Random Thoughts and Ideas as I Begin This Year of Presidency

Written by Susan M. Wolfe, Susan Wolfe and Associates, LLC

As I start my year as SCRA President, I think about how much work we need to do. SCRA took many steps forward last year under my predecessor, Bianca Guzmán, but like most organizations, there are many more steps needed. I am eager to see what we can accomplish, and a little intimidated at the same time.

Last year’s call to action to end anti-Blackness within SCRA provided us an opportunity to take a deep dive and seriously examine the extent to which SCRA is a truly inclusive organization. The most pervasive issue is anti-Blackness, and we clearly need to continue to address this issue. We will begin this year by re-examining the Call to Action and the EC response, evaluate progress, and determine what needs to be done yet, as well as what needs to be done differently.

We also found, to a lesser degree there are still many other divisions whereby other members feel
marginalized to some extent. Some people have mentioned that there seems to be a sense of a hierarchy within SCRA. Some examples include divisions by employment settings, race and ethnicity, age and experience, and student status. I’ve also heard suggestions that there is a perception of an “in-group” that dominates decisions. Student and early career members sometimes gather to discuss issues in what they consider to be “safe settings” whereby they feel empowered to speak out without fear that it will impact their education or future employment.

We are aware of the importance of a sense of community for well-being, and we are community psychologists. McMillan and Chavis (1986) defined a sense of community as “a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members’ needs will be met through their commitment to be together.” Elements of a sense of community are membership, influence, integration and fulfillment of needs, and shared emotional connection, such as shared history (or identification with the history) and participation.

Yet, for some reason, despite all our knowledge about this topic and the work members have done to promote a sense of community in other settings, we have struggled over time to build a sense of community among ourselves. For some, SCRA does not provide a sense of belonging. Many past members have left SCRA for other professional associations whereby they feel a stronger connection or identification professionally. SCRA often fails to engage other potential members, particularly those graduating from Masters’ level programs, or those who pursue full-time practice in other fields such as public health or evaluation.

SCRA’s last strategic plan was developed in 2016 to cover the periods 2016-2018. It is now late 2021, and time to rethink strategic planning. The following description of the prior plan is featured on the SCRA website:

*This strategic plan seeks to position SCRA to be a premier destination membership organization for community psychology students and professionals. It focuses on strengthening the internal capacities of the organization to support the valuable work of our members and partners across the domains of research, education, practice and policy. Ultimately, this plan aims to further SCRA’s progress toward its vision, namely:*

*The Society for Community Research and Action 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.*

The prior plan made progress but did not realize the completion of all the strategies, nor did it complete its mission to be a premier destination membership organization for community psychology students and professionals. Barriers included consistent (planned) turnover in leadership and reliance primarily upon volunteers who have incredibly busy jobs. Future planning will need to take this into consideration and develop methods to ensure continuity across years. A structure needs to be in place for annual planning and updating of plans so that each incoming SCRA EC member and officer has an opportunity to assess progress and continue to shape SCRA’s future. We live and work in a dynamic environment where the only constant is change, and our planning processes need to embrace the changes to take advantage of new opportunities as they arise.

SCRA will also need to re-examine its process for budgeting so there is more room for fluidity of planning and needs and opportunities arise. The budget needs to be tied to the overall SCRA strategic direction and not simply a collection of expenses as submitted by committees, councils and interest groups (C/C/IG). There needs to be more planning and initiatives across C/C/IGs whereby the budgeting process is less siloed with C/C/IGs competing for a limited pot of funds.

There is clearly some work to be done. Rather than allow this to become overwhelming, I would
like to send a shout out to all SCRA members – and I mean ALL members. This is an opportunity to become engaged, develop new skills, identify untapped potential, share your existing skills and talents, meet other members, and become a part of this change process. Whether you work in an academic or practice setting, are full-time, part-time, or retired, are an undergraduate or graduate student, or are all of none of these, we welcome you to join us.

The old phrase “many hands make light work” comes to mind. Rather than thinking of this as a burden, we can consider it an opportunity. If each member does just one small thing – edit a TCP column for a committee or council, review and comment on a SCRA policy, participate on a subcommittee for the revision of the “competencies” – we can get a lot done.

I am looking forward to working with the SCRA executive director, Amber Kelly; SCRA’s administrative coordinator, Jadwiga Hescox; SCRA’s Outreach Communications Specialist, Ashley Simons-Rudolph; the past president, Bianca Guzmán; the president-elect, Yvette Flores; the treasurer, Chris Nettles; the secretary, Lauren Lichty; the EC members, the C/C/IG leaders, and all SCRA members this next year to accomplish what we are able. Our past president, Bianca Guzmán, left things in better shape this year for me, and I am hopeful we will be able to honor our next president, Yvette Flores similarly.

If you have questions, comments, or are interested in engaging otherwise, please email me at susan@susanwolfeandassociates.com. I am always happy to hear from members.

Susan

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From the Editors

Written by Dominique Thomas, Morehouse College and Allana Zuckerman, Mesa Community College

Hello everyone! We are excited to bring you the Fall 2021 issue of The Community Psychologist!

The Fall 2021 issue has another fantastic set of articles focusing on projects and work across the field. Below is a preview of the incredible work in the current issue.

- **President’s Column (written before 9/12).** Susan Wolfe discusses plans for the upcoming year including addressing the call to action, decolonizing the competencies and increasing the sense of community among members. Thank you Susan for your many years of service in SCRA!

