"The wound is the place where the Light enters you." ~Rumi

Last night at about 11:30 PM there was a 4.6-point earthquake whose epicenter was the city of El Monte, in Los Angeles County, California. I live 4 miles from this epicenter. My first reaction was to call my mother to make sure she was okay. What she said to me was this “hija la tierra esta ardiendo de dolor” as a rough translation she said the earth is burning with pain. Her words have stuck with me as I think about how to move forward as a responsible human being.

How do we move forward during a time of such great worldwide turmoil? Politically our country is in dire need of reform. How can we continue to ignore the brutal treatment and killings of our Black community members? How do we dismantle structural racism that has been deliberately constructed to keep out communities of color?
These structures are so embedded and pervasive in our society that when a pandemic arrives we see that large cities where there are large groups of people of color become the places where COVID-19 spreads more rapidly and has more devastating consequences. For example, California, the state where I live, has become the leading state in the nation with the most COVID-19 cases (LA Times, 2020). In the county of Los Angeles, Blacks and Latinx individuals are contracting and dying of COVID-19 at a rate three times higher than of our white communities. If all healthcare and social services were of equal access and quality, why would this issue arise?

As a community psychologist my first thought is: “How do we begin to heal from these wounds? What is our role?”

Within our own organization, we find ourselves at a great time of crisis and opportunity. As many of you know, members of African descent (as described in the letter: African, Caribbean, and Black) put forth an open call letter demanding that SCRA as an organization take action against anti-Blackness, white supremacy and oppressive acts/behaviors. (See full letter here: https://www.scra27.org/files/8915/9735/2183/SCRA_CALL_TO_ACTION_ON_ANTI-BLACKNESS.pdf)

This letter outlined four demands which are:

1. Put tangible resources back into Black communities.
2. Acknowledge our complicity and maintenance of white supremacy and white supremacy culture in SCRA.
3. Develop a deep and critical understanding of anti-Blackness and white supremacy.
4. Engage in collective action to dismantle anti-Blackness and white supremacy in SCRA and Community Psychology.

When I heard and read these demands I took time to understand and acknowledge that SCRA needs to work in better ways so that all of our members feel that our community is a place of refuge. The demands seem reasonable and appropriate given the history that SCRA has had in upholding racist structures that continue to favor a white middle class academic society. As an immigrant Latinx woman who has been part of this organization since graduate school, I have felt and experienced my share of racism, discrimination and humiliation in this organization; that said, I do not purport to understand what Black members have felt.

I also left the organization to see if I could find another professional home. Every time I went to another professional organization, I observed that they too had many of the same issues that SCRA has related to racism, discrimination and the fear of allowing individuals of color to have positions of power in the organization. What was always missing for me in these other organizations was the values and the people that I knew in SCRA. There are so many individuals that I have known over the years that continue to be my colleagues, friends and mentors who belong to SCRA. I also felt a deep need to continue to connect with the people of color in the organization that could relate and advise me about how to move forward in my professional and academic roles.

For me the earning of my degree was such a prideful moment; the accomplishment was so difficult and part of what my family felt was the obtaining of a piece of the American dream. I like other immigrants have always felt the full weight of my community upon me as I make professional decisions. I wanted a professional home that was something that was established, honorable and worthy of my time.

I believe that the members of SCRA do believe in social justice and a movement to liberation. My thought about this has not changed. I returned to SCRA because the people I care about are here. I was elected president. Then the pandemic hit and everything in our world changed. As humans we began to see that the earth indeed was radiating, burning and hurting from the centuries of mistreatment, killings and prohibited opportunities that we continue inflicting on our Black community members. In the summer of 2020, I was no longer president-elect, I was president. By this point the country was speaking up about the injustices committed against Black men and women by the police. As never before we witnessed a grass-roots
mass social media campaign centering on police brutality and the brutal killings of George Floyd and Breonna Taylor and so many other Black individuals. Suddenly, perhaps in part by the peaceful protests that occurred, the re-framing of the way our society thinks about the police became possible. Many cities across the country began to talk about how dollars could be re-allotted to community services instead of expanding police budgets. These events and many others encouraged me to think about what SCRA could do.

As an organization it seemed plausible that we could deem my presidential year the year dedicated to Black Lives. I wanted and continue to want to make a difference. I also realize that SCRA is a volunteer-driven non-profit based organization with an executive committee making decisions. In my mind I always want to move at lightning speed. I also realize that we have a governing board and decisions and implementing sustainable change take time.

One of the things that I thought I could do as president was to turn to my SCRA colleagues, friends and sisters for advice. Talking with these women made me quickly realize that the APA convention could be a platform where we could discuss the issues occurring in our reality, primarily the COVID-19 pandemic and the country’s anti-Blackness campaign which some of them termed the 1619 pandemic. This led to us creating a panel discussion entitled “Subverting white supremacy, Centering Black Lives Amidst Two Public Health Crisis: Anti-Black Racism and COVID-19.” Although many of our members may have not attended APA, we made the video available for everyone to view (link: https://vimeo.com/442572845/e3f60d3e71). This panel was made up of seven women of color who are community psychologist. They are: Ireri Bernal, Khanh Dinh, Yvette Flores, Jesica Fernandez, Laura Kohn-Wood, Rhonda Lewis, and Pamela Martin. Susan Torres-Harding, president at the time, and I moderated and these amazing women shared insights with us about what it is like to be intersectional Black, Asian and Latinx women in the field. We also had a talk-back session in which many of our SCRA members attended, and we all shared in community. There were so many lessons from these panel discussions. What I took away was that, as difficult as it is to be a woman, faculty member and/or practitioner in the field, we felt a personal responsibility to the next generation to continue to struggle and make a difference.

In addition to this panel, the executive committee of SCRA has embarked on many activities related to the addressing the open letter we received from our Black members. We as a body drafted an extensive document detailing how we could respond to the demands. We also put all the information related to the call for action, the EC’s response, and related activities on the SCRA website that you can reference here: https://www.scra27.org/resources/call-action/. This response did include the following proposed actions (among others):

1. Leveraging Conference Space: Training, Scholarship, and Climate
2. Investing in Sustainable Anti-Racist, Anti-Oppression Organizational Change
3. Promoting Dialogue on Racism and white Supremacy Outside of Conferences
4. Revising Community Psychology Research and Practice Core Competencies
5. Promoting Black, Non-Black POC, and Anti-Racist Scholarship and Practice

This plan was a starting place; as a member-driven organization, the leadership team was eager to receive feedback and improvements from our members. We realized we needed to review the sections of the plan with the membership in a clear, open and transparent manner. Therefore, we set up a series of information sessions to discuss that plan that would be done over Zoom, inviting the whole membership to participate. So far, we have completed one session that primarily dealt with item number 1: leveraging conference space and, more specifically, a discussion about our Biennial Conference. All the feedback and related
information can be found at https://www.scra27.org/resources/call-action/. Moreover, the executive committee did embark on a self-assessment and we are still in the process of evaluating what we have learned. We are also committed to hiring a diversity, equity and inclusion consultant(s) to assist us in refining and carrying out the action plan.

Finally, I return to Rumi’s quote and continuing to understand its meaning and application. The wound is indeed where we need to be in order for the light to hit us so that we may continue to move through and process our own pain as an organization. As president, I want to reiterate that I hear, acknowledge, and want to move SCRA so we are closer to embodying our principles surrounding social change, diversity, empowerment, etc. We cannot fulfill these principles unless we examine and implement the aforementioned proposed actions.

As a final word, I find mindful meditation a powerful way to manage my life and pain. I have been certified in mindful meditation, and, as a humble contribution, I continue to offer weekly meditations which I announce via the SCRA listserv. I invite you to join me and others, in brief community. Lastly, I look forward to growing opportunities for learning and healing, as an individual and as part of this society, throughout my presidential term.

Bianca L. Guzmán
California State University, Los Angeles

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From the Editor
Written by Susan M. Wolfe, Susan Wolfe and Associates, LLC

It’s hard to believe that this is already my final issue as Editor of The Community Psychologist. The past three years have seen some changes. Our biggest change was that we went to an online/emailed PDF format. While many people (me included) mourned the loss of that paper version coming in the mail, there were more benefits than drawbacks. We saved SCRA some money that could be put to better use. The greatest drawback to the printed version was that we had page limits. After we removed them, we were able to accept more articles from members.

I’ve been a member of SCRA and received TCP for many years now. I always looked forward to browsing through each issue when it arrived. As editor, I had to carefully read through all the articles that were submitted. I learned so much from each one of them, that in the future I will continue to read every article.

As my editorship comes to an end, I’m a little sad, but optimistic. After working with Dominique Thomas for the past three years, I know TCP will be in good hands. I am excited to hand this off to Dr. Dominique Thomas and Dr. Allana Zuckerman, the new Associate Editor, as I turn my focus to my role as President Elect.

Susan M. Wolfe
TCP Editor
As I write on the week of Indigenous People’s Day, I am constantly reminded of the legacy of that fateful year of 1492. For millions across Earth, it was the onset of an apocalypse. People stolen via the transatlantic slave trade and land stolen from colonialism and imperialism. Disease, war, and enslavement decimated, ravaged, and displaced entire peoples. The people, land, wealth, and knowledge stolen served as the foundation of empires, whose descendants live on as settler-colonial nation-states today. Colonialism, racial capitalism, it is an old story with new names and faces.

Hurricane season is also still happening. Being from Mississippi, I’m well aware of how long these seasons can be, but they feel like they’re getting longer and more intense. Big storms are an integral part of our history on the Gulf Cost. Hurricane Camille in 1969 was the one my grandmother always talked about. That was the big one for us...before Katrina. My hometown of Gulfport has rebuilt and revitalized, but ghosts of hurricanes past remain 15 years later. My uncle has said several times recently that dealing with hurricanes is enough without having to navigate a pandemic as well. I worry about him and my younger siblings who still have to go out and work. Who among us have the advantage to make an income from our home? Who has to work to close the stores and transport money and resources in preparation for an oncoming storm? Does essential equal expendable?

The pandemic also put many people out of work, leaving millions without income, health insurance, and the ability to pay their rent. The evictions have resumed, making it almost certain to be an increase in people without secure housing. I’ve lived this experience and have interviewed people on the street who had similar experiences. I know many people would rather not talk about such heavy topics, but if we are silent, how will anyone know something is wrong? Is the comfort we feel in our ivory silos worth silencing those with the most to lose? Does the arrogance from our academic credentials and social circles blind us to what actually matters—who actually matters?

Mississippi is changing their state flag and the proposed new flag design included input from the Choctaw, one of the Indigenous peoples located in the land of the Mississippian culture/civilization. “Before the commission voted, they discussed various aspects of the Magnolia Flag, including whether it should have 20 or 21 stars. The 20 white stars represents Mississippi being 20th state to join the United States. The 21st gold star represents the Native Americans who were originally here (Bologna, 2020).” This is the outcome of protests and organizing past and present, local, and national. “Back in 2002 when we had the issue with the Confederate flag, when Jason Whitfield took it on his own to protest and go sit out on Eight Flags on the beachfront, I didn’t witness it, but when I came, when I would come around, we would have stories where snakes were thrown where he was at and everything. (Marsh, 2012)” I remember when Jason sat on the beach in protest of the Confederate flag that flew on the sands of the coast. And it came down. Statues and symbols fall, but social structures are enduring. This is why we persist. Social structures only endure because we do, but this means we can change it when we commit our minds and resources to it. This special
feature is dedicated to those conversations and actions moving forward. We present strategies to protect and sustain and conversations.

“In the debates on the ‘Anthropocene,’ global warming, and climate change, voices of the South and of minorities – the prime victims of these phenomena’s consequences – have developed an analysis that brings together race, capitalism, imperialism, and gender (Vergès, 2017, p. 72)” With the climate crisis, environmental racism is an existential site of struggle and resistance. Christa M. Sacco discusses how the Black-owned Lola Housing Development, Inc seeks to create Zero Waste residential communities with the input of multiple stakeholders for the benefit of residents and creating a new normal.

The complicity of universities in these structures cannot be ignored in the contexts of their decision making regarding their reopening, during the COVID-19 pandemic, their responses to protests against racism and police brutality, and in some instances, the raising of tuition prices. Racial justice or racial capitalism? That is the question posed by Geraldine Palmer in Racial Diversity Initiatives on College Campuses. She presents suggestions for moving forward in advancing true racial justice in higher education.

Racial justice has been a goal since the time of Ida B. Wells-Barnett’s crusade against the lynching of Black men in the United States. It’s been a goal since the Haitian Revolution established the first Black republic in the Western hemisphere. Racial justice comes from resisting colonial/capitalist structures. BIPOC communities are more policed, surveilled, and incarcerated, a historical legacy of Slave/Indian patrols and other forms of carceral and colonial social control. Protests against police brutality have spurred a conversation on whether police should be reformed or abolished. Andrea L. DaViera and Alexis Grant continue this discussion as it relates to first order and second order change.

Whether we view these instances form the vantage point of the individual or the social structure, we are talking about ideologies that become psychologically internalized. Respectively, Kristina Yarbrough and the team of Megan Dunn, Andrea Cladek, Humza Khan, Hannah VanLandingham, Christopher Gonzalez, Erin Matthews, Nima Novak, and Rachael L. Ellison discuss how the master class psyche and systemic racism in mental health services reproduce ideologies rooted in white supremacy and eugenics. Dunn and colleagues present a pilot intervention for mental health professionals.

We hope that you find this special feature enlightening and that it inspires you to think of ways we can engage with people to find solutions to the myriad and interlocking structural problems we must disentangle and dismantle.

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Repurposing Normal: Proceeding with the Blueprint for California’s Zero Waste Communities
Written by Christa M. Sacco, Lola Housing Development, Inc.

Lola Housing Development, Inc. is a Black-owned and operated housing and development corporation founded in 2020. They combine some of the top technologies in sustainable energy and eco-design while also stimulating new markets and ecological entrepreneurship by
using repurposing to develop equitable and abundant affordable living communities throughout California. Lola is a West African name or suffix that means wealth. It is also an ancestral family name of the corporation’s founder, honoring his grandmother who taught his generation the profound value of creating loving and healing home places. Lola’s mission is to build and construct affordable zero waste housing developments using prefabricated panelization units made from recycled plastics combined with renewable energy technologies, and other eco-building materials.

Future housing on the chosen site in San Bernardino County, California will expand the range of living options in the neighborhood, the city, and the county with a focus on green single-family buildings and tiny homes, disability accessible, veteran and senior living, mobile houses, and multi-family residential units. The housing should vary in size and price, meeting the needs of people in different stages of life. A developed Zero Waste Community should be a 21st Century community that builds on the assets of the neighborhood and the people power inherent in residents coming together for a shared purpose, creating equity meaning a livable and accommodating space for everyone in the community, while showcasing the best of clean green modern living.

Mission for Lola’s Zero Waste Residential Communities

In order to make 100% recycling a reality, we propose using current green technologies to create an “upcycle” in which rather than just continuously recycling plastics into packaging, we permanently repurpose them as marketable commodities for sustainable projects, generating additional revenue and employment and contributing to integrated global solutions.

The on-site repurposing center is the center for zero waste management control, complete with a centralized command center where it can receive, process, direct, and transform raw materials into marketable commodities, such as electricity, biofuel, biofuel additives, building blocks, bitumen, irrigation systems, with seamless functionality. This can eliminate the need for landfills and replace them with repurposing centers and accompanied green housing.

Lola Housing & Development is a performing social enterprise creating integrated solutions to complex problems such as housing, rapid growth of developments, and waste management, by creating entirely new commodities, markets, and opportunities for the world of the future. This project is the collaboration between development and research companies, eco-tech firms and startups, as well as non-profit actors, university partners, and grants from government entities of the state of California. This is a direct approach toward tackling inequalities and linking the end of financial exclusion and poverty directly to their financial motivations and its evolution from thriving organic micro-economies to the creation of new marketable solutions, reducing greenhouse gas emissions and pollution that most heavily impacts poor communities, and implementing a combined participatory social impact evaluation of these efforts.

The end result of Zero Waste is thriving residential communities of the future, with abundant and diverse economies, eco-tech start-ups, and microeconomies that act on multiple levels and sectors from the international to the local. In addition to goals that tie greenhouse gas reduction to a new way of economy, the project has high social ambitions for their sites to be designed collaboratively and with the participation of many stakeholders and future residents for the ongoing development of the community and shared spaces.
The vision of equity that we hold is to extend what Sentamans (2013) called, “a livable reality” (p. 39, author’s translation) to members of disadvantaged communities as a way to overcome exclusion, discrimination, and related forms of oppression that leave us displaced or with too few options to live. We offer people multiple ways to participate and influence how these communities grow into their potential to respond to our times and create something altogether new.

Connection to the Current State of Affairs

As I write this, I am taking breaks to steam my nostrils to delay the onset of an inevitable allergy headache by the end of the day and drastically limiting outdoor times. I wear my mask all the time now, not just in public, because I am living in an unincorporated area in Riverside County where the smog is thick, and ash falls from the sky in the evening. It is not within the scope of this article for me to impress upon readers the intensity of the ecological struggle, nor can I say that I am without suspicion of what is really behind the wildfires. But for those of us who have been listening to the earth and watching the skies for some time now, it is apparent that the struggle for humanity is quickly escalating. I say the struggle for humanity because it should not be confused with the struggle for Earth. Earth is healing itself from centuries of racist intolerance and treachery towards it. It will go on. What is at stake more and more is human presence on the planet, as well as the quality of our humanity. It is time for us to re-examine the human character and elevate. How will we “meet the moment” and “create our new normal”, if we cannot elevate beyond self-hatred, racial genocide, becoming socially distant robots, decimating ecosystems, hoarding wealth, and creating scarcity on the planet? What will be left of our humanity? All these thoughts are coming to mind as I try to move to the last phase of this article which is to discuss what this process has been like in moving forward with imagining and taking solid steps towards the creation of Zero Waste Communities in California, and to propose how these could be part of a strategy to interrupt racial capitalism.

I came into this project early on as a consultant. It spoke to my deep need to create spaces and communities for shared healing and healing the earth. It also re-ignites a long time vision of mine to create a residential community and cultural center in which long term residents are able to take part in a range of healing activities, services, employment, and entrepreneurial activities, such as cultivating our own food and medicinal herbs and inviting in the local community and eco-tourists to share our produce and goods in farmer’s markets, a café, community events, and spaces for respite and rejuvenation. I could see that this type of placemaking was possible with the technological and economic infrastructure and the spirit of abundance found in Lola’s plan for Zero Waste Communities in California.

When our group was writing our initial proposal and letters of intent, I was facing directly the nexus of racism, housing exclusion, trauma, pollution of earth, gentrification, and cycles of poverty in the form of housing instability. At one point, I was even living in a shelter. Now, as we have grown this project, and in the light of current events such as COVID-19 and quarantine or stay at home orders, social distancing, the murder of George Floyd and ongoing protest of murderous and villainous police, the wildfires in California, other conditions of extreme climate, and seeming economic standstill, suffice it to say that the Now has changed considerably since this project was first conceived. As noted in a recent Harvard study, where air
pollution is highest, the number of coronavirus deaths is increased as the virus is able to cling to the particulate matter in the air and because people in communities with high pollution often already have chronic immune conditions (Friedman, 2020). Thanks to the work of scholars like Dr. Mindy Thompson Fullilove’s (2004) book Root Shock: How Tearing Up City Neighborhoods Hurts America, and What We Can Do About It, we can see the racist urban development policies that ensured that Black and poor communities bore the brunt of pollution, thus systematically exposing these communities to greater risks of illness, and of course, this also applies to the coronavirus.

**Repurposing Normal, Repurposing the Earth**

In regard to “the new normal,” it feels difficult for me to embrace social distance as the new normal, but I also believe that we cannot go back to the old normal. In light of all the crises and global urgency of the current moment, we cannot return to a world founded on divisions, hatred, racism, white supremacy, slavery and mass incarceration. We cannot proceed into the future with half of the population in our cities going homeless. We cannot proceed with most of inner city and urban youth of color being incarcerated and never attending adequate post-secondary education. We cannot proceed into the future of the new era we are embarking on if we continue to use our technology against the citizens, against the people, and against the Earth.

Over the last few months, to combat feeling constantly under siege and desperately uncertain about the future, I have turned to spiritual processes of prayer, meditation, chanting, singing, stomping, listening deeply to the land, mourning, watching the skies, waiting for right timing, and becoming open to receive messages from the spiritual realm, myth, deep history, and other spaces of deep knowing. We have practiced shared visioning and vision quests and modelled abundance. We have called upon those professional colleagues that truly hold us and our work in love and we have had to eliminate the voices of the naysayers, the haters, the doubters, the liars, the distractors, the time-wasters, and other pollution of the psyche.

In this current convergence of hopes, dreams, visions, realities, and turmoil, in which the norm is rapidly melting down to its most raw forms and materials, we are called upon collectively in different ways to energetically discard the normal. We are called to repurpose Normal and transform it for new permanent uses: vibrance, viability, thriving, abundance, joy, diversity, equity, shared wealth, and a spirit of place and community for which there is no “new” centralized Normal made of 40% recycled normalcy, but only endless new possibilities, variations, intersections, and combinations, customizable to each new extension of a live-able reality. We propose Zero Waste housing developments as an alchemical container for these transformations to occur. Unfortunately, there is no convenient machine or technological gismo to make this work easier for us. The best machinery we have available to achieve repurposing normal is the vast untapped potential of human consciousness and human connections.

Author’s Note: Please connect with us! Lola is open to broad connections and collaborations. If you want to know more or have an interest in collaborating, feel free to email the author at csacco2211@gmail.com.

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Racial Diversity Initiatives on Adademe Campuses: Racial Justice or Racial Capitalism?

