THE
Community Psychologist

FROM THE PRESIDENT

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The Executive Committee (EC) of SCRA held it's annual mid-winter meeting, January 28-29, on the campus of La Verne University. The campus, about 50 miles east of LA, is the planned site for our 2007 Biennial. Our Site-Chair, Raymond Scott, participated in our meeting and gave us a tour of the campus and facilities available for the Biennial. All of us were impressed by the beauty of the campus and the surrounding area, and think it will be an excellent Biennial site.

The meeting was highly productive and filled with the energy, enthusiasm, and constructive contributions of the participants. Important progress was made on the development of a new interactive website for SCRA. We expect the first phase to be operational by the 2005 Biennial. By the 2007 Biennial, members will be able to submit their proposals, register for the Biennial, and pay their membership dues, all through the SCRA website. Beginning next year, members will also be able to contribute to a student travel fund with their dues. We expect that this fund will increase the amount of money available for student travel awards in time for the 2007 Biennial.

Plans to increase SCRA membership were developed at the meeting. Brad Olson was appointed Co-Chair of our Membership Committee to work with our Membership Chair, Bianca Guzman. All of us agreed to work together to supplement the efforts of our Membership Committee. For example, our Regional Network Coordinator, Gary

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EDITORS' COLUMN

Joy S. Kaufman and Nadia L. Ward
Co-Editors of The Community Psychologist

The Consultation Center,
The Division of Prevention & Community
Research, Department of Psychiatry,
Yale University School of Medicine

We are pleased to bring to you another wonderful edition that highlights the many contributions of our colleagues. Featured in this issue of TCP are 3 book reviews, 9 columns and 2 special feature sections sure to be of interest. In addition, this edition presents an array of important announcements and deadlines about upcoming events, conferences and student awards.

In Tod Sloan's review of the text, C*ritical Psychology* edited by Hook, Mkhize, Kiguwa, & Collins, he expresses his excitement of how the editor's of this text boldly address controversial socio-political issues often encountered in our work as community psychologists in domestic and international terrains. Additionally, Patrick O'Neill reviews the newest edition of *Principles of Community Psychology: Perspectives and Applications*

and provides an overall positive endorsement of the textbook. And David Julian critiques a new text edited by Biglan, Brennan, Foster & Holder on *Helping Adolescents at Risk: Prevention of Multiple Problem Behaviors* that speaks to how problem behaviors among youth at individual, organizational, and community levels can be addressed.

To highlight a few of the columns featured in the Spring edition, Brad Olsen presents a fascinating account of the progression of community action through a qualitative analysis of protest songs. The Disabilities Action column raises our awareness of the negative stigma that surrounds the diagnosis of Chronic Fatigue Syndrome, its debilitating impact and promising approaches to treatment. In Prevention & Promotion, Richard Wolitski discusses mental health issues encountered by HIV-positive gay or bisexual men who engage in high-risk behavior as a means of coping with this illness, particularly as it relates to disclosing their status and engagement in safe sex practices. In the International Column, Toshi Sasao urges us to think creatively about the various ways we can further our mission through the establishment of global

collaborations and he highlights his success in this area by describing his involvement in establishing the Japan-Korea Seminar in Community Psychology.

Self-help and mutual support are explored in the special feature section. Bret Kloos has pulled together a thought provoking section that includes 4 papers that all document deliberate efforts to create alternative settings when traditional services have not been working for people and extends this self-help work to new settings and new structures. The Community Student is the second special feature presented in this edition. Sawssan Ahmed and Carrie Hanlin have edited three pieces that poignantly address challenges faced when reconciling issues of methodology and application of community psychology principles and practices in real world contexts.

Please be sure to see the special announcements. Highlighted here is information about the APA conference program and student travel awards. In addition, information regarding the upcoming 10th

Harper, is enlisting the assistance of all of our regional coordinators in our recruitment drive. In addition, as the Council of Program Directors in Community Research and Action (CPDCRA) becomes integrated with SCRA, all community graduate programs will be invited to be members of CPDCRA and have their programs listed on our new interactive website, with CPDCRA expenses covered by SCRA, rather than with CPDCRA dues. When Greg Meissen completes this reactivation of CPDCRA, it will be easier to reach the faculty and students in community graduate programs and encourage their membership in SCRA.

Have ideas on how to increase SCRA membership? Join our recruitment drive by forwarding your ideas to Bianca Guzman (dr.bee@verizon.net) or Brad Olson (bolson@depaul.edu). Know colleagues who should be members? Use the membership form in *TCP* to sign them up! Want to be more active in SCRA? An excellent way is with your regional network of SCRA members. Contact Gary Harper (gharper@depaul.edu) for the name of the Regional Coordinator in your geographic area.

Once again this year, we were fortunate to have many excellent candidates for SCRA offices recommended by our Nominations Committee, chaired by Meg Davis. It was a difficult task to select from among the many highly-qualified candidates. As you see from their statements in this issue of TCP, Carolyn Swift and Doug Perkins will run for President-Elect, Maurice Elias and Brian Wilcox for APA Council Representative, and Anita Davis and Toshi Sasao for Member-At-Large.

We were equally fortunate to have a list of highly-productive members nominated as new Fellows. All four recommended by the Fellows Committee, chaired by Paul Toro, were approved by the EC. Congratulations to Preston Britner, David Dubois, Nancy Gonzales, and Paul Speer!

Congratulations also to David Julian, who has been selected to be the new Chair of our Publications Committee. As you know, David was the winner of the 2004 Distinguished Contributions to Practice Award that he will receive at the 2005 Biennial. Among the many duties David is assuming as Publications Chair, is leading the search for the next Editor of AJCP. AJCP is one of the most prestigious journals in

all of psychology. An informative recent article reviewed the changes in the type of publications in AJCP over time (Martin, Lounsbury, & Davidson, 2004). Among the findings, were the increases in the proportion of quasi-experimental designs and the use of qualitative methods. Also of interest were the complete lack of significant differences in publication acceptance rates by APA membership, SCRA membership, gender, ethnicity/race, and age of authors. With one of the shortest time-lags between submission and publication, all of our members are urged to submit their manuscripts to AJCP.

As always, your thoughts, questions, and suggestions are most welcome (cliffo@hawaii. edu)!

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Biennial Conference entitled, *40 Years Post Swampscott: Community Psychology in Global Perspective* is included. Please see the conference highlights and presenters!

Finally, this issue contains the candidate statements for SCRA President-Elect, APA Council Representative, and Member-at-Large. These statements are important to review as we all consider how to case our votes on the ballots soon to appear in our mailboxes.

As always if you have any questions or comments, please do not hesitate to contact us.

BOOK REVIEWS

Edited by Ken Miller

Hook, D., Mkhize, N., Kiguwa, P., & Collins, A. (Eds.). (2004). *Critical Psychology*. South Africa: UCT Press.

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In August 2001, two dozen hopeful scholar-practitioners gathered in a session to discuss the future of community psychology at the first North American conference on critical psychology. After two hours of fruitful dialogue, they emerged with a draft of the Monterey Manifesto for Critical Community Psychology (TCP, 2002). Underlying the various points of this document is an insistence that community psychology training and practice be informed by the major developments in the human sciences and critical social theory of the past two decades. Manifesto signers perceived the relevance to community psychology of a wide range of interdisciplinary work connected to cultural studies, ideology criticism, poststructuralist feminist studies, post-colonial studies, queer studies, and critical race theory. They knew that these perspectives and associated practices such as participatory action research and discourse analysis are already well-integrated in the progressive sectors of sociology and anthropology, but neglected in psychology due to the field's blind allegiance to 19th century natural science epistemologies. On the basis of this awareness, the manifesto called, at the practical level, for a shift of emphasis from graduate training in advanced quantitative methods to create space for learning interdisciplinary theoretical approaches, participatory research methods, and languages.

As one of the signers of the Monterey Manifesto, I can't convey how amazed and delighted I was when I received a 657-page, fully-developed textbook that covers almost exactly the terrain sketched in the Manifesto. The style of the book indicates that the editors concluded, as have many other critical psychologists, that getting complex theory into the mainstream will require avoiding jargon and putting to use some tried-and-true pedagogical devices. The book, a product of great teamwork among 22 contributors, is really a textbook. It is full of images and cartoons. Each chapter begins with objectives and concludes with discussion questions and suggested readings. Definitions of key terms fill the margins. But, just imagine, a chapter 5 objective is "Elaborate and apply Fanon's psychoanalytic account of racism, with particular reference to the terms of projection, anxiety, sexuality, guilt, scapegoating, the racial stereotype, the idealizing component of racism, etc." A recommended reading for Chapter 9 is Foucault's *Discipline and Punish*. Key terms defined in Chapter 19 include subject-positions, bio-politics, deconstruction, interpellation, and agency. A discussion question for Chapter 18 is: "Participatory methods often draw on and legitimate existing forms of authority within local communities. These authorities, in turn, often reflect existing power relations within the community – power relations often determined along lines of gender, age, and class. In light of this, critically discuss whether and how PAR researchers should and could encourage broader community participation." (I know that some of my colleagues will already have fainted with excitement at this point or run directly to amazon.com, while others will stop reading in disgust. Let me tell both groups a bit more.)

> **. . . is an insistence that community psychology training and practice be informed by the major developments in the human sciences and critical social theory of the past two decades.**

The book contains 22 chapters divided into three sections: theoretical resources, the South African context, and forms of practice. First, critical psychology is introduced as a variety of approaches within a general orientation related to a politics of knowledge and subjectivity. These approaches have in common a recognition of scientific psychology's ideological function, that is, that psychological knowledge generally "operates to extend relations of power" (p. 6). Subsequent chapters describe relations between European-American psychology and the majority of the world living in 'developing societies' introduces the importance of critical dialogue between indigenous worldviews and critical models such as those of Vygotsky and Bakhtin. The historic work of Frantz Fanon, author of *The Wretched of the Earth*, on the psychoanalysis of racism and colonialism receives extensive critical attention. Then five chapters introduce readers to some of the main theoretical discourses that have been fruitful in the development of critical psychology over the past two decades: cultural psychoanalysis, Marxism, feminist poststructuralism, and Foucauldian approaches to disciplinary power, governmentality, and technologies of subjectivity. (Those who have always wondered what this stuff has to do with psychology now have a place to turn.)

Five chapters in the section on the South African context illustrate critical psychology's commitment to linking theory and practice. Topics include feminist critical psychology in relation to HIV/AIDS; ethical and political issues in community practice; critical health psychology; anti-racism work and the development of black psychology in the USA and South Africa. All of these chapters should be required reading. Bit by bit, the concepts and examples presented eat away at the frameworks within which we generally define the scope and objectives of our work in the global North.

The eight chapters in the final section on forms of practice focus on methods that are fast becoming the standard for theoretically-informed applied social research (outside of psychology). These include participatory action research, discourse analysis, critical prevention work, and ideology criticism. Each chapter exemplifies how methods themselves must be held in question even as they are being applied, as a measure for ensuring awareness of power relations that emerge in the process of social understanding and social action for emancipation.

Critical Psychology now constitutes an enormous challenge to community psychologists in the North. For several decades, psychology students in Asia, Latin America, and Africa have had to study photocopied versions of textbooks and articles from Europe and the United States. These reflected little of their experience in the worldviews or examples presented. We now have an opportunity to experience the reverse of this, but fortunately not in conjunction with a process of neo-colonialism. This fine book is a seed for liberation and may prove to be even more effective than its antecedents in the North (e.g., Henriques et al., 1984; Fox & Prilleltensky, 1997; Sloan, 2000).

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Sloan, T. (Ed.). (2000). *Critical psychology: Voices for Change.* London: Palgrave.

Biglan, A., Brennan, P.A., Foster, S.L., & Holder, H.D. (2004). *Helping adolescents at risk: Prevention of multiple problem behaviors.* New York: The Guilford Press.

Review by: David A. Julian
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This is a comprehensive volume that addresses strategies to help adolescents who experience multiple problems including anti-social behavior (social aggressiveness and some criminal activities); cigarette smoking; alcohol and drug misuse; and risky sexual practices. While the focus is on youth who experience multiple problems, "lessons learned" have application for those interested in addressing a variety of youth development issues. *Helping Adolescents at Risk* is a concise and highly readable summary of what some would describe as the "state-of-the-science" in addressing serious youth development problems at the individual, organizational and community levels. An equal emphasis on practice makes this volume unique and a significant addition to the youth development literature.

Helping Adolescents at Risk is based on a "risk reduction" approach to addressing youth problem behaviors. In this model, interventions are designed to reduce risks such as coercive parenting, academic difficulties, access to alcohol, tobacco and firearms and association with deviant peers. In theory, as these risks are reduced or ameliorated, associated problems dissipate. This approach has gained strong support among researchers and practitioners. For example, industries have been spawned by Catalano and Hawkins' "Communities that Care" system (Channing Bete Company, 2003) and Peter Benson's (2001) focus on building developmental assets. A rich literature has also emerged related to the theoretical basis for this approach and many evaluation studies have demonstrated the effectiveness of specific principles for intervening in the lives of youth who experience problems. Much of this literature including numerous empirical studies and evaluations is summarized in *Helping Adolescents at Risk*.

However, this approach is not without some controversy. Even a superficial review of the literature suggests several distinct philosophical approaches to working with youth. In addition to risk reduction, some of these approaches include organizing the community around the process of building developmental assets, initiating character education and/or promoting social and emotional learning in local schools and developing community policies designed to promote the contributions of youth. A primary difference in these approaches seems to center on whether it is more appropriate to focus on reducing problems or enhancing strengths. Of course, as Pollard, Hawkins and Arthur (1999) indicate, both in combination are probably more effective than either approach by itself. That said, *Helping Adolescents at Risk* stands as a comprehensive summary of the empirical basis for claims about the effectiveness of "risk reduction" as a foundation for working with youth.

The first three chapters of *Helping Adolescents at Risk* provide background information related to youth with multiple problems. The information contained in these chapters documents the incidence/prevalence of the co-occurrence of problem behaviors and consequences for young people and members of communities where they live. The first chapter begins with a reference to Michael, a sixteen-year-old who has just "ended a stay in a juvenile detention center." Michael is clearly at risk for a lifetime of problems resulting from substance abuse, an unwanted teen pregnancy and criminal behavior. The use of this literary device at the beginning of most chapters illustrates key points about the experience of problem behaviors and potential avenues for intervention. Chapter three deserves special mention as it illustrates key social and financial costs associated with problem behaviors among youth. This information clearly supports the idea that effective intervention including prevention is cost-effective.

Chapter four provides a summary of the "risk reduction" approach to addressing youth development problems. Chapters five, six and seven describe evidence based prevention/ intervention practices for youth in the preteen years, all adolescents and youth already exhibiting problem behaviors. Evidence based practices are, of course, those methods of intervening supported by empirical evaluation. The standard for evidence based practices is rigorous evaluation where at least one study randomly assigned participants to the intervention of interest or to control or comparison conditions. As noted by the authors, this type of evaluation is the strongest type of research design available for attributing an observed result to an intervention. Chapter eight provides a description of interventions focused on community level change and chapter nine provides detail about how local communities might begin the process of developing a culture supportive of youth and intervention based on rigorous scientific evidence.

There is much about this book that makes it unique and a valuable contribution. The emphasis on the costs of problem behaviors and cost savings due to intervention is quite compelling and should register with even those most opposed to public spending for social programs. Most of the material in this book has application to practice and the focus on evidence based programming and the necessity of implementing interventions with a high degree of fidelity portend major themes that

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may change the way social programs are provided in many communities. If these themes become policies, communities will need trained community practitioners experienced in planning and evaluation and especially implementation. As the authors point out, community psychologists among others may be uniquely poised to carry out such tasks. The authors also highlight an agenda for future research and useful social policies in special sections of many chapters. This book concludes with a description of how communities might function in order to reduce youth problems and associated negative outcomes.

The strengths summarized in preceding paragraphs are in some cases limitations. For example, this volume highlights one approach to addressing youth problem behavior. There is virtually no mention of competing approaches. In addition, if the reader is not careful, she/ he may get the impression that ameliorating youth problems is simple and straight-forward: Implement an evidence based program and teen pregnancy, juvenile delinquency and adolescent drug use will decrease. Of course, experience suggests that such solutions, at least on a wide spread basis, are quite elusive. With these minor criticisms noted, *Helping Adolescents at Risk* is a highly readable summary of important advances in addressing problem behaviors among youth.

This material should prove useful to researchers, students, policy makers and most especially practitioners interested in providing programming at the local level. Such individuals should consider the following headline in a local newspaper from September, 2004. "Developer tax deals can cost agencies: Social service money diverted as incentives to builders increase (Ferenchik, 2004)." The article indicates that millions of tax dollars intended for local prevention and intervention efforts are diverted to support development projects. In the long run, as is amply illustrated in *Helping Adolescents at Risk*, such policy decisions may be ill-advised.

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The reviewer of a textbook going into its third edition has two tasks: to describe and evaluate the book, whatever edition, for those not familiar with it, and to say what is new about the most recent edition for those who already know the book.

This text has chapters covering all the bases in community psychology. It begins with a chapter designed to show that problems in living are not restricted to a few diagnosable exceptions ("Life IS a soap opera"). It discusses the origins of the discipline, has several theoretical chapters that are enlivened by examples of application and research, then moves on to social support, self-help groups, prevention, system change, social action, and ethics.

Many textbooks lack a theoretical perspective, but the Levine et al. text is particularly strong in this regard. The authors present two related theoretical lines: Barbara Dohrenwend's social stress model and James Kelly's ecological analogy. These both emphasize person-setting interaction – a concept that distinguishes community psychology from neighboring disciplines. Throughout the text, the authors tie various topics and applications to these models, giving the book a distinguished theoretical coherence.

What's New?

Now for the second task: How does the Third Edition differ from its predecessor? The authors have, of course, updated references to the literature and trimmed some areas, expanded others, and have done some modest reorganization. In addition, there are some more substantial changes.

Treatment of the origins of community psychology was a weakness of previous editions. As Sarason (1972) has pointed out, a new setting (such as community psychology) can only be fully understood by considering its prehistory. In previous editions, the authors presented community psychology as flowing directly from the community mental health movement, as though the relationship were essentially a natural evolution. With this as its prehistory, community psychology is given a very conservative cast.

In the new edition, the authors have attempted to broaden their view of origins with reference to the influence of applied social psychology and the war on poverty. The authors point to the work of social psychologists in combating prejudice and discrimination, and they acknowledge the foundational work of Kurt Lewin and his students in group dynamics and action research.

The authors have also deepened their approach to current social problems such as homelessness. Although there is some relationship between homelessness and deinstitutionalization of the mentally ill, this has been overblown in

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both popular and professional literature leading to what William Ryan (1971) called an "exceptionalist" approach to the problem. In this new edition of *The Principles of Community Psychology,* the authors rightly point to social policy as a key factor in the lack of sufficient affordable shelter.

Another weakness of previous editions was their coverage of schooling. In all editions, including this one, the chapter on schooling focuses exclusively on school desegregation in the United States. Such a focus limits the book's appeal for community psychologists in other countries, and seems unduly narrow even for Americans. This is a pity, since one could argue that community psychology was born as much

in the schools as in the community mental health movement. Ties between community psychology and the schools are hardly news to Murray Levine (e.g. Levine, 1969).

This weakness is partially offset in the new 3rd Edition by presenting two paths of educational reform, one that originated in Texas, the other in New York City. The so-called "Texas miracle" is based on an annual achievement test whose results are published, supposedly making schools "accountable". Students cannot graduate unless they get 70% in the three test domains of reading, writing, and math. Administrators, principals, and teachers all keep their jobs and get pay increments only if the students in their schools meet the test standards. In their review of recent literature, the authors conclude that vaunted improvements in student performance are probably artifacts — principally of the well-known effect of teaching for the test. There is little or no generalization from improvements on the Texas test to other tests with national norms such as the SAT. The "Texas miracle" does not withstand close scrutiny on other counts, including drop-out rates. Teaching becomes worse, not better; good teachers give up creative teaching methods in favour of hours of test preparation drill. Administrators and principals divert school resources to test preparation materials and methods. The curriculum is narrowed to drills for the test at the expense of other important subjects and skills. The way education is deformed by the "Texas miracle" has national implications. In the 2000 presidential election George W. Bush used the Texas experiment as the basis of his promised approach to education. He is keeping his word: Federal aid to education is contingent on states adopting the Texas model, and it may be applied to Head Start programs.

The authors contrast this approach with a successful school change intervention undertaken by the New York City Board of Education in the 1990s. Based on studies that show many advantages of small schools over large ones, the Board of Education began replacing large schools with smaller schools within school campuses. This educational restructuring is beneficial on multiple levels. In contrast to the Texas approach, New York City focused on inquiry and the development of intellectual skills rather than test-based assessment. The experiment was successful in creating stronger relationships between students and teachers, with consequent achievement and intellectual development, and lower drop-out rates.

In another new section, Levine et al. note that Ed Zigler and his colleagues are championing a social-educational approach in which schools are embedded in their communities and organized to support the development of children from preschool through high school. Zigler is a founding father of the Head Start program; his vision of a comprehensive approach to child development, involving society, community, family, and schools, which animated Head Start, has exciting potential for educational improvement.

These insights into education reform are excellent additions to the book. They do not fit the education chapter's narrow focus, so they are spread around. The fact that they are not discussed in the same chapter makes comparisons difficult—the added material on the New York City experiment and the material on Zigler's approach are in the chapter on prevention, and the so-called Texas miracle is presented and critiqued in a chapter on organizational change.

A Personal Assessment
I have used the 2nd Edition in my fourth-year seminar on Community Psychology after trying and abandoning two other text-books. I find this book to have more depth than one of the books I abandoned, and to have more coverage of applications than others. Using it to teach Canadian students, one has to add material. The new section on "community psychology around the globe" is no more than a one-page tip of the hat.

I also add material to compensate for the book's narrow approach to community psychology in the schools – material from the likes of Seymour Sarason (to whom Murray Levine dedicates this book) and Ed Trickett.

Despite this (important) caveat with respect to the book's coverage of education, I will use the 3rd Edition of *Principles of Community Psychology*. That is the most positive evaluation a reviewer can offer.

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COMMUNITY ACTION

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Modeling the Psychology of Community Action Through a Qualitative Analysis of Protest Songs

"Now somebody will ask me, Pete, how can you prove these songs really make a difference? And I have to confess I can't prove a darn thing, except that the people in power must think they do something, because they keep the songs off the air."
—Pete Seeger

Won't you help to sing
These songs of freedom?
'Cause all I ever have:
Redemption songs;
Redemption songs.
—Bob Marley

The art of the protest song has found a new resurgence in the early part of this century, and there are clear psychological commonalities between these songs written now and those written in earlier decades. While the true power of protest songs and their role in community action may never be fully understood, a qualitative analysis of protest lyrics can provide clues to the sources of community action. A qualitative analysis of protest lyrics was therefore undertaken as a preliminary step in developing a psychological model of community action. Using Google and typing the search terms "protest songs" and "lyrics," several websites were found. For the sake of simplicity, the first one was chosen. The website contained the lyrics of 30 protest songs, which were placed in the ATLAS 5.0 qualitative software program that was utilized to categorize the lyrics.

The lyrics were first coded with the intention of better understanding the nature and theory of "community action." This particular collection of songs was generally written in response to the Vietnam War, although other areas of societal injustice were also represented, such as interracial dating. Across the 30 songs, six constructs emerged, forming a sequential pattern beginning with Recognition of Disaster through to Action itself. The structural components of the stage model can be seen in Figure 1, and the following text describes each construct in this temporal order.

Figure 1: Analysis of Protest Songs

1. Recognition of Disaster:
The first process category included a large grouping of lyrics defining the disastrous state existing during the time the song was written. Because a number of the songs addressed war, many of them described the severity of those conflicts, portraying death, and other graphic depictions of the world's problems. Sample lyrics in this category include:

Breakfast where the news is read/ Television the children fed/ Bullet strikes the helmet's head[1]

Rearrange the world/ It's dying/ If you believe in justice/ It's dying/ And if you believe in freedom/ It's dying[2]

The eastern world it tis explodin'/ Violence flarin', bullets loadin'/ You're old enough to kill but not for votin'/ You don't belive in war, what's that gun you're totin'/ And even the Jordan river has bodies floatin'[3]

2. Bewilderment
The atrocities targeted in these songs were perpetrated by other human beings who held a different set of morals than the lyricists, and this set the tone for the next process, which may be described as a state of Bewilderment. This confusion emphasized a state of disorientation in response to the finding that others' beliefs were not synonymous with their own. In many of these songs, a sense of nihilism existed,

questioning how the world's state was possible. A sense of hopelessness was also expressed in many of the lyrics; although, as many of the songs progressed, disbelief transformed into optimism. The confusion and questioning reflected an early stage of thinking, a time for preparation, which psychologically was a seemingly long distance from community action. Sample lyrics include:

There's something happening here/ What it is ain't exactly clear[4]

So now I'm leavin'/ I'm weary as hell/ The confusion I'm feelin' ain't no tongue can tell[5]

Yes, and how many ears must one man have/ Before he can hear people cry?/ Yes, and how many deaths will it take till he knows/ That too many people have died?[6]

3. Awareness/Social Consciousness
Resulting directly from the pre-existing state of confusion, the next grouping of song lyrics addressed the need for a greater awareness, a more fine-tuned social consciousness, an expanded cognizance in response to the chaos, an increased vigilance in reaction to these societal threats:

I think it's time we stop, children, what's that sound/ Everybody look what's going down[4]

If I had a bell.../ I'd ring out a warning [22]

Listen, please listen, that's the way it should be/ Deep in the valley, people got to be free[7]

Admit that the waters around you have grown/ And accept it that soon/ You'll be drenched to the bone.../ And keep your eyes wide/ The chance won't come again[8]

4. Recognition of Opposition
The fourth category of cognitions is labeled Recognition of Opposition. When a strong expectation for a common humanity is defied by current realities, the image of the enemy forms. The songs in this grouping are categorized by lyrics that target a variety of issues: entitlement based on birth or affluence, occupational roles (e.g. senators, generals), inconsistent values and a milieu of hypocrisy. Attributional blame is pinned on those who (a) perpetrate the crimes, (b) avoid responsibility, (c) and anybody unwilling to withstand the discomfort required to pull the curtains on current injustices.

Early in the ongoing Iraq war, debate transpired over whether the American people could be simultaneously against the war and in support of its soldiers. Psychological problems faced by Veterans continue to be blamed on negative reactions to the Vietnam War, and there is no doubt that many Americans from all political philosophies were insensitive to healthcare and other issues faced by returning soldiers. It is of interest that almost all of the song lyrics in this collection aimed their arrows at political figures and generals rather than the soldiers themselves. The single exception was a song called Universal Soldier. The song attempted to express a consideration of war from the soldiers' perspective and described their good intentions, although in no uncertain terms the lyrics ultimately ascribed the fundamental blame to the soldiers themselves:

Without him [the universal soldier] Caesar would have stood alone/ He's the one who gives his body/ As a weapon of war/ And without him all this killing can't go on.../ He's the universal soldier and he/ Really is to blame[9]

Most lyrics in this category spoke explicitly of dividing "lines" and descriptors of the outgroup on the opposing side:

There's battle lines being drawn[4]

The line it is drawn/ The curse it is cast[8]

Some folks are born made to wave the flag…/ Some folks are born silver spoon in hand…/ Yeah, some folks inherit star spangled eyes[10]

Other lyrics illustrated the hypocrisy on the other side:

The gypsy fortune teller told me that we'd been deceived[11]

Songs addressed the divisions with no other goal than reconciliation itself:

That until there is no longer first class/ And second class citizens of any nation/ Until the color of a man's skin/ Is of no more significance than the color of his eyes/ Me say war[12]

One is guilty and the other gets to point the blame/ Pardon me if I refrain [11]

Imagine there's no countries,/ It isn't hard to do,/ Nothing to kill or die for,/ No religion too,/ Imagine all the people living in peace…/ Imagine no possessions/ I wonder if you can/ No need for greed or hunger/ A brotherhood of man/ Imagine all the people/ Sharing all the world[13]

Others left no room for reconciliation at all—Bob Dylan's Masters of War being a case in point, each lyric up to the very end emphasizing this impossibility:

And I hope that you die/ And your death'll come soon/ I will follow your casket/ In the pale afternoon/ And I'll watch while you're lowered/ Down to your deathbed/ And I'll stand o'er your grave/ 'Til I'm sure that you're dead[14]

5. Pre-Action Facilitators

The next four constructs can be described as Pre-Action Facilitators. There was a difficulty in categorizing them due to their equally appropriate placement either as outcomes of community action or as necessary precursors. While singing a protest song is an action itself, the song is most likely to bring about widespread change when it is seen as an event that precedes other actions. These Pre-Action Facilitators additionally represented coping strategies to eliminate the psychological barriers to community action.

(a) Inevitability

One of the most common Pre-Action Facilitators, Inevitability, was found in expressions that progress in the movement and ultimate success was predestined. That history was fated to progress toward enlightenment likely increased the probability of action using collective efficacy to facilitate momentum. Despite the sense of loss in the early stages, the confusion and chaos, Inevitability secured a firm belief that communities, regardless of size would succeed if only possessing the willingness to act. This certainty of victory, the sense of mastery and control, acts to counter the fear that can be so debilitating when facing an imposing majority.

And we'll be free./ Someday; soon,/ It's gonna be/ One day[15]

We find it necessary and we know we shall win/ As we are confident in the victory[12]

See that train over there?/ That's the train of freedom/ It's about to 'rrive any minute now/ You know it's been' a long, long overdue/ Look out 'cause it's a comin' right on through[7]

(b) Conversion

Another Pre-Action Facilitator is Conversion, or the conviction that the majority—the soldiers, the conservatives, "businessmen"—will acknowledge the error of their ways, through an epiphany, carrying them against their traditional views toward a new way of thinking. The belief that the voice of the numerical minority will bring enlightenment to the majority is characterized as a Pre-Action Facilitator because it brings a collective sense of efficacy that action can succeed. Some of the lyrics are also a form of calling out to see what is around them, to question their loyalties, and see that alternatives exist.

And the farmer on his tractor and beside his plow/ Will stand there in confusion as we wet his brow/ With the tears of all the business men/ Who see what they have done to him
And when the soldiers burn their uniform in every land/ The foxholes at the borders will be left unmanned/ General when you come for the review/ The troops will have forgotten you[16]

All we are saying is give peace a chance[17]

Oh I marched to the battle of New Orleans.../ The young blood started flowin'…/ But I ain't a-marchin anymore…/ Call it "peace" or call it "treason"/ Call it "love" or call it"reason"/ But I ain't a marchin' any more[18]

(c) Sense of Humor

Sense of Humor or what might be called Absurdity could have been placed as part of early categories (e.g., Recognition of Disaster, Confusion). Yet amidst the chaos, confusion, and nihilism, Sense of Humor or Absurdity in lyrics also reduces the psychological barriers of fear and helplessness. The irreverence displayed in the songs could be interpreted as a lack of concern for the seriousness of the world events, and yet this absurdity is a metaphor for those very world events, and therefore can conquer their intimidating quality. What is more, the comic-tragedy of the lyrics not only defeats hopelessness and reduces tension, but it can also lift fatigue when songs are sung in unison at long protest rallies.