- **Council for Cultural, Ethnic, and Racial Affairs** raises issues regarding the visibility of community psychology practice and provides a brief description of the newly published textbook *Case Studies in Community Psychology Practice: A Global Lens* (2021)

- **International Committee** discusses a collaboration between US and Indian researchers on a multilevel HIV/STI intervention in Mumbai, India

- **Early Career Interest Group** examines expanding community psychology in higher education and beyond, the role of CP in decolonizing psychology, and how the
context in countries like Zimbabwe can be a potential space for CP to thrive

- **From Our Members** - features two articles on the topic of confronting and uprooting White supremacy. First through the interrogation of land acknowledgements and then through second order change in non-profit boards.

- **Practice Council** - features the work of community-practitioner Kayla DeCant and his experiences bridging her research knowledge and community practice

- **Regional Updates** from West Region on their biennial discussions and plans for Community Research and Action in the West (CRA-W) conference

- **Research Council** introduces the new 2021 Cohort of SCRA Research Scholars, Congratulations 2021 Scholars!

- **Real Talk** discusses the revolution of rest within academia, particularly for those with intersectional marginalized identities, looking at the example Black women athletes within sports provide on both the radical act and the cost of rest

- For the third episode of The Community Psychologist Podcast, we have a recording of our pre-conference workshop for the SCRA Biennial: Uprooting White Supremacy on June 14, The Community Psychologist: A Practical Guide to Decolonizing Knowledge Sharing. In the workshop, we provide a crash course on The Community Psychologist, discuss our push to update TCP to decolonize knowledge sharing, provide tips for submitting articles, discuss goals of Special Features, and hear from attendees about potential ideas for future TCP issues.

- This issue’s Reading Circle includes citations relevant to the third podcast episode of The Community Psychologist Podcast and the Real Talk column.

- **Rural Interests** share reflections from the Biennial including rural community psychology’s prominent representation

We hope you enjoy this issue!

Dominique and Allana
TCP Editor and TCP Associate Editor

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**Council for Cultural, Ethnic, and Racial Affairs**

Edited by Geraldine (Geri) Palmer, Adler University, Community Wellness Institute

**Should We Look at Virtue Rather than Procedural Competencies?**

Written by Geraldine (Geri) Palmer, gpalmer@adler.edu, Adler University

I was searching for articles relative to community psychology practice through a Google search which led me to Google Scholar. It was here that the first 11-12 articles that populated were not on community psychology practice, but on our existing community psychology practice competencies. This was indeed interesting. I think it speaks volumes to the need to increase the visibility of community psychology practice, and as I stopped to read one of the articles on the practice competencies (Dzidic, Breen, & Bishop, 2013), it seemed to also support the ongoing work SCRA leadership and members are doing on decolonizing our community psychology practice competencies. Dzidic, Breen, and Bishop (2013) proposed in “Are Our Competencies Revealing Our Weaknesses? A Critique of Community Psychology Practice Competencies”, that we should look at virtue competencies rather than procedural competencies. They explained:

“Virtue competencies provide an orientation and value-base that may be applied to any context in which community psychologists work; in this way, competencies may be positioned as tools for understanding, rather than as understandings (p. 2).
The article further discussed the authors’ views on competencies, and they used the term “contextualists” (p. 2) that illustrates a framework we should consider moving forward in our praxis of decolonizing our practice competencies. The authors shared:

“Recognizing that social settings are necessarily complex, and that intervention and practice are context-dependent is more than rhetoric. It requires us to let go the certainties of reductionist theorizing and methodology. It challenges us to think about complexity in terms that are determined by the setting and not necessarily endorsed or coveted in traditional psychology…” (p. 3).

In one portion of the article the authors noted that community psychology is not a one culture discipline, and often traditional psychology is monocultural. Thus, competence in cross-cultural settings is dependent on contextualized thinking and action and I love where they point out that competency development is not a distinctly linear process with a discrete or binary outcome but is instead reflective of the practitioner’s response to the situation at hand and therefore, the notion of “competence” is far greater (p.6).

The authors’ work prompts me to encourage all of us to think with Dzidic, Breen, and Bishop (2013). They offered three areas that demonstrate flaws in focusing on competencies for community psychology from a procedural lens: the limitations of the competencies, the division between competencies and ethics, and the disconnect between competencies and applied practice. An example of a procedural competency is “a focus on bureaucratic power, inequitable and hierarchical; where a virtue competency is decentralized power; engaging and participatory” (p. 7). I ask all those engaged in our current work on decolonizing our practice competencies and others to read the article. Some may have read it, but we are all in different places with different thought processes than 2013 or before because much has happened in our nation, our communities, and our discipline, and a reread will not hurt.

Moving back to my other point in the beginning of this discussion on the need to increase the visibility and work of community psychology practitioners, Todd Rogers, Judah Viola, Maronica Engel, and I (Editors) are launching, or will have launched our textbook Case Studies in Community Psychology Practice: A Global Lens (2021) at the time of this publication. Perhaps in our work decolonizing our practice competencies as Dzidic, Breen, and Bishop (2013) proposed, we might look to the 11 case stories captured from authors of diverse backgrounds, working in diverse spaces to garner what virtues look like in actual practice. We might use this information to help inform our competencies. In addition to the existing case stories we have in written form, we could also gather information from other practitioners whose stories aren’t presented in our book. Our work on reframing the competencies and using actual community engagement work to do so might be the key to avoiding procedural competencies or other “static targets” (p. 2). My position on the competencies aligns well with Dzidic, Breen, and Bishop’s (2013) views and I have attempted to articulate this through my thoughts on focusing on the “language of relationships”. In any case, the community psychology case stories textbook will be available and efforts to move forward with the decolonizing work will ensue as well. Dzidic, Breen, and Bishop (2013) ended their article with the following thought, “Virtue competencies provide a way forward by recognizing the values of community psychology, the diversity of practice settings, and the roles of reflexivity and humility” (p. 8). Let’s at least consider this framework or something similar as a potential way forward.