Written by Geraldine (Geri) Palmer, Community Wellness Institute (CWI), Adler University and National Louis University

The commodification of race has proliferated across the globe from the transatlantic slave trade to contemporary sports to racial diversity initiatives on college campuses. This article is concerned with the latter, racial diversity initiatives on college campuses, specifically those where the underlying motive is social and/or economic gain rather than racial justice.

I conceptualize the term racial justice to denote such initiatives as diversity, equity, and inclusion (DEI), diversity and inclusion (DI), multicultural affairs (MA), and similar work. I recognize it’s not all that easy to distinguish the difference between initiatives with social and/or economic gain as motives and those striving for real racial justice. Nonetheless, I use a critical race theory lens to question and examine this current phenomenon. I am highly aware that there is a flurry of recent movement going on in much of White America including predominately white educational institutions (PWI) where less than a year ago silence was typically the norm regarding ongoing racism in America. Yet, in record time White Americans are devouring anti-racist and decentering whiteness books, espousing race and ethnicity theories, swearing off white privilege, and the like. Seemingly the murders of George Floyd, Breonna Taylor, and Ahmaud Arbery struck a chord that I have not seen before and I’m not sure why. This flood of activity is hard to fathom though because murdering Black/African Americans has been going on for centuries and in record numbers. Why now? It seems reasonable to be skeptical or at minimum, question the motives.

As I seek to practice daily critical consciousness and examine this current time, I offer my reflections to the reader as food-for-thought for your own interrogation and reflections. I must admit I am comfortable thinking we might be looking at a form of the commodification of race, at least in some cases. There is available literature that support my supposition.

Leong (2013) identified several examples of racial capitalism or the commodification of race in an article published in the Harvard Law Review. She pointed out that when a White American political figure casually mentions a Black/African American’s name as a friend when giving a speech at the NAACP, or when a White university president, concerned that prospective students might be dismayed at the lack of diversity on its campus, photoshops a Black/African American student’s face onto a marketing brochure (p. 2153), or when university admission offices begin aggressive recruitment processes for Black/African American, Indigenous, People of Color (BIPOC) because state budget funding is being threatened. Yet, these same universities have been PWIs since their establishment.

An illustration of my last point is Louisiana State University (LSU), a flagship institution in Louisiana. In 2018, for the first time in nearly 30 years the university elected a Black/African American as their student government president. When looking through documents in his new office, the president found marketing materials for the student government and recognized that out of the 100 plus students who had served, 100% were White (Parks, 2019, para. 2). However, this finding wasn’t that strange, as LSU had been the state’s whitest public university since inception, even
though the state is 32% Black/African American. In 2019, LSU put forward an aggressive plan to racially diversity and today a few more Black/African Americans and Latinx students now grace the halls. This all sounds great, except, when critically examining this shift, a question for me surfaces, and that is, what’s the rush now to “color-up” the place? Well, delving deeper, LSU’s current university president said state-funded institutions who are not aggressively pursuing racial diversity are doing so at their own peril (para. 10). State budget cuts have forced many flagship institutions to rely more heavily on tuition and fees, while simultaneously children of color make up the majority of those under 18 in public schools …perhaps seeking to attend LSU, and this group is expected to grow even larger. Concurrent to this publicized data, LSU’s enrollment has dropped for the past 3 years, to a total of over 25,000 students which translates into a huge financial loss. To this end, the university president shared,…If we don’t pay attention to demographic trends, many of our institutions are going to be left out in the cold for decades…to remain financially viable in the long term, as well as fulfilling its mission of serving all the state’s residents (not sure when this became their mission considering their history), he knows his school has to enroll a greater number of students who look like the student government president… (para. 10).

When looking at this shift through the lens of racial capitalism it is not hard for me to conclude, if LSU’s financial stability weren’t on the line, it is highly likely efforts to racially diversity wouldn’t be on the table either. My premise could easily apply to other predominately white institutions (PWI) and organizations as well.

One reason it is not all that hard to draw such conclusions is, it is no secret that many of these initiatives have their root in legal obligations such as affirmative action. Dr. Derria Byrd (2019) noted in her article *The Diversity Distraction: A Critical Comparative Analysis of Discourse in Higher Education Scholarship* the concept of racial diversity is “merely a new spin on affirmative action…not a new concept, but a new rhetoric” (p. 137). Musser (2015) added that BIPOC aren’t necessarily the benefactors of PWI racial diversity initiatives, but that the commodification of racial diversity serves to benefit the institution and even faculty. Further, I believe it’s important to point out there are also dangers in racial diversity initiatives with wrong motives including the practice reducing one’s identity to only their visible characteristics and often devaluing and disregarding other attributes. Another consideration is it often places extra responsibility on BIPOC faculty, researchers, students and others in college universities and campuses. Musser calls this burden “affective labor” which also typically goes uncompensated (p. 8). Musser’s presumption is consistent with Leong (2013) who argued that for many BIPOC, attempts at racial diversity does place extra work on them and this work is expected to be done without compensation. Why? It is often assumed this is part of BIPOC’s identity. Musser (2015) contended as well that racial diversity is something that is more valuable to PWIs because in its visibility, it can be seen and thus, sold. These themes support that BIPOC are not necessarily valued in this space for who they are, but what they are (Evans, 2020, para.14). Leong (2013) warns “affiliation with nonwhite individuals thus becomes simply a useful means for white individuals and PWIs to acquire social and economic benefits while deflecting potential charges of racism and avoiding more difficult questions of racial equality” (p. 2155).

**Moving Forward**

In a perfect world, all the motives of racial diversity initiatives on colleges and university campuses, and everywhere else…corporations and nonprofit entities would be ones conducted towards advancing racial justice rather than racial capitalism. Yet, we do live in this world, fraught with the remaining stink of colonialism and colonially the lasting legacy of colonialism, with its practice of selective racialization (Martinot, 2005) and racial capitalism. So, where do we go from here? Here are a few suggestions for such a time as this:

1) **Examine your own motives** for engaging in racial diversity initiatives. Are you doing it
because it's expected of you to participate, or else? You fill in the blanks of what or else means for you. You have to ask yourself if you are selling black bodies to the highest bidder or else? We are either the colonized striving for liberation, or the colonizer, bent on power and greed. You tell me.

2) **Understand embedded ideologies** don't just disappear overnight. Dismantling white supremacy and its tenets such as racial capitalism is hard work. Real life, soul-change is messy and complicated...

3) **Understand silence is often complicity** and I added often to this suggestion because people are silent for a number of reasons---fear, introversion, not sure how to say it, and more. However, for those who know how to raise their voices, and stay silent, you do know your silence speaks volumes, right?

In conclusion, I want to reiterate, this article is meant for “fodder”. The more our eyes are open to the ways that colonialism have impacted us all, the more we, together can work to dismantle systems such as racial capitalism. Dismantling these systems include developing critical consciousness around concepts like racial diversity in educational institutions and examining these practices. Part of sustaining systems of oppression is when people are asleep or aren't aware of navigating life through the lens of the colonizer. To this end, I charge, “Wake up everybody...no more sleeping in bed” (Whitehead, McFadden, & Carstarphen, 1975). To hear the song “Wake-up Everybody” go here: https://www.youtube.com/watch?v=7pspeIJS7XQ

Note: If you need additional information, have questions, or need to contact the author, please do so at gpalmer@adler.edu

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**Police Reform Vs. Abolition as First and Second-Order Change: The Case of Chicago**

*Written by Andrea L. DaViera and Alexis Grant, University of Illinois at Chicago*

In the wake of George Floyd’s murder by police officers in Minneapolis, Minnesota, protests have erupted worldwide against police violence. Chicago is no exception to the state-sanctioned violence and has one of the highest rates of fatal shootings by police across the country (Schroedter, 2015). One of the most well-known incidents in Chicago was the murder of Laquan McDonald in 2014, where a 17-year old Black teenager was shot 16 times in the back by a Chicago police officer who had numerous complaints previously filed against him. The officer who murdered McDonald
was sentenced to prison for 6 years and 9 months, while the officers who attempted to cover up the event were fired but acquitted of any criminal wrongdoing. Since before Laquan McDonald’s murder in 2014 and now in the aftermath of George Floyd’s murder, cries for police abolition resound in Chicago and other cities across the country, brought together by grassroots organizers. In this article, we use the principles of community psychology to briefly question how police reform vs. abolition can accomplish first- and second-order change, respectively. This analysis is apt and timely, given the sociopolitical climate, historical and enduring calls to abolish the prison industrial complex and all the pieces within that system. We write in the spirit of elevating the demands like those made by community-based social justice organizations and other voices calling from the intersections of racial capitalism.

In August 2020, Chicago Mayor Lori Lightfoot announced a plan for police reform for the city that includes the use of co-responders instead of police, de-escalation policies, and building a relationship with the community (Pathieu & Rivera, 2020). Although this commitment towards reform appears positive, transformative groups such as Black Lives Matter (BLM) Chicago and the Black Abolitionist Network (BAN) call for more than police reform. Instead, these groups take an abolitionist stance, which requires us to “re-imagin[e] institutions, ideas, and strategies, and creat[e] new institutions...that render prisons obsolete,” (Davis, 2005, p. 75). Chicago spends 40% of its budget-over 1.8 billion dollars- on the police department, while resources for the community remain continuously underfunded and uninvested. In response, BLM Chicago and BAN are calling for the divestment in police spending by 75% and using that money to invest in community services, such as housing, health care, and education, amongst other demands to remove police from schools, close the infamous Homan square “black site,” passing the Civilian Police Accountability Council, and more (Black Lives Matter Chicago, 2020). As scholar-activists working in this historical moment where the calls for police reform and abolition are deafening, now is the time for community psychologists to question these opportunities as first- and second-order change.

Settings, Systems, and Social Change
Community psychology broadly speaks to the importance of understanding social settings to promote social change (Tseng et al., 2002; Seidman & Capella, 2017) and prioritizes systems-level change (Foster-Fishman, Nowell, & Yang, 2007). Social settings are not just physically-bound spaces, but include networks, patterns, and the composition of relationships, resources, and behaviors (Seidman, 2017). Systems include “the set of actors, activities, and settings that are directly or indirectly perceived to have influence or be affected by a given problem situation,” (Foster-Fishman et al., 2007, p. 198). Systematic change may be further defined as second-order change; change that challenges the status quo and transforms the fundamental pieces of a system including its dynamics, relationships, structure, resources, rules, and norms (Foster-Fishman & Behrens, 2007; Peirson, Boydell, Ferguson, & Ferris, 2011). Second-order change stands in contrast with first-order change, which is the “natural progression of a system as it adapts to minor and mostly predictable challenges and events overtime,” (Peirson et al., 2011, p. 308). Because of its capacity for transformation and liberation, community psychology prioritizes second-order change and, as systems include dynamic processes that themselves change overtime, emphasizes the transitions and “turning points” in which this second-order change is most needed (Tseng et al., 2002).

Police Reform Vs. Abolition
Police reform reflects the position that the policing system can work but is currently “broken” or in disarray. The purpose of police reform is to make the system function as it is believed to be intended, to “protect and serve.” Similar to Mayor Lightfoot’s proposed reforms, these can look like a variety of policy-driven changes, such as the popular “8can’twait” campaign, which calls for cities across the country to implement eight specific policies centered around reducing the use of police
force, (Campaign Zero, n.d.). Police abolition, in contrast to reform, does not see the system as “broken”; it believes that the system was by design meant to brutalize Black, Brown, and Indigenous bodies and carries out that task well. Indeed, the system of policing primarily stems from the days of Chattel slavery and fugitive slave-catching and many critical scholars and historians have traced the how the foundation of the American economy relies historically and currently on slave and prison labor (Alexander, 2010). Therefore, seeing the system of policing as inherently violent, abolition primarily relies on strategies of disarmament and disempowerment as mechanisms to affect change (McDowell & Fernandez, 2018). Disarmament refers to taking away the tools and weapons that enable police to be lethal in the first place. Often, police abolitionist organizers and scholar-activists pair this mechanism with approaches to disempower the police, through organizing against the laws and policies that perpetuate harm (e.g., stop and frisk), defunding and divestment campaigns, direct action, and building community-driven alternatives that de-legitimize the police (McDowell & Fernandez, 2018).

The similarities and differences between reformist and abolitionist mechanisms of change can be difficult to distinguish at times. For example, as of the time of this writing, the 8Can’tWait website even has a bolded header of “abolition,” which reflects a pattern in which abolitionist language is co-opted by reforms to appeal to populist demand. However, how we interrogate these different strategies is by questioning their assumptions and goals.

First- and Second-Order Change

From a community psychology perspective and viewing policing as a system itself (McDowell & Fernandez, 2018), we propose that abolitionist mechanisms could be linked to systems-level change, while reforms could accomplish first-order change. Reforms target the system in ways that indeed make “minor and mostly predictable changes.” Reducing the use of police force does not explicitly stop the use of police force and makes the assumptions that police force is necessary and that police officers and their legal protectors will abide by the laws and policies put into place. The second assumption is particularly concerning because as police are granted qualified immunity, they are essentially “above the law,” and act accordingly. For example, as of June 2020, Chicago has adopted seven of the “8can’twait” policies, but that did not stop the shootings of 20-year-old Latrell Allen or 26-year old Miguel Vega in August. Thus, reforms rely on altering the conditions that cause harm, while still allowing and even expecting that harm is necessary and holding the goal of legitimizing the prison industrial complex.

Unlike the limitations associated with reform, scholars like McDowell and Fernandez (2018) position abolitionist theory and practice as having the “radical potential” to advance racial and economic justice, and the principles of second-order change would concur. Disarmament represents, both materially and symbolically, how weapons of racial capitalist violence can be removed from the system, quite literally causing that system to function differently. This makes the assumption that police can and will use force, and thus, disabling the lethality of that force subsequently ensures that less people will be murdered. Disempowerment techniques, like BAN’s demand to defund the police, would significantly reduce the number of police officers, resulting in less police-civilian interactions, and therefore less violence and death. In this way, second-order change is achieved by not just altering the conditions related to police use of force and anti-Black violence, but by removing them altogether.

Abolition as Presence

Abolitionists are commonly asked, what do you replace police with, and how do you address harm when it happens in neighborhoods, schools, or families? Abolitionist scholar Ruth Wilson Gilmore famously said, “Abolition is about presence, not absence. It’s about building life-affirming institutions,” (MPD150, n.d.). One possible way to do so at the community-level is through practices rooted in transformative justice, a political theory and practice that seeks to restore harm without
prisons or police. For example, as theorized by McDowell’s community-based research, insurgent safety is a locally-driven transformative justice practice that seeks to address harm without the use of criminalization (2019). Instead of perpetuating the harms of the carceral state, or reforming them such that they are “less harmful,” insurgent safety can be achieved through communication, mutual aid and interdependency, and community joy (McDowell, 2019). How we encourage such community strength is through empowering people and fostering mastery over one’s circumstances. The time is now to invest in insurgent safety and nurture the conditions that allow for grassroots organizing to replace carceral systems.

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Rummaging Through Wounds During the COVID-19 Pandemic: The Master Class in the Collective Psyche
Written by Kristina Yarbrough, Pacifica Graduate Institute

The disavowed pathology of the white master class of the Antebellum South terrorizes the collective psyche today, perhaps most intimately felt within the United States. By *white master class*, I am referring to the owning class of the Antebellum South—white skinned, European immigrants to the United States who were slave holders and landowners in the Southern United States before the Civil War. The *pathology* of the white master class here indicates the pillars of race and class in the societal architecture specific to the US. Today in the US, as the COVID-19 pandemic softens the material illusion of a structurally sound society, the contours of collective wounds are illuminated. For many, the unreconciled pathology of the white master class that has been policing our collective unconscious, our psychological renderings and our engagements with the world is more apparent. By *policing* I mean

1. today’s unconscious repression, described by Frosh (2003) as the “work of *policing*, in which there is a scrutinizing and a repressing body capable of spying out subversive elements and constraining their activities.” (p. 19). And
2. the policing technology of a pathologically-devised patriarchal capitalism utilized by the white master class to maintain their domination and repression of their pathology.

Social psychoanalysis, depth psychology and decoloniality animate this assemblage, offering a new path towards liberating ourselves from the effects of the white master class’s pathology. Bringing forth history into our present perception is a practice of insurgency, and a decolonial practice of reclaiming the emergent nature of time and space (Mignolo, 2018).

The Antebellum South was ferociously violent, dominated by a master class of whites who owned land and black slaves. The class of poor whites in the Antebellum South highlight the intersection of race and class in the pathological apparatus of the white master class. The poor white class in the Antebellum South were heavily policed by the master class through violence, criminalization and disenfranchisement (Merritt, 2017). Poor whites were threatening to the slave system in several ways. They built underground economies of bartering with black slaves, and at times taught literacy to the slaves (Merritt, 2017). Not only was the master class engrossed in policing black slaves through direct violence, they were often preoccupied with controlling and dehumanizing the poor white class to protect the slave system. Merritt (2017) notes that poor whites were “removed from the modern world”, “not involved or invested in the marketplace” and “were not living by America’s capitalist work principles.” (p. 108). There are many crucial reproductions today from the triangulation of the white master-black slave-poor white in the Antebellum South. For our purposes, I will highlight only two of them.

One, the fantasy of the white master class is shaped by an illusion of ‘earned’ power, privileges and freedom, which is distinguished to them from the landless and dispossessed poor whites. And two, poor whites are seen as threatening to a capitalist society. Poor whites often live outside of the modern, capitalist system and at times create interracial bonds with the master class’s racialized ‘other’. These two elements in the psyche of the white master class influence the master class’s pathologized race and class ideologies, which become weaponized through patriarchal capitalism today. Patriarchal capitalism disenfranchises those it deems threatening to modernism and to racist ideologies that separate the poor and working-class, while producing both raced and classed direct and structural violence. Maintenance of the white master class’s ideology and pathology today occur through a policing apparatus of unconscious defense mechanisms, and through the infectiously commodified iconography and imagery of the white master class themselves.

As a part of Parker’s (2019) investigation into the role of slavery in the white imagination, she
encouraged white people to imagine themselves in the time of slavery. Parker (2019) found that white people could not imagine the enslaver, evidence of disavowing the internal representations of the enslaver. “The disappearance of the white master-enslaver” Parker states, is a “structural and defensive function of only seeing images of black slaves in white minds”, which produces an “invisible maintenance of white supremacy” by deidentifying with the aggressor (p. 11, 12). Parker notes that unconscious psychic splitting “both collapses psychic space and hides what is disavowed.” (p. 15). 

Parker’s discovery of white people’s disavowal and splitting response to slavery is evidence of the unreconciled pathology of the white master class. Having never faced their pathology, the white master class projects and introjects their pathology into our collective lives and our collective psychic structure. Projection is a “defense mechanism in which disturbing unconscious material is kept unconscious by experiencing it as if it belongs to another.” (Frosh 2003, p. 33). The result is the reconstitution of the pathology into a modern-day, unconscious and material policing through patriarchal capitalism. A technology of this pathology-derived capitalist apparatus is to introject the split off, or disavowed parts of the white master class’s pathology into the poor and into the ‘slaves’ of this system today. The ‘marginalized’ today can be understood as a psychic rendering of the unreconciled pathology of the white master class. Ejecting the unwanted parts of the self, the white master class are left with a delusional sense of their own innocence, and narcissism manifests.

In the United States today, this defensive apparatus that implicates the collective psyche in the unreconciled pathology of the white master class is fatigued. The structurally violent effects of the COVID-19 pandemic has further subjugated the split off projections-the poor and the marginalized. The unearned freedoms of the white master class are being glorified in imagery on social media. The completions of massive, unnecessary home improvement projects are publicly celebrated and God-like figures standing on mountain tops in Aspen, Colorado during summer vacations are adored. Meanwhile, unemployment rates increase, an eviction crisis steadily gains momentum, community non-profits serving marginalized populations are losing funding and a racist-classist ideology brings an overwhelming visceral tragedy to people’s daily lives. The repression, disavowal and unconsciously contrived apparatus of the white master class has not only become more apparent due to COVID-19, it is palpably pathological. The symptoms of this pathology have become so pervasive in our globalized, modern world that discerning what perversion to focus on, where the perversion lies and how to respond can be overwhelming.

Karcher (1998) explains that everyday events contain the psyche and collective unconscious, we simply must know how to listen and how to pay attention (p. 222). Unravelling the pathological policing apparatus of unconscious defense mechanisms and seeing through the iconography and imagery that supports it can fracture the fatigued assemblage. Anzaldúa (1987) explains that la facultad “is the capacity to see in surface phenomena and meaning of deeper realities, to see the deep structure below the surface” (p. 60). La facultad “is mediated by the part of the psyche that does not speak, that communicates in images and symbols which are the faces of feelings...behind which feelings reside/hide.” (p. 60). It might be easy today to notice the white master class’s unresolved pathology in grand projections such as police brutality on black bodies and the explicit violence of self-proclaimed white supremacists. Though, depth and decolonial psychologies encourage an animation and insurgency from our deepest capacities of perception, such as with Anzaldúa’s la facultad.

Insurgency here is defined as “those processes and possibilities of collective analysis, collective theorization, and collective practice—all intertwined—that help engender an otherwise or
relational being, thinking, feeling, doing, and living in a place marked by the extremes of violence, racism, and patriarchy in today’s global capitalism/modernity/coloniality.” Mignolo 2018, p. 26). One narrative of capitalism/modernity/coloniality is the colonization of time and space through epistemology (p. 140). Mignolo (2018) highlights two pillars of “the mythology of modernity” narrative: the celebration of newness; and the capturing of “the feelings and the imaginary of the population” through “persuading an audience”. (p. 140).