> **The irreverence displayed in the songs could be interpreted as a lack of concern for the seriousness of the world events, and yet this absurdity is a metaphor for those very world events, and therefore can conquer their intimidating quality.**

So put down your books and pick up a gun,/ We're gonna have a whole lotta fun./ And it's one, two, three, /What are we fighting for?/ Don't ask me, I don't give a damn,/ Next stop is Vietnam/ And it's five, six, seven,/ Open up the pearly gates, Well there ain't no time to wonder why,/ Whoopee! We're all gonna die[19]

But when I got to my old draft board, buddy, this is what I said:/ Sarge, I'm only eighteen,/ I got a ruptured spleen/ And I always carry a purse/ I got eyes like a bat, my feet are flat, and my asthma's getting worse[20]

(d) Empowerment
The whole enterprise of the protest song is about empowerment, and lyrics focus on the positive changes for the numerical minority. One of the most common reflections of empowerment suggest the Biblical theme of the meek inheriting the earth or similar Taoist notions, and like other Pre-Action Facilitators, they emphasize a collective efficacy.

The slow one now/ Will later be fast/ As the present now/ Will later be past/ The order is rapidly fadin'./ And the first one now/ Will later be last[8]

We shall no longer be the poor/ For no one owns us any more[16]

If you hear the song I'm singing/ You will understand/ You hold the key to love and fear/ All in your trembling hand/ Just one key unlocks them both/ It's at your command[21]

(e) Sense of Community
Many of the protest songs characteristically include a Sense-of-We, an implicit, oftentimes explicit reference to a collective movement.

If I had a bell.../ I'd ring out love between,/ My brothers and my sisters,/ All over this land[22]

Hey people now, smile on your brother/ Let me see you get together/ And love one another[21]

Singing songs and carrying signs/ Mostly say, hooray for our side[4]

Everyone learned to live together[7]

And the aching workers of the world again shall sing/ These words in mighty choruses to all will bring[16]

6. Community Action
Community Action, the final construct, is implicit in almost every protest song, although it found in many songs explicitly. Often it is urging direct action, sometimes simply calling others to join in singing protest songs, no small form of community action, particularly considering these songs continue to trigger humanist behavior in people around the world. A powerful intervention indeed.

Though your brother's bound and gagged/ And they've chained him to a chair/ Won't you please come to Chicago/ Just to sing[23]

Come gather 'round people/ Wherever you roam.../ Come writers and critics.../ Come Senators and congressmen.../ Come mothers and fathers.../ Don't speak too soon.../ Don't stand in the doorway/ Don't block up the hall.../ Your old road is rapidly agin'./ Please get out of the new one/ If you can't lend a hand.[8]

Git right on board now[7]

Gonna get down to it.../ Should have been down long ago[24]

Conclusion
One of the most considerable strengths of the protest song as a form of intervention is its ubiquitous ability to be transmitted across the airwaves, find its way into homes, and continue this process for decades. As the Pete Seeger and Bob Marley quotes suggest at the beginning, the protest song is to some a considerable threat and is to others quite dear. This very preliminary model of protest lyrics and community action may eventually undergo substantial revision as other forms of community action are examined through other mediums and other methodologies. It is clear though that even in the present analysis elements were left out due to the nature of the analysis. Neither qualitative nor quantitative analysis can capture, for instance, the rhythms and sounds that form the Spirit of Action. With such abstractions, ATLAS 5.0 and the present experimenter are inept and helpless.

Also noticeably missing from this examination are the songwriters and performers who can be considered the leaders within this community action. Perhaps another limitation is that the present set of songs disproportionately reflects American variations, and this genre is a necessary part of many (if not all) the world's cultures. Songs in these diverse lands share many of the same themes. It is equally important to point out that despite the limited collection of mostly Vietnam songs analyzed, protest songs are not restricted to bringing about peace, and can be addressed to any health, mental health, poverty or other type of community disparity or injustice.

It might also be pointed out that the purpose of this analysis is not to suggest that community psychologists should begin writing and singing more protest songs (although it is certainly not a bad idea if the inclination is present). Instead, the intended value is to see the commonalities of the art that we observe in communities and practice with communities, and trace those patterns and trends, those stages and principles, to discover how our scientific form of art resembles other forms, particularly in the realm of social protest and action. It is in these commonalities across disciplines that such knowledge may become of great use. A sense of Inevitability, for instance, is not only found in lyrics but in the voice of any oppressed activist attempting to mobilize others. Analysis of cultural interventions, such as the protest song, help facilitate the building of community action models.

Epilogue
Contemporary protest lyrics contain many of the same elements as the songs of the above analysis. Even the cynicism and sarcasm is not any more thorough or biting than found in Bob Dylan's early lyrics, although the new songs have an edge all their own. The potential impact of those modern songs is found in the instance of the band Green Day winning the Grammy for the best rock album of the year. The CD is filled with songs of protest. Sample lyrics from the title track include:

Don't want to be an American Idiot/ One nation controlled by the media./ Information age of hysteria/ It's calling out to Idiot America[25]

A Grammy may reflect little about the quality of music, but it does suggest something about

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the widespread nature of the intervention. It provides hope for community action now and well into the future. When a recent study (see www.knightfdn.org) reports that 36% of high school students desire more government control over the press, it is not reactionary to think that these protest songs, these songs of freedom, may be all we really have.

Endnotes
[1] Doors, "The Unknown Soldier"
[2] Graham Nash , "We Can Change the World"
[3] Barry McGuire, "Eve of Destruction"
[4] Buffalo Springfield, "For What It's Worth"
[5] Bob Dylan, "God on Our Side"
[6] Bob Dylan, "Blowin' in the Wind"
[7] The Rascals, "People got to be Free"
[8] Bob Dylan, "The Times are A-Changin'"
[9] Donovan, "The Universal Soldier"
[10] Creedance Clearwater Revival, "Fortunate Son"
[11] Phil Ochs, "The War Is Over"
[12] Bob Marley, "War"
[13] John Lennon, "Imagine"
[14] Bob Dylan, "Masters of War"
[15] Dion, "Abraham, Martin, & John"
[16] Joan Baez, "All the Weary Mothers of the Earth"
[17] John Lennon, "Give Peace a Chance"
[18] Phil Ochs, "I Ain't Marchin Anymore"
[19] Country Joe and the Fish, "Fish Cheer"
[20] Phil Ochs, "Draft Dodger Rag"
[21] The Youngbloods, "Get Together"
[22] Lee Hays and Pete Seeger, "If I had a Hammer"
[23] Graham Nash, "We Can Change the World"
[24] Crosby, Stills, Nash, & Young, "Ohio"
[25] Green Day, "American Idiot"

DISABILITIES ACTION

Edited by Dot Nary

Chronic Fatigue Syndrome: Community Psychologists Confronting Controversy

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Chronic Fatigue Syndrome (CFS) is one of the most common chronic illnesses affecting about 800,000 people of varied age, race, and socioeconomic class in America (Jason et al., 1999). CFS is a poorly understood disability that frequently leads to reduced levels of occupational, social, educational, and personal activities. CFS is marked chiefly by the presence of persistent or relapsing chronic fatigue of at least a 6 months duration which rest does not significantly alleviate. Individuals with CFS experience a variety of painful and disabling symptoms, such as incapacitating fatigue, severely disrupted sleep, impaired memory and concentration, sore throats, tender cervical or axillary lymph nodes, muscle pain, multiple joint pain, headaches of a new type, pattern, or severity, and post exertional malaise that lasts more than 24 hours. For a diagnosis of CFS to be made, medical and psychiatric conditions that might explain the fatigue must be ruled out (Fukuda et al., 1994).

Research studies into CFS have found multiple abnormalities in the immunological, endocrine, and neurological systems, as well as potential physiological mechanisms that may explain the symptoms of CFS (Jason, Fennell, & Taylor, 2003). However, as of yet, no definite biological marker exists for this illness. Because no diagnostic medical test for CFS exists, this illness has generated controversy among health care professionals and the community at large. Some have expressed doubts about the reality of this disorder, or have suggested that CFS is a type of depressive disorder due to the high level of co-morbidity with depression found among individuals with CFS. Despite promising ongoing medical research into the causes of this illness, the idea that CFS is primarily a psychiatric disorder or an imaginary illness persists among many medical professionals and societal members (Friedberg & Jason, 1998).

Because CFS is a controversial illness, there is a strong stigma attached to the diagnosis of CFS. CFS is a 'hidden' disability because a person often does not look physically ill. Consequently, people with CFS often receive negative feedback from family, friends, or health care professionals who may not believe in the reality of their illness. They may be told that they are lazy, do not want to get better, or that there is nothing wrong with them. Because of this negative perception of CFS, many people are afraid to talk about their illness, feel isolated from others, and feel that they constantly have to 'prove' they are sick. People with CFS may be distrustful of medical professionals or conventional medicine due to a lack of response or validation of their illness. Some people with this illness drop out of the health care system altogether, or may turn to alternative or complementary medicine for treatment (Taylor, Friedberg, & Jason, 2001).

Even the name CFS is controversial, and several advocates of the legitimacy of CFS have suggested a name change. It has been argued that the name Chronic Fatigue Syndrome may trivialize the seriousness of this disease because it leads some to assume that fatigue is the only symptom of CFS (Taylor, Friedberg, & Jason, 2001). However, fatigue is one of many severe symptoms experienced by individuals with CFS. The name CFS may also contribute to negative personality stereotypes associated with individuals with CFS, such as being overworked, compulsive, neurotic, and overly driven. In addition, CFS is often confused with chronic fatigue. Chronic fatigue is a symptom of many medical and psychiatric illnesses, but CFS is a clinically defined condition. Many within the patient community are advocating for a name change because of the stigma and negative associations of this current label.

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One of the more controversial treatments for people with CFS is cognitive behavioral therapy (CBT). CBT seeks to help people gain more control over their illness by encouraging them to become more physically active, make healthy lifestyle changes, and accept more responsibility for their illness (Deale, Chalder, Marks, & Wessely, 1997). This approach is controversial among the CFS patient community for several reasons. First, the focus on physical activity has been sharply criticized (Shepherd & Macintyre, 1997). Many people with CFS argue that there are physical limits to what people can do, and encouraging people to engage in physical exercise would exacerbate symptoms. Further, exercise prescription has been construed by some to mean that people will get better only if they 'get out of bed and do something,' and some patient advocates feel this is unrealistic (Goudsmit, 1998). Another controversial aspect of this treatment is that it does not address the underlying physiology of this illness (Shepherd & Macintyre, 1997).

coherent identity. I was a person and a researcher, researcher and activist, activist and student, student and professional. Interestingly, the two primary lessons I took away from the conference were things I already knew. They are ideas that have been part of community psychology since its inception. I (re)learned that (1) I cannot separate my self, my humanity, my "non-professional" experience of the world from my work and (2) the integration of these levels of experience into my pro-fessional work can greatly en-hance that work and make me a more effective researcher and agent of social change. I think that experiencing a fusion of my identities facilitated the integration of somewhat compartmentalized ideas in a way that I had not previously experienced. Only through acknowledgement and examination of my biases can I hope to see through them in a way that brings clarity and insight to my work.

A presentation by University of Kansas professor Robert Minor set these lessons in motion. He called the talk "How to be an activist without being a victim," a title that initially raised my hackles but got me into the room. Minor's session, instead of being victim-blaming and individual-focused as I had feared, rather was about how activists can participate in community organizations in ways that maximize the effectiveness and health of both individuals and the organizations we work with. In his presentation and his book *Scared Straight* (2001), Minor displays a profound knowledge of the ways systems work to reproduce themselves, particularly through the mechanism of sociali-zation. As a feminist doing work on gender violence I am no stranger to the concept of socialization as a part of oppression. Minor echoes what feminists have been writing about for decades and also made the connections to *how this influences how we work with communities and what to do about it*. Minor argues that effective activists need to recognize the ways roles define how we react to each other, engage with institutions, and the shape processes of social action. Pivotal to his argument is the need for self-care and critical self-reflection.

I am not making an argument for attributing effective activism to individuals' ability to do deep psychological processing, but I do believe

that some internalized macrosocial issues influence how queers experience heteronormative environments. The idea that our culture creates roles and enforces adherence to those roles through violence and the threat of violence is the basis for systemic oppression. Minor points out that "being a victim of oppression is not the same as accepting the *role* of the victim. The victim *role* is useful to society to keep the *victimized* in their place so they will not ultimately threaten the dominant *role*." (The Fairness Project, 2001, p. 1, emphasis in original). Our culture encourages GLBT people to live in the victim role, the key aspect of which is defining oneself in terms of the dominant role. Members of the non-dominant group are also taught to keep each other in the victim role.

Role socialization is what we are fighting when examples of successful women and token members of other oppressed groups are held up as proof that the system is really not so bad. For example, even though a woman might successfully innovate in an academic environment, that does not mean that women in academia do not have to fight the victim role and the accompanying socialization and social regularities. It also means that those of us with less power or those who are not able to find a way out of the role in our particular context should be blamed, but that is precisely how the system works. We must be aware of our own past hurts, our "stuff," including our experiences with oppression, privilege, and prejudice while being prepared to deal with those issues as we work with others. Minor's work provides a framework, a set of guide-lines and strategies, for doing the self-reflection that the field of community psychology has called for. Once we understand these processes in ourselves, we can see them at work with others in our organizations, departments, and communities.

In terms of addressing burnout, Minor began by re-framing how activists could approach social action. This re-framing rests on the capacity to understand oneself, to examine what we bring to situations, including having a clear idea of our values. The two basic principles of this approach are (1) understanding and connecting to how the action benefits the actor (i.e., doing work from a place of self-interest) and (2)

> **We must be aware of our own past hurts, our "stuff," including our experiences with oppression, privilege, and prejudice while being prepared to deal with those issues as we work with others.**

understanding the boundaries of one's values and not compromising beyond those boundaries.

The first principle seems counterintuitive, if not selfish at first, but as Minor ties it to his understanding of the victim role it begins to make sense. If we are acting to help "those needy people," we are perpetuating dominant culture's treatment of "those people" as victims and attempts to keep them in a victim role, ignoring the strengths and agency of oppressed and marginalized people. If we act out of knowing that ending what is hurting myself will also help others, we promote the healing of ourselves and communities and gather people around us who are motivated by contributing to their own healing. Does this mean that as a queer white woman I shouldn't do work that focuses on the racial inequity in the criminal justice system for young black men? No- all forms of oppression hurt everyone. However, it means that to take care of myself (i.e., guarding against burnout) and gain a deeper understanding of the work, I must be clear about and connect to how doing this work benefits me. Through this process I am also able to self-locate and increase my transparency to those with whom I work. Again, the idea of self-interest as an important concept for community organizing is not new. Those in community organizing have long understood the importance of self-interest. Many of the icons of social justice, including Rosa Parks, Lois Gibbs, and Mahatma Gandhi, were simply engaging in action that served themselves as well as their communities. Feminist research methods as well as other research traditions place a great deal of value on understanding and articulating our own personal relationship to the work we do.

A model of social action anchored by an understanding of self-interest is what Palmer (2000) calls authentic service to the world (p. 16). Like Minor, Palmer argues that we must come to our work from a place of self-examination, self-knowledge, and self-care. She says "though usually regarded as the result of trying to give too much, burnout in my experience results from trying to give what I do not possess- the ultimate in giving too little (p. 49)." Palmer astutely questions whether we can sustain our work in communities if we have a limited understanding of how the communities' issues are at work in our own lives. Relationships between communities and action researchers that follow this model are truly symbiotic and provide an opportunity to address entrenched power dynamics between researcher/ activists and the communities we work with.

The second principle of understanding and operating from our values relates to the idea of self-interest. For progressives, this might mean resisting the urge to move to the right in an attempt to gain political ground (see Lackoff's 2004 argument on the failure of moving to the right as a strategy for progressives). For those involved in the leadership of organizations, this means starting and running an organization with a vision and a concrete set of values that will not be compromised to accommodate others' agendas. Minor argues that under this model those who identify with and support the values and mission of the organization will join together and others will form their own organizations. This idea has been supported by work on the feminist movement that discusses coalition building around specific aims for specific periods of time as the most effective strategy for meeting women's diverse needs (Matthews, 1995). Literature reflecting on the women's movement shows how unsuccessful movement organizations often attempted to meet the needs of heterogeneous groups of women with too few resources (Matthews, 1995; Strobel, 1995; Whittier, 1995).

Staying in touch with and operating from our values relates not only to social action but also to our research with marginalized people. Values in our professional lives shape what we choose to study and how we go about studying it. Rebecca Campbell's book *Emotionally Involved: The Impact of Researching Rape* (2002) discusses the disconnect between researchers' operational definitions of rape and victims' experiences of sexual violence. Campbell notes how researchers' definitions have often been stripped of emotion in order to render the subject suitable for academic study. In contrast, the definitions provided by the survivors are powerful, painful accounts of the experience of rape. As community psychologists interested in a multi-level understanding of social problems we must acknowledge the emotional as an essential component of human experience and thus an indispensable aspect of our research. Honoring that mandate may be more difficult than it sounds, as evidenced by the uniqueness of Campbell's book. Her book suggests to me that those of us who attempt to do this work without

> **If we are acting to help "those needy people," we are perpetuating dominant culture's treatment of "those people" as victims and attempts to keep them in a victim role, ignoring the strengths and agency of oppressed and marginalized people.**

self-care and careful thought about our identities, hurts, goals, values, and privilege do so at our peril. We either burn out or end up doing work that does not reflect a connectedness to our humanity.

The lessons from the conference affirmed for me that understanding principles of recovery and spiritual teachings can make me a better activist and community psychologist. In maintaining and reinforcing the compartmentalization of various aspects of ourselves we limit our capacity to understand and serve our communities. Queer researchers who work in queer communities are in a unique position to understand the need to navigate our own invisibility, victimization, and internalized homophobia. If we incorporate self-care into the process of our work we add a valuable tool to our repertoires. This lesson extends far beyond the queer community and provides a good example of how an awareness of personal issues can benefit community psychologists working in a variety of settings; the study of heterosexism can illuminate how various forms of oppression intersect.

Endnotes
[1] Thanks to Jon Kelland and Lara Kelland for their feedback on multiple drafts of this column.
[2] I use the term "queer" throughout this column to refer to lesbian, gay, bisexual, transgender, intersex, and other sexual minority individuals. I use the term inclusively while recognizing that individuals who claim these various identities may or may not identify with queer politics.

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PREVENTION AND PROMOTION

By Richard J. Wolitski
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Preventing HIV Transmission by Working with Persons Living with HIV

In recent years there has been an increased recognition that HIV prevention programs have largely avoided addressing the role the some people who have tested positive play in the spread of HIV. The stigma of HIV and the discrimination experienced by many people with living HIV/AIDS has made many persons and agencies reluctant to talk openly and frankly about the continued risk of HIV transmission by persons who had been diagnosed with the virus. Obviously, the sexual practices of persons who know that they are HIV positive is highly relevant to discussions about how to best reduce the impact of HIV. The sobering truth is that about 1 in 3 persons who know that they are HIV-positive report engaging in sexual practices that can transmit HIV to others (Kalichman, 2000).

As greater attention is paid to reducing the risk of HIV transmission by persons who know they are living with HIV, there is a risk that such efforts may contribute the stigmatization of people with HIV and AIDS. My experiences

working in this area has led me to believe that these programs can be conducted in a way that does not stigmatize persons living with HIV and that these programs can be consistent with the values of community psychology. To achieve this, it is essential that pre-vention programs are based on an understanding that HIV-positive and HIV-negative persons both have a responsibility for preventing the spread of HIV. Blaming persons with HIV for the spread of the virus is counterproductive to engaging people in prevention programs, motivating behavior, and reducing stigma. It is also important that these programs acknowledge the challenges associated with life-long behavior change as well as the emotional and social barriers to disclosing one's HIV status and avoiding risky sexual practices.

The sobering truth is that about 1 in 3 persons who know that they are HIV-positive report engaging in sexual practices that can transmit HIV to others.

It is essential that we listen to the needs, experiences, and preferences of people living with the virus. In this column, I've compiled excerpts from a forthcoming book that is based on qualitative interviews with 250 HIV-seropositive gay and bisexual men who participated in the Seropositive Urban Men's Study (SUMS; Halkitis, Gómez, & Wolitski, in press; Wolitski, in press). These interviews are a powerful testament to the resilience of persons living with HIV and to the diversity and complexity of their experiences. These men provided important insights into the very human experiences that HIV-positive gay and bisexual men struggle with as they seek to establish and maintain sexual relationships that satisfy their emotional and physical needs. These findings suggest directions for future prevention efforts and have implications for community psychologists who work in clinical settings.

The SUMS data provide a new perspective on the sexual lives of HIV-positive gay and bisexual men. The study goes beyond most existing work in this area, which has, with few exceptions, focused primarily on the risk that persons living with HIV pose to their uninfected partners. The literature has generally failed to acknowledge the importance of a healthy sex life for HIV-positive persons and has largely ignored the potential psychological, social, legal, and physical risks that unprotected sex poses for them.

Most SUMS participants were sexually active, concerned about the possibility that they might transmit the virus to someone else, and saw themselves as having a special responsibility to protect their partners from HIV infection. Concern about the possibility of infecting a sex partner affected the quality and nature of men's sexual relationships, their decision to be sexually active, and the sexual practices they were willing to engage in with or without condoms. For some, the fear of infecting a partner was so great that it led them to sacrifice relationships with partners for whom they cared deeply. Some men directly addressed their reasons for ending the relationship with their partner, others talked about fabricating excuses, and a few described how they had provoked their partner to break up with them.

Some respondents dealt with their fear of transmitting HIV to others by avoiding relationships with HIV-negative partners. Although choosing to have sex only with other HIV-positive men is a valid choice, deciding to end relationships with seronegative partners may reflect misperceptions or a sense of shame about being HIV positive. For example, a small number of men were worried that deep kissing might transmit HIV even though this behavior is associated with a near-zero risk for HIV transmission. Saliva that is not contaminated with blood is not a viable source of infection, and only one potential case of HIV transmission associated with kissing has been identified since AIDS was first recognized in 1981 (Centers for Disease Control and Prevention, 1997).

Clinicians and interventionists who work with HIV-positive men should know the risks of specific sexual practices, and should explore their clients' understanding of these risks. Men who fear transmitting HIV through extremely low-risk activities may simply not understand how HIV is transmitted or may feel shame, guilt, or other unresolved emotions about their HIV status, intimacy, or their relationship with their partners. HIV-positive gay and bisexual men should be encouraged to adopt risk reduction strategies that include low-risk sexual practices that they can enjoy without having to be concerned about the adverse effects that their behavior may have on their partners' health.

In general, SUMS participants were well aware of the potential risks to their partners' and their own health that are associated with sexual activity and have adopted a number of risk-reduction strategies. These strategies were often based on the men's understanding of the relative risks of specific sexual practices and the known or assumed serostatus of their partners. The strategies went well beyond using condoms and included avoiding situations that led to unprotected sex in the past; selecting partners on the basis of serostatus or perceived risk characteristics; abstaining from penetrative sex and other specific sexual practices; avoiding exposure to body fluids (including withdrawing prior to ejaculation); and inspecting partners' genitals for discharges, sores, or other signs of STI.

Mental health issues are inextricably intertwined with risk-taking behavior, and a considerable number of SUMS participants talked about having sex, drinking alcohol, or using drugs to cope with the stress of being an HIV-positive gay or bisexual man. Some men described engaging in these behaviors to deal with depression, loneliness, anger, or shame about their HIV status. Worrying about the possibility of infecting a partner, conforming to safer sex norms, and violating personal or normative standards for sexual behavior added to the stress that some respondents experienced. The physical release, validation, and emotional connections associated with sexual encounters seemed to help some men cope with these mental health issues but left others feeling empty or feeling conflicted about their sexual practices or substance use. This seemed to be true especially when substance use or other factors led to encounters that caused men to be concerned about their health, the health of a partner, or other aspects of their lives.

Achieving sustained reductions in risky sexual practices may require either short-term or extended psychotherapeutic interventions tailored to the specific needs of a given individual or community to reduce the effects of stigma and improve access to mental health services. Prevention programs working with HIV-positive gay and bisexual men should develop active linkages to local mental health service programs for persons living with HIV.

Mental health service providers should assess the sexual practices and substance use behavior of their HIV-positive clients to ascertain whether these behaviors are placing the client or others at risk and explore issues that the client may have that contribute to risk taking behavior. In some instances, it may be beneficial for clinicians to work with clients to identify patterns in their behavior, explore their feelings

about these behaviors, and examine the underlying needs that they are trying to satisfy. For clients who engage in risky sexual practices, it may be beneficial to identify situations or triggers that are associated with risk taking and to foster the development of strategies for managing these triggers. The nature of some therapeutic relationships and the complexity of some clients' information needs may make it difficult to adequately address these issues with each client. Therefore, mental health service providers should identify programs that provide primary and secondary prevention services in their community so that they can facilitate referrals to these programs as necessary.

Another issue for clinicians to examine with HIV-positive clients is serostatus disclosure. Whether or not to disclose, who this personal information should be shared with, and when, where, and how to reveal their serostatus were issues that caused some men considerable distress. Public health recommendations encourage HIV-positive persons to disclose their HIV status to potential sex partners (Centers for Disease Control and Prevention, 2003). The philosophical foundation for these recommendations is the belief that uninfected persons should know if their partner has HIV so that HIV-negative men can make informed decisions about the potential risks that they are willing to accept during a sexual encounter. These recommendations are also based on the expectation that disclosure will reduce the probability that unprotected sex will occur between HIV-positive and HIV-negative persons.

The experiences of many participants in SUMS raise important cautions about the relationship between disclosure and risk-taking behavior. Some men believed that they had "done their part" when they disclosed their HIV status and were more willing to have unprotected sex if their partner did not bring up safer sex or expressed a willingness to have risky sex. Disclosure may also foster greater intimacy in relationships, which some SUMS participants described as a factor that contributed to risk taking. Disclosure of HIV status should be encouraged to promote informed decision making on the part of uninfected persons; however, it cannot be automatically assumed that disclosure will reduce the risk for HIV transmission. Clinicians and prevention program staff should help HIV-positive men develop communication skills that promote early disclosure of HIV status. It is unreasonable to assume that all men will always disclose. Disclosure will not be possible in every situation due to the constraints of some

environmental settings and potential for a violent reaction. It is important to encourage men to think about how they will handle disclosure in different settings and with different types of partners.

When and how to disclose HIV status was a particularly difficult issue for many of the SUMS participants because of the stigma associated with HIV and fear of being rejected. For many, negative experiences reinforced their reluctance to disclose their serostatus. These experiences included partners' refusal to have sex, loss of valued relationships, and, for a few, verbal or physical assault. As a result, some men opted to use nonverbal strategies that provided clues about their HIV status rather than raise the issue directly. It is possible that some of the nonverbal cues described by SUMS participants (e.g., talking about being involved in AIDS-related causes, discussing upcoming physician appointments, keeping medication bottles visible) may have been missed or misinterpreted by uninfected partners with little exposure to HIV-related issues.

The value of nonverbal strategies may be in raising the issue of HIV status in a less threatening manner, but HIV-positive men should be encouraged to talk directly and frankly about their serostatus to avoid misunderstandings. Men who waited to disclose their HIV status until intimacy and trust had been established experienced the most distress when disclosure was met by negative reactions from partners who felt deceived. For some men, a strategy of disclosing their serostatus early in a relationship (prior to the first sexual encounter) seemed to work best. Although these men reported sometimes being rejected by their partners, this rejection occurred before strong emotional attachments had developed; therefore, they avoided potential negative reactions from partners who felt betrayed because this information had been withheld.

When serostatus was not discussed, some SUMS participants made assumptions about the serostatus of their partners that affected the level of risk they took. Most of these assumptions served to justify unprotected sex in the heat of the moment or rationalize it after the fact. Although some assumptions were influenced by knowledge of how HIV and HAART affect the bodies of HIV-positive men, others were influenced by indicators that only have a weak association or no association at all with serostatus. These nonspecific indictors included the setting in which partners were met and the partner's age, neighborhood of

residence, or willingness to have unprotected sex. Prevention programs should raise awareness of the fallibility of these assumptions and should encourage serostatus disclosure to reduce reliance on potentially faulty assumptions.

Because serostatus disclosure is usually a mutual process, the contribution of assumptions to risk behavior is yet another reason for prevention programs to encourage HIV-negative gay and bisexual men to disclose their HIV status and ask partners about their status. It should not be assumed, however, that disclosure will reduce the risk of HIV transmission to uninfected partners. HIV-positive gay and bisexual men should be encouraged to adopt safer sex practices regardless of whether information about HIV status has been shared.

Although persons living with HIV face many challenges to disclosing their status and maintaining safer sex practices, an increasing number of interventions have shown that behavioral interventions can empower persons living with HIV to make positive changes in their lives that protect themselves and their partners (Kiene, Fisher, & Fisher, 2005; Metsch, Gooden, & Purcell, 2005). As we move toward implementation of these interventions and the development of others, it is important to keep in mind that people living with HIV are invaluable partners in public health and community efforts to stop the further spread of HIV and AIDS. We need to ensure that they are actively involved in these efforts and that an open and honest dialogue about the difficulties and responsibilities of living with HIV is established. Maintaining this dialogue will require that we listen to people living with HIV and learn from their experiences. No one else is in a better position to articulate how HIV infection affects one's life and how challenges to protecting the health of people living with HIV and their partners can be overcome.

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If you would like to contribute an article to this column, please contact me at RWolitski@cdc.gov.
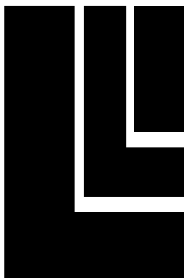
REGIONAL

Edited by Gary W. Harper
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First of all I would like to welcome all of our new (and relatively new) Regional Coordinators (RCs) who have joined our great network within the past year:

- Joseph Berryhill from University of North Carolina at Ashville (Southeast Region)
- Meg Davis from DePaul University (Midwest Region)
- Sherry L. Hamby from University of North Carolina at Chapel Hill (Southeast Region)
- Emily J. Ozer from University of California at Berkeley (West Region).
- Elizabeth Thomas from University of Washington at Bothell (West Region)
- Tiffany Townsend from Penn State University (Northeast Region)

As you can see, we have a lot of new and exciting people who have agreed to support and promote the work of community psychologists throughout the United States. I am very grateful that so many people were willing to donate their time and energy to assure the success of regional SCRA activities. If you know any of these people, or even if you don't know them but just appreciate what they are doing, please give them a call or drop them a line and thank them for their devotion and commitment to our great organization.

Despite this great new influx of RCs, we still have some gaps—we need *one more RC in the Southeast Region* and *three more in the Rocky Mountain/ Southwest Region.* Even if you have half a thought about being an RC and live in one of these regions, please contact me for more information (gharper@depaul.edu; 773-325-2056). In case you're wondering what an RC is or what an RC does, here's the information: The general purpose of the regional coordinators (RCs) is to provide regional leadership and guidance to the processes of membership development, activities, and communication; and to facilitate communication between the membership and the Executive Committee. I hope to hear from some of you soon!

Since this is my first year as the Regional Network Coordinator, I have been taking some time to collect information from the existing and new RCs to see how I can best meet their needs and support regional SCRA activities. I am currently using information from a survey that all of the RCs completed to create some new mechanisms for enhancing communication and the sharing of ideas among the various RCs to make sure that all regions are being served in the most efficient and effective manner. After making some changes to the structure and functioning of the RCs in the U.S. Regions, I will be turning my attention to our International Regional Coordinators and work to recruit and maintain more active RCs in the international arena.

Keep your eyes open for some new and exciting changes in the upcoming months! Following are some ideas I am working on for improving our network of both U.S. and International Regional Coordinators that are on the horizon for my tenure as the Regional Network Coordinator.

- Create region-specific sections of the SCRA website for the posting of events, announcements, and other happenings (including pictures).
- Create a RC specific listserv for the sharing of ideas for regionally specific events.
- Work with each region to create a strategic plan for increasing membership within their region.
- Create better documentation of regional activities including narratives and pictures from events.
- Explore the possibility of re-structuring the current regions given historical difficulties in securing RC's for some regions.
- Explore ways to increase the number of International Regional Coordinators and to include them more in RC activities.