References
Meet the Early Career Members

Each quarter, we will continue to introduce members of the ECIG, so readers can learn more about our members and explore opportunities for research and practice collaborations.

Kristen Faye Burda, MA (kburda@wi.edu)

Community psychology resonates strongly with me, given my background in participatory action research and my integrative theoretical orientation of contextual behavioral science, feminist psychology, and narrative therapy. I studied theater at Yale University and am now a doctoral candidate at The Wright Institute, pursuing specialized training in first responder psychology, evidence-based treatment of post-traumatic stress, and drama therapy. I am completing quantitative dissertation research evaluating treatment effectiveness for women first responders served by the First Responder Support Network. In the context of current events pertaining to gender-based discrimination, the fire service, and law enforcement, community psychology research is especially vital.

Emily Schkeryantz (emily.schkeryantz@gmail.com)

I graduated with my Master’s in Conflict Resolution from the University of Massachusetts-Boston in 2016, and have been advocating for worker’s rights in various settings for nearly a decade, most recently as an organizer with the United Auto Workers. My professional and research interests intersect in the development of effective coalitions between labor and community organizations, civic engagement and democratic processes among communities, and how all of these can affect social change—which brought me to SCRA. I am also interested in the various relationships between people’s work, identity, and mental health outcomes, especially in light of the increase in precarious employment due to the pandemic.

Juliet Makondora (jullzcourtney@gmail.com)

I studied Community Psychology at the Master’s level and immediately developed an interest, this was definitely the path I wanted to pursue. I joined SCRA this year and attended my first Biennial conference, which left me enthralled at the amazing work that was being done. I recently registered as a community psychologist, and I am looking forward to getting full sponsorship for a Ph.D. program. I have done research work, advocacy, prevention programs, stakeholder mobilizations, and empowerment programs for sex workers and the LGBTQ in Zimbabwe. During the pandemic, I raised awareness on the effects of Covid-19 on mental health through radio programs. I am developing my research interest, understanding social issues amongst minoritized groups.

Expanding Community Psychology

Written by Juliet Makondora, Midlands State University - Zimbabwe, Vernita Perkins, Ph.D., Omnigi Research, Shereé Bielecki, Pacific Oaks College

There is no question within the discipline of Community Psychology (CP) that there are not enough CP programs in higher education and across community colleges. Many community psychologists are making great efforts to change this disparity. As the field of Psychology seeks to diversify and include global research and scholarship, this article takes a closer look at one African country’s potential to invigorate CP and draw attention to other fields close to CP that may create new opportunities for students with a passion for Psychology and a commitment to communities to enter the field of Community Psychology.

Community Psychology in Zimbabwe

The very first time Juliet Makondora heard of Community Psychology was during her second year at college. It was a compulsory module that had no option, but to study. Makondora sat for the examination, passed, and forgot all about community psychology. After attaining her
Psychology Honors degree, Makondora found herself searching for a Master's program to enroll in, and to her surprise, Community Psychology was among the options available. Makondora enrolled in the program and received an opportunity to learn more about the subject matter. The most interesting part was derived from a quote by Naoto Kan, former Prime Minister of Japan, “If you are unable to understand the cause of a problem, it is impossible to solve it.” For Makondora, finally, there was a paradigm shift. Instead of saving individuals from drowning, we can go up the stream to check what the problem is and then come up with intervention strategies to extricate the problem.

Maseko, et al. (2017) posit that “Psychology has remained elitist, far detached from our local realities and invisible (seemingly irrelevant) to the ordinary Zimbabwean. When psychology was launched in then Rhodesia, it was classified as a ‘white’ profession. Today it has become a Black profession, but ironically the discipline has failed to reach out to the ordinary Zimbabwean and thus remained inconspicuous.” The fact that mainstream psychology is not understood by most Zimbabweans, and getting psychological help is considered exclusive to the elite, leaves other disciplines unattended. Community psychology, however, is not quite popular in Zimbabwe and Africa as a whole, and yet the African context silently promotes community psychology.

Zimbabwe currently has less than ten registered community psychologists and only one state university offering a Master’s program in Community Psychology. The industry, at large, does not recognize the importance and impact that community psychology has in the Zimbabwean context. Canning (2011) suggests that “the assumptions and values commonly agreed upon in community psychology are; the ecological perspective as a lens for viewing human behavior; the adaptation as the means of development and change; wellness a focus over psychopathology; prevention and promotion as priorities over treatment; collaborative, empowering helping relation; social justice as a prominent goal of action to research as wedded to action; and lastly, human diversity reflected theories and methods” (p. 186).

Community psychology is founded in its diversion from the tendency to locate a problem within the individual. An example of such a problem is mental health issues, and community psychologists can locate the problem within a lack of fit between individuals and their environments, advocating for social rather than individual change. An instance of where community psychologists’ expertise could have been utilized was in the incidences of mass hysteria at boarding schools in Zimbabwe. The approach is aimed at addressing the collective and locating the problem within the collective rather than an individual person. South Africa, a neighboring country to Zimbabwe, is famous for xenophobic attacks on foreigners, which probably suggests that they do not have respect for human diversity. This is where community psychologists should seek to point out how this problem could have emanated from the apartheid period or some behavior that occurred in that nation, and in turn, come up with interventions in order to extricate that kind of behavior.