Engendering a relational otherwise, and what Mignolo (2018) calls “epistemic disobedience” (p. 114) is one path towards our emancipation from the unreconciled pathology of the white master class in our collective psyche. In this case an otherwise is an insurgent practice that brings history into focus, where re-imagining our relationship with history makes clear how the violent ideologies of the Antebellum South are reproduced from the unresolved pathology of the white master class. Merritt (2017) reminds us, “Masters needed a terroristic system of policing, surveilling, and torturing the poor (both white and black) to preserve their cherished institution.” (p. 253).

The COVID-19 pandemic has brought a painful rummaging of our collective wounds, and there are no quick remedies. To become untangled from our wounded entanglements requires discipline, diligence, patience and seeing through. Hillman (1997) describes seeing through as a slow insight that “moves through the apparent to the less apparent” (p. 429). To know the prison we are in will wake us from an anesthetized slumber (Hillman 1992, p. 66). Upon waking, we will be flooded with rage, outrage and compassion; then our sensitivities will be renewed, and we will effortlessly see the interiority of things (p. 66).

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Dismantling Systemic Racism in the Context of the COVID-19 Pandemic: A Pilot Intervention for Mental Health Professionals
Written by Megan Dunn, Andrea Cladek, Humza Khan, Hannah VanLandingham, Christopher Gonzalez, Rachael L. Ellison, Illinois Institute of Technology (IIT); Erin Matthews, Nima Novak, Living in Empathy, LLC

At a foundational level, therapists, particularly White therapists, are trained on the need to examine and be aware of the privilege in their lives, and the resulting potential oppression of many of their clients (Black et al., 2007; Sue et al., 1992). However, more recent literature in psychology pushes for therapists to move beyond generalized cultural competence, to help combat systemic injustice and racism in their clinical practice (such as addressing clients’ racism in individual therapy; e.g., Bartoli & Pyati, 2009; MacLeod, 2013). Likewise, the field increasingly pushes for therapists to take responsibility for social justice concerns within group therapy by addressing oppression and marginalization between group...
members (Chang-Caffaro & Caffaro, 2018), as well as interrogating their own biases. In particular, there is increased awareness that well-meaning therapists and other healthcare providers can perpetuate institutionalized racism and cause unintentional harm to patients through racial microaggressions (i.e., brief and/or commonplace verbal, behavioral, and environmental slights against people of color; Foster, 2014; Sue et al., 2008; Thompson et al., 2004), or by removing race from the conversation altogether (Gushue & Constantine, 2007; Okosi, 2018). It becomes crucial to adequately train therapists to be able to attend to their patients’ experiences with racism both within and outside of therapy, especially as race-based stress impacts both psychological as well as physical health outcomes (e.g., through alterations in stress biology, including altered stress hormone levels and less and lower quality sleep; e.g., Berger & Sarnyal, 2015; Clark & Clark, 1999; Zeiders, 2017; Zeiders et al., 2015).

The consequences of systematic racism within the field of mental health have been observed for decades and have devastating impacts on access and quality of care for minority populations. For instance, racial and ethnic minority populations are less likely to utilize mental health services and more likely to receive poorer quality of care (Alegría et al., 2008; Chow et al., 2003; Cooper-Patrick et al., 1999; Lê Cook et al., 2013). Provider bias and stereotyping lead to inaccurate diagnoses for racial and ethnic minorities (McGuire & Miranda, 2008), which is well-documented in the overdiagnosis of schizophrenia (Barnes, 2004; Hamptom, 2007; Jones & Gray, 1986) and underdiagnosis of mood disorders (Barnes, 2013) among people of color persisting from the 1970s to the present day. When effects are narrowed to specific races, Black individuals are found to perceive greater bias from health care providers (Greer et al., 2014), in addition to reporting increased anxiety symptoms (Greer, & Spalding, 2017) and internalization of cultural stereotypes leading to a worthless and powerless self-perception (i.e., internalized racism; Williams & Williams-Morris, 2000). Internalized racism is associated with increased rates of anxiety (Graham et al., 2016), depression, and serious psychological distress (Mouzon & McLean, 2017) among Black Americans.

While these challenges have lingered in the field of mental health for decades, recent events such as the COVID-19 pandemic increase the urgency of providing better and more accessible care for BIPOC (i.e., Black, Indigenous and People of Color) individuals. COVID-19, a virus which disproportionately affects BIPOC individuals (Kirby, 2020; Rai’si-Estabragh et al., 2020; Tai et al., 2020), has emerged as a unique and additional stressor for mental health outcomes (Kola, 2020; Rothman et al., 2020). Apart from contracting the virus, living through the pandemic is associated with increased anxiety, depression, and stress (Rajkumar, 2020) as well as increased isolation and decreased social support. While current social restrictions have inspired a transition to telehealth treatment (Smith et al., 2020), individuals of lower socioeconomic status may have difficulties accessing adequate technology, internet, and/or private spaces for telehealth treatment. BIPOC individuals are more likely to fall below the poverty line; census statistics (Macartney et al., 2013) indicate that Black Americans experience one of the highest rates of poverty (25.8%) within the United States. Additionally, COVID-19 has resulted in increased unemployment rates (Montenovo et al., 2020), especially among Black Americans (Selden & Berdahl, 2020; Shah et al., 2020). At this time, the BIPOC community is experiencing a surge in mental health needs, heightening the importance of therapists’ ability to sufficiently help and treat BIPOC clients within the context of current, overarching issues.

Therefore, it is crucial to examine and dismantle the role of therapists and other mental health professionals in upholding systematic racism, and introduce a newly developed intervention that aims to meet this need; namely, “Living in Empathy,” a racial privilege and cultural competence psychoeducation and process group for self-identified White mental health professionals. This profile fills a critical need in the lack of effective “diversity/cultural competence” training
programs, especially for mental health professionals. This comes at even a more crucial time as the federal government aims to reduce funding and “ban” cultural competence and diversity training programs (BBC News, 2020; The White House, Office of Management and Budget, 2020) aimed at addressing White privilege. Even before the recent political events, many diversity programs across industries (to which psychology training programs are not immune), unfortunately ‘miss the mark,’ and may not result in creating real change (Dobbin & Kalev, 2016). For example, one study found most psychology doctoral trainees, even after they completed their programs and were on clinical internship, still experienced difficulty defining social justice (Singh et al., 2010). Even with moderately adequate training, for White psychologists, membership in a dominant racial group may make it more difficult to be aware of and understand the consequences and effects of non-membership. When attempting to engage White individuals in social justice work, individuals’ affect (i.e., their general emotional reactions to privilege and racism), may impact willingness to engage in social justice work, as well as the ability to engage in a culturally competent way (Spanierman et al., 2008). Even well-meaning White psychologists may experience significant guilt, shame, or fear that can perpetuate inaction.

Within psychology, Sue and colleagues (2019) call for future research to explore if arming anti-racist allies with microinterventions actually increases the likelihood of action (e.g., challenging microaggressions). They put a call to action for more effective education and training interventions, to help learn, practice, and rehearse skills, as well and overcome inhibitions and create inertia for change. These issues have been necessary for decades, but after the assassination of George Floyd and widespread media coverage of the #BlackLivesMatter movement, it became socially normative to engage in racial justice, and many white Americans were provided with surface-level actionable items (e.g., donating, marching). However, beyond these actions, there is a need to develop such interventions for White therapists to translate this antiracist practice into the therapy room.

In response to this call for action is a novel, online intervention, “Living in Empathy,” a four-session manualized intervention designed for self-identified White mental health providers to improve cultural competence. The four sessions of the intervention (Whiteness, unpacking colonization, unpacking White privilege, and cultural appropriation), are designed to examine important aspects of systemic racism and privilege in addition to the role the therapist’s race and privilege plays in client interactions. Researchers at IIT aim to empirically assess the effectiveness of this intervention through a randomized control trial. In this study, to comply with social distancing recommendations, participants will safely meet on a virtual platform for 60-75 minutes weekly, which also allows for a nationally representative and experientially diverse group composition. The study will use a delayed waitlist control group design, in which participants will be randomly assigned into either the intervention group (i.e., “Living in Empathy”), or a similarly structured four-session control group (i.e., racial privilege/systemic injustice journal club). Due to the expected benefits and importance of participation in the intervention, waitlist control group participants will be offered the opportunity to participate in the intervention after participation in the waitlist control group if they so choose.

Piloting and utilizing a microintervention such as “Living in Empathy” is a crucial step in improving upon antiquated methods of cultural competence training. In a climate of heightened racial tensions exacerbated by a novel and deadly pandemic, the mental health field must take responsibility and work to dismantle the structural racism within the therapy room.

Please contact Rachael Ellison at rellison1@iit.edu with any questions.

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**Community Psychology Practice in Undergraduate Settings**

*Edited by Ashlee Lien, State University of New York Old Westbury and Rachel Hershberg, University of Washington Tacoma*

**A Look Toward this Upcoming Year**

*Written by Ashlee Lien, State University of New York Old Westbury and Rachel Hershberg, University of Washington Tacoma*

The Community Psychology Practice in Undergraduate Settings Interest Group is a relatively new interest group of SCRA for those who focus on teaching and mentoring undergraduate students. We are fortunate to have had excellent leadership for the interest group and are especially grateful to the most recent co-chairs, Elizabeth Thomas and Sheree Bielecki. On September 1, 2020, we (Ashlee Lien and Rachel Hershberg) transitioned into the role as new co-chairs for the 2020-2021 Academic Year.

With the COVID-19 pandemic, 2020 has brought many challenges as many colleges and universities have transitioned to virtual remote learning instruction. This group has provided a sense of support for those struggling to adapt undergraduate instruction to these settings. We are excited about the upcoming year and hope to expand our efforts to include new members in conversations about undergraduate teaching. As we look to the future, we anticipate this group continuing to be a supportive space where we work together to think through and reflect on how we can meaningfully confront challenges and opportunities in the undergraduate CP classroom related to the ongoing COVID-19 pandemic, the pandemic of ongoing systemic racism and violence against communities of color in the U.S., an unstable economy, and a very uncertain political future.
Goals for the Year

This year, we hope to expand our membership to include more individuals who focus on teaching and mentoring undergraduate students throughout the U.S. and the Globe (hopefully we can find a time to meet that works with different time zones!). We hope to extend more opportunities to connect with one another, and will continue with previous initiatives including a Webinar, updating our SCRA teaching resource library, and having intentional conversations about how systemic racism impacts our teaching, mentoring, and institutional settings. Mostly, we hope that this group can be an important source of support and encouragement for those working with undergraduate students in this important sociohistorical moment.

How to Get Involved

If you are interested in learning more about the Community Psychology Practice in Undergraduate Settings Interest Group, have ideas for what you would like to see us accomplish, or would like to become involved, please contact Ashlee Lien at liena@oldwestbury.edu or Rachel Hershberg at rmhersh@uw.edu. We welcome everyone who is interested in building community around teaching Community Psychology and related topics, especially related to the current sociohistorical moment. If you would like to join the Undergraduate Settings Interest Group listserv, just email infoscra@scra27.org and request to be added to the group. We look forward to hearing from you!

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Early Career
Edited by Vernita Perkins, Omnigi

Reflections on Multiple Pathways to Community Psychology and A Call to Action
Written by Michelle Abraczinskas, University of Florida; Ijeoma Ezeofor, TCC Group; Vernita Perkins, Omnigi Research; and Mayah Williams, Center for Disease Control and Prevention

This article is a collaboration between the SCRA Early Career Interest Group (ECIG) and the American Evaluation Association Community Psychology Topical Interest Group (CP TIG)

Every day the need for systems-level change to improve equity, access, and well-being is resounding. As community psychologists, we possess the values and skills to create change. Have we answered the call to action? Are we “walking the talk?” To answer these questions, we considered: 1) how could community psychology
articulate its value-add; 2) how might the field grow its base by harnessing its appeal to both diverse, established professionals and a generation of new learners; and 3) how could the field take action today to demonstrate its uniqueness from other disciplines? The purpose of this article is to evoke reflection on our field; highlight its value add by comparing it to other fields; consider how we inspire and invite people to CP; and demonstrate how we must live our shared values.

**Comparable Fields to Community Psychology**

CP has values of individual/family wellness, sense of community, honoring human diversity, social justice, citizen participation, collaboration, community strengths, and empirical evidence, and enacts them via research, scholarship, and practice. CP focuses on prevention, promotion, and improving quality of life of individuals, communities, and societies. CP examines the interrelationships of systems (e.g., neighborhoods) and individuals (Dalton, et al., 2007).

Counseling psychology works with individuals at all stages of their lives on a range of issues relating to their emotional, social, work, school, and physical health concerns ("Counseling Psychology," 2008). Counseling psychologists also work with organizations to help them increase effectiveness by improving the work environment.

Public health is the science of protecting and improving the health of people and communities by promoting healthy lifestyles, researching disease and injury prevention, and detecting, preventing and responding to infectious diseases ("What is Public Health?," n.d.). For those working on social determinants of health, there is the added emphasis on social (e.g., education, neighborhoods, economic stability), not just medical or biological factors.

Prevention science is an interdisciplinary field. It applies basic research on risk/protective factors and problems affecting individuals, families, and communities to the development, evaluation, and dissemination of empirically based prevention and health promotion programs. Prevention scientists use research to influence policy and practice ("Human Development," n.d.).

These disciplines focus on the well-being of people and communities through individual and/or systems interventions. Prevention science, public health, and CP share a focus on wellness via prevention and promotion. Counseling psychology, public health, and CP use participatory methods and focus on social justice. CP is unique due to the core tenet of social justice and the focus on the psychological well-being of communities.

**Finding Fit Within Community Psychology**

There are multiple paths to CP. For some, the path is straightforward. For others, the path is a series of random opportunities. The following stories highlight our divergent journeys to CP. We hope they inspire reflection on the various pathways to CP and demonstrate how community psychologists can actively increase interest in our field.

**Abraczinskas:** My undergraduate institution did not have a CP course, and I had never heard of it. Post-graduation, I worked at a group home. On paper, its programming looked great, but its implementation and outcomes were not. I wanted to hold the organization accountable to its mission. Serendipitously, shortly thereafter, interested in clinical, I interviewed for the clinical-community psychology master’s program at UNC Charlotte. I shared that story and got the response “that’s what WE do as community psychologists.” That interview changed my career trajectory to CP. I could have easily gone a different route.

**Ezeofor:** My journey to CP was pretty indirect. I am a counseling psychologist by training, but after a series of twists and turns, I eventually found myself working within evaluation and learning. I joined the American Evaluation Association and sought out a topical interest group that would be my home within evaluation. I discovered the CP TIG, which led me to learn more about CP. With its focus on serving the community, and recognizing that individuals, relationships, and systems were all critical to the actualization of well-being, I realized that I had found my fit.
Perkins: My journey to CP launched with the world’s oldest question, why we exist? After witnessing social injustice in the private sector, I explored consciousness studies on my way to applied psychology degrees in organizational management and organizational leadership. Management scholars annoyed by my social justice queries, gently nudged me to social and personality psychology, and finally to CP. I strongly believe we are better psychologists in our specialty fields when we incorporate multiple fields. We socially support people, people experience a little bit of everything, and we should be prepared to address a lot of everything.

Appealing to Future Community Psychologists

As systems thinkers, we know there are structures that prevent equity-focused fields like CP from expanding. A new generation of learners is emerging, and searching for socially conscious, action-oriented careers to promote wellness for all. The world needs them. We must be intentional about inspiring, motivating, and welcoming these students to our field.

SCRA and the AEA CP TIG can expose students to and engage them in CP through partnerships within and outside psychology departments, such as: virtual panel discussions, talks by community psychologists, drop-in hours, mentorship programs, and college liaisons. These organizations can also increase social media presence with active and engaging accounts, and host live Instagram/Facebook conversations with community psychologists. These ideas are only a sample; there is so much more that we, SCRA, and the AEA CP TIG can do. When we invest in the next generation, we ensure the longevity of our field.

Call to Action

Community psychologists must accept the call to increase the visibility of the field. This call to action includes sharing information about CP in daily conversations with the general public and community collaborators, advocating for increased visibility, writing op-eds, interviews with news media, and communicating our unique impact to draw others to the field. As well as creating social change, our community partnerships may pique collaborators’ interest in joining our field.

This is our moment, during the worst global pandemic and racial crises in recent history, to emerge from our scholarly insulation into communities and collaborate with others who are actively engaged in reducing health and economic disparities. Community psychologists are most impactful when they are in communities healing historical trauma, ameliorating inequities, and envisioning a new way forward.

If you are interested in the ECIG, the AEA CP TIG, and/or increasing CP visibility, please contact: Michelle Abraczinskas, mabraczinskas@ufl.edu; ljeoma Ezeofor, iezeofor@tccgrp.com; Dr. Perkins, vperkins@omnigi.com; Mayah Williams, pro0@cdc.gov.

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International Committee
Edited by Douglas D. Perkins, Vanderbilt University and Olga Oliveira Cunha, NOVA School of Social Sciences and Humanities.

This and the international column in the last issue are intended to introduce readers to representative work by the new editors of the
We invite those doing either collaborative international work, such as the prior example, or those based outside of the U.S. or Canada doing a local community psychology project, such as the following, to send a detailed paragraph proposal for a future article for this column to d.perkins@vanderbilt.edu and cunhaolgaoliveira@gmail.com.

Psychological Intervention in Higher Education — From the Biomedical to the Ecological Model: Contributions from Community Psychology

Written by Olga Oliveira Cunha, NOVA FCSH – NOVA School of Social Sciences and Humanities, Lisbon, Portugal APPsyCI – Applied Psychology Research Center Capabilities & Inclusion (ISPA-IU)

Attending college is a milestone representing major life changes for most undergraduate students. Most of the questions that these young adults bring to psychological counseling are mostly related to feelings of low self-esteem, anxiety, difficulties in adapting to a new routine and regarding their future.

The demand for psychological support services occurs with a meaningful event: unaccomplished assignments, anxiety about evaluations, concentration difficulties, doubts about the chosen course and about personal skills, relationship problems with parents, family and friends, difficulty meeting expectations, or with behavioral supervision and controls, whether due to the lack of support and/or monitoring. On the other hand, they also referred to experiencing difficulties in love relationships, either ending a relationship or difficulty initiating or establishing one. When explored in counselling we find that the requests made by these students are commonly linked to their development as a young adult, particularly considering their complex life histories, sometimes dysfunctional or non-existent family environments or intolerance towards their sexuality.

Many authors have devoted themselves to the study of the development of young people. For example Erikson (1972), one of the pioneers in the field with his theory of psychosocial development, highlighted the importance of a period of time in late adolescence, called by the author “psychosocial moratorium” (Dias, 2006), set aside to solve identity-related tasks or issues. On the other hand, Blos (1979) emphasized the importance of intrapsychic development, focusing on development throughout adolescence. Also, Bowlby’s (1988) attachment theory is important for understanding the struggles of this age group when building relationships (friendship and loving) with the fear of rejection, dependency, but also in the development of autonomy and independence from parents or guardians (Dias, 2006).

When we dialogue about career development and feelings towards changes in employment opportunities, these are often felt as threatening. Savickas (2001) argues that career should be conceptualized as a continuing process of individual discovery. In the core of career development, vocational guidance emerges as a psychological process of searching, exploring, asking questions, and examining data for the purpose of obtaining personal and professional goals (Pinto et al., 2016). This process involves carrying out activities that seek to relate the self-knowledge of each individual to their perception and knowledge of the world, constituting themselves as interactive with that world and involving the reproduction and transformation of mental structures (Cohen, Duberley, & Mallon, 2004).

Despite the existing counseling and community psychology literatures, the biomedical paradigm is still one of the most used models for intervention in higher education. However, there are some circumstances for which this model is no longer considered suitable, with special relevance in the educational context. Thus, there is a need for new paradigms that, in the educational (and community) context, reside in decreasing reliance, or expanding, on the medical model and adopting an
ecological understanding of human functioning (Gutkin, 2012).

When attributing mental health and educational difficulties to internal states of disease and pathology as a principle, the medical model inadvertently generates a system whose most important factors are emphasized by Gutkin (2009, 2012). These factors are: a) promotion of services for individuals at the expense of services for the community in general, which discourages systemic intervention and the comprehensive resolution of problems; b) emphasis on remediation at the expense of early prevention and intervention (the exclusion of individual services is not advocated, but their reduction and support of their complementarity with other approaches that reduce the impact of, and/or prevent, those same problems); c) a shortage of service providers--that is, the medical model promotes, even if unintentionally, the disempowerment of caregivers more accessible to young adults, such as parents and teachers, whose participation in students’ mental health is essential (Gutkin, 2009, 2012); d) by giving little emphasis to prevention and early intervention, it promotes treatments that are specialized and professionalized, and so harder to provide and obtain, approaches to mental health; e) reliability and validity of the diagnoses and consequent validity of the treatment; and f) separation between the information collected for diagnosis and the information needed for effective treatment.

The medical model collects detailed information on subjects’ psychopathologies. When we consider the procedures that are particularly considered for students, we realize that most of these are environmental manipulations (e.g., curriculum change, behavior management strategies). Although they may help in the short-term, they are often ineffective long-term as they fail to recognize the essential role that environments/contexts play in maintaining psychological and psychoeducational dysfunction. Thus, according to Gutkin (2009, 2012), when the emphasis is almost exclusively on individual psychopathology, the medical model discourages systemic and community intervention and the resolution of problems that are more contextual. Although remediation and treatment services for people should always be available when necessary, relying almost exclusively on these strategies can constitute a deficient approach, especially when the main objective is to prevent pathology and suffering and promote mental health (Albee, 1999).

**Where Are We Going? Changing to an Ecological Paradigm**

Recent investigations point clearly to a reciprocal interaction between the biological characteristics of people and the nature of the environments/contexts that surround them (Greenleaf & Williams, 2009; Schensul & Trickett, 2009). It can be argued that the ecological model does not answer all the above issues, but it is a significant step. Gutkin (2012) argues that Bronfenbrenner’s (1979) concentric systems model is particularly consistent with intervention opportunities in educational institutions and communities.