Remember, if you want to be part of these efforts to increase the presence and impact of regional SCRA activities and to bring new and diverse members into SCRA, please *give me a call*!

News from the Midwest

Bernadette Sanchez
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The Midwest is going to be an exciting place this spring! The SCRA program at the Midwestern Psychological Association will take place on May 6, 2005 from 9 am to 3 pm. There will be a number of exciting topics discussed, including consultation in the community, university-community collaborations, program fidelity and implementation, development of mentoring

programs, and balancing the needs of researchers and participants. There will also be a Psychology of Poverty Summit and 16 posters. Visit http://www.midwestern psych.org/program.html for more information on the program and conference. The fun will continue afterwards at 4 pm at the Bergoff Restaurant located at 17 West Adams in downtown Chicago. This will be a great opportunity to socialize and network with others interested in community psychology!

You will have another chance to visit the Midwest for the SCRA biennial conference on June 9-12, 2005 hosted by the University of Illinois at Urbana-Champaign. For more information, please visit www.conferences. uiuc.edu/scra.

Finally, we would like to congratulate Debra M. Hernandez Jozefowicz-Simbeni, Ph.D. who recently accepted to become a Midwest regional coordinator beginning in Fall 2005. Dr. Jozefowicz-Simbeni is an Assistant Professor and Coordinator of School Social Work Practice in the School of Social Work at Wayne State University. Overall, her research is on the role of multiple social categories in adolescent and young adult development. She is currently conducting a project funded by the MacArthur Foundation that examines adolescents' transition to adulthood in Michigan. She is also collaborating with Dr. Paul Toro on multiple projects that examine outcomes and services for homeless youth and families.

News from the Northeast

Rhonda C. Boyd, Cindy Crusto, and Tiffany Townsend
(rboyd@mail.med.upenn.edu, cindy.crusto@ yale.edu, and tgt1@psu.edu)

The Eastern Psychological Association meeting will be held on March 11th and 12th at the Sheraton Boston Hotel in Boston, Massachusetts. There is an exciting one day SCRA program on Friday, March 11th from 10:15 a.m. - 5:00 p.m. featuring Jean Rhodes as the Keynote (The risk and rewards of mentoring today's youth), a paper session (Contextual and economic factors in community research across life span), a symposium (Applied careers in community psychology: How to begin?) and a poster session. The following link will bring you to the web page for the conference and the program www.easternpsychological.org.

News from the Southeast

Joseph Berryhill and Sherry L. Hamby
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The Southeast Region would like to welcome their newest RC to the Region, Sherry L. Hamby from the University of North Carolina (UNC) at Chapel Hill.

Since this year's Southeastern Eco-Community Conference was cancelled (because of damage from Hurricane Ivan) and the site for next year's Eco conference was not selected, the Southeast Region is searching for a group to host this event. Plans are in the works for recruiting SCRA members at a number of upcoming conferences, including the Sandhills Psychology Conference which covers Southeastern North Carolina. The "Sandhills" is a geographic region in the southeastern Carolinas. It is also the name of a regional Psi Chi which has 6 members: 3 UNC campuses (Pembroke, Wilmington, & Fayetteville State), and 3 private colleges (Bennett, Methodist, & St. Andrews). The conference is relatively new; this is the 4th meeting. Most speakers and attendees will come from within 100 miles, although they have been able to bring in distinguished keynotes.

News from the West

Eric Mankowski and Emily Ozer
(mankowskie@pdx.edu and eozer@berkeley. edu)

Eric Mankowski, after many years of service to the West Region, will finally be stepping down as an RC since we have been able to fill all of the other positions in this region with new volunteers—thanks Eric for all of your great work!

The West region would like to welcome their two new Regional Coordinators, Elizabeth Thomas from the University of Washington, Bothell and Emily J. Ozer from the University of California, Berkeley School of Public Health. Thanks Emily and Elizabeth!

There will be two invited talks by SCRA members at the Western Psychological Association Conference this year: Ana Marie Cauce (University of Washington) will speak on "Homeless in Seattle: Observations from a decade of work with street youth"; and Ken Miller (San Francisco State University) will

speak on "Beyond psychiatric epidemiology and traumatology: A constructivist approach to research with war affected populations." In addition, the Bay Area Community Psychology Network is meeting April 8 at UC-Berkeley. They will have a class from San Francisco's Leadership High School reporting on a participatory research/ school improvement project.

News from Europe

David Fryer
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There is good and bad news relating to community psychology in Europe – but more good than bad!

A day seminar aimed to promote critical thinking about participation, inclusion and equity issues in relation to mental health was held at the University of Scotland on Tuesday 16 Nov 2004. This was held on that day out of respect for the legacy to thought and action of Professor Ignacio Martín-Baró who was assassinated on 16th November in 1989. "Ignacio Martín-Baró, a social psychologist, was one of the six Jesuits murdered in 1989 at the Central American University in San Salvador. At the time of his death, he was the Vice-Rector of the University, and Director of the University's Center for Public Opinion. Martín-Baró was a renowned scholar who had studied in Europe, the United States, and Latin America; a prolific writer of five books and more than 100 articles; and a gifted speaker. Working and living among the Salvadoran people, he dedicated his life to the cause of human rights, equality, and social justice in El Salvador. . . . Martín-Baró was a central figure in efforts to establish an international network of individuals and organizations working on problems of human rights and mental health." (Taken from: http://www.martinbarofund.org/ moreinfo/martinbaro.htm).

The Stirling seminar provided opportunities for critical discussion of local and global mental health issues stimulated by inputs from: George Albee, international figurehead in critical community psychological thinking, former President of the American Psychological Association and former Adviser on mental health issues to two former US Presidents; Rufus May, a clinical psychologist and mental health activist who has also been labeled and survived treatment as 'mentally ill'; Cathy McCormack, community activist, popular educationalist and film maker; Steve McKenna,

survivor of psychiatry and critical psychologist; Rebekah Pratt, New Zealand trained community psychologist currently working on end of life issues in Edinburgh; Reachout, Alloa based mental health expressive arts group; Neville Robertson, Convener of the Community Psychology programme and domestic violence researcher at the University of Waikato, New Zealand; Neil Rothwell, clinical community psychologist working in the National Health Service in Scotland; Stirling and District Association for Mental Health, a local voluntary sector mental health service provider; and David Fryer, Co-ordinator of the Stirling University Community Psychology Group and organizer of the Martin-Baro day seminar. Despite the crowded platform, half of the day's time was ring-fenced for very lively discussion from the floor.

The 1st International Conference on Community, Work and Family: Change and Transformation will be held 16-18 March 2005 at the Manchester Conference Centre, U.K. The organizers describe the conference aims as follows: "This international conference is organized by the global editorial team of the journal *Community, Work and Family* and hosted by the Research Institute of Health and Social Change at Manchester Metropolitan University. The conference will provide a forum for social scientists and practitioners to share research, experiences and ideas and to stimulate debate on current issues and controversies relating to community, work and family and their interface. Given the pervasiveness and speed of change and experiences of shifting boundaries in communities, workplaces and families, there will be a particular focus on ongoing and future change and transformations, from multiple perspectives". The guest speakers are: Maritza Montero, Professor of Social, Community and Political Psychology at the Universidad Central de Venezuela; Isaac Prilleltensky, Professor of Human and Organizational Development at Vanderbilt University, USA; Julia Brannen, Professor in the Sociology of the Family at the Institute of Education, London; Rhona Rapoport of the Institute of Family and Environmental Research and Ivan Lewis MP, Parliamentary Under Secretary at Department for Education and Skills (with responsibility for skills and vocational learning). You can get further details by visiting: http://www.did.stu.mmu.ac.uk/cwf/index.shtml .

Professor Maritza Montero, Professor of Social, Community and Political Psychology at the Universidad Central de Venezuela is also visiting the Stirling Community Psychology

Group between 10th and 15th March 2005. During this visit she will talk to the undergraduate students of community psychology about critical and community psychology, meet honours and postgraduate community psychology researchers to discuss their research projects and address a multi-disciplinary group about the significance of Paulo Freire's concepts of 'problemetisation' and 'conscientization' for participation, inclusion and equity issues.

The London School of Economics Social Psychology Institute has recently launched an MSc in Health, Community and Development. This programme will draw primarily on community psychology, critical health psychology and social psychology and will explore the role of community participation and small-scale collective action in public health and health promotion, paying particular attention to the psycho-social processes underlying the impact of collective action on health, and the mechanisms through which community development approaches may lead not only to improved health, but also to transformatory social action. Detailed programme information is available on the Institute's website: http://www.lse.ac.uk/collections/socialPsychology/pdf/HCDPamphlet1.pdf

The bad news is that the teaching of community psychology as a full component course within a broader British Psychological Society undergraduate psychology degree at Stirling University, one of the very few places in the UK where this has been happening, is to stop after this semester. Whilst the reasons are complicated, the critical, anti-positivist and anti-medical model orientation of community psychology has not endeared it to proponents of orthodox (institutional?) psychology and the top-down trend in UK Higher Education towards only the absolute minimum of teaching being done in order to free up staff to write grant proposals and papers, both regarded as essential to attracting funding. This, combined with the lack of recognition by the British Psychological Society of community psychology as an essential part of the training of psychology undergraduates, have conspired to create the conditions for the demise of this course. Without undergraduate teaching of community psychology, it seems likely that applicants for post graduate courses are likely to reduce even further in numbers in the UK.

INTERNATIONAL

By Toshi Sasao, Ph.D.
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Global Collaboration: for What Purposes?

"So show your love for the alien, for you were aliens in the land of Egypt." (Deuteronomy 10:19, KJV)

The virtues and merits of "globalizing our field" have been discussed on a number of occasions in recent years within and beyond our SCRA membership. And yet, it is not always clear what it means that we "go global" (cf. Kashima, 2003). Does it refer to developing a larger network of people working on a topic of mutual concern, sharing different ideas about strategies in community intervention, thereby developing a sense of identity as a legitimate field of scientific discipline in the world? Unfortunately, our feelings about "going global," no matter how desirable and promising this might be, often include some resentment or not-so-positive elements at the individual and/or collective level. Nonetheless, many social issues we deal with in community psychology respect *no* national or cultural boundaries, but are supposed to respect or affirm our cultural diversity. As I started to write this column, the Spring 2004 *TCP* issue appeared in which Joe Ferrari compiled an excellent set of essays on mostly personal accounts of spending time and/ or working overseas beyond North America. To the extent that community psychology could never be a value-free discipline, our overseas experience in a culturally different ecology could certainly broaden our perspectives in research, action, and life in general through interacting with views and values other than ours. But is globalization of our field really changing the lives of people in the world in their own eyes? For whose interest does globalization occur? For what purposes do we want to collaborate with our colleagues in other countries?

The purpose of this short essay is to further stimulate our thinking and action on international and global collaborative issues in community psychology by offering some of my thoughts on internationalizing SCRA and community psychology. Additionally, I would like to share my recent efforts in organizing an international event with an eye toward global collaboration across cultures.

Globalizing SCRA and Community Psychology?

What are some of the ways that could enhance our globalization efforts in SCRA? Many suggestions have been offered, and I will comment on some of these below and throw in my two yen's worth. First and foremost, as most of our SCRA members suggested in the Spring 2004 *TCP* issue (Volume 37, Number 2), it would definitely be worthwhile to take advantage of any chance to go abroad or experience a culturally different living ecology whenever you

Toshi Sasao giving an opening theme presentation

can like during a sabbatical leave since it could be a Window of Opportunity personally and/ or organizationally. Taking advantage of the Window of Opportunity could be a key determinant leading to the globalization process although it may come at an unexpected time and could be a surprise. This might be compared to the process of language acquisition in which there is a critical period during which a new language or culture must be introduced to a young child to maximize his/ her language learning. Thus, people suggest that we spend some time overseas when we are younger as part of a college exchange program. As individuals, this is an ideal approach, given that you have resources that may not be available to anyone else, including time (e.g., sabbatical leave or a long vacation), money (e.g., living expenses while overseas), food preference (e.g., no allergic reactions to local food), safety issues (e.g., political and economic stability), language (e.g., language skills sufficient to survive), and friendly religion/ social mores (e.g., conflict with religious practice). If SCRA could provide an overseas fellowship program of some kind for its members on a competitive basis, that would serve as a great incentive for going abroad.

Second, we could encourage our colleagues and students to get involved globally but locally ("Think Big, Start Small") even while we are in our own neck of the woods. For example, in my introductory community psychology class I often assign a field exercise in which students are required to visit or join an ecology or setting they have never been to (e.g., a religious or church group, a homeless shelter, an ethnic neighborhood), to spend at least half a day

interacting with the people there, and then to write a report on their experiences. Initially, many students have difficulty in finding a place that is "foreign" to them, but they soon realize that there are many places that they initially thought were familiar but in fact they have never interacted with the people occupying those ecologies. For many students, this is an eye-opening experience as it reveals something they have never come across before with that particular community, neighborhood, or group. A series of emotional experiences would often be described in detail, and some of the students go back even after the semester ends, or do some summer volunteer work there. This could be the Window of Opportunity for anyone who ventures out into a different cultural ecology, thus enriching their perspectives.

Third, we could re-configure our undergraduate and graduate training curricula to incorporate a global perspective. While we design our standard courses in community psychology with practicum or field placement locally, we can develop an unofficial exchange program among those universities or facilities with which SCRA members are affiliated. Perhaps during the regular school year or during the summer, we

Korean participants at Community Café

could have a student exchange program of several weeks' duration. Several field trips could be planned for these exchange programs. Or, if actual visits are not feasible finan-cially, classroom sessions can be shared via video conferencing or a suitable Internet technology.

Fourth, we could start collaborating with our colleagues overseas in a research project. Now I believe that this strategy is critical to the

globalization process of our organization, but this is also the most challenging option in my view. For one thing, it is a challenge because we do not always know how to approach a colleague in another country. For example, you might try to find someone using the snowball method in which a distant cousin of your relatives living in Norway could introduce you to a friend of your cousin who happens to be at a local university. Or, you could go to an international conference and look for a reasonably personable individual to work with. Thus, identifying a colleague poses an initial difficulty. However, an even more important issue is of a motivational nature. What do we want to accomplish through this collaborative relationship? Is it really a collaboration? Or, would you ask a new colleague of yours the favor of replicating your findings as part of your research program?

Often, after attending an international conference, I receive a series of requests to collect data for a research project that bears no relationship to my own field of interest or expertise. If I agree to such a request, I would have to translate the given questionnaire into an equivalent Japanese language version and arrange for data collection and data entry. Once these data are shipped back to the researcher who requested them, I hear nothing. I am not sure if this is a collaboration or an exploitation, but it is often the experience I have with some of my colleagues overseas. Unfortunately, this is often a case that calls for more participation from various stakeholders in designing and evaluating community-based interventions (cf. Jason, Keys, Suarez-Balcazar, Taylor, & Davis, 2004; McTaggart, 1997). Evidently, the views of stakeholders in a cross-cultural or multi-cultural setting are more important because cross-cultural validity and reliability must be established especially when you and your colleague overseas begin collaborative work. Certainly, we ought to approach cross-cultural collaborative work with the same methods and stakeholders in mind in designing a study which will be implemented in a different linguistic and cultural milieu. Thus, developing collaborative relationships

across cultures involves some anxious feelings and cultural unknowns. Moreover, you and your new colleague may have slightly different background training and theoretical orientations, which could lead to initial apprehension. Skillful management of the relationship is necessary to avoid unwanted feelings that might otherwise impair the collegiality of the relationship.

The Japan-Korea Seminar in Community Psychology

In November 2003, during my sabbatical year at University of Illinois at Chicago (UIC), I received a call from the psychology department office at my Japanese university about some federal research fund that may be available for my work, but I was told that I had to use up the fund in a few months! As I walked away from my UIC office that afternoon, thinking about how this money could benefit the promotion of community psychology research and practice in general, it immediately dawned on me that a conference or some such thing may be possible to promote a professional network among community psychologists in Asia since I was a regional coordinator. Not knowing a community psychologist in Korea, I ran across a graduate student from Korea studying at UIC, who was interested in doing a Japan-Korea joint event in community psychology, and this student (Ansuk Jeong, M.A., a Ph.D. student in community and prevention research at UIC) suggested that I contact one of the psychology professors at Yonsei University in Seoul, Korea. So I did.

Within a day, Dr. Kyung Ja Oh and I started to plan the *First Japan-Korea Seminar in Community Psychology*. During the one-day seminar held on February 21, 2004, we had a plenary presentation by Dr. Paul Toro, Wayne State University, that was followed by several research presentations by Korean and Japanese researchers. We also set aside time to discuss some possible collaborative work in the near future on topics that are common to both countries like bullying and school violence, mental health issues for Korean residents of Japan, and refugees from North Korea. The theme was "Forging and Serving Communities across Cultures." Although it was a small gathering of about 30 participants from Korea, Japan, and the U.S., there was a substantial sense of community among the participants that led to an agreement to develop this into an annual fixture of community psychology in Asia (see Paul Toro's Presidential Column for a brief report in *TCP Spring 2004* Issue).

The *Second Japan-Korea Seminar in Community Psychology* was held at International

Christian University, Tokyo, on February 19, 2005. Under the theme of "Promoting Prevention across Cultures," we had more than 60 participants at the *Seminar,* who were mostly graduate students in clinical psychology, high school teachers, practicing clinical psychologists, university faculty members, and other undergraduate and graduate students in psychology and related fields from several universities in Japan and Korea. Following my opening theme presentation ("Prevention 101: Foundations and Methods of Prevention in Community Psychology"), we held a "community café" for professionals, which I thought had been an effective way for participants at the European Conference in September 2004 to become acquainted. It provided a casual atmosphere where the participants gathered to talk about some discussion questions about prevention posed in

One of the Student Research Roundtable Sessions

the opening presentation, and also to share their personal research interests. This was followed by a graduate student research roundtable where students shared their current research issues and projects.

In the afternoon, Akira Hoshino, Professor Emeritus, International Christian University, and one of the founding members of the Japanese Society of Community Psychology, gave a plenary presentation on "Collaboration, Coordination, and Cooperation in Linking Families, Schools and Communities" as a vehicle for reflecting on the history of community psychology in Japan. We had a community lunch where we all picked up box-lunches and gathered informally in one of the comfortable campus rooms to develop new friendships among the participants. This was followed by a series of research presentations with questions and answers from the floor.

Overall, compared to the first *Seminar*, the second *Seminar* was well received with more

active participation from both students and faculty/_professionals. Despite the initial concern about English as the official language, almost all participants appreciated the opportunity for the *Seminar* where all the participants were able to communicate in English. We made sure that simultaneous interpretation was available if necessary, but the participants appeared to understand most of the presentations and interactions without interpretation. In Japan, it is rare to run a conference or seminar entirely in English with no translation. Some of the *Seminar* photos are shown here.

SCRA as an International Organization: 40 years after the Swampscott Conference

So far, I have commented on some of the ways in which SCRA could go global, and also described my most recent experience with organizing a small seminar across two different cultures, Japan and Korea. Perhaps there are a lot more ideas and suggestions for SCRA to go global, but I want to argue that global collaboration is possible across different cultures, nations, or continents only when we are able to identify and work with diverse views and perspectives indigenous to the cultures involved *and* simultaneously those that are common to all cultures, above and beyond what topics or actions are considered for global collaboration (cf. Marsella, 1998; Sasao & Yasuda, 2004).

As such, we can gain some insights from the international management literature on how we move from our own cultural milieu to a multicultural collaborative organization, or a truly international organization consistent with SCRA goals and missions. Moran, Harris, & Stripp (1993) describe four different ways or stages that global organizations use to manage international operations: *ethnocentric* ("home-country" centered), *polycentric* ("host-country" centered), *regiocentric* (interdependent on a regional basis with regional headquarters), and *geocentric* (world-oriented with a focus on both worldwide and local objectives). With any organization, these four management orientations are not mutually exclusive. In fact, some of the organizations (or collaborative relationships in the case of community research and practice) begin as ethnocentric or

polycentric, and gradually develop a more regiocentric or geocentric framework of management. It is both appropriate and fitting that the upcoming 10th SCRA Biennial Conference will feature the theme "Forty Years Post Swampscott: Community Psychology in Global Perspective." What a great theme it will be for a conference commemorating SCRA's 40th anniversary! I hope to see much excitement and camaraderie among the members, domestic and international, at the conference, and to meet new colleagues and collaborators with an eye toward developing a global collaboration.

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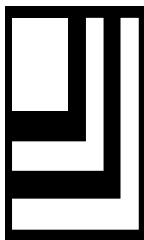
SCHOOL INTERVENTION

Edited by Milton Fuentes and Jane Shepard

Learning from the Margins: Ecology of High School Failure

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Uluwehi: *School. I never did like school.*
Susana: *Since when?*
Uluwehi: *From, from, from long time. Second grade I think.*
Susana: *How come?*
Uluwehi: *It's not the teachers, its not the students, its not anything like that. I just don't like. I almost flunk my sixth grade year because I never like come school. And seventh grade I did flunk. I just never go school...*
Susana:*...What is the next most important (factor impacting high school failure, after school, and peers)?*
Uluwehi: *Family.*
Susana: *How does that work?*
Uluwehi: *Like if the family not going be safe, so they stay home and watch the family. I used to do that.*
Susana: *What do you mean?*
Uluwehi: *In sixth grade. I used to watch my mom... because my dad would be getting stupid. He did drugs before. And my sister, I raised her. And I used to stay home for watch my mom. I never like him hurt her... This is when I was in sixth grade. I used to pretend I was sick, and never go school. And I would stay home and watch my mom, and my younger sister... I am the oldest of seven.*
Susana: *I met one of your sisters, small girl; I think she is like pre-school age?*
Uluwehi: *Yeah, that's her. She would always find me when she was scared. That doesn't happen anymore. My dad stay locked up. So, I no need worry.*
…Excerpt from a youth narrative: Girl, ninth grade, age 16, not passing…

Introduction
High school failure (HSF) is a serious problem affecting students, family members, the schools, communities, and society as a whole. Defining "school failure" narrowly compounds the problem: an individual problem that occurs at school, i.e. poor grades, low test scores, or truancy. Part of the solution is to construct a more comprehensive definition, based on the ecology of high school as experienced by the people directly involved: students & their families, and school personnel. The Ecology of High School Failure Study (Helm, 2002) explored these stakeholder perceptions of the problem by using a theoretical framework familiar to community psychologists and readers of *TCP*:

- Levine & Perkins (1997) Ecological Analogy
- Wilson, O'Donnell, & Tharp's (1993) Principles of Assets Practice
- O'Donnell, Tharp, & Wilson's (1993) Activity Setting Theory
- Fryxell & Helm's (1993) Review of Social Support Network Concepts
- Marsella's (1984) Interactional Model of Psychopathpology
- Dryfoos' (1998) Safe Passage Initiative
- Mutli-Systemic Explorations of Adolescent Risk (various authors)
- Szapocznik and Colleagues Meso-Systemic approach

The Ecology of High School Failure Study focused on these student-centered activity settings: family, peers, school, and neighborhood. Interactions within (microsystemic) and across (mesosystemic) these ecological domains were the focus of narrative data collection and analysis. Interactions were conceptualized as resources and relationships, and were considered to be either direct or indirect. Direct interactions occur when people are connected through some type of face-to-face personalized relationship. Indirect interactions are those in which people are connected, but the connection occurs through another person or means. This theoretical model of the ecology of high school failure within and across the micro- and mesosystemic interactions is shown in Figure 1. As reviewed elsewhere (Helm, 2002), the literature has indicated that direct meso-systemic interactions have been shown to be essential for promoting adolescent well-being (see Szapocznik & Coatsworth, 1999 and 2000; Szapoznik & Williams, 2000).

Resources and relationships are relevant concepts derived by joining activity setting theory (O'Donnell, Tharp, & Wilson, 1993) with models of social support networks (Fryxell & Helm, 1993). Resources include those described as activity setting characteristics, including the physical environment, funds, time, and symbols; and those described as types of support, including social participation, information, appraisal, instrumental helping,

Figure 1
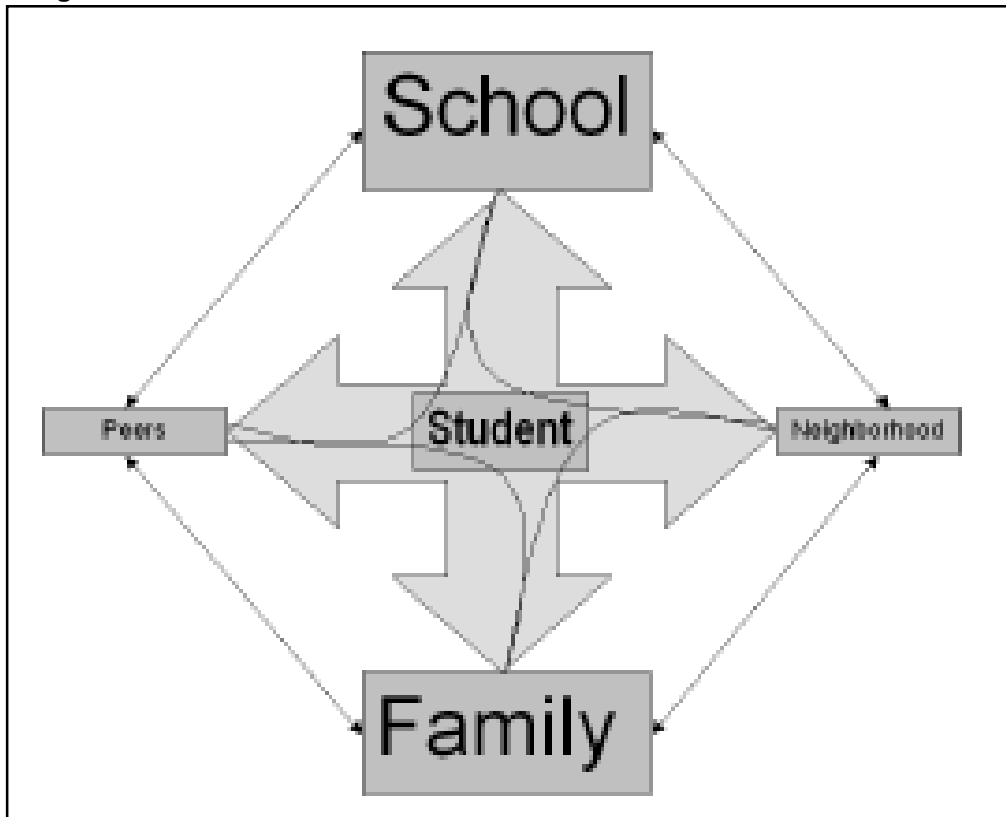
advocacy, and emotional support. Relationships are conceptualized as people and positions (based on activity setting theory) that are structured as formal, informal, or semi-formal networks. In addition, narrative analyses focused on breaches and points of tension, because these reflect people's ideas that things (i.e. interactions) are not occurring in the way that society has determined they should (Bruner, 1990; Dentith, 1995). Breaches and points of tension reveal violations in social norms that adversely affect personal, familial, or community identity, such as the experience of high school failure by students, their family, and school staff (Mankowski & Rappaport, 2000; Reissman, 1993). Breaches and points of tension about resources and relationships within and across micro- and mesosystems are indicators of factors impacting high school failure. These concepts shaped the basis of the data management system, as outlined in Figure 2.

Ecological epistemology means that knowledge, truth, and reality are dynamic, interactional, contextualized, constructed, and interpreted (Dalton et al., 2001; Levine & Perkins, 1997; Szapocznik & Coatsworth, 1999). A general ecological epistemology (Trickett, Kelly, & Vincent, 1985), and a contextualist ecological epistemology have been advocated as a guide for community action research (Kingry-Westergaard & Kelly, 1990). Implicit is the need for methods that can capture

this complexity within and across systems (Moos, 1996; Shinn, 1996). It has been asserted that qualitative methodologies are best suited for this type of study, as compared to quantitative methods (Bruner, 1990; Denzin & Lincoln, 1994; LeCompte, Milroy, & Preissle, 1992; Lorion, 2000) because qualitative methods can capture the natural system and setting process as described by the people who have a direct stake in them (Lincoln & Guba, 1985).

Qualitative research has other potential merits for studying the ecology of HSF, as pointed out by Banyard and Miller (1998) in their review of both the *AJCP* and the *JCP*, in which over 1200 articles have been published in the 30 years since the inception of the field of community psychology. Using qualitative methods, such as narrative analysis, make it possible to explore the breadth and depth of disempowered and marginalized groups, such as students, families, and school staff experiencing school failure. Qualitative research tools permit grounded and constructivist theory, which is essential for reexamining the definition of any phenomenon, including HSF. Qualitative methodologies reflect the philosophy of science which values multiple, constructed realities, subjective perceptions, the validity of personal meaning, collaboration, and an emphasis on contextualized intra-individual determinants of behavior.

By ignoring contextual and interactional determinants of human action, we may rely too heavily on inter-personal determinants. Banyard and Miller (1998) stated that "…the risks entailed by failing to understand important ecological determinants of behavior can lead to inaccurate and potentially dangerous conclusions (p. 495)." This can happen when people conclude that failing students are either dumb, lazy, delinquent, not worth the trouble, or simply put: the cause of their own problems. Such a myopic conclusion denies the rights of failing students, and further silences students, their families, and the school personnel in the margins. Both educational equity and excellence has been compromised by such a narrow view. In analyzing these two journals, Banyard and Miller stated that, "It might be said that we are studying new things in old ways (p. 487)." Community psychology has provided a venue for disempowered and marginalized voices (the new things), but has not yet fully elucidated a clear and robust understanding of these newly studied phenomenon. For example, traditional approaches to the study of HSF have been done in the "old way" by using quantitative approaches, a micro-systemic focus, or single domain multisystem studies. The "new way" requires qualitative methods that can capture multi-systemic, dynamic, and interactional phenomenon.

My goals in writing this article are to:
1. promote the understanding and use of a reconstructed definition of HSF as a dynamic ecology.
2. underscore the opportunity to improve the ecology of high school by focusing on direct mesosystemic interactions.
3. highlight the usefulness of qualitative, narrative analysis in achieving the first two goals.

Method
The ecology of High School Failure Study was designed as a collective case study for which a single urban high school was selected. Students who participated were either: a) passing their classes; b) not passing, but remained enrolled in school; or c) not passing and had recently left school. Primary caregivers of each youth were invited to participate. School staff included teachers, counselors, and administrators. Twelve youth and eight primary caregivers, along with 18 school staff, shared their school failure perceptions and experiences in individual face-to-face interviews that lasted from 30 minutes to just over two hours. Interviews were structured as open-ended conversations, guided by six broad questions:

Figure 2

	CATEGORIES FOR ANALYSIS	SUBCATEGORIES

1	Interactions	Multisystemic
		Microsystemic
		Mesosystemic·
		  ♦ direct mesosystemic interactions
		  ♦ indirect mesosystemic interactions

2	Resources and Relationships	Resources: activity settings, social support functions Relationships: people & positions; social network structure
3	Breaches, Points of Tension	♦ Bruner: points of tension, folk theories ♦ Bahktin, Dentith: internally persuasive vs. authoritative discourse ♦ Freire, Fals-Borda: ingenuous & epistemological curiosity, popular knowledge ♦ Mankowski & Rappaport: dominant cultural narrative vs. stories, narratives, and community narratives; content/unusual-distinctive, function-personal & community identity ♦ O'Donnell et al; Wilson et al: intersubjectivity ♦ Reissman: ideal vs. real, society vs. self
4	School Failure experiences and co/reconstructed definitions	Students Parents School personnel Emergent themes
5	School Failure factors & solutions	Students Parents School personnel Emergent themes
6	Barriers to Solutions	Students Parents School personnel Emergent themes
7	Emergent Themes	As needed

1. In your opinion, what does school failure mean?
2. Why does school failure happen?
3. What can be done about the problem of school failure?
4. How would you suggest to do this?
5. Who should do this?
6. What are some barriers to these solutions, in other words, why aren't we doing this now?