As a discipline and profession, CP is not fully acknowledged. Its role can be easily confused with that of other disciplines, such as social work and sociology. There is so much confusion on where to draw the line and how to differentiate the disciplines. Community mental health issues in Zimbabwe, and Africa as a whole, are not met with urgency and they barely receive any form of funding. Focus is on other forms of responses; for example in 2019, when a part of the nation was hit by Cyclone Idai, the response teams provided food aid as well as temporary shelter, and nothing at all was channeled towards the mental wellbeing of the survivors. It goes back to policymaking and budget allocations, as well as the very strict measures and resistance when registering for higher education, that hinder aspiring community psychologists from enrolling. The country has only one Master’s Program in Community Psychology, which is offered by the Midlands State University and has only one intake in a year. The program is for two years and requires an internship before starting on the thesis. The department can only admit a certain number of students, hence not everyone who applies will be accepted for that particular intake.
The program specifics also require that a person has some work experience before being accepted for the program. This has proven to be somewhat difficult for some aspiring community psychologists because jobs are hard to come by due to Zimbabwe’s economic state, hence those without the work experience are left out. Financial constraints are real in Zimbabwe. Some students enroll but fail to complete their education due to the lack of college affordability, especially at the Master’s level, and the lack of financial support or any forms of bursaries, hence this stands as a barrier. This has resulted in aspiring community psychologists shifting their focus to other disciplines. They end up focusing on acquiring a certificate in counseling services from Connect Zimbabwe (https://connect.org.zw), an organization that provides counseling and therapeutic services to individuals, families, and communities, along with training, consulting, research and evaluation. While some students focus on venturing into social work because they know that after completing their studies they can get a job anywhere in the world, some also focus on lecturing in the Psychology departments of the different state universities, while still others focus on working in the NGO (Non-Governmental Organization) settings and some focus on just becoming mental health advocates. All this is good, but it limits the aspiring community psychologists from pursuing their profession.

A lot needs to be done in order for our profession to be recognized. According to Lazarus et al. (2006), in a study aimed at assessing the visibility of CP in Africa, study participants recommended that community psychology be infused in the training and practice of all psychologists. Actually, it is necessary for all community psychologists around the globe to promote and encourage the visibility of our profession. Visibility should be cascaded down to all nations, Zimbabwe included. Capacity building and empowerment should be facilitated in aspiring community psychologists through mentorship and exchange programs. More CP programs need to be developed in Zimbabwe and other African countries, which can bring about significant development in the field. Community psychology in Zambia has many challenges to overcome, including the lack of trained manpower and the availability of funds (Chamvu, et al., 2006). It is highly recommended that financial assistance be provided for students studying for their post-graduate programs. This will allow passionate individuals the opportunity to acquire more knowledge in the field and encourage them to develop intervention strategies that can change the world. Makondora feels the work being done in SCRA should be shared with the rest of the world; noting we can all start by liking the pages on all social media platforms and sharing the content that is created on those pages.

Can Community Psychology Help Decolonize Psychology?

Community psychology has the potential to influence mainstream psychology and can be used as an approach to decolonize research. During this continued global pandemic, CP’s strength in prevention can be a cornerstone, addressing the pandemic at primary, secondary, and tertiary levels. Community mental health is being promoted as all communities are faced with the Covid-19 pandemic reaching beyond individualizing the pandemic response. Raising pandemic awareness on how to cope mentally revisits the principles of community psychology. The relevance of CP has long been recognized (Seedat, et al., 1988), and CP is more relevant now than ever as CP has the potential to contribute to the wellbeing of many different communities worldwide.

Community Psychology Interventions for Psychology

As calls continue for Psychology to be decolonized, one of the top requests is to increase the number of Community Psychology programs across U.S. universities and academic institutions, as well as around the world. Currently, there are less than 16 undergraduate and 39 graduate Community Psychology programs in the United States (SCRA website). The centerpiece of community psychology, to move beyond the individual and focus on positive change within communities, is crucial as we continue through this pandemic, developing new normals for
communities and individuals. Hoping to increase the number of community psychologists counts on creating and increasing the number of academic programs.

Since community psychology is not offered at many community colleges or four-year public and private universities, many students do not find out about Community Psychology until they get to graduate school. In the United States, about half of undergraduate students are educated at community colleges and many of the students are first-generation, low-income, Black, Latinx, and non-traditional (DeLoach, 2019). Acting on this information would be a great opportunity to introduce Community Psychology, starting at the community college level. Community college values and missions align with the principles of Community Psychology, such as access to resources, connecting to community, advocating for justice, etc. (Dougherty, et al., 2017).

**Conclusion**

Not at all unfamiliar to many mid-and late-career community psychologists, Community Psychology needs to be much more integral in community interventions to address the systemic structures that regularly oppose community-building, resource sharing, and social justice. Leaving readers with this challenge, what can we each do to 1) increase the visibility of Community Psychology, 2) advocate for more Community Psychology programs at community colleges and in higher education, and 3) apply community psychology principles and practices in systems, organizations, and communities where CP is a giant question mark?

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**References**


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dear activist-scholar alum/colleague (Dr. LaShawn Littrice), Gerald (Junior) Littrice, and another for an undeniably remarkable alum/colleague who passed away from ALS (Lou Gehrig’s disease), Dr. Donna Woods. Donna was an inspiration to everyone who knew her. Through her doctoral studies she understood and advocated for a paradigm shift towards a restorative justice mindset for breaking the school-to-prison pipeline. My heart is heavy for the loss but I am deeply humbled by the stories of love and life reflected by families and friends. I leave with a deeper understanding of the lives of our students, their families, and our shared humanity. A recount of love and laughter makes sure of that. It is within this kind of relationship with our students that we learn a deeper sense of local culture and context shaping our Chicagoland communities, as is recommended by the data in this article.