Micro-level intervention, for example, in a classroom allows for the possibility of achieving a more comprehensive impact (e.g., involving parents of students). Changing the emphasis on individual intervention to contexts, interventions can be developed with “general” (e.g., all first-year undergraduate) populations, “selective” (e.g., students in a transition period or a particular program) and “referenced” (students who developed adaptation problems). On the other hand, prevention and early intervention assume a very important role since human behavior is greatly influenced by the meso, exo, and macro contexts, so an intervention in these contexts can prevent the emergence of many different problems. Once the context is modified at any level, teachers, peers, parents, and others can successfully intervene in students’ lives, becoming empowered actors in prevention, intervention, and remediation.

Regarding “effective” treatments, the ecological model seeks to determine how to optimize the fit between students’ needs and contextual characteristics, emphasizing context-
person interactions and the phenomenon’s complexity. It also encourages professionals to carry out evaluations and diagnoses in a contextual manner. Ecologically focused services pay attention to changes in college, home, and community contexts to solve student problems and prevent the dysfunction’s development.

Community psychology (and community psychologists) can make an important contribution to this field of primary, secondary, and higher education intervention with an ecological perspective, such as the principles of Kelly (2010). These principles are as follows: interdependence, which recognizes the multiple interactions and influences between the various components of a system; cycling of resources, which is based on the first law of thermodynamics according to which all energy is neither destroyed nor created, but is transferred; adaptation refers to the adjustment between individuals and social systems as well as the adjustment of systems to changing conditions; and succession reflects the evolutionary nature of social environments with one group replacing another over time. In fact, these are all dynamic principles that must be understood in terms of patterns of interaction and change.

The ecological perspective implies a holistic view that goes beyond the individual, implying that “communities are open systems, with several levels of interdependent analysis and recognizing the multiple transactions and mutual influence between individuals and the environments with which they interact” (Ornelas, 2008, p. 151). We found that the “medical” approach is still very intrinsic in the expectations of the various actors across many different settings. Changing attitudes and paradigms is something that takes time, but is possible if we have a medium- and long-term strategy and objectives, and try to be available and involve all stakeholders-- students, non-teaching staff, teachers, and administration-- in our interventions.

The time spent on individual interventions still exceeds what would be ideal in the higher education context (70% on average of the time available from our staff each month) but the promotion of projects in which other members of the educational community have been involved has shown that we can have interventions early and more contextualized. As examples, we can hold group sessions dedicated to Ph.D. students (as they struggle in “the last kilometer” of their educational “marathon”) where it is intended to promote and develop emotional management skills during this stage of their journey (e.g., fighting social isolation); information sessions with 3rd-year undergraduates; running workshops for non-teaching staff according to the needs presented by them and in collaboration with the various departments of the faculty (e.g., training sessions for non-teaching staff who provide assistance to students to raise awareness of warning signs); sessions for students on several psycho-pedagogical themes (e.g., Educational Special Needs, Asperger’s syndrome, among others) in collaboration with various student groups; extension of training sessions/workshops with colleagues who work in the various psychological support offices in higher education institutions in order to continue to develop skills, deepen knowledge and debate the challenges that are posed to professional practice.

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**Prevention and Promotion**

*Edited by Susana Helm and Jackie Ng-Osorio, University of Hawai‘i at Mānoa*

The Prevention & Promotion IG column of *The Community Psychologist* highlights P&P resources as well as the P&P work of community psychologist and allied professionals. We invite submissions from SCRA members, from people who present on P&P topics during SCRA and other conferences; and from leading and emergent scholars, including students. Please refer your colleagues and friends in academia and beyond to our interest group and column. Please email me if you would like to submit a brief report or if you have resources we may list here.

Mahalo to my colleague Dr. Jackie Ng-Osorio for guest co-editing our column this quarter to highlight an indigenous approach to youth substance use prevention and community-based health promotion through the lens of emerging indigenous scholars. Jackie and I both work on the Puni Ke Ola (PiKO) project and serve as mentors for the three emerging scholars whose reflections are shared here, and with a brief introduction by Jackie. PiKO is a youth drug prevention program serving as a state model and is situated on the island of Molokai where 60% of the total population identifies as indigenous, and over 80% of school-aged children identify as indigenous. This set of submissions is written in Hawai‘i’s two official languages – English and Hawaiian (see Table 1 for a glossary).
Pūpūkāhi i Holomua. Unite in Order to Progress

Written by Jackie Ng-Osorio, University of Hawai‘i at Mānoa, Department of Psychiatry

At the core of communities are their youth. Statistics in rural areas show higher rates of substance use and suicide. In Hawai‘i this is no different, especially on the rural islands which largely excludes O‘ahu. On the island of Molokai, the community saw a problem they wanted to change – youth substance use. To address the problem, they created the Puni Ke Ola (PiKO) program, which uses culture as an intervention. Therefore, the program utilizes Native Hawaiian culture and leads haumana through culturally relevant huaka‘i and ho‘ala to share their experiences and learnings through the use of a photovoice-inspired pedagogy. The sharing of the haumana’s thoughts through the ho‘ala discussions and the culminating community event, referred to as a hō‘ike, allows growth to be shown. The following brief articles share Native Hawaiian emerging scholars’ perspectives (Adolpho, 2020; Alden, 2020; Yamane, 2020) on how their personal experiences as research associates on the PiKO project have shaped their insights on indigenous ways of knowing. Rebecka Adolpho earned a BA in Psychology (2019) and is a current Master of Public Health student, Nanea Alden earned a BS in Psychobiology (2019); and Cherry Yamane earned a BA in Public Health (2018) and will enroll in graduate school in Fall 2020.

My Huaka‘i to Finding Purpose

Written by Rebecka Adolpho, University of Hawai‘i at Mānoa, Department of Psychiatry and Office of Public Health Studies

I naturally gravitated towards Puni Ke Ola because it fits me and my idealism so perfectly. We are taught in research to depersonalize studies to

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<thead>
<tr>
<th>Pūpūkāhi i holomua. Unite in order to progress</th>
<th>Table 1. Glossary of Olelo Hawai‘i terms with English translation, and Olelo No‘eau</th>
<th>See also: Hawaiian Dictionary (1986) by Mary Kawena Pukui and Samuel H. Elbert.</th>
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<tbody>
<tr>
<td>Olelo Hawai‘i</td>
<td>English</td>
<td>Olelo Hawai‘i</td>
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<tr>
<td>‘āina</td>
<td>land, earth</td>
<td>kānaka</td>
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<tr>
<td>aloha ‘āina</td>
<td>love and respect for the land</td>
<td>kua‘āina</td>
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<tr>
<td>haumāna</td>
<td>student, pupil, apprentice</td>
<td>loko i‘a</td>
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<tr>
<td>huaka‘i</td>
<td>trip, voyage, journey</td>
<td>mālama ‘āina</td>
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<tr>
<td>hō‘ike</td>
<td>to show, make known, display, tell</td>
<td>mana</td>
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<tr>
<td>ho‘ala</td>
<td>to make/become aware, bring to awareness</td>
<td>mo‘olelo</td>
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<tr>
<td>‘ike</td>
<td>knowledge, understanding, comprehension, learning</td>
<td>Pono</td>
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<tr>
<td>kahuna</td>
<td>respected expert, priest</td>
<td>puni ke ola</td>
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<tr>
<td>kalo</td>
<td>taro plant</td>
<td>Olelo No‘eau (Hawaiian Proverbs)</td>
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<tr>
<td></td>
<td>Ho‘i hou i ka piko: return to the source.</td>
<td>Mōhala i ka wai ka maka o ka pua: unfolded by the water are the faces of the flower.</td>
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<td>Pūpūkāhi i holomua. Unite in order to progress</td>
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avoid biases and control for various factors. But for me, Puni Ke Ola is as far from impersonal as it possibly could be. Being a Native Hawaiian, growing up on Molokai, and being a graduate student in public health, I have been subject to many researchers and research projects on both ends of the research continuum – first as the researched and then now the researcher.

As a community member, I knew of many studies that were situated on my island focusing on diabetes, blood pressure, heart disease, and other preventable diseases. Molokai has been a prime place to conduct these studies because of its dense population of Native Hawaiians (60% total, 80% youth). As a community member now in western academia, I have sat in university classrooms while health professionals presented on studies detailing all the health disparities and negative aspects of my community. I knew what they were saying was true because we were still dying from the very things these researchers were studying. I also knew there was more to the story, yet no researcher had taken the time to find or understand our strengths. These health inequities associated with Native Hawaiians were a common part of my daily life, and minimizing them is what drives my passion. I knew each study was set with the best intentions, but I left each class feeling that my community was unseen or overlooked.

When I found PiKO I found the type of research I knew I wanted to be a part of. PiKO asks haumana and the community to build on strengths that already exist in their daily lives that may be leveraged to create positive change. It doesn’t ask the community to change themselves, it simply asks them to bring to light values and traditions that are known. PiKO empowers us as indigenous people. It places our cultural knowledge on the same level as western academia.

For a long time, I struggled with my place as an indigenous person in western academia because I didn’t understand how my Hawaiian heritage would be valued in a western system. I honestly believed that to be a successful student and to succeed in a health career there could be no space for my Hawaiian identity. I thought I would have to conform to the western model and suppress the cultural aspects of my thinking for the sake of success. PiKO changes that narrative. It bridges the gap between the cultural knowledge my community gave me and the western knowledge the university continues to give me. PiKO didn’t ask me to choose academia or culture like I feel these two communities often demand. It allowed me to be completely whole and in turn, I am able to give back more of authentic self to my community. As I move forward in my career, it is my hope that I will be able to create space for the future kanaka to thrive in my field - creating space for our indigenous people to be unapologetically whole.

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Huaka‘i through Native Hawaiian Literature: Place as a Leader

Written by Nanea Alden, University of Hawai‘i at Mānoa, Department of Psychiatry

As a seventh grader, I discovered the promising field of dentistry. For the next ten years, I worked assiduously for my dental school admission. But in the tenth year, as a recent college graduate and novice dental assistant, I realized my passions resided in something other than dentistry. Reluctant to abandon what was once my dream, I felt lost and uncertain. However, an opportunity to work with Puni Ke Ola (PiKO) has reconnected me to my Hawaiian culture and allowed me to find my new path as an emerging Hawaiian scholar. My experiences with Hawaiian youth on Molokai have impelled me to determine ways youth leadership can promote healthy well-being. My role in the PiKO project has been to investigate historical and contemporary Hawaiian literature for insights into leadership through a cultural lens.

Historically, chiefs maintained traditional positions of power with the responsibility to uphold order and prosperity. The story of ‘Umi describes a chief who cared for all without discrimination. As he gained respect for his kind deeds, “an aged kahuna said, ‘He is wise in caring for a chief as he is doing. His bones shall live.’” (p. 12, Kamakau, 1961).
Thus, it was a cultural belief that chiefs could enhance their mana through pono leadership, such as sustainable resource management. Actions that were not pono diminished mana. When a chief did not lead with pono intentions, they often lost the right to rule (Crabbe, et al. 2017; Kamakau, 1961).

While chiefs ruled due to their genealogy and inherited mana, the ability to embody mana was not exclusive to those of chiefly status. The moʻolelo of Papa and Wākea named Hawaiian people as the younger siblings of the kalo and ‘āina. The moʻolelo instructed that kānaka of all ranks inherited the responsibility to nurture and care for their elders. Living in accordance with the cultural instructions of mālama ‘āina and aloha ‘āina, one actualized their inherent mana through their connection to land (Crabbe, et al. 2017).

Today, communities who live by these cultural precepts demonstrate resilience in the face of colonization. Na Kuaʻaina by Davianna McGregor imparts the value of cultural kipuka and the kuaʻaina who preserve and perpetuate them. Cultural kipuka are culturally sacred places that have “withstood destructive forces of change” (p. 7, 2007) perpetuating traditional practices, beliefs, and ways of life. Once a derogatory term that regarded rural folk as unsophisticated, the kuaʻaina of rural Hawaiian communities are now revered for their intimate connection to land, subsistence lifestyle, and practice of Hawaiian culture. Kuaʻaina carry with them old moʻolelo and knowledge that underline the historical significance and mana of a place (McGregor, 2007), providing us with the right tools to care for the land. In return, the land nourishes us physically, mentally, and spiritually.

Given the deep importance of land to Hawaiian identity, I cannot ignore the potential of a place as a leader. Part of being a leader is to pass mana and ‘ike on to others. Moreover, it is a leader’s responsibility to teach others to lead (Kaulukukui, 2016). The land and ocean have served and continue to serve as primary sources of learning for all Hawaiians. Puni Ke Ola, born out of the cultural kipuka Molokai, immerses youth in culturally significant places and grows their mana through experience. Molokai Nui a Hina - Great Molokai, Child of Hina – describes a land of abundant resources with a need to be cultivated and sustained (McGregor, 2007). If Hawaiian youth have the opportunity to cultivate the land so important to our culture, they will inevitably cultivate their minds and values. Just as kalo takes two years to grow, they will learn that personal growth takes time and diligence. From the lasting walls of loko i’a made of rocks that had been passed over mountains from person to person, they will understand the value of hard work and collective effort.

PiKO is a community-based program with an influence that reaches beyond the youth who participate. My experiences with Puni Ke Ola have solidified my decision to pursue other passions and anchored me in my Hawaiian ancestry. Equally important, they confirm the promise of cultural kipuka to build Hawaiian leaders. As the ‘ōlelo no’eau “Mōhala i ka wai ka maka o ka pua” (#2178, Pukui, 1983) implies, when the land flourishes, the people flourish.

References

ʻIke pono i ka huakaʻi: Our Path is Clear

Written by Cherry Yolanda Ekelakela Wright Yamane, (formerly) University of Hawai‘i at Mānoa, Department of Psychiatry

The Hawaiian archipelago includes more than 130 islands spread across 1,500 miles, and comprises a rich culture that has developed over hundreds of generations (US Department of
developed literature management, data analysis, and systematic help me when product of our ancestors and of the land. We are passionate, and resilient because we are the product of our ancestors and of the land. From personal experience, I am here to increase visibility across generations that we are strong, resilient because we are the product of our ancestors and of the land. From personal experience, I am here to increase visibility across generations that we are strong, resilient because we are the product of our ancestors and of the land. From personal experience, I am here to increase visibility across generations that we are strong, resilient because we are the product of our ancestors and of the land. From personal experience, I am here to increase visibility across generations that we are strong, resilient because we are the product of our ancestors and of the land.

Colonization did not end with annexation and statehood. Rather, these events symbolize the continued, contemporary trauma endured by Native Hawaiians on all levels of the socioecological model.

I share our history to highlight the disruption of our Indigenous ways of being in our homeland to contextualize what I understood as a Native Hawaiian growing up in one of the most densely populated Native Hawaiian communities. Wai‘anae is recognized as a rural community on O‘ahu, which prioritizes things differently from the tourist areas of the island: community over commercialization, understanding over talking. Like others in my millennial generation, I have overcome a childhood which included various forms of abuse - substances, physical, sexual. My personal experiences underscore some of the disadvantages Native Hawaiians endure, and about which we are subjected to the duress of being labelled under a statistic or studied through a microscope; colonizing practices that have become an industry in the academic world which profits (Anyupa, 2020) from the disparities of our people. The repercussions of colonization and cultural trauma is a settler inheritance (Tallbear, 2016) we did not ask for. From personal experience, I am here to increase visibility across generations that we are strong, passionate, and resilient because we are the product of our ancestors and of the land.

Being a part of the Puni Ke Ola (PiKO) project when I was an undergraduate research assistant helped me build research skills in data management, data analysis, and systematic literature reviews (Yamane, et al. 2018). I developed a profound qualitative research background that gave me a better understanding of problems facing my community. I have immersed myself in the loko i‘a that the haumāna participated in for their huaka‘i, and learned from our respected cultural practitioners. The connectedness to one another, to the land, our indigeneity, and cultural pride was as beneficial to the haumāna as it was for me. Being alongside my people was invaluable because it gave me the grounding to ho‘i hou i ka piko of harnessing my own mana and recognizing the collective mana we share. Decolonization is not a metaphor (Tuck and Yang, 2012) and sovereignty must be centered in all work with Indigenous communities.

I realized that my skills would be useful in developing an ‘āina-based program for abuse survivors to become thrivers, to borrow from Maya Angelou. I intend to develop a program that would build on my field experience, and would have a culture-as-intervention, community-based, integrated health care approach for survivors of sexual assault and domestic violence. It will be centered around the sovereignty of Native Hawaiians. I intend to start in my community since my connections here are strong, with the hopes of expanding these services throughout Hawai‘i. My community’s voice and ancestral consciousness will be privileged. We will advocate for our own health, even when other practitioners have not taken the time to listen. Culture-as-intervention deviates from adapted interventions that utilize a Hawaiian word and say it’s a Hawaiian intervention. Instead, look to the source - our kūpuna, to the kumu in our community whose guidance we seek, to those who have spent their lifetime helping our beloved home.

To my sources and foundational supports, I have shared my story to see if this proposal would be feasible and necessary for our community. I expressed my intention that there needs to be access to our cultural practices, community unification, as well as trauma-informed psychiatric, and integrated care since these are not widely accessible. I have been diligently establishing new connections to cultural practitioners and kupuna who maintain our sacred sites to see if they were
interested in helping to facilitate “talk story” sessions grounded in the translation of our indigenous ways of knowing and cultural practices in connection with the land and our spirituality. While I have a lot of support, my community members are aware that academic credentials are required to lend legitimacy to this work. They have encouraged me to seek higher education, so I am enrolling in a graduate program in the fall 2020 so that I may further develop the necessary academic skills to help marginalized communities and ultimately help my Native Hawaiian people survive, thrive, and invoke our mana.

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Public Policy

Edited by Amber Kelly, Community Engagement Collective

The Coronavirus Pandemic: Policy Implications for Community Psychologists and Training

Written by Christopher Corbett, Albany, NY

Given the coronavirus pandemic, there could hardly be a more compelling reminder, or stronger demonstration, of the profound role of public policy. It is increasingly clear: public policy decisions made at all levels, whether international, national, regional, state, county, city, village or local neighborhoods, have profound implications for the public health and welfare.

The tragic consequences of the coronavirus have gravely impacted the globe, from least resourced and developing countries, to richest and most developed. No countries are risk free; all remain at risk for continued or further outbreaks. Any disregard for sound public health practices even at the local street level, endangers fragile health systems and communities, and threatens the public welfare. Clearly, current public policies, or lack thereof, at all levels, expose the public to grave risks given the connectedness of nations and communities.

The purpose here is to identify certain implications for community psychologists (CPs) and benefits of new CP competencies with a specific policy focus. It is proposed that expanding CP competencies at master’s and doctoral levels, with
specializations in policy, will increase CPs’ capacity to positively impact health and well-being of all citizens, a foundational goal of the field (Heller et al. 1984, p. 4). Not only will public policy specializations increase usefulness and utility of CP graduate training, but policy specialized competencies will increase the value proposition of CP training, and in turn, expand the marketability and employability of CPs, especially relevant to government and nonprofit sectors. Both sectors require public policy expertise. Coupled with advocacy and intervention skills and related core competencies, CPs can tailor their interests and skill sets most compelling to their sector and employer of choice.

This article proposes that new CP degree specializations, namely public policy tracks and certificates, will increase the value proposition of the field and training in CP. Such offerings stand to expand the “social action” emphasis of CP theory and training, as called for by Price and Cherniss (1977) and Corbett (2012). Secondly, this should increase employability of master’s and doctoral degrees by better serving government and nonprofits who require multi-skilled trained professionals well suited to successfully navigate complex and varied public policy related roles.

Expanding CP’s Value Proposition Through Public Policy and Related Competencies

Given the foundations of CP, coupled with training in the core competencies, CPs are well suited to play critical roles helping communities both during, as well as post, the coronavirus pandemic. The evolution of training to identify specific core competencies (Dalton & Wolfe, 2012), includes many that prepare CPs to be multi-skilled professionals critically needed now, and will be needed in the foreseeable future, even in a post-pandemic world.

While eighteen core competencies are identified, several are highly relevant to addressing current and future community needs beyond the fundamental Public Policy Analysis, Development and Advocacy. Other highly relevant competencies include: Empowerment; Sociocultural and Cross-Cultural Competence; Ethical Reflective Practice; Prevention and Health Promotion; Resource Development; Collaboration and Coalition Development; Community Education, Information Dissemination, and Building Public Awareness, and Program Evaluation (Dalton & Wolfe, 2012; p. 10-13). These skills in tandem illustrate the potential power of the value proposition of the graduate degreed CP, where Public Policy is fundamental and justifiable as its own dedicated track or freestanding certificate supplemental to a master’s or doctoral degree. As noted previously, public policy intervention fits a community psychology agenda and an increased emphasis on public policy and practical skills will substantially expand and improve the future trajectory and state of the field (Julian 2009, p. 34). The time is ripe to bolster CP graduate training with new policy specific credentials in both track and certificate forms.

Tracks, Certificates or Both?

For CP programs considering policy tracks or certificates or both, there are advantages of each. One advantage of a public policy track for master’s or doctoral programs is the ability for students to identify interests and core competencies that align with personal, professional and employment goals based on electives in their foundational coursework. A disadvantage of the track approach: it is limited to existing and future matriculated CP students.

This illustrates one certificate advantage; it can be an added competency not only available to current and future students but as a credential upgrade, open to all graduates in CP, or related bachelor’s, master’s or doctoral programs, from any institution, from any prior years.