Findings

A reconstructed definition of HSF emerged from the three stakeholder group narratives, and provides evidence that narrow conceptions do not capture the complex, dynamic, and interactional nature of the problem. High School Failure (HSF) represents breaches in the micro- and mesosystemic interactions that result in student-level failure. For example, school personnel defined HSF to be rooted beyond student-centered failure (i.e. truancy, poor grades, not graduating), in terms of poor classroom learning environments (microsystemic) and a lack of support for struggling students (mesosystemic). Uluwehi's experience, as quoted above, exemplifies the reality of this tension. Her truancy was symptomatic of family problems at home, and she would have benefited from accessing supportive resources and relationships at school and in the community. However, her truancy was not handled with support, rather with punitive discipline as she explained later in the interview: the school contacted the police, who subsequently threatened to jail her parents. She relented, but continued to endure school failure and a disruptive home life for nearly ten more years.

Youth narratives emphasized HSF as a school-level problem because school lacks relevance and lacks the kind of support they need. Like Uluwehi, the youth perceived HSF to occur when social-emotional and behavioral issues are not handled with care by school staff. Similarly, family members perceived HSF to be symbolic of an individual who has outside-of-school problems, and due to HSF she/ he will have other problems in the future. Parents emphasized that the HSF means that the school has failed the child by not fulfilling its role to educate all students regardless of their situation, and that the family also has failed by not being involved enough to prevent the school from failing the child. Kayangel's mother exemplified this sentiment:

Kayangel's Mom: *I was too busy working and my husband was too busy drinking too much. And the thing is, I was running away from him: him drinking a lot. I was running away from his mouth. And it got to the point when Kayangel was growing up, and he sees only that I'm not at home, I think he began to feel nobody care anyway. Mom is too busy working. Dad is too busy out. So I might as well do whatever I wanna do....*

Kayangel's Mom: *...And the school, when they encounter kids like that, then the teacher just look at them like, "Oh you are behind. I don't know why I'm spending so much time with you, and you know you are not caring yourself." So then, and sometimes you have so much students in your class, and one is behind, you'd think the teacher would...Because one student is dragging*

the rest right? So eventually they're just like, just go with the flow, "Majority of them ahead and he's just, so I'll pass him to the next grade [intermediate to high school]." And he just didn't learn anything.
– Excerpt from a family narrative: Mother of 18-year-old ninth grade boy, who recently stopped attending school…

HSF was characterized as a marginalizing experience that silences students and their families who do not represent educational excellence. When problems are handled with ambivalence or punitive discipline, a clear message is sent: the individual is at fault, the individual is the failure. Although adolescence is a time for increasing independence and decision mak-ing, the school is perceived to be structured so that a select few students have an authoritative voice. A pro-portion of stu-

> ### . . . the youth perceived HSF to occur when social-emotional and behavioral issues are not handled with care by school staff.

dents are silenced, while others make themselves heard by violating school policies. Narratives in this collective case study indicated that certain students are within the "Teacher" reality or within the "School" reality, and if a "Student" does not fit those accepted realities, then she/he does not belong. This perspective was not unique to students and family members. Teachers, counselors like Mr. Siu, and administrators like Mr. Pearse also expressed tension around the issue of direct and indirect micro- and mesosystemic roles and responsibilities:

Mr Siu: *Well, the very first thing is, I would want the school to think about every student rather than just the select groups that they cater to. Like in my graduate education we came across a book called "Jocks and Burnouts". It talked about a couple schools in the northeast where there was this strange dynamic where the school loves all the jocks and hates all the burnouts. It didn't say the jocks were any smarter than the burnouts. In fact, some of the burnouts were like Maka`ala [a student who participated in HSF study]: so intelligent, so articulate. But because they chose to not participate in school the way, the traditional way, there was no place for them in the school. And so those are the kids that get kicked out. Those are the kids that drop out. It's not much different than the school that we're*

at… the only kids who get any recognition are the kids who succeed in very traditional ways. They should be just as happy when kids can express themselves creatively, or in other ways.
– Excerpt from a school narrative: counselor in a community-funded school-based support program…

Ms. Pearse: *That is their number one priority goal– to belong, to have that self-worth. Belonging can be a good relationship or it could be in a bad relationship.*
Susana: *What can the school do to facilitate good relationships even if they are almost contrived like sports teams for example? Not sort of contrived, but...*
Ms. Pearse: *I was gonna say that is one way we could try to move the kids, but with the 2.0 grade require-ment that already shoots us down. The kid cannot par-ticipate in sports because he doesn't have the grades to make it.*
Susana: *In the case of sports, sports helps the kids who are already on-track in a sense. What do we do about the kids who are a little bit off track then, if sports doesn't fulfill that? What other kinds of belongings, pro-social belongings can we do at a school?*
Ms. Pearse: *That's where the outside community gets involved. Because they don't have a 2.0 requirement. But then whether the kid is willing and able to take himself there is another factor. Again if you have parent involvement.*
– Excerpt from a school narrative: one of several school administrators, with many prior years of classroom teaching experience…

High school failure occurs over time and across a dynamic ecology, as voiced by Champ, a 14 year old ninth grade boy. He described the tension between the role of parents and peers, the nature of peer networks in his neighborhood, and the missed opportunity for the school to play a stronger role in student support.

Champ: *The people who don't listen, bad, drop out of high school, don't pay attention to the teachers….People who give up. Give up like, they mostly into girls instead of education.*

Susana: *Why does that happen?*
Champ: *Maybe friends. Maybe their friends give them idea of drugs, that they going do no good or bad, and they start following the guy. Every step they go, you follow….Like they are parents. So whoever is teaching the guy for do drugs, the guy listen, and think the guy is his parent, the mom or dad, who ever the guy is. So if you tell him to do something, he would listen. They wouldn't say no because they would be scared to say no…. Maybe lick them or something [beat them up]. That never happened to me.*
Susana: *That happened to your friends?*
Champ: *Yeah. It is stupid, that they follow the people…. School, school should do something about that, because I notice there are a lot of people who do drugs: 50-50. Fifty people do drugs, and 50 people don't. When I was in eighth grade, none of my friends, none, people, my friends that I know, half of the school don't do drugs. But now, we all in high school, I see all those kids doing drugs. All those 'A' students, everything, doing drugs.*
Susana: *Do you think school failure will be better or worse with friends?*
Champ: *Depends on if you have good friends or not…. A good friend is like: they study, they don't do drugs. They can do drugs, but they study. They don't let other friends do drugs…. A bad friend, they going cut class, all cut class smoke [marijuana]. They don't listen to the parents, always go out and play. They don't get a 2.0 average. Always get like a 0.5.*
Susana: *So how do you choose your friends then? Do you pick your friends based on that or what? How do you pick your friends?*
Champ: *I don't pick my friends. Just from when we grow up. I know all my friends, we grow up together. I know all my friends since we were small. I don't really pick my friends. Just meet each other in class, and,"oh what is your name?" Then right there.*
Susana: *So from when you were in elementary school. You guys always lived here?*
Champ: *Yes.*
Susana: *You went to the elementary school here [in the housing project neighborhood] since kindergarten?*
Champ: *From Head Start.*

Champ's parents wanted to participate in the Ecology of High School Failure Study, but because they and I do not speak the same language, they asked a cousin to participate in the interview. Champ's aunt, like his parents

who came to the U.S. after residing in a refugee camp, echoed his sentiments about the mesosystemic dynamics of high school failure by focusing on Champ's peer networks in his public housing neighborhood.

Champ's Auntie: *I think with this neighborhood, a lot of the kids don't go to school. They just walk around, do nothing. In this neighborhood the people seem similar some how, sort of laid back, don't really care if their kids don't go to school. I guess if I compare to other neighborhood, the nicer neighborhoods, all the kids go to school. The young people stay inside. Here the kids all hang out together, and do what the others do. But if you live in a place where there are hardly kids around, or there are some families with kids, they tend to go toward more schooling. I don't think like dirty places, or this kind houses, doesn't have anything to do with it. I think it is just the people, peers. They are just hanging out. If you think about it, if all your friends are out playing, and you are in the house by yourself doing homework, I think you would rather be outside playing with your friends instead of doing your homework. Or your friends are always coming by and calling you to do stuff, which is really nothing.*

Susana: *Does that happen often, kids come over and say: hey come on out?*

Champ's Auntie: *Yeah, and then he takes off. So if you lived in another place where there are hardly any kids, then you are more open to doing what you are supposed to do. But then here, everybody, all the kids are together. So that is what causes it, not really the environment they are in, not the dirty grass or this kind of houses. It is mainly the peers that you have influencing you in tempting you instead of your homework.*

Susana: *So there are more temptations?*

Champ's Auntie: *I think so. That is what I see. Because the community where I live, there is no place to go. It would be just me and him studying together. Because I study, so he studies. What else is he going to do, right? But when he is here, all his friends come around, all these people. And that comes with the community.*

Susana: *That is a good point. What can we do about that?*

Champ's Auntie: *I don't know that there is much we can do about that. Because this is where they live. It would be good if you could afford another place to live in, but if you can't then you should send them to another place. That is why his parents always call: can you please come pick up Champ? So maybe they need someplace that they can go to. Do they have that, like a place they can go during the day to do their homework?*

Conclusion

The Ecology of High School Failure Study was useful for reexamining the definition of HSF. The qualitative, narrative approach allowed marginalized experiences to be voiced in order to authentically reconstruct the definition of HSF and to understand the factors that contribute to it. HSF is a dynamic process located in micro- and mesosystemic interactions, both in and outside of school. Breaches in resources and relationships centered on a lack of connections in the ecology of high school, especially from the youth perspective. Adult tension centered on ambiguous roles and responsibilities for initiating and maintaining supportive interactions on behalf of youth. Establishing and restoring accessible mesosystem interactions can improve the ecology of high school for kids, their families, and school staff alike.

The voices presented here, Uluwehi, Kayangel's mom, Champ and his auntie, and Mr. Siu and Mr. Pearse from the school, are just a handful of the people interviewed and these quotes are brief excerpts from their longer narratives. They are just six people from a single school, but their voices need to be heard loudly and clearly. This short article does not do them justice. Ecological, qualitative, narrative approaches to research and action is necessary for continued progress in understanding and solving the problem of school failure. Michelle Fine's (1986) inquiry into high school drop out and the research on self-fulfilling prophecies in schooling spearheaded by Rhona Weinstein (2002) are excellent examples. I am interested in learning about other ecological, qualitative, and narrative research & action in the educational equity and excellence dilemma, and invite TCP readers to e-mail me.

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Note: Names in this article were changed to protect confidentiality.

STUDENT ISSUES

By Sawssan R. Ahmed and Carrie Hanlin
SCRA Student Representatives

SCRA Executive Committee Mid-Winter Meeting Brief Notes

Every winter and at each biennial, the SCRA executive committee meets to discuss pressing organizational business. The national student representatives are members of the executive committee, and so one cold weekend at the end of January, Sawssan and I flew to sunny southern California to sit for two days straight in a windowless room and proudly serve the SCRA student membership. Below, I have summarized those high points of this Mid-Winter Meeting (MWM) that I thought might be noteworthy for our student readers. Regardless of your interest level, please take heart that the student perspective is present and accounted for in SCRA executive committee business!

1. The 2005 SCRA biennial conference will focus on moments of reflection and visioning about the field of Community Psychology:
   a. It's the 40th anniversary of Swampscott, the mythical birth-date for our field.
   b. We will be looking specifically at how our field is educating professionals at all levels, which is a great opportunity for us as students to get involved, and to give our opinions and share experiences. This examination will take place in small groups, formal and informal discussions, through the construction of papers documenting new directions, etc.

2. The first international conference for Community Psychology will be held in Puerto Rico, in 2006. More details will be forthcoming via listservs.

3. One of SCRA's biggest thorns is soon to be removed: A brand new arrangement is being constructed for the website, with great changes on the way. These changes include:
   • actual, working links with regularly updated information!
   • relevant, compelling graphics and design
   • interactive capabilities for discussions, information sharing, archival document storage, online registration and document submission, and advocacy/ activism opportunities.
   The new website may be up and running as soon as early this summer.

4. Another oft-mentioned difficulty of members surrounded the irregular delivery of journals, newsletters, and/or other SCRA materials in the US mail. If you are having this problem, too, please contact:
   Janet Singer
   1800 Canyon Park Circle, Bldg. 4, Suite 403
   Edmond, Oklahoma 73013
   scra@telepath.com
   By sending Janet your current address and contact information, she should be able to solve any problems.

5. SCRA's journal, *The American Journal of Community Psychology* (AJCP), has proved itself to be one of the top journals in psychology:
   • According to leading statistics such as citations per article and percentage of articles cited 10 years later, AJCP ranks in the top 10% of all psychology journals.
   • With the new revised format, AJCP can fit many more words per page than before.
   • In the December 2004 issue, there are statistics that dispose of the general perception that submission acceptance in AJCP is biased (in methods, academic status, or racial/ ethnic/ gender of authors).
   • Plenty of special issues are in the pipeline; the student research special issue deadline for submissions was March 31[st]Any and all of these are

great reasons for students to submit more work to AJCP!

6. As particular committees are emerging and/or changing leadership, the importance of including student representation has come to the fore. Specifically, spots may be open soon for students on the Committee of Program Directors for Community Research & Action, and on the network of Regional Coordinators. Please look out for opportunities for students to play important roles in shaping SCRA decisions and efforts.

7. We were surprised to find some extra monies in a dedicated fund for the student membership. Sawssan and I will be discussing ideas for how to allocate this one-time fund and will share our thoughts in the near future via the student listserv.

For information on any of these items, or the MWM in general, please email me at carrie.e.hanlin@vanderbilt.edu

Thanks!

Seeking Nominations for Incoming Student Representative
The time has once again come to elect an incoming *SCRA student representative*. Student representatives serve on the executive committee and provide student voice to decisions made within SCRA. In addition, serving as student rep is also a fun and rewarding learning experience. Student representatives serve 2-year terms (starting at the APA convention in August). If you would like to nominate yourself or someone else for the incoming student rep position, or have additional questions, please contact Carrie at carrie.e.hanlin@vanderbilt.edu by **April 15, 2005**. The only criterion for serving as a student rep is that you must be a graduate student for the length of your two-year term. Nominees will be asked to prepare a one-page statement on why they are interested in the position, what topics or issues related to student representation in SCRA concern them, and what (if any) prior leadership or representative service they have held, such as serving in student government. In early June, all student members of SCRA will be sent an electronic election ballot and instructions on how to cast their vote online. If you suspect that the email address that's on record with SCRA is outdated, please notify Carrie so that your ballot doesn't bounce back.

Special Issues Graduate Student Research Grant
We are happy to once again announce the student research grant! The grant is specifically devoted to supporting pre-dissertation or thesis research in under-funded areas of community psychology. This year's grant focuses on funding research in one of three areas: 1) sociopolitical development; 2) under-studied populations in community psychology; or 3) public policy. Grantees are awarded $500.00 for one year. Applications for the award are due by **July 1st, 2005**. Please see the RFA printed in this issue of the *TCP* for guidelines on submitting an application. If you have any questions, please contact Carrie at carrie.e.hanlin@vanderbilt.edu.

Call for Student Research Grant Reviewers
Now that we are seeking applications for the *Special Issues Graduate Student Research Grant*, we will need individuals to review grant applications. We are looking for two students to review and rate applications. *Students who submit a grant application are not eligible to serve as reviewers*. Please see the formal call for reviewers in this issue of the TCP. The deadline for submission is **May 13th, 2005**. If you have any questions, please contact Sawssan at sawssan@wayne.edu.

Student Travel Awards to the 2005 APA Convention
We are happy to announce that we will be awarding travel awards worth $150.00 each to *three* students to off-set expenses related to attending this year's APA Annual Meeting in Washington, DC, August 18 –21, 2005. Please see this issue of *TCP* for the application for the award. Alternatively, you can request an electronic copy of the application from Sawssan by emailing her at sawssan@wayne.edu. Applications must be received by **June 1st, 2005** to be considered for a travel award. To apply, please complete the application and submit it to Sawssan by email or via postal mail.

Summary of Deadlines for Student Opportunities

- April 15th – SCRA Student Rep. Nominations
- May 13th – Reviewers for SCRA Student Research Grant
- June 1st – APA '05 Travel Award
- July 1st –SCRA Special Issues Student Research Grant

NOTE: More announcements can be found in the Annoucements section of this issue of TCP.

WOMEN'S ISSUES

Edited by Nicole Allen and Christina Ayala-Alcantar

Stepping Out and Stepping In: Creativity, Feminism and Community [1, 2]

Anne Mulvey
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> *The farthest horizons of our hopes*
> *and fears are cobbled*
> *by our poems, carved from the rock*
> *experiences of our daily lives.*
> – Audre Lorde, (1984, p. 37)

In her essay, "Poetry is not a luxury," Audre Lorde (1984) writes: "[E]ach one of us holds an incredible reserve of creativity and power, of unexamined and unrecorded emotion and feeling (p. 37)." Lorde challenges women in particular to explore and express our experiences, arguing that doing so is necessary for knowledge and for lasting change. In my personal life and in teaching and community work, I have taken up Lorde's challenge. Engaging in creative work offers personal and social rewards, bridges past and present, and

connects inner and outer landscapes. Most amazing for me has been the seamless passionate expression of emotional and intellectual "knowing," something I rarely experience in academic work. In this essay, I describe a field-work project that used creativity, and explain how femi-nism and creativity are compatible and much-needed resources for the work of personal and community transformation.

"Women's Shoes: Prisons We Choose" by Anne.

Students in a seminar I teach about women's lives participated in a public art project as part of their course-work. The project is part of Lowell Women's Week (LWW), which is an annual series of educational and cultural programs by and for women and girls. Organized by an informal collaborative open to all community members, LWW was initiated in 1996 and is held in early March in recognition of International Women's Day and National Women's History Month. The purpose of the public art project is to engage large numbers of women and girls from diverse groups, and to create public space that represents their experiences and visions. The

> ## "…shoes became a symbol of survival as women in New York City kicked off their shoes so that they could escape, survive."

processes and outcomes of the public art fieldwork done in 2002 are the focus here. The program theme, *Surviving and Thriving in an Uncertain World*, and the public art theme, *Stepping into an Uncertain World*, were chosen in response to the events of the previous September 11th. According to the public art guidelines, the themes were chosen since "…shoes became a symbol of survival as women in New York City kicked off their shoes so that they could escape, survive (Lowell Women's Week Public Art Guidelines, 2001, p. 1)."

The 2002 project stands out for me since my mother, Muriel McMahon Mulvey,

participated. Her involvement enriched and expanded my experience and the experience of the students as well. Typically, my work pulls me away from family, and vice-versa, especially during Lowell Women's Week when I am heavily involved in organizing community and campus events. That year, however, the public art project provided my mother and me with an opportunity to work together on a community program, encouraged my mother to share childhood and family stories, and offered me a way to publicly honor her.

Student and community participation

At the first class of the graduate seminar, I ran a pilot public art workshop with the students in order to get to know each other, to encourage experiential learning and multi-leveled engagement, and as training for the fieldwork. After I introduced LWW and we reviewed the guidelines together, students chose to write in response to shoe metaphors (e.g., fashion, travel, protection) and other prompts in the guidelines and/or to express themselves using materials (e.g., old shoes, paints, buttons, lace). All of the students then chose to share their creations and what they meant to them with our group. Most students later chose to exhibit their creations in the public art exhibit that was part of LWW.

Students' writings and creations were varied and rich; personal history and narratives were often combined with themes of personal and social transformation. One student who preferred to remain anonymous wrote: "My first pair of shoes was attached to my leg braces. I was confined and restricted. I…broke out of the confinement and moved on. This is where the journey begins…."

Another student, Sherry Khan, had to wear oxfords because of a foot problem as a child. She later chose to wear "strappy sandals and sexy high heels," picking shoes for "appearances over comfort." Sherry concluded:

Shoes hold me up and keep me grounded. Comfort on the feet means a smile on the face. Now I look at pretty heels and feel them in my mind. I am Imelde Marcos of the comfort shoes. … I buy oxfords of my own free will.

Gladys, "a woman of a certain age," emerged from an old slipper that I had worn in New Zealand and in Massachusetts. Gladys' creator, who was about to turn 50, was searching for positive images of older women. She put bright red lipstick and fancy earrings on Gladys and told us that Gladys loved her age despite a few aches and pains.

A student who wished to remain anonymous decorated a sneaker with political symbols to accompany her writing:

Shoes as a Symbol of Taking Action
*When I put on my favorite walking shoe
I can walk ½ a mile to refresh myself,
walk 5 miles for breast cancer
awareness.
Whatever the reason, when I wear
my favorite walking shoe, I am ready
to take my first step.
The journey of a thousand miles
begins with a single step.
Self-determination for all people.*

Our exchange of stories and creations reached across the globe and touched on many course themes: gender socialization, aging, cultural

Portion of Anne's tribute to her mother.

issues, fashion, divorce, disability, economics, activism, our mothers and ourselves.

Students from the seminar later conducted workshops in the community with a number of groups including: pre-teens from an after-school program; women residents at a state hospital; women living in a homeless shelter; women participating in a YWCA program; staff from a pre-school program; and women from Israel living in the Boston area. After arranging for the workshops, students worked individually or in pairs conducting workshops with art materials they carried in shopping bags full of old shoes.

Creations from the pilot workshop held in class and from the workshops that students conducted were exhibited with hundreds of others at a Lowell gallery from March 1st through September 11th. Most creations were made by women and girls from the local area who did not consider themselves artists or creative. Many others were made by professional local artists. Some were sent in by people from other places who heard of the project through informal or formal networks. Samples of creative work done by my students and the groups that they worked with were later published electronically, enriching the project and extending its reach (Mulvey, 2003).

My mother's participation and tribute
My mother's involvement began when I sent her the project guidelines and asked if she would donate old shoes. Reading the guidelines reminded her of September 11th and of her

after the first one hit, I jumped up and called Cate [daughter] before the second one…just astonished. Because I had been to the top of the World Trade Center for lunch…I think my college had a luncheon there. …The prettiest building in New York is still the Chrysler building [built] after the Empire State building, but not too long after.

My mother was happy to find a use for her old shoes so that they "…wouldn't end up on a dustbin somewhere after I die." There was a pair of World War II vintage bowling shoes that my mother had worn when women were "allowed" to bowl at a Catholic men's club since most of the men were overseas. My favorites were three pairs of very high heels from the 1960s that were in mint condition at the back of my mother's closet. My mother tried them on and was glad to find that they still fit. I took pictures of her wearing them.

Pleased with my mother's interest, I got a tape recorder and asked for more shoe stories. We stepped back to my mother's Catholic

Consciousness-raising gave me a "public homeplace" or sense of community by providing language, tools and collective support to understand, name and challenge social and personal connections and *dis*-connections.

After hearing my mother's stories, I decided to keep one shoe from each pair in order to create a tribute to her with shoes and stories. I used a shoe box as the backdrop for photos, stories, symbols and shoes. The tribute was part of the LWW exhibit. Also in the exhibit were the other shoes that my mother had donated. They were used as the base of creations made by women living at the House of Hope, a Lowell shelter for women who are without homes. One of the students who led the workshop told me that my mother's high heels were the first ones chosen. Everyone loved how fancy they were.

I reported on the progress of the project and the transformation of her shoes in phone calls to my mother and described her reactions to students in class. My mother rarely traveled by then, but she came to the exhibit escorted by Cate, my sister. We marveled at the variety, beauty, humor and creativity that surrounded us, and added our reactions to a huge canvas covered with a range of responses from other viewers.

Stepping In, Stepping Out, Looking Back and Moving Forward
The arts and creative expression have provided me with a means to embody and express transformational possibilities that drew me to feminism and to community psychology over 30 years ago (Mulvey, 1988). Consciousness-raising gave me a "public homeplace" or sense of commu-nity by providing language, tools and collective support to understand, name and challenge social and personal connections and *dis*-connections. Experientially based engagement and exchange played a central role in simultaneously creating inner and outer community.

Anne's tribute to her mother or "Honoring My Mother with Her Shoes & Stories"

childhood in New York City before the World Trade Towers existed:

I remember that day and what you're talking about, that women ran away and took off their high heels and people in shoe stores came out with shoes for them. … I saw it all happen [on TV]. I think

elementary school in Brooklyn where her class performed an Irish "step dance" for the graduating 8th grade class. My mother's mother surprised her with her first record, "The Irish Washer-woman," so that my mother could practice the dance. After her death last year, I found the ¼ inch thick record and remembered how fondly my mother recalled the jig, the record and her mother.

While I experienced personal and political meaning and whole-ness in feminist community years ago, the community I was part of seemed to require rejection of a spiritual home or wholeness. Due to my feelings of deep connectedness and longing for community — coupled with my strong objections to pervasive oxy-morons being presented as "Christian," "moral" and "family" values — I have a

growing desire to name and claim my spirit and spiritual values, and to engage in building communities affirming of diverse spiritual traditions that foster human rights and social justice across groups. Feminism and creative processes offer rich possibilities for this. Together, they have sustained me. I have in turn encouraged others to name their experiences and to tell their stories for their own healing or growth, and for social transformation. Creativity has the power to open unseen doors and to provide nourishment inside and out.

Anne (left), her mother Muriel and sister Cate.

Short exercises and larger initiatives may be designed to encourage engaged, multi-layered understanding, activism and community building. In the project described here and in others that I've done collaborating with students and community groups, creative expression in small supportive settings has created literal and figural space for individual and collective experiences of transformation and community. Each supports and reinforces the other. Reflecting principles of feminist and libratory pedagogy, experientially based embodied learning opens up possibilities for personal, political and spiritual transformation (e.g., de los Reyes & Gozemba, 2002; Freire, 1970; hooks, 1994).

Using creativity and the arts has allowed me to participate more fully in my teaching and community work while encouraging students and community members to explore, name and value their fullness in community. Divergent experiences and beliefs may be communicated powerfully and contextually without the

Portion of Anne's tribute to her mother.

expectation of a single norm, a particular response, or one "right" way. Participation and risk-taking on my part have opened up the classroom and made it easier for students to appreciate their creativity and to engage in connected learning. Students have been deeply moved by the stories, the courage and the creativity of women who do not have homes, or who have addictions, or who are young and "at risk." Some students learned a lot about privilege in a few hours; others were amazed at how friendly the participants were; most were surprised at how much fun they had running a workshop. Most community groups who were asked if they wanted to participate in a workshop said yes. They very much appreciated that university students or a professor came to them. Each reinforced the other, building community through using creativity inside and out.

At our last class of the semester, each of us brought a symbol to represent what we had learned and to celebrate ourselves as a community. I wrote a poem to thank and close the group. The poem begins:

Stepping Out and Acting Up
Choosing shoes, telling shoe stories,
we stepped toward each other
our soles on the shared ground
of being girls, adolescents, athletes,
"djs," daughters, mothers, scholars,
single, married, not allowed to marry.
We are stretched and stretching
from too much and too little
work, school, pay, privilege.
Caught in the middle, coming into our own,
or left out in the cold, we are searching
for the women we want to become,
and for our sisters, too. ...

In the project described here, public art that used creative writing and artistic expression was the focus, but there are many other ways to use the power of creativity to build relational communities inside and outside. So, I encourage you to dig down and to act up. Step in and out for a change.

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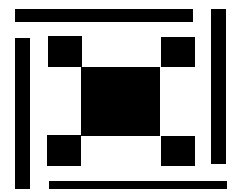
Expanding the Potential for Self-Help and Mutual Support to Improve Well-Being: Continuities and Vitality in New Contexts

Edited by Bret Kloos
University of South Carolina

Introduction

Over the past couple of years, members of the SCRA Mutual Assistance and Self-Help Interest Group have been discussing how principles of self-help and mutual assistance can be applied in different community-based contexts (e.g., Davis, Borkman, Holtz Isenberg, Jason, & Maton, June 2003). While many presentations from our interest group highlight the research of its members, this special section will focus on issues of practical considerations of expanding the reach of self-help into new contexts. Of particular interest is the identification of contexts where self-help and mutual support principles might make contributions to improving individual and community well-being but have yet been tried in a systematic fashion. These four articles consider which elements of self-help practices can be transplanted into new settings or can address new problems while remaining true to principles of self-help. The articles are part of a larger discussion about the challenges faced in sustaining self-help resources' current environments, extending self-help principles into new areas, and reaching out to communities that have not been connected to self-help movements (but which may already be practicing self-help).

Several common threads are woven through each of the articles. Like many self-help articles (e.g., Humphreys & Rappaport, 1994), the authors of these four articles describe deliberate efforts to create alternative settings when traditional services have not been working for people. Each uses community psychology frameworks to organize opportunities for participation and empowerment. To differing degrees, each is concerned with "giving greater voice" to people who have experienced isolation or marginalization. For example, Liz Acevedo-

Alstrum presents a case history of establishment of a self-help group for immigrant Latina women in the U.S. Midwest. Geoff Nelson and colleagues from the Ontario Peer Development Initiative report on efforts to include mental health consumers/ survivors in system change efforts aimed at improving services in Ontario. Each of these four articles also extends self-help principles to new situations and settings. Jennifer Poole and colleagues from the Self-Help Resource Centre of Toronto extend self-help principles to the prevention of stroke. Chris Barker and colleagues outline the creation of an on-line, college based mutual support initiative for students in England for whom other initiatives have not been helpful. Finally, each example presented here provides some consideration about the sustainability of the settings that they have created so that they might become embedded in naturally occurring networks.

Reading these articles may raise well-established questions about how self-help research and interventions are conducted, particularly when they involve relationships with professionals. For example, issues include who implements agendas for change, who controls resources, the relevance of the histories of previous settings, and the development of new leaders. While the articles do not resolve these questions, they provide another opportunity to think about how self-help might be promoted in a variety of new settings.

> **Reading these articles may raise well-established questions about how self-help research and interventions are conducted, particularly when they involve relationships with professionals.**

This special section provides a small sample of current dialogues about expanding self-help and mutual support. This discussion will continue at the SCRA conference in Champaign, IL in June 2005 and on our Listserv. To facilitate communication, we have created a listserv to keep members up to date about activities and

opportunities. If you would like to join our discussions before the biennial, you can subscribe to the list serve by sending a message to:
listserv@LISTSERV.UTORONTO.CA saying:
SUB SLFHLP-L

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Stopping Strokes with Self-Help? Findings from the Empowering Stroke Prevention Project in Toronto, Canada

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For years, self-help strategies including face-to-face groups and on-line support networks have been helping people help themselves with

a variety of conditions and life circumstances. There is a wealth of literature on the efficacy of Alcoholics Anonymous, reams of writing on peer support and mental health and more recently, a growing body of evidence on self-help groups and cancer recovery. Yet, very rare is the study that explores the role that self-help might play in preventing strokes, and even more atypical is the article that speaks to the use of this strategy in preventing strokes that occur in at-risk populations.

In this short article, the authors ask, can self-help stop strokes in communities where individuals are at higher risk? What changes need to be made to 'traditional' self-help formats to make this happen and could the first findings of a pilot in Toronto, Canada be used to help develop similar kinds of programs internationally? Describing their involvement in a project funded by the Ontario Ministry of Health and The Change Foundation, the authors suggest that self-help principles could be an untapped tool in the fight against one of the biggest 'killers' worldwide.