While we grapple with living through this pandemic, and all the associated challenges of inequity, lockdowns, new variants, isolation... I also hold the loss/harms occurring among our colleagues and their families in Lebanon and the daily oppression experienced by our families in Palestine; as well as the sexism, racism, ableism affecting the lives of our families in Australia, West and South Africa, Indonesia, New Zealand, Brazil, India, Mexico, Puerto Rico, Barbados, Ecuador, Argentina, and all across communities within the borders of the United States. Whether the stories told/heard are from places in which my body resides, or other places around the globe, the feeling of familiarisso is present. We cannot deny our interdependence, and we can become more aware of cultural and contextual dynamics affecting all of us, as recommended in the data here.

As the world calls out in pain, in many ways, I am grateful for this opportunity to be part of these ceremonies and connect with our colleagues’ families in this way, for these moments, these stories of love and life, are why we do this work. To be response-able when someone needs us, to hold empathy for each other and learn to act accordingly, to remember moments through tears and laughter, and to know that we have built these relationships through so many moments before this. These spaces are the places where we learn less obvious yet uniting forms of power beyond dominant mechanisms that hold us in patterns of harm, and where we hone humility. Through gatherings, classes, research, writing, activism, online groups, ceremony, and celebrations, we build this co-learning community from the beginning with this long view of vicissitudes in mind. These experiences provide a glimpse into what it can be like to be in deeper contextual and cultural understanding of our glocal communities, and our findings presented here remind us of the need for this level of connection in educating community psychologists. It is within this context that I reflect on CP education and the path forward. I thank Dr. Moshood Olanrewaju for accompanying me along the processing of the information collected, and in writing for this column.

Development of the Idea to Talk with Membership

Two years ago, we (National Louis University) hosted the SCRA Biennial in Chicago, Illinois. A pre-conference workshop was held to work on a theory of change for the Council on Education (COE). We ended this session with a plan for next steps, including drafting a COE Theory of Change (TOC). A draft TOC was developed and discussed in a COE workgroup in January 2020. The discussion of the draft occurred just prior to the COVID-19 pandemic, the killings of George Floyd and Breonna Taylor, and the following intense uprisings of social movements calling for racial justice. Though none of these events had yet occurred, I remember feeling the tensions rising from many spaces.

Our review and discussion of the draft TOC raised several questions: Did it reflect what was discussed and learned about at the pre-conference session and conference overall? How could we ensure that the TOC included the diversity of experiences and perspectives within SCRA? As a faculty member of a CP education program supporting co-learning processes within one of the most diverse CP programs in the U.S. (and now, abroad), did I see those educational needs, supports, questions, tensions reflected in this TOC? We (the COE) wanted to be sure to hear from the
various membership corners of SCRA that might have something more to add and to ensure we could develop spaces that fully support the educational and personal-political needs of our communities. It was suggested that we reach out further into the SCRA community to learn more and working group members embraced this step.

Methods
To understand the broader membership’s perspective on CP Education, we developed a list of SCRA interest groups, committees, and councils (IGCCs). To date, we have interviewed members or representatives from 11 out of 28 identified groups (~40%): the International Committee, Indigenous Interest Group (IG), Organization Studies IG, SCRA Student representatives, School Intervention IG, Immigrant Justice IG, Critical CP IG, Decolonial Racial Justice Action Group, Environmental IG, the Practice Council, and the Committee on Ethnic and Racial Affairs.

An email was sent to identified co-chairs and representatives requesting discussion centering on 3 questions related to aspirations for CP education: 1) top priorities, 2) opportunities to build on, and 3) 5-year vision if we are successful. We met with the groups at their regularly scheduled meeting sessions or, for those groups that preferred, collected responses to questions by email. Live discussions were recorded as close to word-for-word as possible. No names were recorded ensuring confidentiality of responses. Some groups provided feedback on the data collected prior to analysis and reporting. The analysis of the data involved three coders across six steps: 1) reading through each group’s raw notes, 2) creating and analyzing within-case analysis tables for each group, 3) creating and analyzing cross-case tables; 4) describing summary themes for each question; and 6) integrating across question areas to identify commonalities to create one overarching framework/set of themes. Refer to Table 1 for a visual summary of how the set of themes from these data directly contribute to the TOC developed at the 2019 Biennial pre-conference.

Results
The following section describes the main themes identified across the various IGCCs, where the number that spoke to specific themes are indicated within each section. It is important to note that, given the particular perspectives included within this data, the conclusions tended to lean towards perspectives that are more critical about CP education and current practices of the field in general. The five main themes that grew out of this data include: 1) Making Connections beyond CP, 2) Broadening and Deepening CP Education Curriculum Content, 3) Supporting Professional Development, 4) Re-Examining Traditional Education & Practices, and 5) Current Opportunities to Build on.

Making Connections beyond Community Psychology
Most groups (7 out of 11) indicated that to fully cultivate an understanding of the multiple dimensions of social issues addressed in CP, CP education needs to more extensively incorporate other disciplinary perspectives, beyond psychology and even beyond what has been designated as “science.” Breaking away from conceptions of the field that have compartmentalized ways we address social problems is the point here. Specific types of connecting suggested included:

- Connecting across disciplines
- Forming partnerships with advocates and advocacy organizations to connect students to social movements (e.g., “sustainable human development,” “environmental justice,” and “community-based conservation”)
- Creating or reinforcing partnerships with local school systems
  - Connecting school settings with local community change projects
  - Partnering with schools to create opportunities for CP student research and practice and appreciate potential CP career paths in educational settings.

Broadening and Deepening CP Education Curriculum Content
The second-largest category (5 out of 11) included three themes regarding what the content of CP education programs should include: Deeper Contextual and Cultural Knowledge, Understanding Power Dynamics, and Intentional Incorporation of Activism.