Another advantage of a supplemental certificate: it is highly suited to online offering, providing flexibility to reach candidates currently employed, those with day or evening schedule restrictions, or transportation limitations. Finally, due to efficiencies for institutions, costs may be lower, attracting more candidates to support a certificate program.
An Illustration

The addition of new policy focused training opportunities, such as through certificates in public policy, or through policy tracks, could well meet the training needs and expectations of policy-oriented students and also align with employer needs. One illustration of a policy specialization that would provide a powerful supplement to basic CP training would be: _Public Policy Advocacy and Intervention_ which could be, by certificate, or as an additional track in new or existing master’s and doctoral level trainings in CP.

Such a specialization would likely appeal to government sector organizations as public policy is integral to government operations at all levels. It would also likely appeal to nonprofit organizations where it is well recognized that the sector, at least in the United States, has neglected its advocacy role essential for its health and survival (Corbett 2011a). Different combinations of core competencies could be tailored to meet either, or both, sectors’ needs.

Potential Policy Roles

There are many Policy roles needed by government and nonprofit sector employers. One example is policy research and formulation. This would include the ability to research various local, state or national legislation to identify current model legislation and how it may be adapted or improved. These skills and abilities serve both government and nonprofit employers. Another example is the ability to perform advocacy roles, especially the ability to lobby in compliance with state and federal requirements that are often complex. This is often neglected by nonprofits (Corbett 2011a) and would satisfy a keen and growing need for increased advocacy at the federal level, as has become increasingly apparent from failures by nonprofits to access the recent multi-trillion dollar stimulus funds, approved by the federal government in the aftermath of the coronavirus. Programs could be tailored to meet students’ specific training and professional employment goals to obtain the necessary experience and competence in the strategies and roles they seek. Such strategies are many and include: _research, media advocacy, direct lobbying, grassroots lobbying; public events, judicial advocacy; public education; coalition building, administrative lobbying, voter registration and education_ and _expert testimony_ (Gao & Saxton 2010). Training in these strategies has high potential value in either, or both, government and nonprofit organizations, though this will, however, vary by nonprofit depending upon by-law requirements and congruence with mission (Corbett 2011a, p. 10).

These strategies enable and empower CPs to act in a wide variety of roles such as including policy and legislative research, lobbying, policy development and policy implementation of federal or state legislation. Another powerful CP policy role: all nonprofits should have at least one CP on the board, with others in management and/or staff (Fromm Reed 2012, p. 10).

Policy implementation also creates book publication opportunities due to the broad impact on the public interest. One example of policy implementation of federal legislation is described by Cleveland & Wineburg (2011). Their book details a case example of a successful university-community partnership, implementing the American Recovery and Investment Act of 2009. The book also demonstrates the successful application of many related core competencies including: Public Policy and Advocacy; Empowerment; Community Inclusion & Partnership; Consultation and Organizational Development skills; Community Education; Small and Large Group process skills; and Resource Development (Dalton & Wolfe, 2012; Corbett 2011b).

Another example: the implementation of the Sarbanes-Oxley Act of 2002, which legislatively imposed certain ethical and governance requirements on all nonprofit organizations in the U.S. (Jackson & Fogarty, 2005). As detailed by Corbett (2011c), the implementation of this federal legislation at the nonprofit level illustrates the application of various core competencies such as including: Public Policy; Empowerment; Prevention; Resource Development; Consultation and Organizational Development; and Community Education.
Another factor supporting book publication: the policy implementation of legislation, due to its complexity and with serious implications of force of law and enforcement, creates grave risks of non-compliance. This is of great interest to government officials and regulators, who are responsible to enforce legislation, as well as nonprofit leaders and board members legally culpable and exposed to the consequences of violation, or malfeasance, as executives of Enron, United Way and American Red Cross found (Jackson & Fogarty, 2005, p. 2). This also opens the door to prevention oriented CPs with policy related solutions by applying CP principles, and “behavior setting” theory, to prevent organizational failures (Fromm Reed 2012; Corbett 2011c).

**Potential Track and Certificate Content**

While further potential course content is beyond the scope here, there is much policy related scholarship already created by many SCRA scholars and fellows, waiting to be tapped. Policy tracks and certificates could readily be constructed from many published texts, journal and TCP articles, workbooks, SCRA session and workshop materials, including various texts that address employability of CPs in government and nonprofit sectors. While not all inclusive, various CP authors of much policy and employment relevant scholarship include: Balcazar, F., Campbell, R., Cherniss, C., Dalton, J., Ferrari, J., Glantsman, O., Howe, S., Jason, L., Langhout, R., Maton, K., McMahon, S., O’Donnell, C., Shinn, M., Toro, P., Viola, J. and Wolfe, S. to name a few.

**Conclusion**

Institutions willing to consider adding policy specific tracks and/or certificates, either on campus or online, could use these authors and scholars as a starting point to develop new policy related credentials, thereby increasing the value proposition of CP training and the employability of CPs, especially to meet the urgent needs of both the government and nonprofit sectors.

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Regional News
Submitted by Regional Coordinators

News from the Midwest Region U.S.

MIDWEST REGIONAL COORDINATOR
Tonya Hall, Chicago State University

Maintaining A Sense of Community in the Age of a Pandemic
Tonya Hall, Chicago State University
Community psychologists are adept at facilitating strong collaborations among various groups within the community with a common goal of resolving social problems that ail and concern society. Several months ago, COVID-19 ushered in an era of social distancing, increased feelings of isolation, wearing face masks, and quarantining within our homes often away from our offices, extended family members, friends, colleagues, and those receiving assistance. All of which may serve to hamper not only our sense of community but our sense of belonging, which could serve to put a damper on our overall well-being. In-person conferences where community psychology academicians, researchers, students, and community members regularly gather to share and hone novel ideas, network and socialize almost seem antiquated as the pandemic barrels into the future. How are community psychologists to effectuate change in the current environment particularly with marginalized groups when restrictions due to the coronavirus pandemic abound and persist with seemingly no end in sight? For now, the answer is to utilize, maximize, and master the tools of online platforms and application such as GoToMeeting and Zoom to have meetings, host virtual conferences, and simply stay connected with one another.

The good news is that whether you reside in the Midwest or if you live in a different region you currently have the opportunity to connect with other SCRA Midwest members in several upcoming virtual events that you do not want to miss including the Midwest Eco Community Psychology conference and the Midwestern Psychological Association/SCRA conference.

The 44th Midwest Ecological Community Psychology Conference 2020
The SCRA Midwest U. S. region includes the following States: Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Nebraska, Ohio, and South Dakota. For the past several years, Midwest ECO conferences have primarily been located within the beautiful Metropolitan area of Chicago, Illinois. Students from schools such as DePaul University, University of Illinois, and National Louis University have often spearheaded the Midwest Eco conferences and spurred us into action to present our work often informally, up close and personal, and followed by supper together. Faculty advisors have supported students’ efforts by serving as conference hosts who handled all fiscal matters and secured conference sites. Well, this year, SCRA Midwest, we are leaving Chicago in a sense and heading far north to the Twin Cities! Autumn Kirkendall, a community psychology graduate student at the University of Cincinnati and a team of her peers are working arduously and doing an excellent job of preparing to host the “Midwest Eco Conference: Promoting Environmental & Social Justice through Community Research and Action”

This Midwest Eco Conference will be held virtually via Zoom on Saturday, October 24, 2020 from 8:00 a.m. to 6:00 p.m. CST. Although the conference proposal submission deadline has passed, stay tuned for conference registration information on the Midwest Eco conference website (https://midwesteco2020.wixsite.com/midwesteco2020) or contact the conference sponsors and faculty advisors, Dr. August Hoffman at Metropolitan State University
This conference is organized by graduate students. The goal is to share knowledge relative to community psychology and related fields by connecting students, researchers, community members, and scientists to share experiences in an effort to reduce social inequalities and empower marginalized communities. These goals are more salient than ever as public health and social justice waves awash our communities.

Changing Tides aims to focus first and foremost on:
1. Individual and Community Wellness
2. Fighting Oppression
3. Reducing Social Inequalities
4. Empowerment.

We believe this is possible by sticking to the values of Community Psychology (CP):
A. Action-Oriented Research
B. Empirical Grounding
C. Community Collaborations
D. Capacity Building
E. Setting Analysis

Presentations will be mixed recorded and live. Formats will include presentations (posters, oral, symposia), discussions (roundtable, mentorship chats), and additional innovative sessions.

News from the Western Region U.S.
WESTERN REGIONAL COORDINATORS
Rachel Hershberg, University of Washington Tacoma; Erin Rose Ellison, California State University-Sacramento

Hello from your West Region Coordinators for the Society for Community Research and Action! This year, Erin Rose Ellison, California State University-Sacramento, has joined me, Rachel M. Hershberg, University of Washington Tacoma, as a co-coordinator for the region. We want to give a big thank you to Greg Townley-Portland State University, for his leadership for several years. Greg was instrumental in organizing the last two regional conferences and in bringing folks from our region together at the last biennial.

SCRA Midwest Regional Coordinator & Student Coordinator Applications
SCRA Midwest is currently accepting applications to fill the vacancies for SCRA Midwest Regional Coordinators (RCS) and SCRA Midwest Student Regional Coordinators (SRCS). If you are interested in supporting SCRA, seeing that it continues to thrive in the Midwest, serving in one of these roles, and obtaining a job description, contact Dr. Tonya Hall at (thall26@csu.edu) for more information.

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News from the Southeast Region U.S.
SOUTHEAST REGIONAL COORDINATORS
Wing Yi Chan, RAND Corporation and Elan Hope, North Carolina State University

2020 Southeast ECO Conference
Changing Tides: Empowering Communities & Challenging Systemic Injustice
Georgia State University & Morehouse College – Online
October 16-17, 2020
This year, there is no regional SCRA conference for the West region, but we did want to alert folks to the conference that will be held by the Western Psychological Association. Details are below. Please contact us here http://www.scra27.org/who-we-are/regional-activities/western-region/

If there are any events of conferences you would like folks in our region to be made aware of or to learn more about our regional work in SCRA. Thank you!

Rachel M. Hershberg & Erin Rose Ellison

**2021 WPA Convention: Submission Information**

The 2021 submission window will open on October 1, 2020. Submissions will be due by December 1, 2020.

Thank you for supporting opportunities for psychology students, and faculty and practitioners, throughout the West through WPA!

Kris Leppien-Christensen, Ph.D.
Executive Officer
Western Psychological Association
Phone: (855) WPA-INFO (972-4636)
Email krislc@westernpsych.org

**News from the International Regions**

The international Regions include Asia, Australia/New Zealand/South Pacific, Canada, Europe/Middle East/Africa, and Latin America

**Europe/Middle East/Africa**

*Regional Coordinators: Serdar Degirmencioglu, FernUniversitat; José Ornelas, Instituto Universitário; Catarina Arcidiacono, Federico II University; Julia Halamova, Comenius University*

We are happy to invite you to the following joint events:

**7th Conference and Workshop in Community Psychology in Slovakia 2020**

The goal of the conference and workshop is to provide time and space for both researchers and practitioners from various areas of community psychology in Europe so they can meet, present their work and research, inspire each other, and enjoy socializing together.

**Organisation:** Institute of Applied Psychology at Faculty of Social and Economic Sciences at Comenius University in Bratislava, Slovakia, European Community Psychology Association (ECPA), and The Society for Community and Action Research (SCRA) Division 27 American Psychological Association.

Conference and workshop dates: 30th November - 1st December, 2020 (9.00-16.00)

Conference and workshop language: English and Slovak (please, prepare your presentation in English in both cases)

Conference and workshop fees: No fee (free access)

The proceedings from the conference will be published in electronic form with ISBN. The deadline for the submission of the conference papers is **November 8th, 2020**

(CommunityPsychologySlovakia@gmail.com) in order to be reviewed and published online prior the conference.

The scientific presentations from the conference are encouraged to be submitted in form of the articles into Human Affairs journal https://www.degruyter.com/view/j/humaff

**More information:**

https://fses.uniba.sk/pracoviska/ustavy/uap/komunitna-psychologa-na-slovensku/
http://www.scra27.org/ http://www.ecpa-online.com/

**Place:** online (please, check your emails prior the conference)

**Contact person:** Martina Baránková, 00421911278474, CommunityPsychologySlovakia@gmail.com
Quick background: The Research Council was founded in 2017 and decided a good way to begin supporting community research would be to help untenured community psychology faculty enhance their research programs and become tenured. Such scholars may become tenured faculty, contribute to community research literature and mentor future scholars, scholar-practitioners and practitioners for decades to come.

Success! The SCRA Research Council is delighted to congratulate Elan Hope from North Carolina State University on achieving promotion to associate professor with tenure! Elan is a Research Scholar in the initial cohort of Scholars selected in 2018.

Selection: The Research Council is happy to announce the outcome of the 2020-2022 cycle of recruitment, review, and selection of Research Scholar applicants. In winter 2020, the SCRA Executive Committee (EC) committed a total of $5,000 to support two Scholars. In addition to financial support for two Scholars, all Scholars receive mentoring assistance from one or more accomplished senior researchers in community psychology or related field. Scholars also provide mutual support and engage in professional development sessions on regular basis. After carefully reviewing the number of diverse, talented applicants, the Council members selected the following five very promising assistant professors in community psychology doctoral programs or doctoral programs including community psychology for this the third cohort of SCRA Research Scholars.

To introduce the readers of The Community Psychologist to this cohort of Research Scholars, here are brief biographies of each Scholar and a short account of their plans as a Research Scholar. We wish each scholar great success in her research in particular and academic career in general!

Meeta Banerjee

Dr. Meeta Banerjee is an Assistant Professor in the Clinical-Community program at the University of South Carolina. During her postdoctoral program, she was an International Jacobs Pathways fellow and a NIH minority postdoctoral fellow at the University of Michigan in the Institute for Social Research. She received her Ph.D. in Ecological Community Psychology with a specialization in Applied Developmental Science from Michigan State University. Dr. Banerjee’s research examines the interaction between ecological contexts (e.g., schools, families, neighborhoods, communities, racial discrimination) and parenting practices. She is interested in how these processes directly and indirectly influence psychosocial and educational outcomes in African American/Black and Latinx communities. Dr. Banerjee uses mixed methods to examine explicitly how race-related processes in the family (e.g., parental ethnic-racial socialization, youth’s ethnic-racial socialization practices, parents’ racial identities) influence ethnic minority youth.

Dr. Banerjee hopes to accomplish three goals as a Research Scholar. First, begin to develop and procure research partnerships with community-based partners. Relocating to South Carolina, Dr. Banerjee finds it important to begin developing partnerships with community stakeholders and leaders as well as foster research collaborations with community psychology faculty in the surrounding areas. Second, Dr Banerjee hopes to
establish multi-year funding from both national institutions and foundations such as, National Institutes of Health, National Science Foundation, W. T. Grant, and Spencer Foundation. Finally, Dr. Banerjee hopes to learn qualitative methodologies such as PhotoVoice to begin to develop a deeper understanding of race-related factors in African American/Black and Latinx children and youth. Dr. Banerjee’s underlying goal is to move the field forward in reducing health and mental health-related disparities for both African American/Black and Latinx communities. Dr. Banerjee is currently receiving mentorship for the SCRA Research Scholar program from Dr. Bret Kloos of the University of South Carolina and Dr. Emilie P. Smith of Michigan State University. She is excited to be a SCRA Research Scholar and looks forward to receiving guidance from her mentors within the field of Community Psychology.

**Natalie Kivell**

Natalie’s research program is participatory, action-oriented, and community-based. She employs critical methodologies to advance the theoretical and empirical foundations of the phenomena and process of social transformation. Natalie’s interests include: building and applying critical social theory and participatory and critical methodologies; challenging epistemic authority and violence through the de(re)-centering of knowledge(s); and engaging in and studying intersectional social movements. Her research is grounded in an anti-racist and anti-oppressive praxis, actively building a culture of inclusion for students – opening space for students from historically marginalized communities to see (and create) a space for themselves in her lab, at WLU, and in CP more generally. In her position at WLU, she is co-director of the Access and Equity Lab with Dr. Ciann Wilson.

Natalie will be working with two mentors during her SCRA Scholar appointment – Dr. Urmitapa Dutta of the University of Massachusetts Lowell and Dr. Regina Langhout of the University of California, Santa Cruz. These two critical scholars, each inspiring so much of Natalie’s work, will support Natalie’s development of accessible and actionable publications from a critical perspective. They will help her to navigate translating critical methodologies into publications and grant applications.

**Mariah Kornbluh**

Mariah Kornbluh is an Assistant Professor in Clinical-Community Psychology at the University of South Carolina. She earned a Ph.D. in Ecological-Community Psychology from Michigan State University and held a postdoctoral position at the University of Wisconsin-Madison in the School of Human Ecology. Dr. Kornbluh is committed to elevating the voices of young people by democratizing research through youth-led participatory action research methods (YPAR) and efforts to bolster social capital. She explores how young people develop critical consciousness (i.e., understandings of social inequalities, agency to work towards social change, and participation in social change efforts). In particular, she is interested in how perceptions of inequality and civic identity impact young peoples’ health, well-being, and learning. Her research has been funded by the State of California, Spencer Foundation, the SCRA Policy Council, and the SCRA Council on Educational Programs. During this year as a Research Scholar, Dr. Kornbluh plans to enrich and build upon emerging community partnerships, as well as secure multi-year grant funding. Dr. Kornbluh will continue to work towards connecting with stakeholders and young people that serve children and adolescents to form long-term partnerships in South Carolina. Specifically, she hopes to employ mixed methods to explore the role of social capital networks, civic participation, and critical consciousness in informing intervention design and development. Dr. Gabriel Kuperminc of Georgia State University will serve as her primary mentor. For more information on her recent
research, and the Youth Empowerment in School and Systems Lab see: https://yesslab.com/ or follow @KornbluhMariah.

**Delphine Labbé**

Delphine Labbé (twitter: @labbedel) is an assistant professor in the Disability and Human Development Department at the University of Illinois at Chicago (UIC). Originally from Montreal (Canada), she completed her PhD in community psychology at the Université du Québec à Montreal. Her postdoctoral fellowship was at the University of British Columbia in Vancouver in the Department of Occupational Science and Occupational Therapy. Given her interdisciplinary background, Dr. Labbé’s research focuses on promoting full participation and health of people living with disabilities by better understanding the person-environment interaction and developing interventions to create inclusive communities. Her main areas of interests are developing accessible cities and creating health-promoting interventions through adaptive leisure and recreational physical activity. Using community-based research, she is deeply committed to creating knowledge and interventions with people with disabilities and relevant stakeholders from different sectors (e.g. municipal, health care) in all aspects of her research (https://ahs.uic.edu/disability-human-development/directory/labbe-delphine/).

Delphine Labbé’s Research Scholar main goal is developing her research program in health promotion for people with disabilities, including honing her grant-writing skills for the US context. She also wishes to develop her network in community psychology. Her mentor is Dr. Yolanda Suarez-Balcazar, the head of the Occupational Therapy Department at UIC as well as an affiliated professor in the Disability and Health Department. Dr. Suarez-Balcazar has expertise in health promotion of Latino families with children with disabilities as well as a double lens of expertise in disability studies and community psychology. Her talents will help Dr. Labbé to better understand the American context of disability, grant writing and building community collaborations. Dr Labbé’s also seeks to extend her research program to conduct intersectionality studies on health promotion needs of people with disabilities that experience other discrimination or limitations because of their ethnic background, their gender or their immigration status. Dr. Labbé also hopes that she will be able to exchange with the other SCRA Research Scholars for their perspectives to develop her research program.

**Vanessa Volpe**

Dr. Vanessa Volpe is an Assistant Professor in the Applied Social and Community Psychology program in the Department of Psychology at North Carolina State University and director of the Black Health Lab (@Blackhealthlab). She earned her PhD at the University of North Carolina at Chapel Hill. As an applied community health psychologist, her program of research centers on systems of oppression as social determinants of racial health disparities in the United States. It explores the ways in which Black and Latinx communities actively resist and protect themselves against these systems. She aims to use critical strengths- and community-based contextual approaches to use the knowledge gleaned from research as the springboard for healing programming and policy.

Over the course of the Research Scholar appointment, Dr. Volpe will develop and investigate a local Black community-centered, strengths-based coalition to address the health impacts of online structural racism. The end-goal of this research is the collaborative development of a systems-level intervention and/or policy recommendations. She also hopes to use this investigation as a springboard for large-scale grant funding applications in collaboration with communities. Dr. Volpe will work with her mentor, Dr. Branda Nowell,
organizational-community psychologist and Professor in the School of Public and International Affairs at North Carolina State University, to solidify her training in coalition-building, systems-level, and CBPR approaches and engage in career trajectory and funding planning.

You can contact Dr. Volpe at vvvolpe@ncsu.edu and follow her on Twitter @DrVanessaVolpe. Learn more about her and the Black Health Lab at https://sites.google.com/view/black-health-lab

Rural Interests
Edited by Susana Helm, University of Hawai‘i at Mānoa

The Rural IG column of The Community Psychologist highlights rural resources as well as the work of community psychologist and allied professionals in their rural environments. We invite submissions from Rural IG members, from people who present on rural topics during SCRA and other conferences, and from leading and emergent rural scholars.

In this TCP issue we are featuring Kenneth Polishchuk from the APA Advocacy office where he serves as Senior Director for Congressional & Federal Relations. We asked Kenneth to elaborate on his May 2020 brief entitled Advocating for Equity in Internet Access for Students Learning from Home, circulated by our APA colleague, Javier Aquino at the Rural Health Network. Kenneth’s article builds on our column in the last issue featuring rural demographic trends and socioeconomic impacts of the pandemic in Rural America (Carson, TCP 53-2). Below Kenneth refers to rural population statistics. For an in-depth discussion of how rural populations are defined and counted, please see TCP Rural IG column 53-2 (Rizzo, et al 2019). Kenneth focuses on access, a long-standing issue in rural health (see TCP 47-3, Rural column).

