctoral student at Rutgers Graduate School of Applied and Professional Psychology in the School Psychology Department. Since 2018, I have seen Amy seek out opportunities in schools to hone her skills in prevention-oriented, systems-change approaches to improving the schooling of low income, students of color. Based on her previous and current training experiences, Amy’s career will, no doubt, honor the pioneering work of Dr. John Kalafat.

Dr. John Kalafat embodied the "scientist-practitioner" model, was a pioneer in community psychology, and focused on prevention through his evidence-based youth suicide prevention program. In keeping with central tenets of Dr. Kalafat’s work, **Amy is committed to a career that is oriented towards improving systems to foster positive development among youth and adults.** Even as an undergraduate at Rutgers, Amy sought out my research lab to engage in projects addressing racial inequality in schools and supporting restorative justice school reform.

As a doctoral student, Amy has further demonstrated leadership in program evaluation: Amy recruited and trained over 20 undergraduates to facilitate data collection in 18 schools in New York City. As a good community/school psychologist in-training, Amy helped offer individualized data-feedback to each school in the project. She helped write 18 restorative justice/school climate reports and issued them to school administrators so they could work toward data-based school improvement. **Amy’s dissertation follows up on this work as she investigates the social validity of restorative justice programming – she is particularly interested in advancing an understanding of the congruence or divergence in student versus staff perspectives on such programming.**

Amy has consistently sought out applied training that is oriented toward systems change in schools. For example, she assisted in Dr. Linda Reddy’s Rutgers Paraprofessional Coaching Project which helps strengthen the skills of classroom support staff as they intervene with struggling students. In addition, under the guidance of Dr. Maurice Elias, **Amy also conducted prevention/systems change work with schools in a high poverty district in New Jersey.** In one of their elementary schools, she consulted weekly with a SEL/School Climate team about their Social Emotional Learning curriculum and activities. Yet again when it came time for internship applications,
Amy took the lead in developing an internship with the Nurturing Environments Institute (NEI). Just this past summer, she joined their team full time as an intern to assist in staff professional development, school mental health planning, and coaching administrators as they roll out Multi-Tiered Systems of Support.

Amy aims to shape a career addressing the social, emotional, and academic needs of underserved groups. With her prevention and system-change orientation, she aims to strengthen organizations so they can better help students thrive (e.g., improving support services, school climate, SEL and restorative approaches to community and student behavior). In her career, Amy will, no doubt, be a leader in the field. In doing so, she will honor Dr. Kalafat, a founding scholar and change-maker in the field of community psychology and the area of suicide prevention.

Molly Stern [by Nicole M. Cain, Ph.D. Interim Assistant Dean of Academic Affairs, GSAPP]

It is with great enthusiasm that the Department of Clinical Psychology nominates Molly Stern for the John Kalafat Graduate Student Award. Molly is a third-year doctoral student in the Department of Clinical Psychology, and we believe that she embodies the spirit of this award through her clinical training, her research interests, and her service to the community.

Molly has a longstanding commitment to suicide prevention and to using research findings to change and improve community outcomes. In her statement for this award, Molly noted her dedication to suicide prevention and her previous work collaborating with staff at the Crisis Support Services of Alameda County, CA to research how to better reach youth and adolescents who were struggling with suicidal thoughts. Molly’s research led to the development of a text-line program in Alameda County, which provided youth with a better way to connect during times of crisis. Molly has continued this important work through her clinical training and research at the RU-DBT clinic.

I also note Molly’s commitment to advancing public health and mental health in New Jersey. For example, she has served as a Crisis Text Line Specialist for the Mental Health Association of New Jersey and as a Contact Tracer Supervisor for Middlesex County during the covid-19 pandemic. Her research experiences at Rutgers have focused on examining a brief intervention for college students struggling with mental health symptoms during covid-19, and increasing access to behavioral health care for disadvantaged groups in New Jersey. Molly has also sought out leadership opportunities in the field of psychology and beyond. She is currently co-secretary of the American Psychological Association’s Health Policy Council and a student representative for GSAPP on the Rutgers University Faculty Senate.

We believe Molly will honor Dr. Kalafat’s incredible work by being a scholar and practitioner with an emphasis on suicide prevention, crisis intervention, and community psychology.

About John Kalafat

John Kalafat was a Fellow of the Society for Community Research and Action (Division 27 of APA). He received his Ph.D. at the University of Colorado, where he was Bernard Bloom’s first Community Psychology student. Among his areas of specialization were youth suicide prevention, training and evaluation of crisis hotlines, and evaluation of community-based prevention and intervention programs. He was a Past President of the American Association of Suicidology, a member of the Scientific Advisory Council of the American Foundation for Suicide Prevention, member of the Certification & Training Subcommittee, National Suicide Prevention Lifeline Network, and Member of the Substance Abuse and Mental Health Services Agency (SAMHSA) Garrett Lee Smith Suicide Evaluation Steering Committee. He co-authored Lifelines, a nationally disseminated evidence-based youth suicide prevention program. His evaluations of prevention and intervention programs have included a statewide school-based...
peer-led substance abuse and teen pregnancy prevention program, state-wide community-school coalitions for Coping With Sudden Violent Loss in the Schools, and a statewide system of school-based Family Resource Centers to address barriers to student readiness to learn.

John Kalafat’s life work integrated the principles and research of community psychology with their practical applications. John left a rich legacy in the published literature and in the many communities he helped strengthen. John also was deeply committed to the promotion of human wellness and dignity among all people and to the extension of opportunities to diverse individuals, particularly those whose voices have been under-recognized.

**Member Mondays**

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

Nominate yourself or another SCRA member

[https://redcap.link/scramembermondays](https://redcap.link/scramembermondays)

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**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/](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/](http://scra27.org/members1/membership/)

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

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**TCP Submission Guidelines**

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

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

Authors should adhere to the following guidelines when submitting materials:

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