- **Deeper Contextual & Cultural Understanding**
  - Addressing root causes cutting across social issues
  - Connecting local economies to indigenous worldviews/approaches supporting health
  - Incorporating/centering minoritized group interests
  - Teaching about local contexts – what we already know about public settings, private and public organizations, and at multiple levels of analysis (e.g., micro, meso, macro)
  - Using contextual understanding to inform the development of new settings

- **Understanding Power Dynamics**
  - Respecting local systems of practice and valuing local knowledge

- **Intentional Incorporation of Activism**
  - Making CP education action-oriented and community-driven (e.g., immigrant justice)
  - Preparing students to advocate for community rights and needs
  - Providing training in the use of contextual knowledge in driving popular movements and policy change (e.g., environmental justice, Me Too, Black Lives Matter)
  - Using contextual understanding to inform the development of new settings

**Supporting Professional Development**

There were varieties of skills and opportunities several interest groups felt they wanted to see more fully developed in educational efforts in CP, allied fields, and transdisciplinary programs (5 out of 11). Some ideas were program- and student-oriented but some could apply more to postgraduate education and professional development as well.

- More full support for planning and completing theses/dissertations
- Providing more “hands-on” research opportunities
- Increasing accessibility and range of training opportunities on methods and analysis techniques
- Creating more publication opportunities
- Improving career assistance (e.g., navigating practitioner/non-academic job search, negotiating job offers)
- Applying for funding (e.g., finding/secure postdoctoral fellowships, securing research funding)
- Supporting the development of facilitation skills (e.g., small/large group processes, classroom discussions, managing conflict and peacebuilding)
- Developing organizations (e.g., Cooperatives, grassroots organizations, social enterprise hybrids)
- Building more collaborative partnerships across research and practice settings to create professional development opportunities (e.g., research collaborations)

**Re-examining Traditional Education & Practices**

Some groups (4 out of 11) questioned the traditional educational structures embedded within the concept of the university (e.g., colleges, departments, programs, courses, etc.). To challenge these structures, groups identified two types of strategies: Embracing Decolonized Approaches to Education, and Engaging in Critical Global Citizenship Education.

- **Embracing Decolonized Approaches to Education.** The ideas expressed here included a need to consider how a longer history of oppression has shaped education in our field (e.g., colonization, white supremacy).
  - Infusing cultural understanding in curriculum development
  - Re-considering origins and socio-political functions of psychological constructs
  - Unpacking and addressing power dynamics in education settings, such as those in advisor/advisee and mentoring relationships
• Understanding how language privilege shapes curriculum (i.e., recognizing how languages people speak are not treated equally in society and how this spills into knowledge generation, publications, and educational institutions)
• Considering more intentional integration and understanding of how geopolitics intersect with social issues (e.g., understanding how misappropriation of land and other extractivism are manifested in academic norms)
• Recognizing disjunctions between ethnicities and states

**Engaging in Critical Global Citizenship Education.** The ideas mentioned here included the importance of gaining a critical analysis of CP education within a larger global history and developing ways to be more informed about knowledge from many locations to inform our local-global (glocal) praxis.
• Decentering U.S. Education and building a sense of community with CP programs globally
• Learning about methods for disseminating global scholarship and praxis such as repositories or learning abroad programs
• Creating opportunities for education on global histories and dynamics

**Current Opportunities to Build On**
There were a few ideas represented in the data across all groups that spoke to how we could consider building toward some of the aspirations expressed in the overarching themes.
• Cultivating online spaces (e.g., social media/sites, map work in different regions)
• Using online platforms to build relationships
• Learning from new, innovative programs
• Developing certificate programs on specialized topics
• Improving accessibility of educational opportunities (e.g., inclusive post-graduate scholarship more accessible to diverse/disenfranchised groups)
• Building on current relationships/partnerships with education programs around the globe
• Aligning curriculum with student interests in K-12 schools and undergraduate programs
• Creating shared spaces where members can provide input on curriculum, pedagogical practice, and structural changes

**Concluding Thoughts**
Inevitably, when we talk about CP education, we are also necessarily asking the question: *What is Community Psychology?* The ideas in this article are encouraging CP to broaden its focus beyond paradigms in psychology and to question dominant practices. Conversely, they also raise the issue of the unique roles that CPs may be able to play. *What is it that CP does at its core? What can we do to address the issues affecting our communities that cut across varied geographies? What unique spaces could CPs be instrumental in developing and sustaining as a community-building resource?*

Overall, the voices associated with this set of membership data calls for a re-orientation in how we develop and support CP education. One main challenge to aspirations in CP education included the distinction of the profession versus aspirations of the field. One group stated that although CP excels at understanding unique characteristics of communities, it often attends inadequately to structural factors that drive social problems that diverse communities locally and globally may share in common. Arguably, much of our effort within CP education has been too narrowly focused on professionalization of the field within existing institutional settings at the cost of supporting the development of curriculum and pedagogical practice that works to solve social problems. The data here suggest the value of focusing on structural problems and aligning with others also doing this work beyond the field. Addressing the issues at hand at the scale that is suggested here requires increased awareness and sense of interdependence with others around the globe. Therefore, we need to be intentional in enhancing our understanding of our own positionalities within the local and global sphere.