Closing the Digital Education Divide in Response to COVID-19
Written by Kenneth Polishchuk, Senior Director for Congressional and Federal Relations Advocacy, American Psychological Association

For a variety of reasons, distance education has not risen to the challenges of meeting current educational needs (Hobbs & Hawkins, 2020). New data show that about 15 to 16 million students, and as many as 400,000 teachers, lack adequate access to the internet and/or devices (Chandra, Chang, Day, Fazlullah, Liu, McBride, Mudalige, & Weiss, 2020). Furthermore, in many areas, teachers lack experience with remote learning; parents do not have the additional time to devote towards their children’s studies; or students simply have not logged on (Educators for Excellence, 2020). Significant disparities exist in access to technology and broadband connectivity, which is particularly pernicious for the most vulnerable students, many of whom require accommodations in ordinary times, including those with disabilities, in foster-care, or living in poverty. This is further exacerbated across the urban-rural divide.

According to the U.S. Census Bureau, approximately 13 percent of U.S. households with children live in rural areas. Among them, 1.7 million households, or two out of every five families, do not have high-speed internet service at home. This equates to 37 percent of rural students without a home broadband connection compared to 25 percent in suburban households and 21 percent in urban areas, with the greatest disparities existing in rural southern and southwestern states (Perrin, 2019). At the same time, just 27 percent of rural
school districts set expectations on how to provide remote instruction during COVID-19, as compared to 51 percent of urban districts (Gross & Opalka, 2020).

These are all factors contributing to learning loss and further increasing the risk that millions of students will have large gaps in educational attainment, impacting their preparation for a lifetime of learning and employment. Preliminary research already is bearing this out. The average student could begin the next academic year having fallen behind academically by as much as seven months (Dorn, Hancock, Sarakatsannis, & Viruleg, 2020; Kuhfeld, Soland, Tarasawa, Johnson, Ruzek, & Liu, 2020). These losses are expected to be greater for minority and low-income children (Chetty, Friedman, Hendren, Stepner, et al., 2020), further widening racial and socioeconomic achievement gaps. Black and Latinx students could experience learning losses up to an equivalent of 10 months.

As state budgets shrink and school districts struggle to address a range of challenges associated with both returning students to the classroom and maintaining effective remote learning options, the federal government will need to step in to provide further support. The Federal Communications Commission’s (FCC) E-Rate Program is a longstanding, bipartisan, universal service program that provides annual discounts for broadband and Wi-Fi to K-12 public and private schools and public libraries. The FCC E-Rate Program may be the most expeditious, efficient way to close connectivity gaps and meet currently growing needs.

The American Psychological Association (APA) has called on Congress to provide at least an additional $4 billion for E-Rate in a forthcoming COVID-19 relief package. This would increase connectivity for students in rural, urban, and tribal communities. Additionally, to address broadband disparities among low-income college students, APA is advocating for the inclusion of the Supporting Connectivity for Higher Education Students in Need Act (H.R. 6814/S. 3701) in any coronavirus-related legislation. This bill authorizes a $1 billion higher education emergency relief fund to support Historically Black Colleges and Universities (HBCU), Hispanic-serving institutions, tribal colleges, and other institutions of higher education serving large numbers of Pell Grant recipients.

Although these actions will not fully address the scope of the challenges before us, they are critical to ensuring equitable learning opportunities to all students—irrespective of racial or socioeconomic status—and helping to mitigate increasing achievement gaps among traditionally underserved populations, including students in rural communities.

Reducing education disparities and promoting health equity are among APA’s advocacy priorities developed by the APA Advocacy Coordinating Committee with input from the APA membership. To keep informed about APA’s federal and state advocacy activities, sign up to receive APA’s Washington Update or join the Psychology Advocacy Network to receive calls to action.

References


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

New Beginnings: The 40-Year Journey of a Self-Help Support Group
Written by Carol Randolph, New Beginnings

I had been separated 15 months after a two-year marriage with no children when I started New Beginnings (NB) in 1979. All the existing support groups at that time were for single parents. People without kids supposedly didn’t need support: “You’re lucky,” people would say to me. But I didn’t feel lucky. At 27, my dreams of a family had fallen into a black hole, my map of the world was in pieces, and I needed to know that someone understood.

I went to a discussion of a book about learning to be single again. I could barely focus on what anyone was saying because I was fascinated by the other people there—men too! How did their marriage end? Why did it end? How long were they married? If I knew what happened to them, I could somehow make sense of what happened to me. The community of others felt so good.

A co-worker, also separated about a year, after a 22-year marriage, with two children, began answering personal ads in the Washingtonian Magazine. This was before the Internet, cell phones or widespread use of computers. I noticed that...
many of the authors were separated or divorced. What if instead of looking for one person, they could all get together and talk? So, on a lark, I drafted an ad and threw it on my friend’s desk. She said, “Let’s do it,” and NB was born.

Our 3-line ad appeared in the Sept 1979 issue of the Washingtonian: “Separated? Informal group forming for discussion, outings, mutual support.” Nine people attended the first meeting on October 3. Five more attended the second meeting on October 17. From diverse backgrounds and a range of ages but united in the shared experience of a marital separation, they talked about what they wanted in a support group—how often to meet, where to meet, how to structure the meeting, what was the purpose.

At first, we had two discussion meetings a month, always held in someone’s home: one in Northern Virginia (also a suburb of Washington, D.C.) and one in Maryland/DC. Many people drove to wherever the meeting was. One person drove 74 miles one way and back, an hour and 20 minutes each way. Meetings had topics—a list that has now grown to over 80—and agendas with suggested questions. Having an outline for a meeting became more important as we increased the number of meetings per topic. It guaranteed a modicum of consistency among meetings of the same topic, even allowing for variations in group make-up. Topics were also a way of limiting group size as the organization grew. Each month had at least one topic for people in the first year of separation (Anger, Aloneness, Emotional Craziness) and one for people farther down the road who were starting to date and establish new relationships (Trust & Risk, Beginning to Begin to Date). We also had a number of topics dealing with personal growth issues (What I’ve Learned From My Divorce, Communicating with the Opposite Sex).

Early on, we added expert speakers—people from the professional community who could talk in more depth or add special insight to a topic: financial planners, attorneys, counselors, or a travel agent knowledgeable about vacationing as a single.

At our peak in the mid-1990’s, we were running 42 discussion meetings/month on six different topics and two speakers/month, one in Virginia and one in Maryland/DC. We often had a Maryland and Virginia meeting on the same night. If response to one was especially large, and the host could accommodate two separate meetings, we pulled in another facilitator and ran an “upstairs/downstairs” meeting.

A big part of adjusting to a new life as a single person is learning how to make friends and interact as just YOU, not half of a couple. Social events like parties, potluck dinners and picnics helped members do that while also building a support network.

We had our first weekend retreat, a camping trip, in July 1982. For the next 22 years, we had five weekend retreats a year—one for each season plus a Ski Weekend. We had two trips to Cancun (1984, 1991) and one cruise (1993). Monthly Dinner & Movie Nights began in September 2002.

NB has always been a coed group although probably 60% of participants are female. Same-sex groups—especially for divorce—can be valuable to build confidence and strengthen resolve, but they can also foster a climate where implicitly or explicitly the opposite sex becomes the target for blame. If even one member of the opposite sex is present, the inclination to bash the other is tempered. It is a powerful lesson in humanity to see that both genders are capable of wanting the marriage to work and that both experience the same disappointments and betrayals. This goes a long way in helping people move past the anger and pain to a place of healing.

I facilitated all the meetings, but once we hit seven meetings/month, even I knew I needed help. A small group of us took the facilitator training offered by the Washington Ethical Society for their discussion groups. We soon realized that we needed training specific to NB, so in 1983 we hired a consultant to help us design such a program. That same model is used today. It includes a written application, 16-hour weekend training running mock discussions, co-facilitating actual meetings and quarterly refreshers on specific skills.

All our discussion meetings have ground rules, and they are repeated at the beginning of
every meeting. I believe very strongly in ground rules. They establish boundaries, and that reassures participants by creating a safe space. When participants know what is allowed and what isn’t, it is easier to intervene if someone strays from personal experience or tends to talk too long. Our ground rules are: (1) Speak from personal experience, using “I” statements; (2) Speak briefly, so everyone has a chance to talk; (3) One person talks at a time; (4) No side conversations; (5) Silence is okay—we are glad you are here.

The one about “I” statements is the most important. It keeps people from giving advice—statements that always begin with “You should.” Even though motivated by a desire to help, “you” statements will not be heard by someone who isn’t ready to hear them. What we **can** hear is how someone else approached the same problem; then we can make our own decisions about possible solutions. “I” statements also prevent personal attacks and generalizations.

From time to time, someone asks about a ground rule of confidentiality. We have no way to enforce such a rule, and it might even be counter to our goal as a support group. Someone could talk at a meeting about something they are struggling with, and another person at that meeting might want to tell another member who shares that same struggle. Everyone in the group has always understood and honored the purpose of the group.

In the beginning, there were no fees or membership dues. The host provided refreshments as an out-of-pocket donation. I prepared a monthly newsletter that was mailed to anyone who wanted it. I used the copier at work to print it. We asked people to donate stamps; some people gave a lot, some gave none; it was impossible to keep track.

We didn’t know we were starting an organization. A lot of things along the way would’ve been easier if we had. The group kept growing, as did the work (and costs) to support it. Our table at a Self-Help Fair in the fall of 1980 produced a list of 150 names to add to our mailing list. It was clear to me that we needed a formal structure—nonprofit/corporate status, membership dues and meeting fees—so we could focus our energies on the active participants. My friend preferred to keep the group small, serving only our needs. I didn’t see how we could do that. Perhaps at that point, I had a glimpse of the possibilities. On this issue, we parted company. **[Part 2 will describe the process of developing a nonprofit organization, mission statement, and how the internet affected NB].**

I use the terms “self-help group” and “support group” interchangeably. NB is a self-help group in that we give people the TOOLS to cope, but people have to pick them up and USE them. It is a support group in that it offers a community of others who understand. There is so much that People Who Haven’t Been Through It don’t get. This is true of any support group. The first time someone enters a room full of others coping with the same life crisis can be a heady experience akin to coming home. It is as if you have left the foreign country of strangers outside and have finally found people who speak your language. Not only do they understand what you are talking about, they share some of the same experiences: “Oh, yes, that happened to me!” “I did that too.”

I am continually in awe of this simple process that enables total strangers to share intimate details of their lives. I firmly believe that talking to others, face-to-face, with a trained facilitator to encourage the expression of deep feelings, is one of the best resources for coping with any life crisis.
Student Issues

Edited by Camilla Cummings, DePaul University

SCRA Transitions

Written by Jessica S. Saucedo, Michigan State University

Hello to all SCRA members!

Before I introduce myself and my goals as a student representative, I would like to acknowledge the land that I currently occupy, which is now known as East Lansing, Michigan. The following statement was written and approved to be published in printed material by the American Indian and Indigenous Studies program at Michigan State University (MSU).

I acknowledge that MSU occupies the ancestral, traditional, and contemporary Lands of the Anishinaabeg – Three Fires Confederacy of Ojibwe, Odawa, and Potawatomi peoples. In particular, the University resides on Land ceded in the 1819 Treaty of Saginaw. I recognize, support, and advocate for the sovereignty of Michigan’s twelve federally recognized American Indian nations, for historic Indigenous communities in Michigan, for Indigenous individuals and communities who live here now, and for those who were forcibly removed from their Homelands. By offering this Land Acknowledgement, I affirm Indigenous sovereignty and will work to hold MSU [and SCRA] more accountable to the needs of American Indian and Indigenous peoples.

It is important that we be mindful of the past and present history of colonialism, reflect upon the land we occupy, and be intentional in our actions to be supportive of Indigenous and all people.

I am delighted to have been voted into the student representative position, as this opportunity allows me to amplify student voices on the SCRA Executive Committee (EC), work towards reparations and justice in my role on the EC, and opportunities to develop professionally. I am currently pursuing my PhD in Ecological/Community Psychology at MSU and completed my undergraduate studies in Psychology at California State Polytechnic University, Pomona. I am #CSUmade! My research interests broadly include addressing community-identified health disparities among Native American, Indigenous, and Latinx communities through prevention, intervention, and evaluation. My current work explores Native culture and language as buffers against obesity among 2- to 4-year old children enrolled in Tribal Head Start programs across the United States.

In the process of writing my letter of intent of running for the position, it was a priority for me to think critically about how I can meet the needs of national and international undergraduate and graduate students. Since submitting my letter of intent, many events—internal and external to SCRA—have occurred that have impacted how I view my role as a student representative on the SCRA EC. With that being said, my goals since writing my letter of intent have become more specific. As a first-generation, Chicana student who comes from a low-income family, I find it extremely important to intentionally uplift the lives of Black, Indigenous, and People of Color (BIPOC), as well as those with additional identities, into all spaces and conversations. While having the lives of BIPOC colleagues across the United States and internationally in mind, my goals for the next two years:

- Work closely with SCRA members and the EC to establish a sustainable, positive racial climate within the organization. A top priority of mine is to assist in working towards organizational racial healing to foster sustainable positive racial relations.
- Amplify undergraduate and graduate student priorities while working with the EC. I hope to organize virtual meetings for students to share their challenges in and out of SCRA with Camilla and me. The information shared will help inform Camilla and I advocate for solutions students seek. It is important for students to be
included and feel that their involvement in SCRA is acknowledged, valued, and taken into account by the organization and its members.

- Increase the visibility of community psychology among undergraduate students by connecting and collaborating with undergraduate student organizations at various universities, with and without community psychology programs. Before applying to graduate school, I had not heard of community psychology if it wasn’t for my mentor. Thank you, Dr. Morales! With that said, it is important that undergraduate students be presented the opportunity to learn more about our field sooner rather than later. As Camilla, the second-year student representative, once told me, “Just because there isn’t a community psychology program at a school does not mean there aren’t students doing community work.” Thanks, Camilla!

- Facilitate creating a stronger SCRA student community. In addition to hosting events where students can share their challenges, I hope to organize virtual community-building events where students have an opportunity to extend their networks, get to know each other, receive communal support, and celebrate professional and personal wins.

- Advocate for transparency of all actions and processes that occur at all levels. SCRA is an organization that remains active and prospers through the support of its members, all members should have accessibility to actions and decisions conducted by the organization.

- Continue the work of my predecessors and promote initiatives to support student travel grants and thesis and dissertation awards. It is immensely important that students are supported to develop professionally through attending conferences, and SRs can have a role in reducing barriers for students.

My outlined goals align well with the work Joy and Camilla have focused on achieving during their tenure. I plan to continue the good work Joy and Camilla have done, while emphasizing the importance of elevating the needs of BIPOC students and colleagues.

I am immensely thankful for Camilla for being wonderful to work with from the start. I think we will work well together to support students throughout the year. I am also thankful for my colleague and friend, Tatiana Elisa Bustos, for her continuous encouragement to step out of my comfort zone since my first day in graduate school. Lastly, I am thankful for the opportunity to serve SCRA student members through collaboration with the EC.

SCRA is a great organization with a great vision: “[It] will have a strong, global impact on enhancing well-being and promoting social justice for all people by fostering collaboration where there is division and empowerment where there is oppression.” I look forward to supporting the vision of SCRA and advocating for all student members, especially BIPOC students. It is of utmost importance for both Camilla and I to hear from students, so please feel free to connect with one of us. As student representatives, we want to listen to students’ ideas, concerns, comments, and questions!

**SCRA Transitions: Aligning with our Values**

*Written by Joy Agner, University of Hawai‘i at Mānoa*

Dear SCRA Community,

For the past two years I have served as one of the SCRA Student Representatives (SR) alongside two impressive, compassionate, hardworking, justice-oriented students: Erin Godly-Reynolds and Camilla Cummings. As I transition out of this role I would like to share a bit about what I’ve come to appreciate about SCRA, my accomplishments as a SR, and my hopes for our organization in the future, specifically in terms of addressing student wellness and ableism.

One of the highlights of this postion has been getting to know SCRA students from around the country and around the world. I am consistently impressed by the academic and social justice work that students complete despite the multiple
constraints of being a graduate student. When I began, my main goal was to increase resources for SCRA students in the form of research and travel funding. In collaboration with fellow SRs, I successfully advocated to raise the award amount for student research and travel grants, increase the number of grants, and amended the reimbursement process to make it less onerous for students who receive the awards to collect the funds. In total, we oversaw the allocation and disbursement of $13,000 to 26 SCRA students for research or conference travel. Other SR duties included serving as The Community Psychologist editor for the student column, advocating for students on the executive committee (EC), hosting student-focused events, and soliciting student feedback and sharing it with SCRA. Communicating with students, and meeting with many of them at the Biennial, energized me and filled me with hope and optimism for the future of our field. As an SR I learned that funding for student grants has consistently been one of the largest budget items for SCRA. This indicates a commitment to contribute to student growth.

While acknowledging that commitment, I would like to encourage greater attention within SCRA to structural factors that impact student health and wellness. It’s no secret that graduate students suffer poor psychological and physical health outcomes. Students are in relatively low power positions with chronic stress. Many juggle multiple responsibilities as a parent or caregiver and student, or work multiple jobs outside their department in order to survive. Some have no health insurance or sick leave. Some have harmful or abusive mentors and little or no options for safe grievance processes. Nearly all experience financial insecurity based on meager student wages, and for some, this leads to housing and food insecurity.

Students are responding to these inequities around the country and around the world by attempting to unionize, striking, and truly putting themselves at risk for retribution. The potential impacts of backlash are higher for students of color, those with chronic conditions or who are living in poverty, women, first-generation students, and low-income students. Therefore, SCRA leaders, particularly senior scholars and practitioners who have higher power and security, should be at the forefront of movements to support student on a meaningful scale. If we make structural changes within our own professional organization, departments and universities (e.g. opportunities for collective bargaining, meaningful grievance policies for abusive situations, etc.) and promote cultures that enhance wellness within academic departments, we will have been successful as a field. Otherwise, we will tout a set of values that we are not actualizing in the places where we have the most power and influence – our own departments and professional organization.

Through my position as an SR I have also become aware of ableism within our organization, and I hope to see a serious attempt to address it in the future. In the last Biennial feedback survey, several students raised concerns about accessibility. Navigation between buildings, visual accessibility of slides, auditory accessibility during presentations and mobility during lunch and poster sessions were all raised as issues by students. When I shared these findings with the disability listserv I received responses from members who had stopped attending Biennials due to the lack of accessibility. Despite our stated attention to diversity and value for inclusion, there are people within our organization who still cannot physically access our conferences. This is a major issue that is solvable and inexcusable in 2020.

I raise these issues because I see SCRA as an intellectual and professional community that I want to be a part of, and I think we can do better. My time on the EC has made me believe in the potential of this organization, but serving in this role was emotionally challenging and stressful at times. While serving as an advocate, I also occupied the lower power position as a student. However, I am inspired by several SCRA members and leaders, at multiple career levels and from multiple backgrounds, who are working for meaningful change within our organization. I am heartened by those working for racial justice and bravely pointing out internal work we need to do. As I step out of this role, I welcome Jessica Saucedo as the new
SR, and I hope to continue working alongside her and others who are ready for our organization to become more just, more equitable, more uplifting, and more aligned with our stated values. Thank you to every student and SCRA member who is and has been doing this work.

SCRA Member Spotlight

Edited by Dominique Thomas, University of Michigan

The SCRA Member Spotlight lets us engage our members and highlight great work! Each issue we solicit submissions of accomplishments. We especially would like students, early career scholars, and practitioners to submit their accomplishments and work. Submissions can include but are certainly not limited to:

- New jobs
- Post-docs
- Promotions
- Thesis/Dissertation Defenses
- Newly published journal articles, books, chapters
- Podcasts, blogs, news items that are by or about you
- Certifications or other credentials
- Retirement
- Grants
- Awards
- Successful/ongoing projects
- New projects or community initiatives

If you are interested in submitting for the next issue, please click this link and fill out the form. We hope to hear from you!

Tiffeny R. Jimenez, National Louis University in Chicago, is the evaluator on a 5-year $2.3 million dollar Hispanic Serving Institution (HSI) grant from the U.S. Department of Education titled CLAVE, which stands for Colaborando con las Comunidades Latinas para AVanzar en Educación (Collaborating with Latino Communities to Advance Education). The CLAVE grant’s major goal is to collaborate with local communities to increase Hispanic/Latinx and other underrepresented individuals’ enrollment in and graduation from doctoral programs.

In service of our goal, we value students’ multilingualism, and experiences in social-justice work with Latinx and other marginalized communities. We engage with an understanding of how systemic oppression and inequities have shaped students’ experiences and representation in higher education. Universities have been perceived as a source of expertise within community spaces, however, in working to de-center historically and potentially oppressive dominant narratives and power dynamics, we work in partnership with communities to redistribute this power and participate with us in co-creating innovative university programming.

We believe that a long history of colonialism, coloniality, and systemic oppression have created inequitable opportunities for people of color, second language and dialect speakers of English, individuals from working class backgrounds, women, and LGBTQ+ people. We believe these communities must be centered in the work we do. This work inevitably involves long-term institutional change working as ‘ghosts in the machine’ to decolonize the minds and practices of those we collaborate with, including ourselves. CLAVE hosts opportunities for doctoral fellowships and post-docs. Please email Tiffeny with any questions: tiffeny.jimenez@nl.edu
The Influence of School Factors on Bullying in the U.S. and China
Written by Jie Ni, Amy Kerr, Paul Flaspohler, & Jaiwei Sun, Miami University

School bullying is a worldwide phenomenon associated with negative outcomes for victims and perpetrators. Recent studies indicate that 20% of students in the United States (Yanez & Seldin, 2019) and 26% of students in China (Han et al., 2017) have been victims of school bullying. While prevalence rates vary widely among studies, it is clear that school bullying remains a significant problem in both countries despite anti-bullying efforts.