Background
Stroke is one of the leading causes of death and disability internationally, affecting the old, the not-so-old and the 'at-risk'. As outlined by the American Stroke Council (Goldstein et al., 2001) risk factors for stroke may be nonmodifiable (age, race/ethnicity, sex and family history), modifiable (hypertension, smoking, diabetes, atrial fibrillation, sickle cell disease, hyperlipidemia) and potentially modifiable (obesity, physical inactivity, poor diet/nutrition, drug and alcohol abuse, hormone replacement therapy, oral contraceptive use). Depending on funding, size and scope, stroke prevention programs run the gamut from television commercials on signs and symptoms to mass mailings, web sites, community education seminars and information pamphlets (MacKay, 2003).

In early 2003, the Self-Help Resource Centre (formerly the Self-Help Clearinghouse), located in Toronto, Canada, applied to the Ontario Ministry of Health and The Change Foundation for funds to explore the applicability of self-help strategies in stroke education and prevention for communities that were more 'at-risk'. Based on previous community development work in the province, it was agreed that these communities (both urban and rural) would include those with higher known levels of poverty, ethnic diversity, crime, unemployment and mental health and addictions issues and less access to health promotion, physical education and nutrition programs.

Review of the Literature
As part of the funding process, a review of the literature published between 1995 and 2003 was conducted on self-help/ mutual aid, empowerment, adult education and risk factors for stroke. For the purpose of the review and ensuing project, self-help/ mutual aid was defined as: "a process of reaching out, learning with and from each other." Participants voluntarily provide each other with mutual aid/support in dealing with a problem, issue, condition or need. Participants learn to work together while acknowledging the diversity of their personal situations, cultures and backgrounds. Together they investigate alternative solutions and are empowered by this process. Developed by Roya Rabbani, Executive Director at the Self-Help Resource Centre (SHRC), this definition includes self-help principles such as mutual aid and volunteerism, but in a departure from standard descriptions of self-help (Kurtz, 1997), there is no reference to group structure, format and the mandatory exclusion of the professional. However, leadership at the organization felt that this wording, with its reference to empowerment and community development principles, better reflected the reality of 'doing' self-help in a Canadian context.

Similarly, different terms were used in searching the literature. Given that the phrase 'self-help' was often equated with the provision of information rather than the sharing of mutual support in health literature, terms such as peer helping, peer support, community development, community work, empowerment programs and mutual help were employed for broader 'reach'. Reviewing the 61 pieces retrieved, a number of themes became evident.

First, we found a surprising amount of support for the use of self-help in stroke prevention. Weltermann and colleagues (2000) noted that groups should be viewed as important partners in community stroke education. Others termed adult education and self-help/mutual aid "valuable" tools in stroke education (Hanger & Wilkinson, 2001). Some suggested that self-help principles would help practitioners think more broadly in terms of stroke prevention (Greenland, 1996), and Clarke, Marshall, Black, and Colantonio (2002) argued that sources of social support and stroke education like self-help groups could reduce the strain on the healthcare system in Canada.

Second, many agreed that low levels of social support seem to increase the risk of stroke (Agewall, Wikstrand & Fagerberg, 1998; Rozanski, Blumenthal & Kaplan, 1999) especially for those battling addictions and mental health issues or of advanced age. Yet, Wistler (1995) found that individuals over 65 (and more at risk) are two times less likely to attend traditional self-help groups than younger people. Similarly, Davison, Pennebaker, and Dickerson (2000) discovered that most individuals would rather seek support after rather than before a stroke, and were more likely to attend a group such as Overeaters Anonymous (for obesity) rather than those that identify as stroke-specific.

Exploring other at-risk groups, various researchers found that stroke risk factors, incidence and mortality are higher for those who are African-American, Hispanic (Din, 2002; Jacobs, Boden-Albala, Lin, & Sacco, 2002; Johnston et al., 2001) and of a lower socio-economic status (SES) (Kapral, Wang, Mamdani, & Tu, 2002; Kunst, del Rios, Groenhof & Mackenbach, 1998; Redfern, McKevitt, Dundas, Rudd & Wolfe, 2000; Sayler et al., 2001). Yet, the literature suggests that those who usually go to traditional self-help groups tend to be of middle-income, middle-aged and White (Fetto, 2000).

Given these issues, many authors argued that risk reduction programs that incorporate culturally relevant forms of social support (i.e. native healing circles, African American lay preachers) are generally more successful with ethnic communities than those that do not (Bates et al., 2000; Kieffer, Willis, Arellano & Guzman, 2002; Napoli, 2002, Resnicow et al., 2000; Voorhees et al.,1996; , Yanek et al., 2001). Could the same be said of self-help?

Towards a Response: Building the Empowering Stroke Prevention Project
Based on the literature review and an extensive gap analysis of stroke education and prevention

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programs (Mackay, 2003), the SHRC secured funding from the aforementioned organizations and created *The Empowering Stroke Prevention Project*. A one-year pilot, the goal of the project was to help prevent stroke in at-risk and underserved communities in Ontario by using peer support, self-help and empowerment strategies. There were three main objectives:

1. To develop a holistic and empowering health promotion model for stroke prevention that incorporates self-help and peer support strategies.
2. To educate members of at-risk communities about the modifiable and potentially modifiable risk factors associated with stroke.
3. To develop educational materials that are relevant and validate project participants' life experiences and perspectives.

To meet these objectives, the organization hired one full-time project coordinator, one part-time peer support consultant and an evaluator for the project. In keeping with SHRC's principles, these staff were 'professionals' with some form of self-help experience and a personal knowledge of the issue at hand. Through on-line networks and outreach, the coordinator established partnerships with community organizations to pilot the project in three Ontario communities (two urban and one rural). In keeping with the SHRC's definition of self-help, the next step was outreach to at-risk community members in each pilot site. Outreach methods included posting flyers in community agencies, libraries, shopping malls and community centers; word of mouth; referrals from agency staff and announcements on community television. It was also made clear to all prospective participants that child care would be provided and that all participants were to be given an honorarium for their time and experiential knowledge.

Draft education materials on stroke prevention were then co-developed with these individuals using focus groups and informal meetings. From this pool of 'community consultants,' volunteers were then recruited to test the training curriculum and become lay health promoters (volunteer peer facilitators) by participating in a number of local workshops. In these workshops, participants enhanced their knowledge of stroke and its prevention as well as honed their facilitation and community organization skills. Over 30 volunteers completed the training workshops to become lay health promoters.

In collaboration with local health and community organizations, these trained lay health promoters were then supported in organizing their own self-help stroke prevention activities. Provided that activities had some link to modifiable (and potentially modifiable) risk factors such as physical activity, smoking, nutrition and stress, lay health promoters were encouraged to be creative with their application of self-help to stroke prevention, attending more to cultural comfort, relevance and participation than 'rules' around how 'proper' self-help groups should function. As a result, lay health promoters, including immigrants, refugees, single mothers, older adults and individuals with mental health issues, planned and carried out activities that included community meetings, discussion groups, outreach to seniors, and popular theatre on 'aging well.'

Evaluation activities occurred during each stage of the project. An independent focus group was conducted by the project evaluator in August 2004 to enhance the first draft of the stroke prevention educational materials. Additional information was collected from surveys distributed to workshop participants and from information interviews with participants. Overall, the evaluation results from the training workshops for lay health promoters found the training curriculum and delivery in its existing form to be thorough, useful, and easy to understand. With support and encouragement from project staff and local organizations, lay health promoters felt empowered to be able to plan activities that would help prevent stroke in their own communities. Final evaluation work is planned for mid-2005.

Results to Date
Co-developed with community members, the project team created a stroke prevention educational booklet and a training manual for use by service providers to train volunteer peer facilitators on stroke prevention. Staff also facilitated the development of a team of lay health promoters with the skills around peer support, education and outreach.

Written in clear language and packaged according to participants' requests for a smaller, easy to read tool, the educational booklet covers topics deemed important by those participants. These include stroke warning signs and risk factors as well as information on ways to reduce risk through physical activity, healthy eating, quitting smoking, dealing with stressful life situations and building strong social support networks. The companion training manual shows community members how to translate

this information into local action through self-help activities (or those that rely on volunteers, group process and mutual learning and support). Examples of activities are explained step by step, from planning, to action and evaluation. The guide also provides information on facilitation skills, working with groups, adult education principles and how to promote prevention activities using local media.

In terms of the lay health promoters, feedback from the 'team' to date suggests the project was useful as it provided participants with more information on stroke and its prevention, access to mutual support from others in similar life circumstances and opportunities for skill development and community organizing. One particular participant, a Jamaican-born immigrant with limited employment possibilities, found she enjoyed her stroke prevention outreach to seniors so much that she was considering going back to school to learn more about gerontology. Additionally, given that many participants were at-risk for stroke themselves by virtue of their ethnicity, SES, existing health conditions or limited social supports, many found the opportunity to learn about stroke signs and symptoms particularly valuable. Telling this story at the launch of the education materials in 2004, one 21 year old mother of two young sons said:

> *I decided to get involved because I wanted to get more information...for my family. But then it ended up being for myself as well. At the meeting, we were talking about signs and symptoms and when I heard all the symptoms for the mini-stroke or TIA, ...I realized I was having a lot of those symptoms, so the very next day I went to my family doctor. I told him I had just come from this stroke meeting and having read up on the symptoms, I said, "I'm having these, like weakness and sudden blurry vision and headaches". Although he tried to tell me there was nothing wrong, after a few tests, he was really shocked and said, for someone who is so young you should not be having these now. But I was, and honestly without the workshop, I would not have known it.*

Challenges
Despite this 'success,' we experienced a number of key challenges. One significant issue was the length of time it took to finalize pilot sites and establish partnerships. "Marketing" self-help to 'health' agencies (public health units,

community health centres) proved difficult, as pre-conceived notions about how self-help strategies could be of use to communities were limited to mental health and addictions and did not extend to stroke prevention. However, following two months of extensive education with health professionals in a number of prospective sites, the coordinator was able to establish partnerships with three community agencies that believed in the project's principles, saw participation benefits and were committed to the process.

We found that 'doing' self-help with diverse communities requires both a flexibility and openness around programming, as well as recognition of the knowledge, skills and needs that exist in these communities. Periodically, planned agendas needed to be revamped completely to ensure that realities of participants' lives were acknowledged and objectives were being met in the most inclusive, participatory environment possible. So, in place of a PowerPoint presentation, we used story telling. Instead of a discussion about physical activity, we danced to Stevie Wonder, and when inner-city single moms arrived for an evening workshop with hungry children in tow, we always provided child care and started the 'work' over dinner (with baggies for leftovers). Similarly, when those same moms expressed concern over how they would travel to and from the workshop site with their children, project staff rented a van and picked everyone up, ensuring participation and after-hours safety in neighbourhoods with high crime.

The last challenge is funding for these kinds of initiatives. Final evaluation activities will assess how the lay health promoters applied the stroke prevention training into practice in their communities, and what additional supports, training and resources they may need. Unfortunately, specific project funding ended in December 2004, limiting the extent of administrative and specialized support that can be offered by the Self-Help Resource Centre for follow-up. Yet, we are ever hopeful of being able to continue this kind of ground-breaking work with communities that seem to benefit most.

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Discussion

At the beginning of this article, we asked several questions, (a) can self-help assist in the prevention of strokes in more at-risk communities? (b) what changes need to be made to 'traditional' self-help formats to make this happen? and (c) could the findings of a pilot in Toronto, Canada be used to help develop similar kinds of programs internationally?

Addressing the first question, our answer is a resounding *yes*. Self-help can play a role in stroke prevention through community education around risk factors and the creation of much needed opportunities for empowerment, skill building and mutual aid. Following general self-help principles, it is possible to bring together *volunteers* with a common concern in a variety of *group* formats (focus groups, consultation groups and learning groups). In these groups, participants can be provided with opportunities to share experiential learning around stroke (and health issues generally) as well as give and receive *mutual aid*. Over the course of those meetings, it is entirely possible to carry out stroke education, enhance and create group leadership skills and help empower participants to do the same in their own communities, in their own words and in their own time. At present, many may be focusing stroke prevention efforts on TV commercials, web sites and information pamphlets, but we believe that using self-help to empower community members to help themselves has proven to be an invaluable addition to the arsenal of prevention possibilities.

Yet, we have made some changes to the traditional self-help group 'model' to do this kind of work. We provided volunteers with an honorarium to cover their transportation and expenses. We placed an emphasis on learning, diversity and empowerment, and we tinkered with the usual self-help format and included other 'groups' such as focus groups, discussion forums and community workshops. Most important of all, we used 'professionals' to coordinate the project. Although some would argue this makes the project less 'self-help' (Kurtz, 1997), we argue that in Canada, self-help strategies can include both member-led and professionally-led supports if they share three key elements which represent the foundations of self-help/mutual aid: (a) emphasizing experiential knowledge, (b) sharing leadership and (c) building caring community.

In our experience the Empowering Stroke Prevention Project was a professionally-initiated project which integrated all of these strategies. It is also part of a trend in the province of Ontario towards the incorporation of self-help into community health promotion work. For example, the Ontario Self-Help Network has been funded by the Ontario Ministry of Health (Health Promotion) since 1993 to enhance access to social supports. Several local health units now coordinate telephone peer support programs for breastfeeding mothers, similar to those support initiatives offered by the grassroots La Leche League. As well, smoking cessation resources provided by health units now list member-led self-help groups. In short, we may have broken some traditional self-help rules, but with expanded health promotion funding and better linkages with 'professional' health workers, we as a 'clearinghouse' have been able to reach populations that traditionally would not access a self-help group at all.

With respect to international work, we would encourage self-helpers, professionals, funders and policy makers concerned about health issues such as stroke to revisit (and if necessary, revamp) self-help principles. Although limited and not without its challenges, our experience suggests there is a key role for self-help in education and prevention programming which some have acknowledged in the literature but few have put into practice. We hope that by sharing some of our findings with the Empowering Stroke Prevention Project others will take up that challenge, adding to our knowledge, understanding and research on self-help in practice.

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Fostering Self-Help Support with Immigrant Latina Women

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During the last decade, the Latino population of McLean County, Illinois, USA has rapidly increased. This population mainly comes from Mexico and Central America. They share aspects of language, culture, customs, religion, cultural values, history, and migratory circumstances. These commonalties form a tapestry of colors with many voices, which makes it more difficult for the individual to acculturate or adapt to the host society.

The Latina Women's Support Group was formed to provide participants who have immigrated to the United States within the last decade with support and education to aid them with the upbringing of their children in the U.S. Latinos often rely on other family members as a problem-solving source. However, due to immigration, the extended family may not be readily available and the desired geographical closeness may not be possible (Wituk, Commer, Lindstrom & Meisen, 2001). The group participants are women who are parenting one to four children and have different marital situations. Many of them are silently living in abusive relationships. Nevertheless, all participants share the common struggle of constantly trying to juggle the many responsibilities of their daily life and ameliorate family difficulties resulting from frequent acculturation challenges. These acculturation challenges, together with their pressures to either contribute to the family's finances or be the sole breadwinner, makes "being an adequate provider" become the "highest priority" and "parenting" is a secondary priority. They do not have time or money to have leisure activities with their children, spouse, or partner. Their basic "family activity" seems to be a trip to the grocery store to *traer el mandado,* which is to buy the groceries and household supplies for

the week. Latina women are responsible for the chores and childcare.

Latino immigrant men in particular, feel that it is the woman's responsibility to care for the children. These are some of the reasons why mothers are often tired, frustrated, easily irritated, depressed, and at times neglectful of their children's emotional needs. The self-help support group provides the participants with a safe place where they can candidly vent their frustrations, discuss their stress, worries, sadness. This groups also allows participants to discuss the struggle of adjusting to the new rules, laws, customs, and injustice at the work place without fear or being judged or penalized. As cited in Organista, Organista, and Kurasaki (2003), according to Berry and Kim (1988), the demands of adapting to cultural differences such as these can lead to increased stress, otherwise known as acculturative stress. Mounting evidence suggests that acculturative stress may indeed have important implications for mental health. The Latina Women's Support Group offers the Latina mothers a viable place to effectively address their problems and the difficulties of daily life. It also offers the mothers an opportunity to socialize, to form friendships, and to feel less isolated.

While the Latino population continues to grow at a very fast pace, the services available to them have advanced at a snail's pace.

History of the Latina Women's Support Group (LWSG)

The Latina Women's Support Group finally took shape on March 7, 2003, after many years of failed attempts to establish such a necessary group in the Bloomington/Normal area. During my twenty years providing services for the Latino community, I have observed that while the Latino population continues to grow at a very fast pace, the services available to them have advanced at a snail's pace. As a result, the community resources available for Latinos to obtain emotional, mental health, and parenting support have been and continue to be limited. Language barriers and insufficient bilingual professionals are two of the reasons why services are inadequate. The group was conceived under the umbrella of the Parents' Care & Share Program, which is a program of the Children's Home and Aide Society of Illinois (CHASI). Parents' Care & Share of Illinois is a mutual self-help parent support program designed to prevent child abuse by empowering parents to take responsibility for

changing negative behaviors. During each parent support group meeting, a children's companion group is also conducted. Previously the inability to recruit volunteers to provide transportation to and from meetings was an additional obstacle that hindered the formation of a self-help support group.

Latinos zealously guard their privacy. They are very reluctant to discuss their personal problems with others for fear of having their personal affairs made public. Thus, it was extremely important to recruit volunteers who would inspire trust or who were already highly respected by members of the Latino community. To lower resistance among the prospective group participants, professional facilitators and volunteers always practice the cultural values of *simpatía,* which refers to relating to people pleasantly and without interpersonal conflicts. *Personalismo* is another Latino cultural value, which signifies the importance of trusting people rather than a social agency. The place for meetings was chosen taking into consideration where Latinos turn for assistance upon their arrival in the community. It was also important to choose a place where the Latinos felt at ease.

Difficulties Encountered During the Formation of the Group

1. Perhaps one of the biggest obstacles was the suspicion that spouses, partners, relatives, and friends of the participants had about the purpose of the self-help group. To overcome this concern, participants were encouraged to invite their husbands or partners to join them and their children at the social and recreational activities of the group. By taking into account the cultural value of *confianza* (e.g., trust), husbands and partners ceased to be suspicious about the group. They felt that their wives or girlfriends were in complete solidarity and that the group leaders were not trying to separate them.

2. Ignorance about the nature and benefits of self-help groups was also a barrier. Through personal contacts and phone calls *(personalismo)*, the Latinos grew more comfortable and became more receptive about attending the group.

3. From the onset of meetings, maintaining confidentiality of what participants discussed in group was a big concern. Therefore, we drew up a contract, which everybody signed. Group participants now explain the importance of complying with the contract to new members. All participants sign a new contract each time there is a new member. In addition, participants are very careful about who they recruit to the group so as to avoid gross violations of confidentiality. This selectivity ensures that the goals of the self-help support group are not misconstrued. This agrees with Simoni's (1995) findings that recent Latino immigrants may exercise greater discretion in disclosure of family information for fear of bringing shame to the family.

Participants are empowered to avoid the pitfalls that they encountered in their community as a result of rumors started by people's perception of what "was and or could be happening" in the group. To dispel rumors and innuendoes, participants are encouraged to invite their spouses and boyfriends to join them for dinner after the group. A few husbands and partners have accepted this invitation and their attitude towards the group has changed. Recruiting and securing volunteers for the children's program and to assist with transportation has been problematic. While strategically, Fridays were identified as the time when more participants would be able to attend, it is not the most suitable day for volunteers. Recruiting Spanish-speaking college students and mothers from the Latino community to volunteer to work with the children minimized the problem. Additionally, Parents Care & Share of Illinois provides the children's program volunteers with a small stipend and offers some financial assistance to pay for snacks and the food for the meal shared among participants and their children. Because most participants cannot drive or do not have a valid driver's license, Parents Care & Share also assists with transportation to and from group meetings and participants with transportation have been recruited to give rides to other group members.

Group Leadership

Initially, the group was professionally facilitated. However, as time went on, group members were guided and encouraged to lead the group. In the beginning, there was resistance due to the participants' low self-esteem and lack of self-confidence. However, gradually members began assuming leadership roles. The group has now become a parent-led and

professionally facilitated self-help support group. The children's group volunteers as well as the professional facilitator have the trust and respect of the Latino Community, including the group participants. They must always make sure to be impartial, to treat everybody with *respeto and dignidad* (respect and dignity). Whenever spouses or partners of group members come to the building, it is important to show them respect as the head of the family. Otherwise, they would attempt to sabotage their spouse or partner's attendance at the group.

Goals of the Latina Women's Support Group (LWSG)

The group has developed five overarching goals that organize its activities. First, in accordance with Parents Care & Share Mission, the Latina Women's Support Group began with a goal of strengthening parent-child relationships to prevent child abuse and neglect. *This goal was necessary to obtain funding to support efforts to establish a group.* Second, *the group has evolved throughout the two years of its existence to expand the goals to represent the interests of the members to a greater extent.* It has expanded the subject matter discussed from a focus on parenting issues specific to Latino children, to acculturation, discrimination, domestic violence, stress, depression, extended family, and so forth. The group always discusses how the issues addressed affect their children. Third, the group strives to provide an opportunity for socialization outside of the formal group setting. After meetings, the cultural value of *convivencia* (e.g., socializing) is promoted by sharing a meal prepared by participants or group leaders with all mothers and children. Fourth, we provide group members and their families with leisure activities where they can interact with their children and spouses or partners away from the worries of the city. Fifth, *group leaders* invite community members to share their expertise with the group to provide informational support along with emotional and tangible support.

Outcomes

The Latina Women's Support Group has grown from five participants to twelve regular partici-pants. There have been up to fourteen partici-pants at one time and the children's group has had up to twenty-seven children. Thirty per-cent of the participants have attended the group for a year or longer. Participants have taken an active role in the group leadership. Group mem-bers' sense of empowerment is evidenced by their willingness to reach out to other Latino women and help them in times of need. For example, the group has made tamales to raise money to help a pregnant woman in need.

Participants have also provided other Latinos with education about community resources, parenting, and about the different topics they discuss in the group. They have also grown more adept at identifying and reaching out to community members who may be isolated, depressed, or in abusive relationships. A study of a self-help group for Hispanic mothers found that they are an effective way for Hispanic parents to address multiple needs. Participants also have opportunities to make friendships, break down walls of isolation, and help one another at times of need (Leon, Mazur, Montalvo & Rodrieguez, 1984). In addition, participants have reported and exhibited significant improvements in their self-esteem and in all areas of their lives. Furthermore, participation in the group has let these Latinas become more aware of the laws and community resources available regarding domestic violence and mental health. These outcomes are demonstrated by the observation that more participants have sought help to address mental health problems, domestic violence, and so forth. Improved relationships with their children have also been reported by group members. As a result of the aforementioned outcomes, this group has attracted new members. Since the inception of the Latina Women's Support Group, minimal confidentiality problems have arisen among the members. Its many accomplishments have become visible in the community and, consequently, social service agencies have begun to refer their Latino clients to the group.

Summary

The Latina Women's Support Group is a self-help group that has met its goals and demonstrated that self-help groups provide many benefits to their participants *beyond emotional support*. Through the Latina Women's Support Group, the participants have broken down the barriers of separation and help each other. The experience of establishing this group suggests that group leaders and professional facilitators of Latino self-help support groups will have to work very diligently from the beginning to reach out and earn the trust of prospective group members. However, with such a focus, their efforts will be rewarded with comparable outcomes. These "results" are similar to other self-help interventions, although establishing the group as part of an agency initiative was quite different from many groups established in the self-help movement. In closing, it seems that the formation of this group under the umbrella of Parents Care & Share of Illinois was very advantageous because it provided the resources and a children's component needed to tailor the self-help group for Latina women. With an intentional focus on empowerment and commitment to cultural sensitivity, the principles of self-help were established in a group that is now embedded into the community.

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An Online Mutual Support Group for College Students with Psychological Problems

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This article discusses the creation and evaluation of a specially designed online mutual support group, aimed at college students with psychological problems. It will describe some of the background context and it will also discuss the psychological aspects of providing online mutual support for this population. Unlike most mutual support groups, this was not targeted at a specific disorder or condition (e.g., people who are depressed, or who have a specific physical illness); it was addressed at

the more general psychological problems of the student population.

College students may not appear to be a typical population that community psychologists work with. They may be perceived as coming from relatively privileged backgrounds, and their problems may be seen as more trivial or less consequential than those of other sub-groups of the general population. There are, however, some good reasons why college students may be a population whose needs community psychology should give some more thought to addressing. First, they are a group with a high rate of psychological problems. This includes specific problems of adjustment to student life (such as loneliness), academic problems (such as procrastination), and the full range of more general mental health problems. Second, the universities in the United Kingdom (UK) are making a concerted effort to broaden their student base, via government sponsored "widening participation" programs. This includes attempting to attract students who would not typically apply to university (e.g., black students, white working class males, and students with disabilities), and also trying to increase retention of these students once they start their program of study. The current project was partially funded by this widening participation program.

The project took place at University College London (UCL), which is administratively a part of the University of London, although a separate institution in all but name. Academically, it is one of the top handful of UK universities. There are about 12,000 undergraduates and 6,000 graduate students. It is located in the Bloomsbury district of central London, although student accommodation is dispersed across the north central part of the capital.

The project was designed and implemented by Ed Freeman, for his clinical psychology doctoral research project (Freeman, 2004), jointly supervised by Chris Barker and Nancy Pistrang. The underlying rationale was based on a peer support model — unlike some other applications of online support there was no professional intervention, other than minimal input from the web-master. Drawing on social support theory, it was intended to provide both informational and emotional support. The site was intended to be particularly useful for those students who, for whatever reason, do not wish to access traditional face-to-face support services, specifically those who feel socially isolated or excluded, although it was regarded as being complementary to traditional face-to-face services.

The focus was a specially designed website with two main components: (1) text-based information and (2) an online mutual support group. The home page for the project, with links to other parts of the site, can be viewed at http://www.ucl.ac.uk/support-pages. The text pages can be seen by anyone (and they are not unique to this project, being adapted from material kindly supplied by other UK universities); however, for reasons of security and confidentiality, the online mutual support group is password protected and only accessible to registered students of the College.

The text pages ("advice pages") convey informational support on common student problems, both emotional (for example, anxiety, loneliness, depression) and academic (e.g., concentration, exams and work block). They each give some basic background to the problem, and make suggestions, based on cognitive-behavioral principles, about possible ways of coping. There are also "sources of support pages" which list face-to-face and telephone services, both within and outside of the College.

The online mutual support group is, from our point of view, the core aspect of the site. It follows the usual electronic bulletin board format, where students can post messages about their current difficulties, and read and respond to other students' messages, thereby obtaining both informational and emotional support from their peers. The group is moderated to ensure that all contributions stay within the ground rules of civility, and that appropriate action is taken in the event of serious clinical emergencies (e.g., possible suicide).

Ideally we would have conducted separate formative and summative evaluations, but for reasons of practicality, they had to be telescoped somewhat. The site was initially set up in 2002 using a randomized experimental design, aiming to compare the support group with the text-based information. One of the unique features of web sites such as this, set up by the investigators, is that randomized designs can be used. In this case, half of the participants were assigned to an "Information Only" condition. These participants were able to access all features of the site except for the online mutual support group. The second set of participants, assigned to the "Support Group" condition, was given access to all parts of the site. Thus the design attempted to assess the added value of online mutual support. Measures of psychological problems, life satisfaction, and sense of community were administered when the student joined the project, and again at the end of the academic year.

Participants in both conditions showed improvements in psychological well being over the course of the study but no differences in outcome were found between the Support Group and Information Only conditions, possibly because there was only a ten-week interval between pretest and posttest. The evaluation period was also complicated because it straddled the end of the academic year, when British students have their examinations, which are often experienced as stressful. With respect to the process of communication, postings in the online mutual support group showed high levels of self-disclosure and of emotional and informational support, all of which are processes that are common and valued within both face-to-face and online support groups for other populations. Their main content categories were study difficulties, interpersonal problems, and depression; this pattern was echoed by the most frequently-accessed information pages, which were on procrastination, work block, and depression. Use of the online support group was clearly a self-selective procedure and, interestingly, those who decided to use the group were found to have significantly lower initial levels of satisfaction with their lives and were also more likely to have had previous contact with mental health services.

After the initial evaluation phase in the 2003-4 academic year, we were given funding by the college to develop the site and integrate it into the college's existing student support systems. From a programming point of view, this involved a transition from the rather rough and ready appearance of the initial site, to the polished, professional template that is currently visible. From a management point of view, ownership of the site has been transferred from ourselves to two staff in the college counseling

> **Postings in the online mutual support group showed high levels of self-disclosure and of emotional and informational support.**

center, who have been given dedicated part-time funding to monitor and develop the site. This "giving away" was done with some regret on our part, as we had developed considerable attachment to the project. But we felt that we needed to let go of it if it was to have a long-term viable existence. Fortunately, the college has been completely supportive of our work throughout. Although its financial position, in common with many UK universities, is not exactly rosy, we are hoping that the work is now sufficiently embedded to have a good chance of continuing to be a successful long-term resource for students facing the stresses and strains of university life.

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Disseminating the Findings of a Longitudinal Study of Mental Health Consumer/ Survivor Initiatives in Ontario

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The development of dissemination strategies has increasingly become a key part of health services research. It is important to get health services research from the hands of researchers into the hands of decision-makers, practitioners, and consumers. Bridging the gap between research and practice is an important goal. Typically the focus of knowledge transfer activities has been on evidence-based practices that stem from clinical trials of professional interventions. In this article, we describe a multi-level dissemination strategy regarding a longitudinal research study of mental health Consumer/Survivor Initiatives in Ontario. The study was conducted using a participatory action research approach (Nelson, Ochocka, Griffin, & Lord, 1998) that emphasizes the meaningful involvement of stakeholders in the research and the utilization of research findings. We focus this article around the seven main points identified by the Canadian Health Services Research Foundation (2004) as critical for dissemination of health services research.

1. Project Overview

Consumer/Survivor Initiatives (CSIs) are rooted in the psychiatric liberation movement and in self-help/mutual aid approaches. They are alternatives that are complementary to professional interventions. In our view, it was important to generate evidence about such alternative practices and to disseminate that information toward the goal of promoting a broad array of supports for people with mental illness.

The role of government in the development and funding of consumer/ survivor and family self-help is relatively unique in Ontario and dates back to the early 1990s. At that time, the Ontario government set forth a model that included case management, consumer/ survivor self-help, family self-help, and crisis services as key building blocks for mental health reform in the province. In 1997, the Community Mental Health Evaluation Initiative (CMHEI) was formulated to evaluate these types of services and supports for people with serious mental health concerns, including the study of CSIs (Dewa et al., 2002). The researchers for the seven different projects, a research coordination unit at the Centre for Addiction and Mental Health in Toronto (headed by Dr. Paula Goering), and representatives from the Ministry of Health and Long-term Care's Mental Health Policy Branch met throughout the course of the research to plan a common framework (including common measures and data collection periods), share research findings and experiences, and plan dissemination strategies. One of the unique aspects of the CMHEI was that it included two studies of self-help (one of family self-help and our study of CSIs), representing alternative approaches to well-researched and widely adopted professional interventions such as case management and Assertive Community Treatment.

The longitudinal study of CSIs was conducted in partnership with four CSIs located in southwestern Ontario and the Ontario Peer Development Initiative (OPDI), which is an umbrella organization for more than 60 CSIs across the province. We utilized a participatory action research approach, using both quantitative and qualitative data, to examine both individual and systems activities and impacts of the CSIs (see Nelson, Ochocka, Janzen, Trainor, & Lauzon, in press, for a more detailed overview of the research approach). The study was funded by the Ontario Ministry of Health and Long-term Care (through the Ontario Mental Health Foundation) and the Canadian Institutes of Health Research (CIHR), and the project was managed by the Centre for Research and Education in Human Services, a leader in participatory action research and program evaluation, which is based in Kitchener, Ontario.