The greater interconnectivity achieved in recent years through technological advances (e.g., zoom, apps, online platforms) provides many possibilities for innovation in CP education. We now have
opportunities to build relationships and bridge learning across regions we were unable to connect with previously. Linking with the themes of embracing decolonized approaches to education, we could work to develop more of a global sense of community where we can engage in a deeper dialogue about how geopolitics of knowledge construction and dissemination influence local communities around the world and how education plays a role in this work. Future organizing for CP education should consider hearing from additional membership corners of SCRA not summarized by the data here. Given the breadth of suggestions, we may even want to consider creating a larger event (e.g., summit) to deliberate over these ideas and work together to design a way forward towards an enhanced vision of CP education.

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Table 1: 2019 Biennial Pre-Conference Current Data Complementary Themes

From Our Members

Edited by Dominique Thomas, Morehouse College

Land Acknowledgement for the 18th SCRA Biennial Conference

Written by Ann Marie Beals, Wilfrid Laurier University

During a presentation for the Society for Community Research and Action (SCRA) 18th Biennial Conference, June 2021, I was asked to do a land acknowledgement in recognizing the unceded Indigenous lands and territories on which settlers “own” property and land. At first I balked, because why would an Indigenous person do a land acknowledgement on Turtle Island?

Then I thought about it a bit more, and realized this was an opportunity to share some thoughts around land acknowledgements, and I never pass up an opportunity to talk about how we uproot white supremacy, the theme of the 18th Biennial Conference.

Let me explain…

So initially, I thought land acknowledgements were settlers acknowledging their responsibilities in understanding whose unceded land they walk upon, what that means in hearing the truth, and consequently working toward rectifying colonial systemic oppression wrought upon Indigenous Peoples in moving toward (re)conciliation, but…

… land acknowledgements have become performative, empty, and inconsequential acts of ticking that box.

Hayden King, an Anishinaabe scholar writes that…

Land acknowledgements are becoming so customary in institutions like universities that settlers are essentially giving themselves permission to reside on unceded land.

And in my never-ending quest to upend revisionist history, here is what I acknowledge…

Settlers and those who benefit from colonialism need to do the work in uprooting white supremacy.

Settlers, I say to you, do not permit a land acknowledgement to take the place of the necessary effort needed in unlearning and learning about how you come to be on unceded Indigenous territories and what that means for Truth and Reconciliation.

It means acknowledging, for instance, that the settler nation-state known as Canada is still a colonial state, with First Nations Peoples across these lands regulated and controlled by the Indian...
Act of 1876 and all its amendments and iterations. Today, on June 23, 2021, Indigenous Peoples are governed by imperialist colonial laws.

It means acknowledging that in 1885, the first prime minister of Canada stood up in the house of commons and declared,

\[I have not hesitated to tell this House, again and again, that we could not always hope to maintain peace with the Indians; that the savage was still a savage, and that until he ceased to be savage, we were always in danger of a collision, in danger of war, in danger of an outbreak.\]

It means acknowledging that that same white man, in reflecting settler views, arrived at the conclusion that Indigenous Peoples are less than human and must be conquered, so the colonial settler expansionism project can continue.

It means that the attempted annihilation of Indigenous Peoples, to steal Indigenous lands for capitalist extraction was required for the white man to solve the Indian Problem.

It means that the blood of genocide and assimilation runs on these lands both historically and contemporarily, especially with the most egregious act of stealing our children and attempting to make them white.

Please acknowledge this.

From Lemkin’s work on the UN Genocide Convention of 1948, here are five concepts that identify genocide...

1. Killing members of the group,
2. Causing serious bodily or mental harm to members of the group,
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or part,
4. Imposing measures intended to prevent births within the group, and
5. Forcibly transferring children of the group to another group.

The Canadian settler state did and indeed continues to carry out all five of these elements of genocide, on stolen Indigenous lands.

From Lemkin’s work that did not make it into the 1948 UN Genocide Convention...

[Genocide is] a coordinated plan of different actions aiming at the destruction of essential foundations of the life of groups, with the aim of annihilating the groups themselves. The objectives of such a plan would be disintegration of the political and social institutions, of culture, language religion, and the economic existence of said groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups.

So, in assessing Lemkin’s definitions of genocide...

Between the 1860s and the 1990s, over 150,000 children were forced, coerced, and physically removed from their Nations to attend Indian Residential Schools, run by Christian churches, under the authority of the settler nation-state and enforced by state police systems.

“Killing the Indian to save the Child,” and “Education for Extinction” were the mantras of the white man in attempting to expunge our languages, cultures, traditions, and ceremony, so that the Indigenous child no longer knows where they are from or where they are going.

As the white man John MacDonald said,

When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write… Indian children should be withdrawn as much from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of the white man.
These “schools” were assimilationist training institutions for Indigenous children to become cheap domestic servants and trades workers for the white man.

And if the children did not comply or ran away, they were harmed and murdered.

However, it became clear that, though the white man tried very hard to extinguish the Indigenous flame on our lands with the theft of our children, we would not go so gently into the night.

So, when 215 little bodies were found in unmarked mass graves on the grounds of the residential school that closed in 1978 in Tk’emlúps te Secwépemc territory, a month before this conference, we were not surprised – deeply saddened and grieving, but not surprised.

It was already identified in the Truth and Reconciliation Commission’s final report that many missing children and youth were buried on the grounds of residential schools. And the commissioners noted…

In Canada, the Truth and Reconciliation Commission listened to millions of hours of Indigenous testimony documenting the abuses at the hands of residential schools and the inter-generational trauma that ensued.

While the testimony was cathartic and documented actual instances of genocide, not a single scrap of Indigenous land was returned and colonialism didn’t end.

And we listened to the stories of the residential school Survivors, who told us of our relatives murdered at the hands of the state, church, and police.

But the white man chooses to ignore.

The pope chooses not to say sorry.

The police choose to continue to kill.

Settlers, acknowledge this.