Though school bullying has been well-researched in many contexts, few studies have examined bullying across cultures. Those that exist focus largely on similarities and differences in prevalence rates and demographics of children involved in bullying. Research that extends this work to include comparisons of other factors influencing bullying and attempts to explain differences that may exist can further inform efforts to reduce bullying. We aimed to conduct an exploratory review comparing research on school factors related to bullying in the U.S. and China. Our review included research published in English and Mandarin Chinese.

Bullying within a Socioecological Framework
Researchers in both the United States and China have examined bullying within a socioecological framework (e.g., Lee, 2011; Zhang & Shi, 2014). Conceptualizing bullying within an ecological systems model can help us understand the variety of ways in which individual child, family, school, and cultural factors may influence bullying.

In both countries, research has examined individual child factors related to school bullying and found them to be some of the strongest predictors of a child’s involvement in bullying (Lee, 2011; Zhang & Shi, 2014). Additionally, studies frequently examined factors in the microsystem, such as family dynamics, student relationships with peers and teachers, and other school factors (Lee, 2011). However, there has been less focus on examining influences on school bullying at other systems levels. Of particular interest to us are the broader cultural values and norms contained in the macrosystem (e.g., individualist/collectivist orientation) and how they may influence school bullying either directly or indirectly, via their impact on peer and teacher relationships and school climate (Lee, 2011). As cultural norms and values also help shape educational systems, this may represent an additional pathway through which cultural values may influence school bullying.

School Factors Related to Bullying
We found that while specific school factors that were examined in the U.S. and China exerted similar influences on bullying across the two contexts, the bodies of research had different areas of emphasis. Recent research on school bullying in the United States has largely focused on the influence of school climate and found that a more positive school climate, where students experience high levels of support and respect from peers and teachers, is associated with lower instances of bullying victimization (Gage et al., 2014; Aldridge et al., 2018). Additionally, school climate can interact with other factors to influence bullying. For example, students with high self-esteem may be more likely to bully others, but only if they have a negative perception of their school climate (Gendron et al., 2011).

While research on bullying in China explores some factors related to school climate, we did not find any studies published in Chinese that directly or fully examined this construct. Instead, research focused mainly on the influence of teachers and school structures and found that teachers in China may not receive sufficient training to effectively address school bullying (Xu, 2018) and may fail to
recognize and address verbal or relational bullying (Zhang et al., 2015). Similar results have also been found in the U.S. (Veenstra et al., 2014).

Research in China has also examined how the structure and culture of the educational system may be related to bullying. Traditionally there has been a lack of attention to social skills and “people-oriented” (人文教育) education in China’s educational system (Xu, 2018), due to a focus on exam-oriented education. This may lead bullies to be indifferent to the feelings of others and contribute to difficulties in addressing school bullying. Additionally, Song (2009) states that typical Chinese methods of school management may promote a culture of bullying. The typical school management style in China, which can be translated as “high-pressure management and digestive treatment” (高压管理, 消化处理), refers to a strict management system where students' freedom is somewhat restricted. One example of this can be seen in a practice of many schools in China, in which they try to persuade students involved in bullying (whether a bully or a victim) to transfer to another school after bullying has occurred. Unfortunately, these types of practices do not help students who are experiencing bullying victimization and may contribute to high stress levels for students and increase the prevalence of school bullying in China.

In addition to research in traditional Chinese schools, some studies examined bullying in China’s New Education Experiment schools (新教育实验学校), which focus on teacher professional development and creating an enjoyable learning experience (WISE, 2019). These schools may be more similar to schools in the U.S. In the New Education Experiment schools, it was found that higher levels of school belonging were related to lower involvement in school bullying (Yang et al., 2017), similar to findings in the U.S. (Nansel et al., 2001).

Discussion
Considering the varied focuses of research on school bullying published in the United States and China, it is difficult to make direct comparisons between the two countries. However, the emphasis of different factors in research may be one example of how cultural norms and values shape educational priorities and school structures, which can influence school bullying. The strong emphasis on achievement, exam performance, and respect for teachers in Chinese schools (Hu, 2019) may stem from a desire to have a high achieving student body with minimal disturbances. However, this can come at the cost of failing to attend to students’ social and emotional development or provide support to victims of bullying.

In the U.S., schools aim to attend to students’ social-emotional development as well as their academic achievement. However, bullying prevention efforts are typically delivered at a universal level and students are then expected to take responsibility for their own behavior. This approach may neglect to address the needs of some students who may be more at-risk for bullying others or being victimized, who may benefit from additional support or intervention.

These different areas of emphasis between the two educational systems are reflected in the research on school bullying, and each country stands to learn from the other in order to reduce school bullying. Research on bullying in China focuses mostly on individual students and situations, while neglecting prevention at a more universal level. On the other hand, research on bullying in the U.S. has largely focused on universal prevention efforts and there appears to be much less information about how teachers can provide more targeted intervention or support for individual students or small groups at risk for involvement in bullying. Researchers and educators in China may benefit from exploring how universal bullying prevention, which has been well-studied in the U.S. and other Western contexts, can be effectively implemented in Chinese schools. Likewise, researchers and educators in the U.S. may benefit from greater exploration of how teachers can address the needs of individual or small groups of students who are at-risk for involvement in bullying. Additionally, both countries may benefit from further
research on how to effectively address bullying once it has occurred.

Challenges and Future Study

We encountered multiple challenges during this review. In addition to differences in the focus of research on school factors and bullying in the two countries, differences in specificity and classification of groups made comparisons between the two bodies of research difficult. Many studies in China do not differentiate between school bullying (校园欺凌) and the broader concept of school violence (校园暴力), while research in the U.S. tends to focus specifically on school bullying (with school violence being a separate line of research). Additionally, research in the U.S. typically classifies students as victims of bullying, perpetrators, or both (bully/victims). However, research in China tends to simplify the classification of students as “not involved” or “involved”, without differentiating between the various roles students might play.

Examining the problem of school bullying from a systems perspective and exploring the less-studied influences of culture may help inform efforts to address school bullying at the universal, targeted, and individual levels (Bradshaw, 2013). We plan to extend this work by conducting a systematic review of how school climate and related factors influence bullying in the U.S. and China and hope to explore how similarities and differences found may relate to cultural differences. In these cross-cultural comparisons of influences on bullying, both cultures stand to learn from the other in how they may best address school bullying and promote healthy school environments.

If you would like more information or to comment on this work, please contact Jie Ni (nij6@miamioh.edu) or Amy Kerr (kerram2@miamioh.edu).

References


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**Evaluation of the SCRA Year-Long Mentoring Program and Reflections from the First Cohort**

*Written by Katricia Stewart, Portland State University and Erin Godly-Reynolds, University of North Carolina-Charlotte*

**Overview of SCRA Year-Long Mentoring Program**

The SCRA Year-Long Mentoring Program seeks to connect community psychologists at all stages of their careers and provides an opportunity for mentor-mentee pairs to expand their professional development. Successful mentoring relationships often have a foundation of shared interest, open communication, mutually agreed upon expectations, and a commitment to the relationship. The Year-Long Mentoring Subcommittee of the Mentoring Task Force matches mentor and mentee pairs based on: (a) professional area of focus, (b) personal and professional experiences and roles, (c) goals for receiving mentoring, and (d) the style of mentorship participants are seeking. Once matched, mentor-mentee pairs meet (on average) once per month over the course of the year. These meetings revolve around the mentor providing guidance, feedback, and support to the mentee in reaching their goals for the year.

**Evaluation of the 2019-2020 Program**

A total of 18 mentors were matched with 31 mentees (some mentors had two mentees). At the end of the program, all mentors and mentees were emailed a link to an evaluation survey so the subcommittee could learn about their experience and improve this mentoring program for future participants. A total of nine mentors and 11 mentees completed this evaluation survey.

The most popular topic that the mentor-mentee(s) pairs chose to focus on was the academic job search process and options (n = 7; 64%), while 36% chose to focus on career path options. Additional topics included: adjusting to new life as first-year doctoral student; applying for funding; SCRA involvement / conference presentations; building competencies in community / social change; building community through collaborations; graduate school applications and admissions; networking; proposing and defending thesis or dissertation; and publications.

These reported topics and related goals at least partially reflect the expertise of the participating mentors. Across all of the professional experience categories that were listed as options (professor, researcher, adjunct professor, practitioner, consultant, evaluator), mentees were interested in a greater variety of professional experiences than mentors indicated having.
In terms of their overall experience, 100% of mentors would recommend this program to a colleague or friend. When asked if they would consider serving as a mentor again in the future, 78% responded “yes” and the other 22% responded “maybe”.

Among mentees, 82% indicated that they would recommend the program to a colleague or friend. Further, 64% of respondents either agreed or strongly agreed that the mentoring program supported their professional growth, while 18% of respondents disagreed. Ten of the 11 mentees strongly agreed that the mentoring program connected them with a community psychologist who is at a more advanced stage of their career and professional development.

Testimonials from Mentee and Mentor Participants

We asked mentors and mentees to share their overall thoughts on the year-long mentoring program and how it impacted them. Their testimonials are below!

Rodrigo Quiroz-Saavedra (mentor: Tom Wolff):

Tom has been my mentor for about a year as part of my postdoctoral research on early childhood support systems... During this time, he actively listened to me and provided me with valuable advice to resolve difficulties that I have faced in the research process... Tom’s support has been of great help in progressively and coherently building an ecological analysis of the collaboration between the actors involved [in my research]. Mentoring with Tom has been a very enriching experience both as a researcher and as a person. I feel very fortunate and grateful to Tom and the SCRA mentoring program for this great opportunity.

Julia Dancis (mentor: Erin Ellison):

I gained a LOT from participating in this mentoring program. The program coordinators matched me with Dr. Erin Ellison and I could not have been a better match! Our monthly check-ins ranged from teaching wisdom and dissertation theory to career strategy and life advice. I really admire the work that Dr. Ellison does and I believe this year-long program has given me a mentor for life.

Erin Ellison (mentees: Julia Dancis and Sherry Bell):

I recently had the pleasure of working with two emerging scholars in Community Psychology through the mentor program... I initially thought of it as a service opportunity to give back and pass along resources that had been shared with me. Yet, I also gained a lot myself -- Sherry and Julia supported me through the process, too. As an early career Community Psychologist, I truly appreciate it! The connections we built, and the opportunities to check-in (especially once COVID-19 shelter orders were in place) were invaluable to me. I enjoyed discussing their work, my work, and opportunities for collaboration and collective growth. I know our relationships will continue beyond this year, and I’m thankful for that. I hope others will participate in this important mentoring program in the future. Thank you for the opportunity!

Elizabeth Benninger (mentor: Fabricio Balcazar):

I found the mentoring program to be extremely helpful. My mentor was supportive as I navigated my career as a recent PhD graduate. He was always encouraging and pushed me to apply for faculty positions and research grants which I otherwise would have been too intimidated to apply for. He helped me to believe in my own potential as a community psychologist and since the start of the mentoring program I have received a T32 postdoctoral fellowship, my first pilot award for my research through the NIH, and have interviewed for faculty positions. I highly recommend this program.

Noe Chavez (mentees: Munazza Abraham and Stephanie Lam):

I had the honor to serve as the official mentor to two graduate students... The idea of a formal hierarchical mentoring relationship did not appeal to us... The mentoring was more of a collaboration among the three of us, sharing of experiences and resources. I shared my challenging experiences as a former graduate student of color and offered to
listen to and share insights regarding their current graduate school challenges. They supported me with resources I had not seen, connected me with others who also offered additional resources and advice, and both graciously accepted my invitation to share their educational journey, passion, and community psychology perspective [with my students]... They described our mentoring relationship as ‘a family model, offering moral support but also tangible and meaningful support’ and a ‘very organic and community style feel… It feels like we are each other’s fans.’

Michelle Abraczinskas (mentor: Ryan Kilmer):

This past year, my main goal was to obtain a faculty job for August 2020… I was paired with Dr. Ryan Kilmer to mentor me through this process… Before we [worked together], I felt immobilized with writer’s block. His mentorship was crucial in helping me through that period. It was great to get his perspective regarding what goes on on the faculty side of making decisions… For anyone going through the academic job application process, I highly recommend being paired with a mentor, especially a faculty member who has been on hiring committees and has an inside perspective. I am grateful to him and the rest of my team of faculty mentors who have helped me get to this point as an Assistant Professor on the tenure track at an R1 university.

Goals for the 2020-2021 Mentoring Program

Based on feedback from this first year’s mentor and mentee participants, a major goal for the upcoming cohort is to recruit a larger number of mentors with a greater variety of professional experiences. This will hopefully enable more learning opportunities for mentees with interests in those professional realms.

The evaluation also pointed to areas where the mentoring committee can guide a more individualized structure for each mentor-mentee pair, such as by facilitating dialogue between mentees and their mentors to set up a frequency of meetings that works best for them, or providing question prompts that could help the mentees determine how their mentors can best support them in their goals for the program.

To learn more about the program and/or if you are interested in participating as a mentor, mentee, or Mentoring Committee member, please email Katricia (katricia@pdx.edu) or Erin (egodlyre@uncc.edu). Thank you to the mentees and mentors who shared their stories with us!

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Being “Out-Here” 2.0: Public Relationships in the Digital Age

Written by Pesach Chananiah, Community Alchemist

For a millennial, I’ve been a relative luddite, taking smug pleasure in my disdain for technology. Due to the last 15 years of training as a community organizer, I’ve taken particularly “mature” stances in favor of good-old-fashioned in-person meetings, joining my more seasoned colleagues in their suspicions of “digital organizing” strategies. My critique is echoed in the literature that has maligned these strategies as “clicktivism” (Shulman, 2009; White, 2010) or “slacktivism” (Morozov, 2009) – what might be seen as the seeming inconsequentiality of the online petitions that we sometimes take a minute on and sometimes slough off.

Yet the virtual wave of the last 6 months, resulting from our collective quarantine, has demanded that I reconfigure some of my assumptions and reconsider the potential value of digital modes. By mid-May, I had launched two experimental social change projects using Zoom. This article is a sort of addendum to my dissertation – A Psychological Theory of Being “Out-Here” – and an attempt to rethink that prior research in the context of our virtual age.

A primary area of interest of mine for quite some time is the broad-based organizing model of the Industrial Areas Foundation (IAF). After learning about the organization in college, I spent four years helping to build an IAF affiliate in Las Vegas, NV
which was tasked with building political capacity among a coalition of religious congregations. I then participated in the Los Angeles affiliate as a dissertation case study in order to better understand processes of empowerment. I have been particularly interested in the claim of Southwest IAF Director Ernesto Cortés that the organizational practice of the one-to-one meeting is “the most radical thing we teach” (Rogers, 1990, p. 64).

Though often seen by outsiders as simply a method to recruit potential leaders, “one-on-one interviews,” wrote Schutz and Sandy, are a “central strategy that community organizers use to foster community in our new world of weaker communities[,] a tool for rebuilding webs of relationships and trust” (2011, p. 192). As a result of the necessary pragmatic task of meeting with community members, the IAF culture has evolved to become primarily characterized as “relational organizing.” According to IAF organizer Mike Gecan in his book Going Public (2002), a relational culture is “created by leaders who initiate and deepen and multiply effective public relationships . . . Their ability to act depends on the number and quality of relationships that they and their colleagues can muster and sustain” (p. 162). As opposed to the private relationships of a friendship or a romance, a public relationship is based on shared accountability and commitment to collective self-interest.

In the community psychology literature on this topic, Christens et al. studied a similar organizing model, the Gamaliel network, describing “networks of public relationships [as] key conduits between components of organizational empowerment (i.e., social support, group-based belief system) and cognitive and relational components of psychological empowerment (i.e., critical awareness and bridging social divisions to exercise social power)” (2014, p. 427). My interest in the one-to-one, from a community psychology standpoint, is its tendency mutually-influencing empowerment – its potential to be therapeutic, if not transformative.

The distinction in these organizing contexts of “public life” - versus the private realm - can be traced, at least in part, to Hannah Arendt, who wrote in The Human Condition (1959) about the distinction between a private and public sphere, or the realm of the household and that of the political. Arendt lamented in this seminal text that the emergence of the social realm in the modern age has banished speech and action—formerly a product of the Greek polis—to the sphere of the intimate and private. Returning speech and action to the public realm is one of the goals of the IAF, particularly the practice of conducting relational meetings.

Yet the one-to-ones that are conducive of developing “public” relationships are ultimately private conversations. Although these conversations often connect personal experience to common concerns, they are not seen by anyone else. While Arendt's “public realm” can be interpreted as the power of gathering together and relating, it can also be understood quite literally as that which “can be seen and heard by everybody and has the widest possible publicity” (1959, p. 45). The inquiry I made in my dissertation research was: how can one person impact another through their conversation; it has now become: what is the potential for conversations between two people to also impact a third, fourth, or fifth (or infinite number) of people unknown to the original interlocutors?

I began to make this inquiry through participatory action research in two different projects. As we were relegated to our homes in March, I watched a wide range of actors adopt Zoom. I had recently made a commitment – as a Jewish person living in the United States – to have conversations with people in my community about Palestinian liberation in Israeli occupied territories. Although the format wasn't initially clear to me, when Zoom became an option, I decided to experiment by inviting my mother to a Zoom conversation; I shared my screen with her and was able to do some media literacy and political education with her in a way I never could have over the phone – or maybe even in person. With her
consent, albeit video off, I recorded our conversation – and was able to share it with over a dozen people, along with an invitation that they do the same with people in their lives. The goal was to encourage more progressive Jews to have conversations about Israel-Palestine and shift our community’s stance.

This video can be seen here: https://youtu.be/K6cQiJ-69jo

The other project started when I saw that a friend and colleague had posted a conversation he had with someone else on Facebook Live, also through Zoom. Although for them it was simply a low-input method for creating content, I saw the sharing of this conversation as a unique method for social change. My friend and I started a project that we dubbed #COVIsionaries – in which two people have a conversation about the post-COVID world they would like to see. We posted a conversation between the two of us on a #COVIsionaries Facebook group and on our individual pages – and invited others to follow, with directions on how to do so. This project can be found here: https://www.facebook.com/groups/covisionaries/

My newfound interest in using digital tools for social justice not only began to erode my disdain for “digital organizing”; it resulted in a small literature review, as well. Karpf, who for quite some time has been studying the digital organizing pioneers MoveOn.org, defends digital organizing as such. He argued incisively that the e-mail comment drives and online petitions that critics of “slacktivism” and “clicktivism” are referring to are only one tactic, “an individual element of a broader campaign to convert organizational resources into political power” (2010, p. 9). They are just a new version of a traditional letter-writing campaign. Karpf also accurately described this type of action as the first rung in a “ladder-of-engagement” (p. 10), one which ostensibly leads to actions with increasing risk and, hopefully, increasing impact as well.

Bennett and Segerberg (2012) differentiated more traditional forms of “collective action” – which often require “individuals to overcome resistance to joining actions where personal participation costs may outweigh marginal gains” – from what they saw as the lower barriers of individualized “connective action” (p. 749-750). Clearly, sharing a meme does not require as much commitment or willingness to risk as civil disobedience. But perhaps the distinctions between online and offline are not quite so clear cut. Mora (2014) placed digital activism on a continuum, classifying efforts by “the relative participation threshold based on risk, commitment, effort, or intensity of the digital activism practice” (p. 6).

It turns out that, just because something is online, does not mean that the barriers to entry are low enough to cause momentum – as I learned when I failed to generate the number of Zoom conversations I had hoped for. Many of the people who expressed interest were ultimately intimidated by speaking vulnerably on social media. Being recorded and potentially seen by whoever poses a greater risk than agreeing to meet for a “private conversation”. Clearly, online content does not reproduce itself automatically, but rather requires a good deal of effort. My #COVIsionaries friend and I spent a number of weeks recording, editing, and posting conversations – before we moved on to other projects. No one else picked up the torch.

According to Bennett and Segerberg, “there is nothing preordained about the results of digitally mediated networking processes. More often than not, they fail badly” (2012, p. 754). I do not have a sufficient understanding of social media algorithms to make my project stand out – since I don’t post often, it’s possible that few people see the things I do post. I might think I’m posting something incredibly profound, but how quickly will it get lost in the social media morass? While Karpf’s emphasis on “analytic activism” (2018) is worth noting, his illumination of the resources required for data analytics also demonstrates one of its key limitations.

Despite my newfound curiosity about the value of social media for social change, my increased attempt to utilize Facebook has only solidified my disgust at its echo chambers and its vitriol. It is worlds away from Arendt’s return to the Greek polis. Zoom is still too new to know its full
potential, but perhaps there is some hope in how we might use it to be more “public,” more fully “out-here” with others than we ever could be one-on-one over coffee.

References


The 4 S’s in Creating Communities of Care: A Trauma-Informed Response to COVID-19 in School and University-Based Settings
Written by Heather Lewis Quagliana, Bryan D. Poole, David P. Quagliana, Jeffrey L. Sargent, Lee University

With our communities facing the current challenges of COVID-19, there is a great demand for trauma-informed responses in most contexts. Apart from the current crisis, 61% of adults have already faced one adverse childhood experience (Felitti et al, 1998), thus compounding the need for trauma-informed schools, colleges, and universities. While Institutions of Higher Education (IHE) administrators, as well as primary and secondary administrators, have been working hard to mitigate risk of physical illness from the virus in their school communities, the psychological impact could be unintentionally overlooked. Community psychologists have unique skills sets to assist school and university administrators in considering contextual and community-based models of addressing crises on school and college campuses.