2. Dissemination Goals

The outcome goals of the dissemination process were to: (a) raise awareness of the CSIs and their activities, (b) increase the profile of the CSIs within the mental health community by sharing the positive findings about individual and system changes that were found in the research, (c) enhance the funding and functioning of CSIs in Ontario, and (d) encourage other jurisdictions to implement similar consumer/ survivor-controlled initiatives.

3. Target Audiences

The dissemination process was aimed at several different audiences, including mental health consumer/ survivors, practitioners, planners, policy-makers, and researchers. While we wanted to reach several audiences, we particularly wanted to inform the planners and policy-makers, as they are the primary decision-makers in the mental health field. We also wanted to reach consumer/survivors to re-energize the consumer/survivor movement and CSIs in the province.

4. Key Messages

There were two main sets of messages. One message concerned the findings of the research, namely that self-help works. In the study, we found positive impacts on both individual members and social systems, and these benefits were achieved at a low cost. The other main message consisted of recommendations for strengthening CSIs, including enhancing and expanding CSIs, increasing the funding for CSIs, developing the capacities of CSIs through provincial and regional network building, and doing further research with CSIs.

5. Sources/Messengers

All of the dissemination materials were jointly developed by the OPDI, the Centre for Research and Education, and the Principal Investigator, who were guided by a project

steering committee. The presentations to the participating CSIs, the mental health leads, and the regional workshops were all led by researchers from the Centre for Research and Education, consumer researchers hired for the project from the different sites, OPDI staff, and the investigators.

6. Dissemination Activities, Tools, Timing, and Responsibilities

We planned and conducted a number of different dissemination activities, using different media. All of these strategies were co-constructed and implemented by OPDI staff, the Centre for Research and Education, and the Principal Investigator. We used various dissemination strategies throughout the course of the study, with a peak of activities happening at the final stage of the project.

A. Written materials.

During the course of the project, we produced progress reports that described the process of conducting the research and the emerging findings. At the end of the project, we developed an eight-page summary bulletin and a one-page (front and back) fact sheet. These summary bulletins and fact sheets were widely distributed to study participants, all of the CSIs in Ontario, community mental health organizations, District Health Councils, senior mental health planners, policy-makers, and researchers. We also have several articles describing the main findings of the study in press or under review by different journals.

B. Website.

We developed a project website hosted by the Centre for Research and Education (see http://www.crehs.on.ca/study.html), which includes a description of the project and which contains the progress reports, summary bulletin, fact sheet, conference presentations, and summaries of regional workshops, all of them ready for downloading. It also links to the OPDI and CMHEI websites, and lists relevant articles and reports.

C. Feedback meetings with sites.

We held feedback meetings with each of the study sites, and invited all those who participated in the research to attend, at the conclusion of the project. We shared the findings of the research, asked for feedback from participants, identified sources of support within the community for participants, and discussed next steps in the research and action process.

D. Regional meetings.

OPDI and the Centre for Research and Education organized several one-day regional meetings to share the findings of the research and plan for future research with local CSIs and mental health service-providers. These meetings were held in Ottawa, London, Kenora, North Bay, Thunder Bay, Hamilton, and Toronto, which encompass all of the different regions in Ontario. Over 150 consumer/survivors and mental health service providers actively participated in these local workshops.

E. Seminar for policy-makers and planners.

We made a presentation to the "mental health leads," a group of senior planners and policy-makers from all of the different regions in the province and from the corporate office of the Ontario Ministry of Health and Long-term Care. This was an important meeting to get the information about the study in the hands of decision-makers. This meeting also served a symbolic role by stimulating future discussions about the role of self-help in the mental health reform and by forging a closer relationship between researchers and policy-makers.

F. Conference presentations.

We presented the findings of the research at several annual meetings of the OPDI's annual conference, including a keynote presentation at the end of the study. We also presented at the opening plenary session of the first annual Making Gains mental health conference, which attracted consumers, planners, policy-makers, researchers, and service-providers from around the province. Finally, we presented and have plans for further presentations at various provincial, national, and international conferences as well as to do guest presentations for community mental health organizations and grassroots groups.

G. DVD production.

In collaboration with Peter Kienitz Productions, OPDI and the Centre for Research and Education produced a 25-minute DVD entitled *From Mad House to Our House*, which chronicles the history and context for the emergence of the psychiatric survivor liberation movement and consumer/survivor-run organizations and describes the research and findings from the project. We are planning premiere showings of the DVD in Waterloo, Toronto, and Hamilton in March, 2005. For information on how to order copies of the DVD, go to the OPDI website http://www.opdi.org/.

7. Budget

We budgeted for close to $27,000 Canadian for dissemination activities in our grant submission to the CIHR, including $10,000 for the DVD production. OPDI contributed $10,000 for the DVD and provided additional funding for the regional workshops, including staff time, travel expenses, room rentals, and refreshments.

8. Evaluation

We have not systematically evaluated the extent to which the dissemination goals, identified above, were achieved. However, we did survey participants at all of the regional workshops. The results of this survey, which can be found in Figure 1, show that the participants were quite satisfied with the regional workshops.

Figure 1
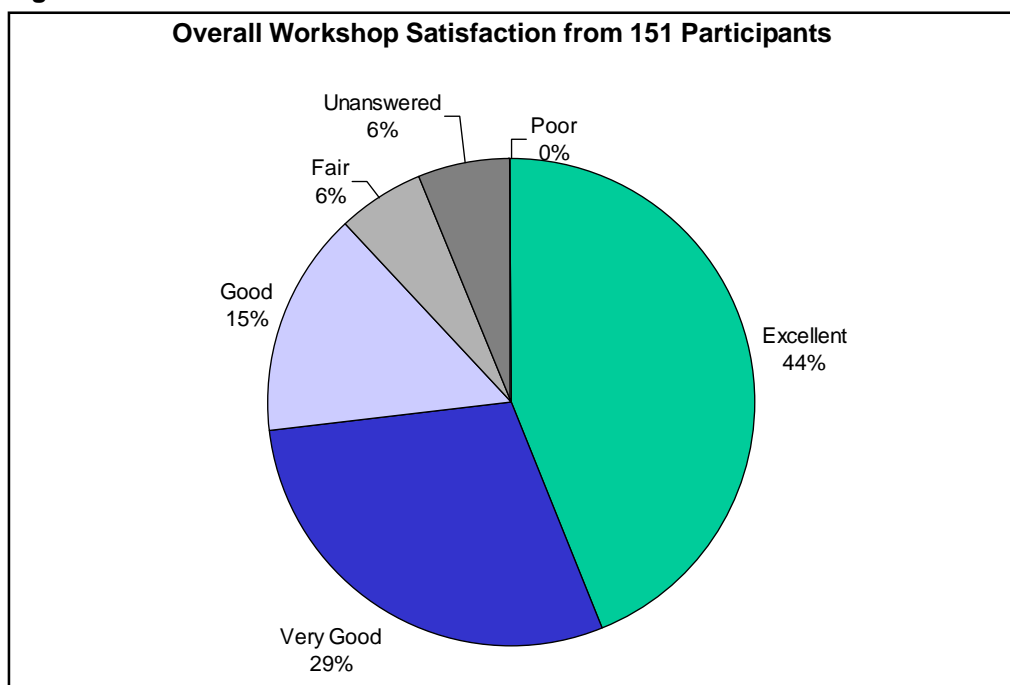
Overall Workshop Satisfaction from 151 Participants

Conclusion

In this participatory action research project, the action consisted of a variety of different dissemination strategies that we employed to spread the word about CSIs, their effectiveness, and their important role in a reformed mental health system. We have been encouraged by the positive response to our materials and messages that we have received from different stakeholders from across the province including researchers, policy-makers, practitioners and consumer/ survivors. We are especially excited about the production of the DVD for this project and hope that this DVD will help to spread the word far and wide about CSIs in Ontario. All over the world, there are increasing calls for consumer participation in a reformed, recovery-oriented mental health system. Our project and its dissemination is one part of this wider movement to help shift the paradigm in mental health towards approaches that are rooted not just in solid research evidence, but also in the values of consumer empowerment, inclusion, and social justice.

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The Community Student

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Introduction

As students of community research and action, our days are often spent working for long hours handling data in different forms. We are learning how to collect, analyze, and present all sorts of information to a wide variety of audiences. What is common to us all in this exercise is the belief in the high value of information and the importance of sharing it for our change efforts. And when we have those few, fleeting moments during which we can take a step back from our hard work, fundamental questions inevitably surface regarding the relevance of our methods, epistemology, and use. For this issue of The Community Student, we have selected writing that elucidates these questions and the ways in which students are resolving them. Mona Amer, through her humorous poetry, imagines an all-too-human interaction between the qualitative and quantitative paradigms. Jordan Braciszewski describes for us his journey to a mixed methods approach, and provides a very brief background on qualitative and quantitative methods. Finally, both Michael Ghali and Ingrid Huygens show us how the cycle of research, theory, and application can be meaningfully employed with two different papers on efforts to change multicultural awareness in governments, decision-making bodies, and "majority" populations. Enjoy!

Qualitative's Love-Struck Story

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I was born a qualitative process,
raised in phenomenology;
perception freed my language,
nature seemed designed for me….

Until one day I observed him in the
   foreground
as he measured life with controlled precision;
I became enthralled by his reputation
and his positive empiricism.

So I scheduled a focus group of friends,
and in our pluralistic cohort meeting
we brainstormed ways for me to greet him
as I bracketed my excited feelings.

The next day I intentionally encountered him
with a conversational interview;
from that semi-structured stream of discourse
our dialogue grew and grew.

I began to participate in his settings,
hoping he'd appreciate my essence-
in one time series we were engaged,
and he was dispersing me with presents!

We strolled through scattered plots
as I narrated case stories of my past,
and he pledged to be reliable
and that our split-half love would last.

But by and by he became more critical
of my confounding complexity,
evaluating me as biased, unfounded,
without value or validity.

So I determined for his golden standards,
randomizing my hermeneutic design,
correlating my systemic variables:
I was reduced to his paradigm.

But no matter how I tried to replicate him,
he inferred me as barely nominal;
To him our experimental trial was an error:
I was quasi-data less than marginal.

In sum… we factored onto different axes,
and I returned to my baseline setting
where results of my failed outcome was
   published,
and I became a social outlier without
   grounding.

Now my life is stratified, categorized;
my hope regressed numerically;
I've lost my depth of human spirit
and my intuitive freedom for curiosity.

What has happened to my confidence?–
I'm a unit of insecurity
… all because of that love-struck romance
with Mr. Quantity.

Quantitative vs. Qualitative Methodologies: An Argument for a Mixed-Methods Approach

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When I first began graduate school, I was well-versed in quantitative methods and was prepared to deliver my Master's proposal by the end of my first year. I had identified my mentor, I knew what variables I wanted to look at, what models I wanted to use, and was already preparing the literature review. During a discussion with my co-advisor (the associate director and coordinator of qualitative methods in the lab), I learned about the purpose and process of qualitative data collection, which seemed quite arduous at the time. Again, at that point I already had a plan and this seemed like quite a roadblock on the way to the fast track of finishing my Master's and sending out as many manuscripts as I could. Why would I want to incorporate qualitative measures in my research, especially when (I thought) they weren't valid, reliable, or worth much to answer the questions that I was interested in?

Having not been totally sold on the idea, I began to read transcripts that my co-advisor had collected in her graduate studies and during her first years as an assistant professor. It was then that I began to realize how rich and informative qualitative interviews could be. However, I still didn't understand the total impact they could have on my understanding of my data and the research questions I was developing. Nevertheless, I proposed both types of analyses in two grants that I was submitting and the reviewers seemed to think that using this mixed-methods approach was a great idea. After more research about the design and implementation of qualitative methods, I finally began to appreciate what they had to offer.

How could I have not thought this through before? I was beginning to see how much a mixed-methods approach could help me see the full picture behind my variables of interest and the research and theoretical questions at hand. When trying to keep a community psychology perspective and identify people's needs during a program evaluation, why wouldn't I ask stakeholders directly what their needs were instead of giving them a survey based on my perceptions of their needs? While there are many skeptics of qualitative methods, I will provide a framework that will show that quantitative methods are not "better" than qualitative, or vice versa; indeed, each has strengths and weaknesses that complement the other. Integrating these two approaches and triangulating the data that is collected will help develop a larger lens for us to look through when answering our research questions. I will not go into great detail as to the inner workings of quantitative methods, as most or all who read this article are well-informed of their properties.

Qualitative methodologies were first developed out of anthropology and sociology and were used to document long-term encounters with research subjects/ participants. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship dyad between the researcher and what is studied, and situational obstacles that shape the line of questioning (Denzin & Lincoln, 1994); all of which are integral in community psychology research. Those that take a more quantitative approach sometimes argue that qualitative work is an essentially exploratory way of conducting research. However, these differences seem to be exaggerated in this statement. Over the last 20 years, qualitative methods have emerged as a way to test theories, much the same as the use of quantitative methods.

Some of the strengths of qualitative research methods include getting to know more about your participants' life histories, having themes and new ideas emerge from your data, and obtaining rich, deep data to answer your research questions. In getting to know our participants more closely, we can discover many more details

> **By becoming an "insider" and being closer to participants, researchers can view the world through their lenses and become enriched in the lives of the community members.**

that we would have never been privy to using purely quantitative methods. By becoming an "insider" and being closer to participants, researchers can view the world through their lenses and become enriched in the lives of the community members. In addition, a valuable trait of qualitative methods that we can add to our research repertoire is illustrated in part of the SCRA mission statement: "Human competencies and problems are best understood by viewing people within their social, cultural, economic, geographic, and historical contexts." Because this is one of our goals as community psychologists, what better way to view people within these contexts than with a methodology that provides us with an inside track into their lives?

Quantitative methods still allow us structured ways of identifying answers to our research questions. Because there is less hypothesis and theory testing in qualitative methods (although it's coming around), quantitative approaches allow us to design experiments around structured hypotheses, test hypotheses, and obtain relatively straightforward confirmation or disconfirmation of our questions and ideas. Although debates continue about the feasibility of using *p*-values to determine significance, quantitative methods give researchers the tools to explore whether phenomena are significant or not; cut and dried. Further, quantitative methods are sometimes easier, especially from an economic and time standpoint. Surveys can be administered over the phone, in person, or even as a mailed self-report. They can be quick and painless (for the most part), and the data analysis period is much faster when compared to qualitative methods. Estimates of qualitative data coding suggest that for every hour spent in an interview with a participant, four to eight hours of transcription time can be expected (B. Miles, personal communication, January, 2005). The qualitative approach is much "messier" and takes a great deal more time to complete. However, are we meeting all the goals and fully answering all the questions we have with quantitative methods alone?

Therefore, the problem remains, which method is the most appropriate for the questions I'm interested in answering? Surveys are likely to be fitting where larger scale issues are concerned. Interviews might be more suitable when examining how perceptions of life history are affecting the phenomena of interest. As community psychologists, we are interested in issues that have multiple levels, stakeholders, and time periods. Our methods and questions are extremely complex and are best understood using complicated designs. I argue for a mixed-methods approach to research not just in community psychology, but all areas of research. After speaking with a program official at NIMH, she informed me that NIH

as a whole was very interested in qualitative methods and even more so in a mixed-methods approach. She stated that not much research has suggested such an analysis and NIH would definitely welcome such an effort. I would agree with her that the more holistic we can view the research questions we ask, the more likely we are to find true answers that will further our knowledge of human behavior.

In an era of participatory action research, we attempt to learn from community members and invite them to shape our research agenda (Jason et al., 2004). Involving members of the community in our research helps us gain more knowledge about our areas of inquiry and guides our research questions in directions that are most appropriate for the population of interest. Qualitative methods provide a solid framework for allowing participants to shape our research questions. Having the opportunity to collect quantitative data in the areas we know from the literature are most likely to arise during data collection, in addition to participant-guided interviews that direct us in new areas that are not usually provided by surveys, allows us the best opportunity to fully understand our areas of interest. This method of triangulation (Denzin, 1978) offers what may be the "best of both worlds," drawing on the strengths while suppressing some of the limitations of both quantitative and qualitative methods.

For those interested, two highly recommended books on the subject are: Creswell (2002) and Tashakkori & Teddlie (2002).

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Multicultural Competence and Decision-making Bias in Child Welfare and Juvenile Justice

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As a community counselor, I have worked with adolescents who are on probation in the juvenile justice system. At times, I have spent nearly every day talking with young people about their passionate interests, their often-tumultuous family life, and possible ways of overcoming life challenges. Many of my clients have had similar paths through life and generate similar explanations for their involvement in the juvenile justice system. They often were born into single-parent or broken families. Some tell a story of being put into foster care. The youngest ones are still fighting and holding on to hope that they will someday be reunited with their mother or father. The older ones have found a way to dissociate from any positive feelings about their family, enough to appear ambivalent about the situation. The ones who haven't been put into foster care are usually deeper into the juvenile justice system and have simply learned to "live in the system." And consistently, a disproportionate number of these children represent racial and ethnic minorities.

Certainly, each person's experience is unique and cannot truly be captured by any simplified example, but this example can illustrate an important point: Minorities, particularly African Americans, are over-represented in various social services systems. In her book *Shattered Bonds*, Dorothy Roberts (2002) notes that in the child welfare system, a higher proportion of minority children appear in the system than in the general population. Other research has confirmed the existence of this trend. For example, in a study sponsored by the United States Children's Bureau, Chibnall and colleagues (2003) noted that African American children account for only 15% of all children in the United States, but they account for 25% of substantiated maltreatment victims and comprise 45% of the total number of children in foster care (p.3). The Department of Health and Human Services has conducted three surveys since 1980 (and will soon publish the results of a fourth) and has

> **Workers often lack exposure to different cultures and have no context for understanding the norms and practices of other cultures.**

consistently found the same pattern of overrepresentation. This is not a new trend. References to this trend are found in the literature in the 1970's and probably even earlier. More recently however, researchers have also tried to examine *why* this pattern of overrepresentation exists and *how* it might be improved.

The Third National Incidence Study of Child Abuse and Neglect (1997) found that African American children were not abused or neglected at a rate that differed from that of other racial groups. The report concluded that, "…the differential representation of minorities in the child welfare population does not derive from inherent differences in the rates at which they are abused or neglected." (Third National Incidence Study…healthieryou.com webpage heading: Distribution of Child Abuse and Neglect by the Child's Characteristics; subheading: Child's Race). The report further suggests that, "the different races receive differential attention somewhere during the process of referral, investigation, and service allocation."

The Children's Bureau study (Chibnall et al., 2003) found that there is a need for continuing research in the area of overrepresentation. They conclude that:

> "Researchers, policy-makers, and practitioners have divergent views on the causes of minority over-representation. This phenomenon may be the result of a disproportionate need for services or of systematic racial influences on decision making at any number of points along the continuum of child welfare services, including reporting, investigation, substantiation, and placement. Researchers have attempted to explore levels of need and to examine how race affects children's experiences at each of these points, but findings have been inconsistent. Where racial differences have been found, the reasons for these differences remain unclear (pg. 3)."

During the Children's Bureau study (2003), a focus group of agency administrators, field workers, and policy makers in the field of child welfare from across the country were brought together to discuss the problem of overrepresentation from their perspectives. The participants "identified racial bias as a common problem that frequently interfered with good decision making (p.iii)." Participants also mentioned the need for "culturally competent and experienced staff" as a "strategies for improving services to families of color, and families, in general (p.51)," noting that workers often lack exposure to different cultures and have no context for understanding the norms and practices of other cultures.

Others have also reported the need for cultural competence in the child welfare system. Pierce and Pierce (1996) noted that, "workers must recognize that their culture determines how they define family, what values are emphasized and even how to greet a person properly (p. 719)." Cohen (2003) referenced a specific dimension of cultural competence when she referred to attitudes (i.e., awareness) of the child welfare staff as an important variable in decision-making. Indeed, one recommendation of the Children's Bureau study (Chibnall et al., 2003) was that future research should examine the effects of cultural competency and cultural sensitivity training on actual child welfare practice. As a community counselor, I have seen this overrepresentation and some of its effects. As a community-oriented graduate student in a counseling psychology training program, I feel I may be in a unique position to help examine this problem and search for possible explanations or solutions.

Psychologists have long embraced and espoused multicultural awareness. Although many disciplines have explored multicultural concepts, the counseling psychology field has offered much of the work developing the construct of multicultural competence. The American Psychological Association (APA) created a Board of Ethnic Minority Affairs in 1980 (Sue, D. W., Bernier, J. E., Durran, A., Feinberg, L., Pedersen, P., et al., 1982). In addition, APA's Division 17 (Counseling Psychology) put their Education and Training Committee to work on developing minimal cross-cultural counseling competencies for training programs to incorporate into their training or curricula. One result was the first formally documented "characteristics of the culturally skilled counselor" grouped into three dimensions: awareness, knowledge, and skills (Sue et al., 1982). These characteristics of multicultural counseling competence have been built upon and the resulting model has been applied to counseling training programs as a way to help improve and expand the focus of these programs to include issues of multicultural competence. Measures of multicultural competence have been developed, mostly based on the Sue et al. model, but outcome research related to multicultural competence has been lacking.

Those in the child welfare field are calling for research in the area of multicultural competence as a potential benefit to addressing the problem of overrepresentation. Could training be improved by applying concepts of multicultural competence to social work training programs and service agencies so as to help reduce the problem? This is an intriguing prospect that warrants attention. One way to fuel support for research in this area is to establish a tangible link between multicultural competence and processes that may systematically lead to overrepresentation. Can such links be identified and investigated empirically? Could these links lead directly to minority overrepresentation in the system? Could addressing multicultural incompetence break the pattern?

Perhaps inappropriate decisions based on multicultural incompetence can be avoided or minimized to prevent years of struggle and artificial hurdles for individual minority members and/ or minority groups on a broader scale.

In an effort to address these issues, I am working with Mark Fondacaro, Associate Professor of Psychology at University of Florida, on a research project focusing on decision making in the child protection system and the connection such decisions may have to dispositional outcomes in the juvenile justice system. We are attempting to develop an ecological model to explain the dynamic (i.e., changeable) legal/ systemic factors (e.g., decision making by child protec-tion workers, attorneys, judges) and extra-legal systemic factors (family, peer, school, community) that either increase the likelihood (i.e., risk factors) or decrease the likelihood (i.e., protective factors) that minority youth will be disproportionately assigned harsh dispositional outcomes in the juvenile justice system. This preliminary phase of the research will focus on the development of an instrument to assess the multicultural competence of decision-making by caseworkers in the child protection system. Once this assessment instrument is developed, we will be able to examine the extent to which multicultural competence and incompetence among child protection workers may lead to biased decision-making that may ultimately contribute to racial disparities in the juvenile justice system. Future research will focus on adapting this assessment instrument for use with other officials whose decisions and potential biases may also contribute to racial disparities (e.g., attorneys, judges).

Perhaps inappropriate decisions based on multicultural incompetence can be avoided or minimized to prevent years of struggle and artificial hurdles for individual minority members and/ or minority groups on a broader scale. Armed with useful theory and data, community psychologists can work with community boards or organizations (such as the minority overrepresentation committee in my community) to design and implement programs that are potentially successful in reducing the incidence of minority overrepresentation. We hope that research in this area can effect positive changes in entire communities and reduce minority overrepresentation and its potentially long-lasting effects.

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Scholar in a Social Movement: Recording the Collective Praxis of Social Change Workers

Ingrid Huygens
University of Waikato, New Zealand

In response to indigenous Maori calls for dialogue about colonisation in the 1970s, anti-racism groups in Aotearoa, New Zealand, took responsibility for educating the white settler (Pakeha) majority about the founding agreement between indigenous leaders and colonisers (*Treaty of Waitangi, 1840*). Seeing ourselves as doing 'co-intentional' cultural work (Freire, 1975) with Maori in a project of decolonisation, Pakeha activists developed conscious theorising and practice (or praxis) to change our patterns of cultural racism, and came to support the Treaty agreement (Huygens, 2002; Glover, Dudgeon & Huygens, 2005). I have been a member since 1989 of my local group of activist educators and of Network Waitangi, the national federation of groups, and have worked as an educator with such organisations.

Searching for knowledge internationally on how groups may change their patterns of dominance, I saw in our movement a significant source of such theorising. I began to formulate a PhD research plan of recording our praxis. I was able to be a 'participant conceptualiser' and in particular a 'praxis explicator' – a term coined by community psychologist Elias (1994). He describes being a praxis-explicator as: "reflecting on action processes that are a part of the setting, of reflecting on theory, and of generating products that share relevant learnings (p293)." Furthermore, I looked to the movement's own values to provide guidance for my research processes. Since we had been on a collective 30-year journey of social change work, I reasoned that our principles to guide action were likely to be an adequate, if not better, guide to creating new knowledge than conventions formed by an academy not involved in such a social change agenda.

Key aspects of our Treaty work that guided my research included:

- responsiveness and accountability to Maori collectives and their aspirations
- an ethic that scholarly work be transparent and accountable in service to the movement and our aspirations for Treaty-based change
- processes for accountability to and support for each other
- respect for our own local experience and local relationships with Maori collectives as a source of knowledge
- recording of our group brainstorms as collective knowledge

So I became a scholar within the movement, with a commitment to outcomes useful to our collective practice and to our vision of a Treaty-based country.

Participating, Interpreting and Recording Social Change Praxis
As I developed my PhD research plan in 2000, I held fast to a primary commitment to our movement's work, not knowing whether this would conflict with or enhance my academic project. Over the ensuing four years these dual commitments to activism and scholarship slowly became intertwined in surprising ways.

In response to a call from Maori academics, I helped organise a national conference for non-indigenous communities supporting the Treaty, and volunteered to gather all the presentations in writing. Once we had published these stories of organisational and community change in *Proceedings of Treaty Conference 2000,* I realised that I held in my hands significant evidence of theorising about dominant group change. The themes I saw in their discourse (Huygens, 2001) showed a consistent striving to support indigenous authority and pointed to a clear stream of shared praxis by the educators and activists involved. I understood that I had inadvertently started my PhD. However, I doubted that I would find evidence of the early theorising by activist educators, and worried about how I was to 'review' local literature if it all remained in an oral tradition.

Maintaining my primary commitment to Treaty work, I next offered research time to colleagues who were creating a listing of written material on Pakeha Treaty work. To our surprise, workshop leaders, local groups, and individual activists who had written about Treaty work for university courses began sending in material they had stored in their homes over the past 30 years. As we summarised it for *Pakeha Treaty Work: an Annotated Bibliography* (Margaret, 2002), I was so impressed by the unpublished and ephemeral material that I encouraged and supported two more publications, *Pakeha Treaty Work: Unpublished Material* (Margaret, 2002) and *Programme on Racism: Collected Newsletters 1985 – 2002* (Nairn, 2002). I was able to contribute my researcher time to both these collections by summarising material for annotated indexes.

Now my excitement was growing. After the national conference in 2000, the antecedents of the organisational Treaty praxis had seemed lost to written record, yet I could now see evidence of a carefully theorised approach to how a dominant group changes. There was also testimony of responding to Maori theorising and links with overseas liberatory work in feminism and adult education.

I then offered to assist a long-time organiser within our movement to clear all the material in her house. As I sorted meeting records and newsletters, I read details of how concepts developed, how theorising shifted, how controversial strategies were discussed, and how praxis was debated. I decided to make sufficient copies of key material for several resource centres and archives, including the National Library (equivalent to Library of Congress), which had up till then no material about the Treaty movement.

Still, I was aware that a mainstream of our praxis remained in the collective oral memory of the movement, so a final step was to travel around the country and record the current theorising of each local group. Following the movement's protocols for hospitality and facilitation, I recorded the brainstorming, discussion, and imagery the groups created to express their theorising (Huygens & Humphries, 2004). As I travelled around, groups became very curious about each other's work. So that they could see the accumulating record of their theorising, I abandoned my intended design of independent focus groups, gained new consents, and sent to each group a compilation *How Pakeha Change in response to te Tiriti - Focus group records* (Huygens 2003). I also gained funding for representatives of each group to display and discuss their work at a national conference, and sent a video of this national event, *Carrying the Treaty in our*

Hearts: Treaty Educators Speak, 2003 to all groups for their further use.

Participant Feedback and Evaluation

Acting as a scholar in a movement, and following movement values and ethics has created significant resources that are being used by the movement and by wider audiences in Aotearoa New Zealand.

In general, participants considered the publications and the process of theorising together extremely useful. Feedback by email from participants after the local and national discussions included:

> "It was great to realise we all had such a common base."
> "It's confirming, affirming in a type of work where results are largely unknown."
> "[It is] collective, iterative, creative, allows for diversity of expression, builds a collective theory."
> "I believe [this work] has already assisted and strengthened the work of Treaty educators throughout New Zealand and will continue to do so."
> "This was a really positive experience which gave space for reflection, discussion and learning from each other, which seldom happens cos we're so busy doing the work!"

Participants also expressed concerns that:
> "The written words can become 'facts' and be used as such in the future….as opposed to being a 'snapshot' in time."
> "[The themes drawn out by the researcher] gets made into an overhead transparency for workshops! That it is seen as a tidy and definitive list and doesn't keep evolving!"

Non-research participants in the Treaty movement have been enthusiastic about accessing the written and video records, so I gained new consents to disseminate the research material more widely. My research contributions to recording our praxis have come at a time when New Zealanders in general are shifting to electronic forms of communication and recordkeeping, and at a time when increasing numbers of younger activists are undertaking Treaty work. Both of these new developments meant that the older paper-based means of communication, record keeping and accountability were less used, and the status of earlier theorising and ethics was fading. This research and its colourful products have helped to make links between the older written and newer electronic records as well as providing important source material for younger activists.

Orders for the publications from public and academic libraries, and from community groups and organisations have been steady, and all four publications are going into their second printings. Recently, a young Maori politician who was relying on hearsay about Pakeha support for Maori activism was delighted to access our publicised records.

Movement Praxis as a Guide to Research Methodology

The movement's values and ethics have proved to be an invaluable guide to my research processes and have provided crucial material for literature review and methodology as well as research method. Responding to Maori aspirations led to gathering in a single conference a unique collection of organisational change stories. Supporting current projects in the movement gathered significant material for resource publications and my own literature review. Respecting local experience as a source of knowledge led to a rich collection of discussions and imagery for contemporary reflection, both by the movement as a whole, and by me as an individual scholar. Following the movement's tradition of transparent collective work encouraged a fruitful departure from a series of independent focus groups to a movement-wide collective theorising process. As a researcher, I concluded that I was led to richer and more significant material than if I had followed conventional paths of Western scholarship towards library catalogues and Internet databases.

Acting as a Praxis Explicator

My scholarly work has served our activism well. I have been able to use my scholarly resources of scholarship-supported time and grant-funded expenses to help produce publications, art-works and ar-chives. Acting as an explicator of our praxis appears to have supported the movement and informed New Zealand society. As voiced by participants, there are risks when individuals conduct academic projects reporting on collective work. I am continuing to explore how to resource and acknowledge collective authorship of new knowledge, as in a social movement, as well as how to acknowledge the work of the individual scholar, temporarily publicising the ongoing work of the movement.

> **The movement's values and ethics have proved to be an invaluable guide to my research processes and have provided crucial material for literature review and methodology as well as research method.**

Contrary to my concerns that I would experience conflict between my activist commitments and my academic project, the dual commitments became mutually beneficial. Following the values and ethics of our movement and using the notion of praxis explication allowed me to truly act as a scholar in a social movement.

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* These publications can be ordered through the Treaty Resource Centre, Otara Rd, Manukau City. PO Box 78338 Grey Lynn, Auckland 1030, New Zealand. Phone: 64 9 274 4270. Web address: www.trc.org.nz

This paper was presented at 9th Biennial Australia-Aotearoa (New Zealand) Community Psychology conference 'Community Narratives and Praxis: sharing stories of social action and change,' Tauranga, July, 2004. Awarded best PhD presentation.
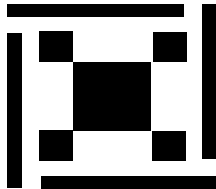
CANDIDATE STATEMENTS FOR SCRA OFFICES

Candidate for President-Elect
DOUGLAS D. PERKINS

Employment History

Assoc. Professor, Human & Org. Development, Vanderbilt University (Director, Center for Community Studies; Founding Director, Ph.D. Program in Community Research & Action (CRA); Core Faculty, CRA & Interdisciplinary Social Psychology), 2000-present

Lecturer, Asst., Assoc. Professor of Family & Consumer Studies (Head of Environment & Behavior Major); Adjunct, Psychology Dept.; University of Utah, 1989-2000

Director, NIMH project, Visiting Asst. Prof., Criminal Justice, Temple University, 1986-89

Adolescent Psychiatric Counseling/Research Trainee, Devereux Foundation, 1980-81

Education

M.A. (1985), Ph.D. (1990), Community Psychology, New York University

B.A. (1980), Psychology, Swarthmore College

SCRA Involvement

- Chair, Host Committee, 2004 Interdisciplinary Collaboration Working Conference
- Member, SCRA Interdisciplinary Task Force (2002-)
- Co-Editing (with K. Maton, D. Altman, L. Guttierez, J. Kelly, J. Rappaport, & S. Saegert) special *AJCP* issue on interdisciplinary research (in progress)
- SCRA Liaison to Community Development Society (1998-), developing relationships between SCRA, CDS, Environmental Design Research Association, & Urban Affairs Association
- Elected SCRA Fellow (2000)
- Member, Community Action-Research Centers Task Force, Co-wrote (with I. Prilleltensky & A. Fisher) 2003 International Community Research Network Proposal
- Member, Council of Program Directors in Community Research & Action (1997-2003)

- Editorial Board member: *Journal of Community Psychology* (2005-), *American Journal of Community Psychology* (1995-1997; Student Ed. Board: 1985-87), *The Community Psychologist* (columnist: 1987-1989, 1997-99)
- Chair, Community Action/Applied Interest Group (1997-99). Organized debate that led to Awards Task Force, Co-edited (with D. Julian) *TCP* issue on applied community psychology
- Member, Social Policy Committee (1995-)
- Co-Edited (with M. Zimmerman) special *AJCP* issue on empowerment (v. 22, #5: Oct, 1995)
- SCRA Dissertation Award Committee (member: 1992-95, Chair: 1994-95)
- Rocky Mountain Regional Coordinator (1990-92); initiated regional newsletter
- Presented at all 9 Biennial Conferences

Agenda for SCRA

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

If elected, I will support existing SCRA committees, interest groups, and initiatives. I want to advance the work of community psychologists in applied, research, and academic settings and to increase communication and collaboration across those settings.

But my greater vision for the Society is to help community psychology more successfully live up to its original promise as a socially and politically relevant and global field. After spending my entire post-graduate career in various interdisciplinary programs, where

exciting cross-fertilization of ideas occurs, I am convinced that we must expand our theories, methods, and interventions beyond those that are possible within traditional, narrowly defined psychology. Even the leaders in our field sometimes experience the disrespect of administrators and colleagues, which prompts the question why? Critics may say our work is too "soft," or too applied, or too messy, or not well enough funded, or not "mainstream." But as community psychologists, we understand that those are all institutionally and structurally determined and conservatively biased excuses for denying us the recognition, respect, and support our work deserves. Whether in applied or academic settings, we play a game in which the rules and odds are stacked against us; so I say change the rules and choose new playmates!

We must connect with other applied branches of psychology and, especially, with applied researchers and practitioners of other disciplines, such as community organizing and development, community (urban and rural) sociology, urban affairs and policy studies, planning, geography, environmental design, anthropology, education and human development, public health, social work, and law. As we learn to work with people with different but complementary training and with a broader range of ideas, our theories, research and interventions will become more powerful. For example, community psychologists pioneered the area of prevention, but as that field has expanded, it has been largely usurped by developmentalists and others who take an individual-change perspective. We still have a vital role to play in psychology and other fields in lending a more ecological, multi-level orientation to research, programs and policies.

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

I will bring my experience in studying citizen participation, social capital, and more recently, learning organizations toward creating a more empowering and politically and globally engaged SCRA.

Sample of Recent Publications:

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

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

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

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

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

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

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

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

Perkins, D.D., Brown, B.B., & Taylor, R.B. (1996). The ecology of empowerment: Predicting participation in community organizations. *Journal of Social Issues, 52*, 85-110.

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For more information, see: http://www. people.vanderbilt.edu/~douglas.d.perkins/ home.html or http://peabody.vanderbilt.edu/ faculty/hod/perkins.htm

Candidate for President-Elect
CAROLYN F. SWIFT

I am honored to be nominated for the SCRA presidency. My candidacy is a unique one. As far as I know I'm the first retired community psychologist to run for the office. An advantage this status gives me is flexible time. Because I'm free from the heavy schedules that dominated my professional life in previous years, I can give full attention to the stream of work that crosses our presidents' desks and fills their schedules. I've shared a brief bio below, as well as my goals for SCRA should I become president.

Most Recent Position
Director, The Stone Center for Developmental Services and Studies, Wellesley College, Wellesley, MA,

SCRA Involvement
Fellow (since 1984)
Executive Committee (1986-89)
    Member at Large (1986-87)
    Program Chair (1989)
Associate Editor, American Journal of Community Psychology (1988-92)
    Ad Hoc Reviewer for additional years in the 1990s
Chair, Henry V. McNeill Award Committee, 1991-93
Presidential Nominee (1993)
Committee on Nominations and Awards
Awards Review Task Force (1997-98)

Task Force for Review of the Practice Award Criteria (2005)

SCRA Honor
SCRA Award for Distinguished Contribution to Practice in Community Psychology (1984).

APA Involvement
Member (1991-94) and Chair (1994), Committee for Children, Youth and Families. Liaison from APA to the American Academy of Pediatrics (mid-1990s).

Personal Statement
In graduate school at the University of Kansas in the early 1970s I was immersed in an experimental psychology dissertation and a clinical psychology Ph.D. and wondering why none of it fit my career aspirations. When I was told of a new discipline, community psychology, the pieces came together and finally made sense. Here was a group of psychologists who wanted to go beyond the one-on-one. Many wanted to change the world!

So did I.

The opportunity to make a modest start on that goal in a very small part of the world came shortly after I got my Ph.D. A community mental health center (CMHC) in Kansas City, Kansas had been asked by the Mayor for someone to work in city hall to "do something" about family violence, sexual assaults, alcoholics, and rebellious teenage boys—the troubled people who cycled through the court system and jail repeatedly. No one at the CMHC wanted the job. Neither the mayor nor the CMHC director could write a job description. It was exactly what I wanted to do, and I did it for the next decade. Grant money was easy to come by then, and I developed resources and created programs for many of those rotating through Kansas City's agencies, bureaus and courts. As a representative of my CMHC on the National Council of Community Mental Health Centers, I helped form and then chaired that organization's first permanent committee on prevention issues, and authored the committee's first position paper, which focused on diversity.

During that time I joined Div. 27 and began to attend annual APA meetings, to present, to read *TCP*, *AJCP*, and the community psychology books available. I saw in the people who streamed through city hall the issues and populations addressed in the books I was reading. This literature not only talked about changing the system, but described programs that envisioned prevention as the goal, and later, empowerment as both a means and a goal *to help bring about a better world*. Cliché? Certainly. Worth doing? Worth spending a lifetime doing. I was hooked.

Learning about community psychology increased my passion to dedicate my professional life to empowerment and prevention goals. The Stone Center for Developmental Services and Studies (now a part of Wellesley's Centers for Women) at Wellesley College, my most recent position, was founded to promote prevention research and action programs with a focus on women and children. As director I was responsible for administering and creating prevention programs, including a multi-year social skills program for elementary school children, a prevention program targeting depression in women, and an alcohol prevention program for college students. I organized conferences, seminars and workshops based on the center's work, including that of Jean Baker Miller and her relational-cultural theories of human development. My time at Wellesley ended after a medical problem (aneurysm) led me to resign to gain time for treatment and recovery. My professional activities since then include serving as Adjunct Faculty at Union Graduate School, and working on committees (SCRA, APA), government study groups (e.g., NIMH Small Business Innovative Research Study Group), and boards, including the Board of Directors of The Institute for Mental Health Initiatives in Washington, DC, and The Villages, an alternative home-living community for troubled children and youth in Topeka, KS.

SCRA Goals
- The goals of empowerment, diversity, prevention, and social justice continue to challenge us. Shifting demographics and ideologies across the last 40 years have reshaped these issues for the 21st century. These goals have been integral components in my work since I was first introduced to community psychology. If elected, I will continue to pursue them as President of SCRA.
- In addition to these enduring goals, some internal SCRA goals command attention:
- I will continue SCRA's efforts to be an inclusive and diverse community,
- I will seek increased interaction and cohesion between the various constituencies within SCRA, particularly between applied and academic community psychologists. Although we comprise a third of SCRA's membership, applied community psychologists have been essentially invisible in the governance structure,
- I will continue Paul Toro's and Ana Mari Cauce's efforts to reach the "new generation" of young members, and will add strategies to reach the elder generation, those veteran members who have shared their experiences and insights on SCRA committees and conferences across many years, but who have reduced their involvement in recent years,
- I will also seek to expand our organizational vision and capacity to include like-minded scholars and applied psychologists from other disciplines, as well as those from across the globe, continuing the work begun by previous presidents,
- Finally, although I am not an expert in information technology, I appreciate its critical significance in today's world; I will consult with SCRA members who are experts, and with their counsel and leadership, outline steps SCRA can take to provide members with critical evaluations of emerging technologies to facilitate and advance our work.

Selected Recent Publications
Wolff, T. Swift, C. (In press). The history and issues of "Real World" community psychology. *Journal of Community Psychology.* [Special issue "The history of community psychology after 40 years" edited by P. Toro & P. Fowler].

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preventing mental disorders (pp. 169-179).National Institute of Mental Health.

Swift, C. (1990). Research as intervention. In P. Tolan, C. Keys, F. Chertok & L. Jason (Eds.), *Researching community psychology: Issues of theory and methods* (pp. 196-98). APA.

Candidate for APA Council Representative
MAURICE ELIAS

Personal Statement
For the past 30 years, starting as a graduate student, I have been an advocate for the community psychology perspective. I remember my outrage when Jim Dalton, George Howe, and I did a study of how community psychology was represented in introductory psychology texts. We needed an electron microscope to gather our data. I think we have made some strides, but we have a ways to go. Too few aspiring or present psychologists know much about SCRA, and the field of community psychology, more generally. The position of Representative to APA Council provides an opportunity to make important inroads in building the future of SCRA by increasing its salience and connectedness. In this work, I will be honored to build upon the tireless and innovative work of incumbent Ken Maton, as well as the many predecessors on whose shoulders he has been standing.

I have served Div. 27/SCRA as Member at Large (and thereby have been on the Executive Committee); Co-Editor (with Jim Dalton) of the Community Psychology Education Connection Column in TCP for many, many years; a member of the founding editorial team of The Community Practitioner; and I have been honored by SCRA with the Distinguished Contribution to Practice and Ethnic Minority Mentoring awards. I was asked by the EC to conduct a study (with Steve Brown), make recommendations, and assist with implementation when SCRA had a severe membership crisis a few years ago, and I have continued to be involved in membership issues. I have served on the Undergraduate Awareness and School Intervention Interest Groups. Outside of SCRA, I have been deeply involved in the leadership of the Collaborative for Academic, Social, and Emotional Learning, an interdisciplinary organization that has achieved focused collaboration around issues related to education, prevention, and wellness. I intend to use this experience and the skills acquired therein to foster similar collaborations with APA Divisions (I am a Fellow of APA in Divisions 27, 12, 9, 16, and 53) and related organizations, focused on a strengths-based, prevention-oriented agenda. The recent interest in Positive Psychology is a trend that I see not only as an outgrowth of our work in SCRA, but also as a springboard from which many collaborations can be launched. I intend to continue and deepen the accomplishments of my predecessors to enhance our voice and influence within APA, communicate with our EC about opportunities of relevance, and serve as a champion for the values, practices, theories, and methods that SCRA stands for.

Candidate for APA Council Representative
BRIAN L. WILCOX

Employment
Professor of Psychology and Director of the Center on Children, Families, and the Law, University of Nebraska-Lincoln (1994-present).

Fulbright Senior Scholar, Universidade Federal do Rio Grande do Sul, Porto Alegre, Brasil (2005).

Visiting Faculty in Residence, Pontifícia Universidade Católica, Rio de Janeiro, Brasil (January 2005).

Director, Public Policy Office, American Psychological Association (1985-1994).

SRCD Congressional Science Fellow, Office of Senator Bill Bradley (1984-85).

Assistant Professor, University of Virginia (1979-1985).

SCRA Involvement
My entire career, beginning with my first year of graduate school, has been entwined with SCRA. I was a graduate student in the first free-standing community psychology doctoral program at the University of Texas, and as a first-year student served on the advisory board for the National Training Conference on Community Psychology (the Austin conference). Since then I have served in a variety of formal roles with SCRA. I was a national student representative to the Division's executive committee in 1977, a member of the *AJCP* editorial board for two terms, program chair for the Division's APA convention program, a member-at-large of SCRA's executive committee, chair of the SCRA dissertation award committee, and founding co-chair of SCRA's Social Policy Committee. I have been a Fellow of the Division (and APA) since 1990.

Goals for SCRA within the APA Council of Representatives:
SCRA has played, and must continue to play, a fundamentally important role within APA's Council of Representatives. Our division has always been committed to the entire APA mission: promoting psychology as a science, a profession, and as a means to promote human welfare. For a variety of reasons, APA's organizational focus has become increasingly guild-oriented over the past 20 years. Given this reorientation, SCRA and a handful of similarly-minded divisions have found themselves playing a key role in assuring that the "public interest" mission of APA not be subjugated to the guild mission of the APA. This is not an easy task given the politics within APA these days, but one I am committed to engaging on behalf of SCRA.

I have a great deal of experience with APA governance and politics, having worked for APA for nine years, served in various leadership capacities with SCRA and Division 37, and chaired several APA boards, committees, and task forces, including the APA Committee on Children, Youth and Families, the Board of Convention Affairs, and the APA Task Force on Advertising and Children. I also served on Council for 6 years and attended many Council meetings as director of APA's Public Policy Office. These experiences have allowed me to learn APA's political landscape and have given me the opportunity to move a variety of initiatives through the Council of Representatives process.

I hope to serve as a voice for the Division in assuring that APA continue to attend to issues and populations that could easily be ignored given the guild orientation of the larger Council constituency, including the needs of under-represented and under-served populations. I hope to keep APA focused on the need to commit our science and practice to understanding and addressing the big, messy, complicated issues our communities grapple with on a daily basis in addition to questions of third-party reimbursement rates and such. I hope to push APA to spend as much time arguing for access to health care services as

they spend arguing for parity for mental health services. What good is parity if employers can simply drop all health coverage for employees?

Representative Publications

Wilcox, B.L., Weisz, P.V., & Miller, M. (in press). Advocacy or education? The Family Impact Seminar as an alternate approach to advancing the interests of children and families in the policy arena. *Journal of Clinical Child and Adolescent Psychology.*

Wilcox, B.L. (2003). The research/policy nexus: Children's educational television as a case in point. *Journal of Applied Developmental Psychology*, *24*, 367-373.

Wilcox, B.L., & Barone, C. (2003). Policy trends affecting children and youth. In R.P. Weissberg, H.J. Walberg, M.U. O'Brien, & C.B. Kuster (Eds.), *Long trends in the well-being of children and youth: Issues in children's and families' lives* (pp. 299-315). Washington, DC: Child Welfare League of America.

Wilcox, B.L., Colman, R.A., & Wyatt, J.M. (2002). The Personal Responsibility and Work Opportunity Reconciliation Act of 1996: What will it mean for children? In B.L. Bottoms, M.B. Kovera, & B.D. McAuliff (Eds.), *Children, psychology, and U.S. law* (pp. 15-50). New York: Cambridge University Press.

Ontai, L.L., Hinrichs, S., Beard, M., & Wilcox, B.L. (2002). Improving child care quality in Early Head Start programs: A partnership model. *Infant Mental Health Journal, 23*, 48-61.

Wilcox, B.L. (2000). What a long, strange trip it's been: The career path of a policy-oriented community psychologist. *Journal of Prevention and Intervention in the Community*, *19*, 83-91. [Reprinted in O'Donnell, C. R., & Ferrari, J. R. (Eds.). (2000). *Employment in community psychology: The diversity of opportunity*. New York: Haworth Press.

Wilcox, B.L. (1999). Sexual obsessions: Public policy and adolescent girls. In N. Johnson, M. Roberts, & J. Worrell (Eds.), *Beyond appearance: A new look at adolescent girls* (pp. 333-354). Washington, DC: American Psychological Association.

Wilcox, B.L., Robbennolt, J.K., O'Keeffe, J.E., & Reddy, M. (1996). Teen nonmarital childbearing and welfare: The gap between research and political discourse. *Journal of Social Issues*, *52*(3), 71-90

Candidate for Member-at-Large
ANITA A. DAVIS

Current Position:
Associate Professor Department of Psychology, Rhodes College, Memphis, TN

Education:
1990, B.A., Rhodes College, Memphis, TN
1993, M.A., University of Illinois at Urbana-Champaign
1995, Ph.D., University of Illinois at Urbana-Champaign

SCRA Involvement:
TCP contributor (book review, article)
Participated in five biennial conferences (presenter)
Student Editorial Board, American Journal of Community Psychology (1994)

Selected works:
Davis, A. A. (2002). Younger and older African American adolescent mothers' relationships with their mothers and female peers. *Journal of Adolescent Research, 17*(5), 491-508.

Davis, A., Maton, K., Humphreys, K., Moore, T., & Wilson, M. (1998). Setting the record straight: Towards more positive portrayals of African Americans. *The Community Psychologist, 31*(3), 14-18.

Davis, A. A., Rhodes, J. E., & Hamilton-Leaks (1997). When both parents may be a source of support and/or problems: An analysis of pregnant and parenting female African American adolescents' relationships with their mothers and fathers. *Journal of Research on Adolescence, 7*(3), 331-348.

Davis, A. A., & Rhodes, J. E. (1994). African American teenage mothers and their mothers: An analysis of supportive and problematic interactions. *Journal of Community Psychology, 22*, 12-20.

Personal Statement:
I was introduced to Community Psychology and SCRA as a graduate student at the University of Illinois at Urbana-Champaign. The tenets of the discipline fueled my passion for making the world a more socially equitable place. This seemed like a realistic goal to me since I had come from the types of communities that most of us "study" in our research. Fortunately, I had the opportunity to attend an excellent liberal arts school for my undergraduate education and a not-too-shabby graduate program. At both of these predominantly White schools with very privileged people, I was able to meet like-minded individuals from backgrounds very different than my own. Moreover, membership in SCRA (beginning in my graduate school days) has been a symbol for me that diverse groups of people are doing more than talking about what needs to be done – many are doing what needs to be done.

For me, the past nine years have been spent doing what I think needs to be done at my alma mater, Rhodes College, a predominately White, small liberal arts campus in Memphis, Tennessee, a predominately African American city. Although I continue to be the only African American tenured faculty member, campus culture has begun to change since I first came back to Rhodes. For example, we have a top-level African American administrator (for the first time in the history of the college) who focuses on strengthening town-gown relationships, we award full-pay scholarships (i.e., $30,000/ year for four years) to the top two students in each Memphis high school who are accepted and choose to come to Rhodes, and our faculty now offer over two dozen "service-learning" courses that focus on integrating service to the Memphis community and academics at Rhodes. Nonetheless, I realize that there is more work to be done on our campus. For example, we only had 13 African American students in our incoming class of 500 first-year students this past year and earlier this semester the Black Student Association held a sit-in protesting insensitivity in decisions surrounding the Office of Multicultural Affairs.

Despite these types of setbacks, I continue to stay at Rhodes because of the good work that so many of my colleagues are doing within and outside of Psychology and in the Memphis community. I believe that our faculty and other faculty at small liberal arts campuses have a lot to offer SCRA as many are involved in community-based research with their students. If elected, building bridges with faculty at small liberal arts schools would be one of my top priorities. Another component of this would entail educating more Clinical/ Community graduate students about the opportunities that exist for them at small liberal arts schools after completing their doctoral degrees. We are needed at these institutions and in the communities in which these schools are located.

If elected to this position, I would also focus on making SCRA more welcoming of undergraduate students. Specifically, I want to

encourage more participation in SCRA by undergraduate students, in general, and undergraduate students of color, in particular. I provide this example of how I have gone about this in another organization. Last year I served as the coordinator for the undergraduate poster session of the Tennessee Psychological Association (TPA). This was a risky undertaking as there was only one student at the previous year's poster session. I was not discouraged by this, however, since I believe that personal outreach is the key to making any initiative successful. As part of my outreach efforts, I contacted the Chairs of all 30 Psychology Departments in the state of Tennessee via phone and talked with them about the undergraduate poster session and about TPA's efforts to increase the participation of racial/ ethnic minority students in the convention including providing travel funds. I also sent follow-up e-mails to all Psychology faculty members at these institutions. These efforts resulted in 31 students participating in the poster session with approximately 30 percent of them being students of color. It is this type of enthusiasm and dedication to increasing the participation of undergraduate students in SCRA that I would bring to the Member-at-Large position. This seems like a very worthwhile undertaking to me as these students will eventually populate our graduate programs and ultimately the profession.

Candidate for Member-at-Large
TOSHI SASAO, PH.D.

Current Position
Professor, Department of Psychology (since 1997)
Coordinator, Community Research & Action Group (CRAG)
Director, Graduate Program in Psychology
Director, American Studies Program, College of Liberal Arts
International Christian University (ICU), Tokyo, Japan
Adjunct Graduate Professor, Department of Social Psychology (since 1999)
Graduate School of Humanities and Sociology, University of Tokyo, Japan

Education
1979 B.S. (Psychology) University of Washington, Seattle

1981 M.Ed. (Psychometrics) University of Washington, Seattle
1988 Ph.D. (Social Psychology) University of Southern California
1989 Postdoc (Asian American Mental Health & Psychology) University of California, Los Angeles
2003 Postdoc (Urban Children's Mental Health) University of Illinois at Chicago

Previous and Current SCRA Involvement
Coordinator, *Western Region* (1993-96)
Coordinator, *Asia-Pacific Region* (1997 - present)
Chair, *Health Interest Group* (1998-99)
Chair & Member, *Committee on Cultural and Racial Affairs* (1996 - present)
Reviewer, Biennial Program (1997- present)
Chair & Member, *Committee on International Committee* (2000 - present)
Editorial Board, *American Journal of Community Psychology* (1997 - present)
Member, *Nominations Committee* (1998 - present)
Column Editor, Racial & Ethnic Minority Affairs, *The Community Psychologist* (1999-2000)
Column Editor, International Affairs, *The Community Psychologist* (2000-)

Selected Works
Sasao, T., & Sue, S. (1993). Toward a culturally-anchored ecological framework of research for ethnic-cultural communities. *American Journal of Community Psychology, 21*(6), 761-783.
Sasao, T., & Chun, C.-A. (1994). After the *Sai-gu* (April 29) Los Angeles Riot: Correlates of subjective well-being in the Korean American community. *Journal of Community Psychology, 22*(2), 136-152.
Sasao, T. (1997). Identifying at-risk Asian American adolescents in multiethnic schools: An ecological approach. In B. Yee, N. Mokuau, & S. Kim (Eds.), *Cultural competence for professions working with Asian/Pacific American communities: Theoretical and practical considerations (CSAP Asian American Monograph).* Rockville, MD: Center for Substance Abuse Prevention.
Sasao, T. (1998) The social psychology of prevention. In I. Saito (Ed.), *Handbook of Social Psychology* (Vol. 7). Tokyo, Japan: Seishin Shobo. [in Japanese]
Sasao, T., Niiya, Y., Nishimura, M., & Matsumoto, M. (1999). Prevention and culture: An often overlooked linkage in community psychology. *Japanese Journal of Community Psychology, 2*(2), 93-98.
Sasao, T. (1999). Campus diversity and well-being: Challenges and opportunities for

educational research and practice. *Educational Studies, 41*, 61-83.
Sasao, T. & Niiya, Y. (2000). Preventing alcohol abuse among Japanese college students: Stalking a cultural paradox. *Educational Studies, 42*, 81-99.
Kano, M. & Sasao, T. (2000). Burnout, control coping, and health beliefs among professional caregivers for the elderly in Japan. *Japanese Journal of Community Psychology, 3*(2), 77-90.
Kohatsu, E., & Sasao, T. (2002). Perceived racism, racial environments, and hate violence against Asian Americans: Research, clinical issues, and prevention. In B. C. Wallace & R.T. Carter (Eds.), *Understanding and dealing with violence: A multicultural approach* (pp. 195-220). New York: Teachers College Press.
Sasao, T. & Isozaki, M. (2003). *Social psychology in the globalizing world.* (Original Publication: P. Smith & M. Bond, 1998, *Social psychology across cultures*. London: Prentice Hall) [translation]
Sasao, T. (in press). Community psychology: (Original Publication: Dalton, J., Elias, M., & Wandersman, A., 2000, *Community psychology: Linking individuals and communities*. Pacific Grove, CA: Wadsworth) [translation]
Sasao, T. (in press). *Foundations of program evaluation: Toward responsible social and community interventions*. Tokyo: University of Tokyo Press [in Japanese]

Personal Statement
I am very honored to be nominated for one of the positions of Member-at-Large in SCRA, and if elected, I am ready to serve the organization to fulfill and advance the SCRA missions and goals. Ever since I was exposed to community psychology as an undergraduate at the University of Washington way back in 1978 when Stan Sue offered a course on community mental health, I was intrigued and fascinated with the possibility of the extent to which psychologists could get involved in social change processes Though I have never received formal training and a degree in community psychology, my work has always been in line with what community psychology sets out to do, i.e., improving the well-being of "individuals and groups in context" with a particular focus on ethnic minorities, people of color, immigrants, refugees, and other socially disfranchised groups in the United States and the world.

Specific Goals.
As the field of psychology itself has become more internationalized in the past decade, with

easy communication via the internet, I believe that SCRA, the largest professional organization of its kind in the world, should continue its global mission of education, research and practice for the wider public interest across cultures. As a Member-at-Large, I would be particularly interested in: (a) promoting more international scholarly exchange in both research and practice via innovative educational programs (e.g., internet forum and information services, faculty and student exchange programs), (b) facilitating the involvement of more SCRA members and associates in international and cross-cultural issues in community psychology at various settings (e.g., colleges and universities, schools, organizations, local communities), (c) addressing significant social issues of worldwide interest (e.g., substance abuse, HIV prevention and treatment, poverty, environmental issues) with an eye toward collaborative solutions, and (d) furthering the promotion of cultural diversity in undergraduate and graduate programs in community psychology or related disciplines, community-based organizations, social and religious organizations, as well as other international and national professional organizations, that have a special interest in international relations.

International Involvement.
Besides SCRA, my professional involvement has been primarily through several international and regional organizations, including the International Association of Cross-Cultural Psychology, International Academy for Intercultural Research, European Network of Community Psychology, Asian Association of Social Psychology, Asian American Psychological Association, Japanese Group Dynamics Association, Japanese Evaluation Society, Japanese Society of Community Psychology, and Japanese Association of Educational Psychology. Particularly relevant to the work of SCRA, I have been actively serving as an executive board member of the Japanese Society of Community Psychology since its foundation in 1998, and also as the chair of its International Relations Committee that involves planning and implementing international scholarly exchange with community psychologists across the world, and editing an English-language special issue of the Society journal. If elected to be in the position of Member-at-Large, I would like to engage SCRA members more globally through my formal and informal network of professionals in the world. In September 2004, Paul Toro and I have represented SCRA on the panel at the 9th annual meeting of *European Network of Community Psychology* in Berlin. Most recently on February 19, 2005, I organized and

hosted the *Second Japan-Korea Seminar in Community Psychology* in Tokyo. The overall objective of the seminar was to bring together those community-based researchers from two neighboring nations, Korea and Japan, to network and develop a truly international perspective in community psychology that helps us see the commonalities and uniqueness of community psychology research and action in Asia. The third Seminar has been scheduled to be held in Seoul, Korea, in October 2005. Additionally, I have been involved as a member of the planning committee for the *1st International Conference of Community Psychology*, to be held in Puerto Rico in July 2006. In addition, it was almost a decade ago that I was a founding board member of Asian Women's Health Organization (NAWHO) in San Francisco, an international organization that advocates for women's reproductive health and rights.

Institutional Support.
Since my move to Tokyo almost seven years ago, I have been teaching here at International Christian University (http://www.icu.ac.jp), a highly selective, bilingual liberal arts university in Japan established fifty years ago by both North American and Japanese organizations and individuals as a unique experiment in international and Christian education in the unsettled period after the end of the Pacific War. In the generally optimistic period that succeeded the founding, ICU has prospered as a beacon of openness, constructive changes, and enthusiastic multiculturalism and internationalism. Though the overall number of our graduates (both undergraduate and graduate degrees) is relatively small compared to other private universities, I am proud to say that our graduates predominate the international scene in a diverse array of professional fields, mostly in the international organizations such as United Nations, UNESCO, WHO, among others. As such, my institution fully supports and encourages both faculty and students to be active in international organizations or arenas. If elected to be a Member-at-Large, I would have a very supportive environment to discharge the duties and responsibilities associated with the position. As such, I would say that I feel very fortunate to be working here at this university.

Finally, I am very excited about this opportunity to serve SCRA in the capacity of a Member-at-Large in the coming years by empowering SCRA globally and domestically via collaboration, coordination, and cooperation among SCRA members and members of other organizations in the U.S. and beyond. Thus, I covet your affirmative vote for me.

Call for Grant Reviewers
2005 SCRA Student Research Grant

We are seeking three student members of SCRA to serve on the grant review board for the SCRA student research grant. The SCRA student research grant is presented by the Society for Community Research and Action to supplement the financial needs of students' independent research projects. The goal of the SCRA Student Research Grant is to provide pre-dissertation level students an opportunity to devote themselves to a period of intensive research without additional employment obligations. Students serving as grant reviewers will be asked to review grants during the months of July to August, 2005 (grant applications are due July 1st, 2005).

Criteria for Becoming a Student Grant Reviewer
The following criteria must be met in order for a student to be eligible to become a student grant reviewer:
- Must be a student member of SCRA
- Must have obtained a Master's degree, or have completed two years' worth of graduate work, by May, 2005
- Must be available to review grant applications during the period of July to August, 2005

To Submit an Application to Become a Student Grant Reviewer
Application packets for becoming a student grant reviewer should contain 3 copies of each of the following:
- A cover page stating the applicant's name, mailing address, phone number, fax number, and email address
- A letter of support from the applicant's academic mentor, department chair, or supervisor (if housed in a non-academic setting) stating the applicant's standing in their university, college, or apprenticeship
- A one-page statement of interest

Please send grant reviewer applications by **May 13, 2005** to:

Sawssan Ahmed
Wayne State University
Department of Psychology
71 W. Warren Ave.
Detroit, Michigan 48202

Applications for grant reviewers will be reviewed by a committee comprised of: the two current SCRA student representatives, one past SCRA student representative, and one other member of the executive committee. Applicants will be notified of the status of their application by **June 15, 2005**.