We propose 4 S’s in psychological reentry that adhere to a community based, trauma-informed approach throughout school and campus life: 1) Supporting self-care of administrators, faculty, staff, and students; 2) Campus-wide socioemotional focus; 3) Springing back from adversity (resilience programming); and 4) Shared investment in student mental health. These 4 S’s are based out of our service to our local schools and university to promote the values and interventions congruent with a community based,
trauma-informed response to COVID-19 and psychological reentry into a system.

Supporting Self Care

Burnt out teachers do not teach well. A foundational element in a trauma-informed approach is self-care and healthy coping skills. A community psychology informed approach recognizes that burnout “trickles” down through a system. For example, a faculty member who is anxious, burnt out, and not coping well due to the current crisis will likely be less able to emotionally support their students. The same is true for overextended administrators, who may be too overwhelmed to then best support faculty and staff. Educational systems need to embrace and value self-care particularly during COVID-19 as the emotional health of an institution depends upon it.

Self-care is supported in many tangible ways: needs assessments, psychoeducation, routine emotional “check ins”, and gauging burnout. These can be easily implemented into COVID-19 response plans. Taking the “emotional temperature” in an institution will help administrators make informed decisions on campus-wide supports, as well as broader community partnerships. Routine emotional check-ins should occur at multiple levels ranging from administrative meetings to classroom teaching. For example, opening class with a quick emotional “check-in” (i.e. What are some concerns? What resources do you have to address these concerns?) communicates to students that their entire well-being is important in the reentry process. Burnout, particularly emotional exhaustion, (Maslach et al., 1997) is a reality facing everyone in today’s world, but it is vital to encourage the entire school or campus toward better coping. Effective coping ranges from informal community supports, hobbies and social support to formal mental health services.

Socioemotional Focus

Much of the literature on trauma-informed schools is written for primary and secondary educators but can be easily adapted to the college context. For example, The National Child Traumatic Stress Network offers guiding principles in navigating COVID-19 ranging from labeling and identifying emotions to trauma-informed institutional policies to promote psychological well-being (Halladay Goldman et al., 2020). Additionally, Brymer and colleagues’ (2006) Psychological First Aid can be adapted to COVID-19 and psychological reentry in educational settings that when trained appropriately, any teacher, faculty, or staff can deliver this intervention in their context. It provides schools and universities with a standardized protocol to respond to crisis events while drawing upon the school or campus community’s strengths and resources.

Another way teachers and faculty can accomplish this is by creating programs or courses that equip students with coping skills and resources. For example, faculty at our university have developed a course modeled after Yale University’s most popular course (“Psychology and the Good Life.” In addition to learning about science-supported research on improving well-being and happiness, our students complete several activities throughout the semester (e.g., keeping a gratitude journal, exercising regularly) to aid in the healthy pursuit of positive affect, healthy relationships, physical health, and emotion regulation. Because past research consistently demonstrates how these courses can improve students’ mental health, hope, agency, and purpose (Goodman, Middleditch, Childs, & Pietrasiuk, 2016; Maybury, 2012), we recommend primary and secondary teachers, as well as university faculty consider how similar courses can be developed (or activities be incorporated) in the near future.

Spring Back (Resilience Programming)

The current generation of both school-aged and college students have an unprecedented opportunity to develop resilience. Community resilience has long been at the heart of community psychology, and as community psychologists, we also have an unprecedented opportunity to empower our schools and campuses to focus on resilience. One of the best tools for promoting resilience is engaging our students in meaningful relationships in the following ways: 1) Enter the
student’s reality. Understand the world from a student’s perspective. This fosters empathy and promotes attachment thus laying a foundation for resilience in the face of adversity. 2) Notice the way students communicate. Young children communicate through their behavior. Middle and high schoolers often feel overwhelmed with complex emotions. College students often feel stuck in the middle of adolescence and adulthood making it difficult to label complex emotions and employ coping skills. 3) Get playful. Creativity is key in bolstering resilience for everyone! Everyone should “play” a little more these days. 4) Affectively attune. Pick up on and notice student’s emotions and model effective coping. 5) Grow through adversity. Reframe adversity as an opportunity to learn and grow. 6) Eliminate shame. Help students dismiss the “shoulds” and “oughts” of how things might be different and help them move toward acceptance of difficult emotions with the hope that “we are in this together.”

Creating an equipped culture of care is also necessary in promoting resilience. General encouragement and concern may not be sufficient to meet our students’ needs. We can support and encourage resilience by promoting academic, social, and emotional competency. This can be accomplished by intentionally integrating self-regulatory and learning skills broadly into our curricula. At the broader level, institutions should consider introducing resilience education early into the curriculum. An integration of self-regulatory and learning skills into the first-year curricula can equip students in the transition and provide for a foundation of success. We should intentionally incorporate resilience education into our classrooms by explicitly labeling and describing the necessary self-regulatory processes needed to complete specific academic tasks under difficult circumstances while also directing to both campus and community resources that aid in more effective coping.

Shared Investment

A community based, trauma-informed approach to COVID-19 recognizes that student mental health is a shared responsibility and not the sole responsibility of the school counselor or University Counseling Center (UCC). Both school counselors and UCC staff should be seen as consultants and educators toward a broader campus mental health initiative for awareness, prevention, and intervention. Schools and campuses might benefit from considering three different types or gradations of mental health needs this fall, parallel to social science literature on types of prevention: general psychological need, identified risk or need not requiring professional intervention (i.e., psychotherapy), and mental health concerns requiring professional intervention (e.g., therapy, medication, crisis assessment and intervention). School and campus wide engagement in identifying and responding to needs at each of these levels is essential for the large percentage of students and employees with mental health needs who will not need or seek therapy (also decreasing likelihood of overwhelming school counselors or campus’s professional mental health service providers).

School counselors and UCC staff should serve to support the campus in the gap between experience and expectations. First, we must all be informed about the difference between normal and abnormal psychological impact. Over-pathologizing “typical trauma reactions” will cause us to fail to seek healthy independent or interpersonal processing of such impacts. Second, it is important to reexamine our expectations of ourselves and our institutions as we all need to proceed with humility and flexibility during unprecedented times. (For inquiries or questions, please contact Heather Lewis Quagliana @ hquagliana@leeuniversity.edu.)

References


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**Advancing Social Justice with Model Legislation: Criminalizing Police Chokehold Practices at State Level**

*Written by Christopher Corbett, Albany, NY*

Model legislation is a powerful way to further community psychology (CP) values and principles. This article describes the value of Model legislation analysis and proposes it as a highly worthwhile method for community psychologists (CPs) to apply to advance social justice issues important to them. While Model legislation, like beauty, lies in the eye of the beholder, this article identifies eight criteria based on CP core values for use in assessing legislation to determine if it meets a “Model” standard. To illustrate, the article applies the Model standard to recently passed legislation in New York State that criminalizes chokehold practices by police for possible application in other state jurisdictions. The article also concludes there is urgent need for more public policy training in CP graduate programs which is necessary to further social justice given the critical role of the public policy CP competency and the clear neglect of policy training.

**What is Model Legislation?**

Model legislation means different things to different people. Various groups use “Model” legislation such as: National Association of Attorneys General, American Bar Association, National Consumer Law Center and American Legislative Exchange Council (ALEC). For example, ALEC identifies legislation it deems “model” for use in different states. While ALEC is “non-partisan”, it has its own core values including: limited government, free markets and federalism, creating a conservative bias in what it deems “model”.

Clearly, legislation that would be “model” to a CP would be quite different and would logically be based on core values of the field. As previously proposed, some eight values have been proposed as Hallmark Values of CP (Corbett 2015) including: prevention; second order change; social justice; empowerment; citizen participation; diversity; respect for all cultures and community members, and empirical grounding. These values are supported by various community psychologists and texts as foundational to the field (Heller et al. 1984; Duffy & Wong 1996; Dalton, Elias & Wandersman 2001 and Tolan et al. 1990).

Various “model” cases of legislation have previously been examined and assessed, which include some social justice issues: toxic chemical exposure of children; gun violence; exploitation of low wage workers; cyberbullying of children and race based harassment (Corbett 2015). In each case, the legislation was examined and compared to the identified CP values to make a determination of whether they met a “model” standard.
More recently, the concept of Model legislation was applied to the Parkland Florida tragedy by examining Connecticut’s law that allows seizure of firearms (Corbett 2018). The next step is to apply those standards to recently passed legislation in New York State.

New York State: “Eric Garner Anti-Chokehold Act” (A6144-B)

On June 12, 2020, Governor Cuomo signed into law a package of police accountability measures (Tarinelli 2020), including a new law criminalizing the use of chokeholds or similar restraint that results in obstruction of breathing or blood circulation (NY Assembly Memorandum in Support 2020). The law, A6144-B is shown in the figure below. The law provides for felony level penalties of up to 15 years in prison for use of a chokehold or similar restraint that causes serious physical injury or death (Chokehold Law too late, 2020).

Applying Model Legislation Criteria

While subjectivity exists to judge against specified values, and at times the indicated value or criteria will not apply, or only in limited way, this method provides a systematic way to assess legislation. Also, multiple CP reviewers can help confirm, or challenge, a finding of Model. As shown in the table below, the legislation was assessed across various values. Judgement was made as to whether the legislation furthered or was in alignment with the value (+), or undermined the value (-), or whether the value did not apply (dna).

<table>
<thead>
<tr>
<th>“Model” Legislation: Public Policy 501</th>
<th>Legislative Bill #A6144-B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is NY’s Anti-Chokehold Law “Model”?</td>
<td></td>
</tr>
<tr>
<td>Hallmark Values of CP*</td>
<td></td>
</tr>
<tr>
<td>Prevention (primary, secondary, tertiary) &amp; early intervention</td>
<td>+</td>
</tr>
<tr>
<td>Second order or system level change</td>
<td>+</td>
</tr>
<tr>
<td>Social justice</td>
<td>+</td>
</tr>
<tr>
<td>Empowerment</td>
<td>+</td>
</tr>
<tr>
<td>Citizen participation</td>
<td>+</td>
</tr>
<tr>
<td>Diversity</td>
<td>Dna</td>
</tr>
<tr>
<td>Respect for all cultures and community members</td>
<td>+</td>
</tr>
<tr>
<td>Empirical grounding</td>
<td>-**</td>
</tr>
<tr>
<td>(other)</td>
<td></td>
</tr>
<tr>
<td>(other)</td>
<td></td>
</tr>
</tbody>
</table>

Model Legislation? [Y; N; ?] YES

* Commonly held values of CP (Corbett 2015) such as noted by: Heller et al. (1984); Duffy & Wong (1996); Dalton, Elias & Wandersman (2001) and Tolan et al. (1990).

** NY Assembly Memorandum in Support, 2020

NOTE: While “Model” legislation is inherently subjective, as proposed here legislation can be evaluated for potential alignment or conflict, with core CP values. Similarly, legislation can be drafted, or modified to powerfully advance the values of the field and citizen well-being. Evaluation of existing, or proposed, legislation could be done by noting an apparent attribute [i.e., with an X] or could be scaled on relative basis (i.e. +, o, --, dna) at reviewer discretion.

Regarding prevention, New York’s anti-chokehold law promotes primary prevention; if the law is complied with, serious injuries or deaths will be prevented. Also, generally any legislation will constitute second order or system level change, unless and until it is repealed. The legislation
should further social justice by reducing use of such police tactics, likely applied disproportionately across race. The law furthers both empowerment of the public and promotes citizen participation. Any citizen can support enforcement, file complaints for non-compliance and pursue litigation in absence of compliance. Regarding promoting diversity, the law neither furthers, nor undermines, that value and therefore does not apply (DNA). The legislation promotes respect for all cultures and community members as it prohibits such practices across all citizens.

The last criteria or value, empirical grounding, clearly applies as the legislation was based, in significant measure, on data documenting number of chokeholds performed by year, by police. Moreover, those chokeholds were applied in violation of the New York Police Department’s administrative ban on chokeholds instituted in 2014, the year of Eric Garner’s death. Specifically, the number of complaints received by the NYC Civilian Complaint Review Board, by year was: 276 (2014); 172 (2015); 139 (2016); 132 (2017); 129 (2018); 116 (2019) and 32 thus far (2020), or 996 total reports (NY Assembly Memorandum of Support, 2020, p. 2).

There are valuable lessons here for CPs. While policies can be progress, when they are unenforceable, they can be worse than no policy at all. That is, they create the thin veneer of a solution—when they are merely window dressing that perpetuates the status-quo, creating false appearances of a problem solved that goes on for years, unsolved. Here, the policy did help create the empirical data that the legislators’ cited as justification for the law. Any cause to celebrate victory at law’s passage, however, is tainted by empirical data showing grave harm to the public over many years of unenforceable NYPD Policy prohibiting chokeholds (Chokehold law too late, 2020).

Is NY’s “Eric Garner Anti-Chokehold Act” Model?

Based on the criteria applied to the legislation, a strong case can be made that N.Y.’s Act meets a Model standard, with nearly all values furthered or supported by the law.

Methodology

The application of Model legislation as proposed here, constitutes a powerful method to influence public policy. That is, content analysis, has been identified as a highly effective research methodology to advance public policy (Prewitt et al. 2012, p. 97). This methodology, along with case study analysis (p. 97), are noteworthy as they are both highly amenable for use by interventionists at all levels including bachelor, master and doctoral level CPs.

Model legislation: A Strategy for Engagement

Model legislation is one method of pursuing social justice and it falls within the CP competency for Public Policy Analysis, Development & Advocacy (Dalton & Wolfe 2012). Specifically, this competency is: the ability to build and sustain effective communication and working relationships with policy makers, elected officials and community leaders, including to write briefs, present testimony, draft policies and consult with elected officials at federal, state, province and local levels (p. 12). Because legislation deemed Model has been passed and signed into law, it typically reflects political consensus in that state or jurisdiction.

The power of Model legislation should not be underestimated as it provides a basis to engage individually with elected officials and fashion working relationships required by the public policy competency. Moreover, Model legislation facilitates CPs ability to work across both sides of the aisle, an essential quality, to rise above partisanship and craft bi-partisan solutions. Model legislation typically requires cooperation of both Democrats and Republicans, as well as the Governor of the state who is needed to sign the bill into law. Finally, Model legislation proves that difficult social problems can be effectively addressed and solved in one jurisdiction— and legislators, who are often lawyers, are extremely vulnerable to influence by legal precedent. Problems well solved in one jurisdiction— can provide a strong basis for solution in others.
Further, Model legislation provides a highly effective entry point and basis for relationship building. It also conveys CPs’ seriousness to genuinely help legislators solve difficult or intractable problems, particularly matters of social justice where most intervenors engage legislators based solely upon bald self-interest. That is, CPs are trained to seek influence for social justice sake— which stands in stark contrast to the vast majority of constituents who seek legislative influence to advance partisan or economic self-interests. This strongly distinguishes CPs and places them in partnership with elected officials, on both sides of the aisle, to cooperatively address intractable issues. This is a unique power of the “insider” approach and illustrates how the policy competency requirements can be accomplished: to build and sustain effective working relationships with policy makers and elected officials at federal, state/province and local levels (Dalton & Wolfe 2012, p. 12).

This is the essence of the policy competency, to establish effective and ongoing working relationships with policy makers. Model legislation is a powerful method to employ, providing a sound basis for bi-partisan outcomes essential to the successful passage of legislation that advances social justice and public interests— which hinges on it being politically viable.

**Where to From Here?**

The path of social justice requires various skills in public policy. Prior articles have identified a notable neglect of public policy in CP training (Brown et al. 2014; Johnson-Hakim et al. 2014). More recently, an examination of graduate degrees found that among 20 U.S. universities offering graduate degrees in community psychology, only three required policy courses in their curriculum (Dancis, Godsay, Hosler & Maton 2016). The data reviewed included MA/MS and Ph.D. CP degrees (p. 13). The authors conclude that this does not bode well for future CPs getting involved in policy work (p. 13). *Effective social justice advocates require policy training, legislative influence and intervention to advance their cause.*

The preceding provides a strong and urgent basis for more public policy training to achieve the public policy competency. Several options include: more policy training requirements, offering of policy tracks at all levels of CP training and certificates in public policy that could be offered to CPs, as well as any past graduates in CP, or other allied social justice related fields.

**Conclusion**

The purpose here is to demonstrate the potential power of Model legislation analysis by CPs to advance social justice and CP values and encourage its use. The table provided can be used as a template and may prove useful to CPs who wish to assess any legislation of choice and to facilitate analysis.

Beyond the eight values identified here, the template provides for additional values to be added, depending upon the CP’s priorities. That is, CPs can tailor values most important to them, that justify the use of their limited resources, to intervene in communities to advance the public good. It also furthers “best practice” analysis and the potential to apply “Model” legislation to advance system level change thinking and solutions in multiple jurisdictions across local, regional, state and national bounds.

Model legislation can be particularly effective for advancing social justice progress through state level legislation and intervention, as illustrated by this case of criminalizing chokeholds— where such relief, potentially mandated through national legislation, appears unlikely, if not implausible, based on the state of partisan politics currently at the federal level. Moreover, policing is, first, primarily a responsibility of state and local governments— requiring intervention at those levels, rather than federal level. Second, Model legislation provides a prime entry point with legislators and fosters cooperative working bi-partisan relationships essential for actually achieving policy and advocacy training objectives and skills. This allows CPs to apply their research skills in service of social justice-based legislation that helps solve often intractable social and political problems. Model legislation analysis can be applied
to whatever issue justifies your precious yet limited research resources such as discrimination based on race, gender, sexual identity, disability, or any other social justice issue that arouses your passion.

Finally, this paper raises a larger question: How can the field empower CPs to be more effective social justice advocates and interventionists? To achieve the aspirational goals of the policy and advocacy competency, there is strong basis and urgent need for increased public policy training at all CP levels: bachelor’s, master’s, and doctoral. More policy training is well supported by Brown et al. (2014) and Johnson-Hakim et al. (2014), and, more recently, based on a survey of 20 graduate CP programs (Dancis et al. 2016). The preceding supports the urgent need for more public policy training for practitioners and academics alike. Various options include: more policy training requirements; policy specific tracks in master and doctoral level programs that train current and future CPs, as well as the potential use of certificates in public policy, including online opportunities, to reach past CP graduates as well to reach students and prior graduates of other allied fields. In sum, progress needed to advance social justice through application of public policy skills and competencies will require, first, specific methods of engagement with legislators, such as Model legislation. Second, a systematic expansion of public policy training in graduate programs is urgently needed to achieve the competency’s goals which includes the ability to write briefs, present testimony, draft policies and consult with elected officials at federal, state and local levels, as well as develop ongoing relationships (Dalton & Wolfe 2012, p. 12).

With such progress, the policy and advocacy competency goals can evolve beyond being merely aspirational-- to at least enable proficiency, if not expertise, empowering CPs to successfully pursue the social justice issues most important to them, while advancing the state of the field.

Note: This paper is based, in part, on “Model Legislation: Public Policy 501”, a Core Competency #15 Workshop presented at SCRA’s 2015 Biennial held June 25-28, Lowell, Mass. It is available on SCRA’s website under “Policy Workshops”, along with Public Policy 101-601 Core Competency Workshops presented at SCRA biennials since 2005.

Christopher Corbett, MA Community Psychology, is a nonprofit researcher and author of Advancing Nonprofit Stewardship Through Self-Regulation: Translating Principles into Practice (Kumarian Press). Any questions may be directed to: chris_corbett1994@hotmail.com.

References


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**SCRA News**
*Edited by Susan M. Wolfe, Susan Wolfe and Associates and The University of Washington*

**Congratulations to CERA Mini-Grant Recipients!**
*Written by Mini-Grant Committee, Council for Ethnic, Racial, and Cultural Affairs*

We would like to announce the awardees for the 2020-21 CERA Racial and Social Justice Mini-

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The 8th International Conference of Community Psychology 2020 – Fostering and Sustaining Solidarities
*Victoria University, Melbourne, Australia*

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November 11, 12, and 13, 2020

Same event delivered virtually! After the success of two recent ICCP Panel Webinars, we are confident in moving forward with a fully online

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We had 19 submissions this year and they were all wonderful and high-quality applications.

Thank you to everyone else who submitted an application! The difference came down to 1/2 point and does not reflect a lack of quality in any way as we only are able to fund 5 mini-grants.

Congratulations to the awardees:

1. *The Development of a Research Advisory Board for Latinx Youth in Pittsburgh, Pennsylvania* by Dr. Josefina Bañales & Dr. Maya Ragavan

2. *Enhancing the Racial Identities of Youth Through Culturally Relevant Curriculum* by Dr. Rome Meeks

3. *Hope, resilience, and action: A qualitative exploration of critical consciousness and sociopolitical development among Black and Latinx adolescent girls* by Taina Quiles & Dr. Seanna Leath

4. *Code BLACK: Communication strategies to engage the Black Diaspora in a time of Crisis* by Dr. Deveda François, Moshood Olanrewaju, Terence Sinabaijje, & Isabel Dos Santos-Johnson

5. *The Systemic Racism Curriculum Project (SRCP)* by Dr. Brett Russell Coleman
virtual experience, allowing our global community psychology audience to connect safely.

✓ Utilising a dynamic virtual conference platform, OnAIR attendees will be able to interact and engage with each other.
✓ Produced in Melbourne, Australia, and spread over 3 days in morning and afternoon segments to accommodate varied time zones.
✓ Keynote speakers and panel sessions streamed live and available on-demand to view at your convenience.

For more details and to register for the conference go to:
www.communitypsychologyaustralia.com.au
#ICCP2020

Thank you to our Partners!

SCRA Membership

If you are not currently a member of the Society for Community Research and Action (SCRA) and would like to be, please visit http://scra27.org/ to learn more about the organization. If you would like to become a member, the membership form can be accessed at: http://scra27.org/members1/membership/

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

TCP Submission Guidelines

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

Authors should adhere to the following guidelines when submitting materials:

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