Request for Proposals: Student Research Grant Application

Rules and Procedures for AY 2005-2006
The SCRA Student Research Grant is presented by the Society for Community Research and Action to supplement the financial needs of students' independent research projects. The goal of the SCRA Student Research Grant is to provide pre-dissertation level students an opportunity to devote themselves to a period of intensive research without additional employment obligations. The Award is competitive and is given on the basis of the quality of a student's grant application. It is anticipated that 1 award will be made for AY 2005-2006. Deadlines for applications are **July 1, 2005**. Applications will be reviewed and decisions regarding award disbursement will be made by the Student Research Grant Committee by August 31, 2005.

Terms of the Award
Recipients of the SCRA Student Research Grant will receive a stipend of $500.00 for one year. The funds will be disbursed upon notification of the award. The grantee will submit a report detailing progress on the research project and justification and proof of appropriate use of funds to the SCRA Student Research Grant committee.

Eligibility
To be eligible for the SCRA student research grant, you must be:

A. a graduate student or apprentice within a non-academic setting that has not obtained doctoral candidate status within their program
B. a member of SCRA
C. in the planning or pilot stages of the research project for which you are seeking funds (i.e., this award is not for projects that have been completed prior to RFP)
D. advised by a faculty member or professional supervisor who is a SCRA member

Grant Review Criterion:
Grant proposals will be reviewed and judged by a committee, overseen by a member of the executive committee, which is comprised of: the two current student representatives, one past student representative, and 1-2 student members of SCRA, using the following criteria: 1) relevance to community psychological theory and concepts; 2) extent to which it fulfills research in one of the areas listed below; 3) clarity of writing; and 4) feasibility of project completion.

Relevance to Community Psychology
The grant proposal's relevance to the theoretical perspectives, goals, or concepts prevalent in community psychology will be weighted most heavily in award disbursement decisions. The proposal must clearly reflect how the research utilizes, contributes to, or expands on existing community psychological principles. Applicants should demonstrate their knowledge of community psychology principles and ability to implement sound research based on existing theories.

Proposed Research Focus
The extent to which the proposal meets the specific criteria/research areas listed below will be evaluated. These research foci were chosen because one of the primary goals of this grant program is to encourage more researchers to pursue those areas of research that have been understudied or under-focused within community psychology but have been highlighted as relevant and critical aspects of the field. The areas of research are chosen each year by the student representatives Proposals that do not fit into one of the three specific criteria defined above will not be eligible for an award, and thus will not be considered.

AY 2003-2004 Research areas:
Public policy
This area of inquiry includes projects focused on the application of research methods to the analysis of health or social policy issues. This area of research may also include projects designed to document or evaluate the implementation of city, state, and national policies.

**UNIVERSITY OF HAWAI'I AT MANOA
DAI HO CHUN DISTINGUISHED ENDOWED CHAIR
IN THE COLLEGES OF ARTS AND SCIENCES**

The college of Social Sciences at the University of Hawai'i at Mânoa seeks to appoint a scholar to the Dai Ho Chun Distinguished Endowed Chair in the Colleges of Arts and Sciences. The purpose of the Chair is to inject new interdisciplinary ideas and approaches into existing programs as well as initiate innovative programs and projects.

The individual is expected to provide leadership for interdisciplinary teaching, research and application, and to build programs that reach across the College of Social Sciences. The scholar will teach undergraduate/graduate interdisciplinary courses, initiate funded research projects, and create partnerships between the College and community.

The appointment is for a period of three years starting August 1, 2005. Thereafter, the scholar will hold a nine-month tenure-track appointment at the associate or full professor level within the College of Social Sciences.

Minimum Qualifications: PhD in a field within the social sciences of equivalent, exceptional scholarly record, demonstrated ability to teach, successful grant writer, and leadership in community affairs.

Desired Qualifications: Proven leadership for collaborations in interdisciplinary areas such as the environment, globalization, health, and race/ethnic relations. Demonstrated commitment to a collegial system of governance and a vibrant academic climate.

Salary: Commensurate with qualifications and experience.

To apply: Send a dossier that includes a curriculum vita and a writing sample to Dr. Eldon Wegner, Chair, Search Committee, College of Social Sciences, University of Hawai'i at Mânoa, 2500 Campus Road, Hawai'i Hall 310, Honolulu, HI 96822. The College's website is http://www2.soc.hawaii.edu/.

Closing Date: Review of applications will begin on April 4 and will continue until the position is filled. EOE/AA

Under-studied populations in community psychology

Although our discipline has done a good job at reversing a historical tendency of ignoring "minority" populations and historically oppressed groups, certain groups remain largely unattended to. These groups include gay, lesbian, bisexual and transgendered (GLBT) people, the elderly, immigrants, and refugees. This area of inquiry therefore includes action and research projects that concern themselves with the experiences, development, and/or actions of groups that Community Psychology needs to pay more heed to.

Sociopolitical development

This area of inquiry includes multiple approaches to examining or affecting individuals' or groups' *sociopolitical development (SPD)* and individual and collective understandings of, and/or responses to oppressive or unjust conditions. SPD is a psychological process that covers the range of cognitions, skills, attitudes, worldviews, and emotions that support social and political action in its many forms, the effects of oppressive social systems on individuals and communities as well as the perpetuation of oppressive structures by individuals and communities.

Clarity of Writing

Weight will be given to the clarity of writing evident in the proposal. The grant submission process provides an opportunity for students to prepare for writing other competitive grants, scholarships, and fellowships offered by other institutions (both private and public). Thus, applications will be judged on the brevity and clarity of the proposal.

Grant Proposal Sections

We are requiring applicants to submit an approximately *10 to 15- page* grant proposal in order to be considered for funding. The proposal should be comprised of four main sections: 1) a brief literature review, 2) a methodology section, 3) a proposed plan for analyses, and 4) a budget. Incomplete grant proposals will not be reviewed. Please submit 5 copies of the application.

Literature Review

The literature review should be a brief *one to two pages* in which the applicant provides background information on the problem and sufficient justification for the proposed study. The literature review also must contain the specific research questions, and, if appropriate, hypotheses under examination in the current proposal. Literature reviews will be judged on the extent to which the applicant successfully conveys the need for the current research, and its' role in addressing a problem identified in the literature or community in which the research will be conducted.

Methodology

The methods section of the grant proposal should be a detailed, *six to seven pages* component in which the applicant describes in detail how the proposed study or project will be conducted. Characteristics of the intended target group/participants should be fully described. Additionally, applicants should address how participants will be recruited for the project and what they will be asked to complete as part of the project. Any sample measures, if available, should be attached as appendices. Consent, assurance of confidentiality and debriefing procedures must be addressed as well. Finally, the study design should be discussed, including resources utilized. If the applicant will be collaborating with any other facility or program, a letter of collaborative intent from a representative of that facility or program should be attached as an appendix. Applicants are also encouraged, but not required, to conduct a power analyses when determining the number of participants needed, and to provide information on this analyses in the methodology section of the application. Methodology sections will be judged on their scientific merit as well as their demonstration of the applicant's ability to initiate and conduct the research. Funding for grants will be contingent upon proof of local Institutional Review Board approval.

Analytical Plan

The grant application must include a *two to three page* proposed plan for analyses. In this section, the applicant should address how program or study effects will be tested. This entails addressing each research question or hypothesis, and discussing a respective analysis procedure. Analytical sections will be judged on the applicants' ability to evaluate her or his hypotheses with appropriate techniques. Statistical or qualitative procedures must be detailed and justified. However, applicants who wish to apply but whose grant application requires highly specialized, new, or relatively little-used techniques are encouraged to seek out individuals (such as statisticians, professors, or other mentors) to collaborate with on analyses; if an applicant desires to do this, it should be mentioned in the grant application.

Budget

The grant application must include a budget for the entire research project. This section should include all expected costs and additional sources of funding. Applicants must indicate which expenses they intend to cover with the SCRA student research grant if they are awarded. This section may be formatted in a table or standard text.

Feasibility of Project Completion

Applicants must demonstrate that the funded portion of the research project can be completed within one year of receiving the grant. A proposed timeline must be submitted with the application.

Status of Human Subjects Review Process

If the applicant is housed in a university or college setting, a statement regarding the status of the project's human subjects review/ institutional review board process must accompany the application. If human subjects/ institutional review board approval has been received for the proposed project, letters stating approval should accompany the application. Although human subjects/institutional review board approval is not necessary prior to submitting a grant application, if the applicant is housed in a university or college, proof of approval by a human subjects/institutional review board is required before awards will be disbursed.

Supporting Documentation

In addition to the above proposal, the following supporting documents must accompany the grant application:

- An abstract of 100 words or less summarizing the proposed research
- A cover sheet stating the title of the proposal, name of the investigator/grant applicant, and applicants' mailing address, phone number, fax number, and email address.
- A letter of support from the departmental chair, or mentor if from a non-academic setting, verifying that the applicant has not yet advanced to candidacy
- A letter of recommendation from a faculty member or academic or professional supervisor who is a member of SCRA

Complete grant applications must be received by *July 1, 2005*. Please mail complete applications to:

Carrie Hanlin
1307 Acklen Ave.
Nashville, TN 37212

2005 Annual Convention of the American Psychological Association

Washington, DC
August 18th – August 21st, 2005

SCRA STUDENT TRAVEL AWARD APPLICATION

1. **Contact Information**

   Name: _____

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   _____

   _____

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       City   *State*   *Zip*   *Country*

   Daytime Phone: _____

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2. Are you a SCRA student member?   ❑ Yes   ❑ No

3. **Presentation Information**

   Type of Presentation: ❑ Poster   ❑ Symposium   ❑ Roundtable   ❑ Other_____

   Title of Presentation: _____

   Are you participating in more than one presentation?   ❑ Yes   ❑ No

   If so, please list the name(s) of the first author(s):

   _____

   _____

   _____

4. Please include a brief description (no more than 300 words) of how your proposal meets the criteria for this award (i.e., quality of the proposal, relevance of the proposal to community psychology interests, distance traveled, etc.).

5. Please attach your Curriculum Vitae and a copy of your acceptance letter(s).

   If you have any questions, please contact Sawssan Ahmed at sawssan@wayne.edu

> Send completed applications to: Sawssan@wayne.edu. Alternatively, you can submit your application via postal mail to:
> Sawssan Ahmed
> Wayne State University
> Department of Psychology
> 71 W. Warren Ave.
> Detroit, MI 48202
> Applications must be received by **June 1st, 2005.**

Annual Convention of the American Psychological Association
Presentation Schedule

Thursday - 8/18

School Belonging—Social, Psycho-logical, and Academic Implications. *Chair:* Michael J. Furlong, PhD; *Participants:* Susan D. McMahon, PhD- *School Belonging and Psychosocial Outcomes: Experiences of Students With Disabilities*; Georgette Yetter, PhD-*Delinquent Behaviors: The Contribution of School Connectedness and Environmental Assets*; Jill D. Sharkey, PhD-*Relationship Between Internal Resiliency, School-Based Assets, and School Connectedness*; Stacy L. O'Farrell, PhD-*School Belonging: Exploring Predictors of Change in the Elementary Years*; Beth J. Doll, PhD-*Resilience in Classrooms*; *Discussant:* Sandra L. Christenson, PhD

Using Community Science to Promote School-Based Mental Health. *Chair:* Carl Paternite, PhD; *Participant:* Carl Paternite, PhD-*Promoting Effective School-Based Mental Health Programs and Services*; Paul Flaspohler, PhD-*Strengthening Policy and Practice: Ohio's Shared Agenda and Mental Health Network for School Success*; Jennifer L. Axelrod, PhD-*Pre- and Inservice Training to Promote Interdisciplinary Collaboration in SBMH*; *Discussant:* Abraham Wandersman, PhD, Mark Weist, PhD

Latino Mental Health—Access to Help. *Chair:* Esteban V. Cardemil, PhD; *Participant:* Esteban V. Cardemil, PhD-*Latino Mental Health Project: Improving Access to Mental Health Services*; Lisa R. Fortuna, MPH, MD-*Healing in Relationship With Others: Experiences of Latino Juvenile Offenders*; *Discussant:* Milton A. Fuentes, PsyD, Josefina Alvarez, PhD

Adaptive and Maladaptive Responses to Adversity: What Helps and When? *Cochair:* Martha E. Wadsworth, PhD, Carole J. Broderick, PhD; *Participant:* Martha E. Wadsworth, PhD-*Do Age and Gender Moderate Coping and Reactivity to Poverty?*; Jennifer K. Conner-Smith, PhD-*Disengagement Coping: Helpful for Some, Some of the Time?*; Carole J. Broderick, PhD-*Differential Responses to Adversity: Substance Use Type and Gender*; Catherine DeCarlo, BS-*Adjusting Future Aspirations and Expectations: Good or Bad Coping?*

Friday - 8/19

School Environments and the Prevention of Adolescent Substance Use. *Cochair:* Robert D. Felner, PhD, Stephen Brand, PhD; *Participant:* Robert D. Felner, PhD-*Overview of Risk and Protective Factors for Adolescent Substance Use*; Stephen Brand, PhD-*Prevention of Adolescent Substance Use: Protective Factors at School*; Minsuk Shim, PhD-*Effecting Change in Risk and Protective Factors: Instructional Practices*; Anne Seitsinger, PhD-*Effecting Change in Risk and Protective Factors: Engaging Parents in Learning*

Qualitative Research in a Community Job-Training Program for Women. *Chair:* Anne E. Brodsky, PhD; *Participant:* Nicole S. Yee, MA-*Social Support of Low-Income, Inner-City Women in a Job-Training Program*; Harriette E. Wimms, MS-*Exploring Mother—Child Relationships in a Community Job-Training Center*; Rona Benhorin, MA-*Qualitative Interviews With Daughters of Job-Training Program Participants*; *Discussant:* Patricia McLaughlin

How Can Housing Research Inform Public Policy? *Chair:* Jill Hunter-Williams, PhD; *Participant:* Leonard A. Jason, PhD-*Need for Community: The Oxford House Innovation*; Lindsey Stillman, MA-*Building an Evidence Base: Supported Housing Environments and Adaptive Functioning*; Steven R. Howe, PhD-*Assisted Housing Absent a Regional Low-Income Housing Policy*; Mary B. Killeen, MA-*How People With Psychiatric Disabilities Maintain Employment and Build Careers*; Jill Hunter-Williams, PhD- *Applying Housing Research to Federal Policy Within the 109th Congress*; *Discussant:* Debra J. Rog, PhD

Saturday - 8/20

Tsunami—Psychological, Social, and Cultural Considerations. *Chair:* David N. Sattler, PhD; *Participant:* David N. Sattler, PhD, Joseph E. Trimble, PhD, Milton A. Fuentes, PsyD-*Development of Post-Traumatic Growth*; *Discussant:* Bradley D. Olson, PhD, Jerome M. Sattler, PhD

Domestic Violence and the Law—Legal Advocacy and Policy Interventions. *Chair:* Courtney E. Ahrens, PhD; *Participant:* Kathy McCloskey, PhD-*Battered Women Arrested for Domestic Violence;* Courtney E. Ahrens, PhD-*Responding to Domestic Violence Survivors' Needs in the Courtroom*; Margret E. Bell, PhD-*Helping Battered Women With Intensive, Law School-Based Advocacy Interventions*; Lauren Bennett Cattaneo, PhD-*Victim Informed Prosecution Program*

Invited Address : Roger P. Weissberg *Chair:* Christopher B. Keys, PhD; *Participant:* Roger P. Weissberg, PhD-*Social and Emotional Learning for School and Life Success*

DIVISION 27 BUSINESS MEETING

Sunday - 8/21

Therapeutic Communities—Trauma and Addictive Behaviors. *Chair:* James L. Sorensen, PhD; *Participant:* James L. Sorensen, PhD-*Methadone Maintenance Patients in the Therapeutic Community*; Samuel Ball, PhD-*Psychotherapy Enhancement for TC Retention*; Suzanne Wenzel, PhD-*Improving Quality of Care in the Therapeutic Community*; Stanley Sacks, PhD-*MTC for Offenders With MICA Disorders: Findings and Future Directions*; JoAnn Y. Sacks, PhD-*Trauma-Specific Interventions for Women in Residential Treatment*; *Discussant:* George De Leon, PhD

Exposure to Violence Among Diverse Youth—Understanding Protective Factors. *Chair:* Susan D. McMahon, PhD; *Participant:* Susan D. McMahon, PhD-*Violence Exposure and Anxiety Among Youth: Protective Roles of Support*; Sharon F. Lambert, PhD-*Externalizing Behavior and Community Violence Exposure Among Urban Youth*; Erika Felix, PhD-*School Violence, Outcomes, and Protective Factors Among Diverse Students*; Emily J. Ozer, PhD-*Unpacking Protective Factors: What Promotes Urban Adolescents' Perceived Support?*; Carla S. Stover, PhD-*Community Violence Exposure and Mental Health: Findings From the National Survey of Adolescents*; *Discussant:* Wendy Kliewer, PhD

Plus more than 40 posters.

40 Years Post-Swampscott:
Community Psychology in Global Perspective

Society for Community Research and Action

10th Biennial Conference

University of Illinois at Urbana-Champaign

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Conference highlights include three exciting keynote presentations.

Narratives and Representations of Survival: The Politics and Praxis of Action Research and Liberatory Community Psychology in a *Post*-9/11 World

M. BRINTON LYKES
Boston College

Drawing on more than 20 years of field experience in participatory education and research with local communities in Guatemala, South Africa, N. Ireland, and Boston, MA/USA, M. Brinton Lykes will explore how individual and community narratives and creative representations of survival generate and obscure possibilities for social change and transformation in the midst of ongoing conflict and war, structural poverty, and racial and gender oppression. She will describe a feminist-infused participatory action research process wherein co-participants' "speaking in a third voice" (through photography, dramatizations, truth commissions, etc.) contest power inequalities and national policy and practice. Critical analysis of some of these efforts to generate liberatory research praxis suggest that UnitedStatesians working in these cross-cultural, transnational contexts all too frequently uncritically recapitulate principles of liberal democracy rather than perform integrative and alternative ways of being and doing that incorporate both the cultural, racial, and gendered diversities of the majority world and a critique of dominant systems of oppression and exclusion. The possibilities - and limitations - of being/doing feminist-

infused community-based action education and research that is transformational are explored.

M. Brinton Lykes, Ph.D. is Professor of Community/Social Psychology and Associate Dean at the Lynch School of Education at Boston College. From 1999-2001, she held a Professorate/Chair in Psychology at the University of the Witwatersrand (Johannesburg, South Africa). She has worked for many years among women and child survivors of war and of state-sponsored economic and political violence in rural Guatemala, South Africa, and N. Ireland and with local immigrant women and children in the Boston area. Her research explores the interstices of indigenous cultural beliefs and practices and those of Western psychology, towards collaborating in the design and development of community-based programs that respond to the effects of war in contexts war and in post-war contexts of transition and transformation. She has published extensively about this work in journals and edited volumes, is co-editor of three books, *Myths about the Powerless: Contesting Social Inequalities* (Temple University Press, 1996*), Gender and Personality* (Duke University Press, 1985), and *Your daughters shall prophesy: Feminist alternatives in theological education* (Pilgrim Press, 1980), and co-author, with the Association of Maya Ixil Women – New Dawn, of *Voces e imágenes: Mujeres Mayas Ixiles de Chajul/Voices and images: Maya Ixil women of Chajul* (2000). She is an associate editor or member of the editorial board of a range of journals including *Action Research* and *Peace and Conflict: Journal of Peace Psychology.*

Brinton has also collaborated in the development of training programs and post-graduate diplomas for psychosocial/trauma workers. She teaches in these internationally-based programs and also at Boston College where her courses include culture, community, and change; participatory action research; and psychology of women and gender. She is a member of a wide range of professional organizations including the Latin American Studies Association and the American Psychological Association where she is a fellow and, most recently, served as a member of and Chair of the Committee on International Relations in Psychology. She is co-founder, board member, and participant in many local, national, and international NGOs including the Boston Women's Fund, Women's Rights International, and the Ignacio Martín-Baró Fund for Mental Health and Human Rights.

Children's Exposure to War and Community Violence: Knowledge for Action

J. LAWRENCE ABER
New York University

From drive-by shootings at drug hot-spots to the terrorist attacks on the World Trade Center and Pentagon, from gunfights between drug-lords in Rio to wars between militias and governments in Asia, the Middle East, Africa and Latin America, children are exposed to a world of trouble. What do we know about the nature and consequences of children's exposure to war and community violence? Is the

knowledge base adequate to inform action, from community mobilization strategies to humanitarian relief policies? How can the values, methods and resources of community psychology contribute to evidence-base solutions?

J. Lawrence Aber is currently Professor of Applied Psychology and Public Policy at New York University's Steinhardt School of Education. While a member of the psychology department at Barnard College and the Graduate Faculties at Columbia University from 1982 to 1994, he directed the Barnard Center for Toddler Development, co-directed the Columbia University Project on Children and War, and co-founded the Barnard-Columbia Center for Leadership in Urban Public Policy. While a Professor of Population and Family Health at the Mailman School of Public Health, Columbia University from 1994 to 2003, Dr. Aber served as Director of the National Center for Children in Poverty at Columbia. And from 1999 to 2003, he also served as Co-Director of Columbia's Institute for Child and Family Policy. Dr. Aber's basic research interests focus on the social, emotional, behavioral, and cognitive development of children and youth at risk due to family and neighborhood poverty, exposure to violence, abuse and neglect, and parental psychopathology. His applied research focuses on rigorous process and outcome evaluations of innovative programs and policies for children and families at risk, including welfare-to-work programs, comprehensive service programs, and violence prevention programs. Dr. Aber continues to consult with community-based programs for children, youth, and families as well as local, state and federal agencies and UNICEF on program and policy issues ranging from child care and child abuse to youth violence and community development. He is frequently invited to testify before Congress, to provide information to the media, and to consult to foundations on new child and family initiatives. Before coming to Columbia, he worked in community based programs for at-risk children and youth, worked on child and family policy issues in Massachusetts state government, was staff director of the Edna McConnell Clark Foundation's National Study Panel on the Future of Services to Children and Their Families, and was associate director of the Harvard Child Maltreatment Project. Dr. Aber received his Ph.D in Clinical and Developmental Psychology at Yale University in 1982. He is the recipient of prestigious awards for research on child and family development from several national foundations, including the William T. Grant Faculty Scholar Award (1987-1992), the Visiting Scholar Award at the Russell Sage Foundation (1991-1992)

and most recently, a Health Policy Research Investigation Award from the Robert Wood Johnson Foundation (2003-2005).

Ethnicity, Culture, and Mental Health: The Confluence of Science and Politics

STANLEY SUE
University of California, Davis

Despite the U.S. Surgeon General's recommendations concerning the importance cultural competency in treatment, challenges have been made to necessity of cultural competency. According to the challenges, cultural competency lacks research support and is primarily a matter of political correctness. The state of culture competency research is examined. It is argued that cultural competency (1) is necessary and (2) has been hindered by current practices in psychological science and by the politics of race.

Stanley Sue is University Distinguished Professor of Psychology and Asian American Studies at the University of California, Davis. From 1971-1981, he was Assistant and Associate Professor of Psychology at the University of Washington and from 1981-1996, he was Professor of Psychology at UCLA, where he was also Associate Dean of the Graduate Division. Dr. Sue's research has been devoted to the study of the adjustment of, and delivery of mental health services to, culturally-diverse groups. In recognition of his work in this area, Dr. Sue has received the 1996 APA Distinguished Contribution Award for Research in Public Policy, 1998 Distinguished Scientific Achievement in Psychology Award, California Psychological Association; 2003 Stanley Sue Award, Society of Clinical Psychology, American Psychological Association (Division 12). Dr. Sue has served as President of the Division of Clinical and Community Psychology for the International Association of Applied Psychology and is currently Associate Editor of the American Psychologist.

REGISTRATION INFORMATION

Register now online at www.conferences.uiuc. edu/scra and avoid late registration fee (after April 30, 2005). Call 217-333-2880 or 877-455-2687 (in the USA only) to register by phone. Or, registration forms (available on-line at www.conted.uiuc.edu/fmpro/SCRAreg.html can be faxed to 217-333-9561 (available 24 hours a day), or mailed to SCRA, Office of Continuing Education, University of Illinois at Urbana-Champaign, 302 E. John St, Suite 202, Champaign, IL 61820.

Conference registration includes admission to all sessions, continental breakfast, lunch on the full conference days (Friday and Saturday), and a dinner on Friday night.

Lodging and Travel: Conference participants may choose from among area hotels and University of Illinois residence halls. Detailed information on accommodations and travel may be found on the conference website at www.conferences.uiuc.edu/scra.

ADDITIONAL INFORMATION

Persons or organizations wishing to exhibit materials at the conference should contact Mark Aber. There will be a modest fee charged for exhibits from for-profit organizations.

Persons needing additional information about the program or special consideration should contact:

Mark Aber, Conference Co-Chair
Department of Psychology
University of Illinois Urbana Champaign
Champaign, Illinois 61820
217-333-6999
maber@uiuc.edu

Cliff O'Donnell, Conference Planning
Committee Co-Chair
University of Hawai'i
Department of Psychology
2430 Campus Road
Honolulu, HI 96822
cliffo@hawaii.edu

Nicole Allen, Program Chair
Department of Psychology
University of Illinois Urbana Champaign
603 E. Daniel Street
Champaign, Illinois 61820
217-333-6739
allenne@uiuc.edu

An Invitation To Membership

Society for Community Research & Action

The Division of Community Psychology (27) of the American Psychological Association

The Society for Community Research and Action (SCRA), Division 27 of the American Psychological Association, is an international organization devoted to advancing theory, research, and social action. Its members are committed to promoting health and empowerment and to preventing problems in communities, groups, and individuals. Four broad principles guide SCRA:

1. Community research and action requires explicit attention to and respect for diversity among peoples and settings.

2. Human competencies and problems are best understood by viewing people within their social, cultural, economic, geographic, and historical contexts.

3. Community research and action is an active collaboration among researchers, practitioners, and community members that uses multiple methodologies.

4. Change strategies are needed at multiple levels in order to foster settings that promote competence and well being.

The SCRA serves many different disciplines that focus on community research and action. Our members have found that, regardless of the professional work they do, the knowledge and professional relationships they gain in SCRA are invaluable and invigorating. Membership provides new ideas and strategies for research and action that benefit people and improve institutions and communities.

Who Should Join

♦ Applied & Action Researchers

♦ Social and Community Activists

♦ Program Developers and Evaluators

♦ Psychologists

♦ Public Health Professionals

♦ Public Policy Makers

♦ Consultants

SCRA Goals

♦ To promote the use of social and behavioral science to enhance the well-being of people and their communities and to prevent harmful outcomes;

♦ To promote theory development and research that increase our understanding of human behavior in context;

♦ To encourage the exchange of knowledge and skills in community research and action among those in academic and applied settings;

♦ To engage in action, research, and practice committed to liberating oppressed peoples and respecting of all cultures;

♦ To promote the development of careers in community research and action in both academic and applied settings.

Interests of SCRA Members Include

Empowerment & Community Development
Training & Competency Building
Prevention & Health Promotion
Self-Help & Mutual Support
Consultation & Evaluation
Community Mental Health
Culture, Race, & Gender
Human Diversity
Social Policy

SCRA Membership Benefits & Opportunities

♦ A subscription to the *American Journal of Community Psychology* (a $105 value);

♦ A subscription to *The Community Psychologist*, our outstanding newsletter;

♦ 25% Discount on books from Kluwer Academic/Plenum Publishers;

♦ Special subscription rates for the *Journal of Educational and Psychological Consultation*;

♦ Involvement in formal and informal meetings at regional and national conferences;

♦ Participation in Interest Groups, Task Forces, and Committees;

♦ The SCRA listserv for more active and continuous interaction about resources and issues in community research and action; and

♦ Numerous activities to support members in their work, including student mentoring initiatives and advice for new authors writing on race or culture.

THE SOCIETY FOR COMMUNITY RESEARCH AND ACTION

Membership Application

Please provide the following information about yourself:

Name: _____

Title/Institution: _____

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May we include your name in the SCRA Membership Directory?

❑ Yes   ❑ No

Are you a member of APA?

❑ No   ❑ Yes (APA Membership # _____)

If yes, please indicate your membership status:

❑ Fellow   ❑ Associate   ❑ Member   ❑ Student Affiliate

Please indicate any interest groups (IG) or committees you would like to join:

❑ Aging
❑ Children & Youth
❑ Committee on Women
❑ Community Action IG
❑ Community Health IG
❑ Cultural & Racial Affairs Committee
❑ Disabilities IG
❑ International Community Psychology Committee
❑ Lesbian, Gay, Bisexual &Transgender Concerns IG
❑ Prevention and Promotion IG
❑ Rural IG
❑ School Intervention IG
❑ Self-Help/Mutual Support IG

❑ Social Policy Committee
❑ Stress & Coping IG
❑ Students of Color IG
❑ Undergraduate Awareness

The following two questions are optional:

What is your gender?

❑ Female   ❑ Male

Your race/ethnicity? _____

Membership dues

❑ SCRA Member ($45)   ❑ Student Member ($20)
❑ International Member ($35)

❑ Payment is enclosed (please make checks payable to SCRA)

❑ Charge to credit card: ❑ Visa   ❑ MasterCard

Account No.: ☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐

Expiration Date: _____ / _____

Authorized Signature: _____

Signature of Applicant: _____

Date: _____

Please mail this form with a check for your membership dues to:

SCRA
1800 Canyon Park Circle, Bldg. 4, Suite 403
Edmond, OK 73013

About THE *Community Psychologist*...

The Community Psychologist is published four times a year to provide information to members of the Society for Community Research and Action (SCRA). A fifth "Membership Directory" issue is published approximately every three years. Opinions expressed in *The Community Psychologist* are those of the individual authors and do not necessarily reflect official positions taken by the Society. Materials that appear in *The Community Psychologist* may be reproduced for educational and training purposes. Citation of the source is appreciated.

To submit copy to THE *Community Psychologist*:

Articles, columns, features, letters to the Editor, and announcements should be submitted, if possible, as Word attachments in an e-mail message to: nadia.ward@yale.edu or joy.kaufman@yale.edu. The Editors encourage authors to include digital photos or graphics (at least 300 dpi) along with their submissions. Materials can also be submitted as a Word document on an IBM-compatible computer disk (or as hard copy) by conventional mail to Joy Kaufman and Nadia Ward, TCP Editors at The Consultation Center, Yale University School of Medicine, 389 Whitney Avenue, New Haven, CT 06511. You may reach the editors by phone at (203) 789-7645 or fax at (203) 562-6355. Next DEADLINES: Summer 2005–MAY 31, 2005; Fall 2005–AUGUST 31, 2005.

Subscription Information:

The Community Psychologist and the *American Journal of Community Psychology* are mailed to all SCRA members. Students and affiliates may join SCRA and receive these publications by sending $20.00 for students and $45.00 for affiliates and members to Janet Singer, 1800 Canyon Park Circle, Bldg. 4, Suite 403, Edmond, OK 73013; e-mail: scra@telepath.com. (Dues are per calendar year.) The Membership Application is on the inside back cover.

Change of Address:

Send address changes to Janet Singer, 1800 Canyon Park Circle, Bldg. 4, suite 403, Edmond, OK 73013; e-mail: scra@telepath.com. APA members should also send changes to the APA Central Office, Data Processing Manager for revision of the APA mailing lists, 750 First St., N.E., Washington, D.C. 20002-4422.

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