We know that we will find so many more of our children buried in mass unmarked graves. It is estimated that at least 10,000 little ones who attended residential schools are dead at the hands of the church, state, and police.

Indigenous children have died from alienation from their families and communities, from diseases such as tuberculosis and influenza from overcrowded and unhygienic conditions, forced labour, torture, sexual exploitation, and assault.

Beatings and solitary confinement were the penalties for children resisting in speaking our languages, with electric chairs used as a form of punishment.

Children suffered spiritual abuse, including punishment for practicing ceremonial customs and observations, with a focused intent of proselytizing indoctrination to Christianity, as noted by the 1924 Memorandum of the Convention of the Catholic Principals of Indian Residential Schools, in Lebert, Saskatchewan,

True civilization must be based on moral law, which Christian religion alone can give.

We will find more of our children.

This sadly and furiously must be acknowledged.

To further control and assimilate, in 1951 the Indian Act was amended to extend provincial jurisdiction to health, welfare, and education, and an expansion of child welfare services, including the Sixties Scoop, where child welfare agents ripped Indigenous children from their families and communities at accelerated rates, without consent…

… and the provincial child welfare agencies applied to the courts to waive adoption consent, so Indigenous children could be expeditiously forced into the white man’s house to learn the white man’s ways.

Such assimilation was an attempt to ensure a break of the transmission of Indigenous ways of being and knowing on the land.

The current Millennial Scoop continues the legacy of Indian Residential Schools and the Sixties Scoop and the oppressive colonial legacy of theft of our
children and intervention entrenched in poverty and subjugation of Indigenous Peoples.

Acknowledge.

Currently in Canada, over 52% of children in foster care are Indigenous, but account for only 7.7% of the child population.

38% of Indigenous children in this settler nation-state live in poverty, compared to 7% for non-Indigenous children.

So, as white supremacy is fluid and shifts and alters in the 21st century, the, “forcibly transferring children of the group to another group” has been taken up by child welfare, social, and carceral systems.

The genocides continue in colony Canada.

Acknowledge the genocides of Indigenous Peoples at the hands of the settler nation-state and the complicity of settlers in maintaining the status quo.

Nice polite Canadians are shocked when they hear that over 6500 Indigenous children are found in mass graves at residential schools, but the generations of traumas wrought by the white man’s oppression and death are ignored.

We need you, settlers, to acknowledge how assimilation policies have created systems of pipelines to prison, inequitable health and service provisions, and poverty.

We need you, settlers, to acknowledge how genocide laws affect Missing and Murdered Indigenous Women, Girls and Two-Spirit and Indigequeer people. Rates of homicide of Indigenous women are six times higher than non-Indigenous women. Indigenous people incarcerated in federal facilities rose from 18% in 2001 to over 30% in 2020. Indigenous women are just 4% of the population, yet are an overwhelming 42% of all women prisoners in federal custody.

This is the work of white supremacy.

Acknowledge it.

We love our children, and we want so desperately for our children to stay with us.

Acknowledge the love of our Children and our Peoples.

Imagine settlers, if your children were ripped away from you, never to be seen or hugged again?

Acknowledge that we are human too.

And the white man steals children and land all around Mother Earth.

I was reading that in the US, interior secretary Deb Haaland is investigating the history of Indian Boarding Schools, including the burial sites of missing children.

She writes,

*To address the inter-generational impact of Indian boarding schools and to promote spiritual and emotional healing in our communities, we must shed light on the unspoken traumas of the past, no matter how hard it will be.*

I will lay down tobacco for the children, their families, and their communities and Nations, as the horrific truths continue to come to light.

I lay tobacco for the niños desaparecidos in Mexico.

I lay tobacco for the Stolen Generations in Australia.

I lay tobacco for all the children around the world who have disappeared from their communities and their lands at the hands of the white man.

Acknowledge as the death hands of the white man lay upon the children.

Give the land back and be aware that we are taking the land back in the name of Indigenous sovereignty.

The white man may have tried and continues to try to crush us with genocide and assimilation, but we are still here, and we are strong, and we are fighting for our sovereignty.
The white man entered into treaties like the Dish with One Spoon, which acknowledged mutual care and respect of the lands.

But the white man wants all the Dish for himself in his hunger for wealth, power, and land, and now we all reap the benefits of his greed.

Acknowledge.

We need you to acknowledge how the white man, and all those who benefit from the hegemonic privilege of white supremacy, and for those who think that by moving closer to whiteness you will garner benefit from that privilege; but as Fanon reminds us, you will never be accepted by the white man, but you will be used by the white man in the continued oppression of our Peoples…

… we need you to acknowledge the realness… see the truth of white supremacy.

A land acknowledgement is a call to action – a settler call to action.

We need you, settlers, to work – put in the work of dismantling systems that harm Indigenous Peoples!

Transform the white supremacy mindset and all systems of oppression will follow.

Please, acknowledge and restore, because we cannot keep going in the ways we are going.

Acknowledge the land and make the changes, and do the work in a good way.

This is my land acknowledgement.

Weji-sqalia’ti’kw, Wela’lin Mi’kaju.

Conquering White Supremacy with Second-Order Change

Written by Christopher Corbett, Independent Researcher

As community psychologists (CPs), we are trained with a unique set of values, skills and competencies. With that training, we are often able to understand community problems in ways others simply cannot, and we are often able to conceptualize or craft solutions others will never see. CPs are also an optimistic lot. With that training, they very often are willing to confront the most complex, challenging problems communities face. Given their values and training, with strong emphasis on primary prevention coupled with the critical importance of devising interventions that implement second-order change, and by applying their consultation skills, few problems go beyond what CPs are willing and able to tackle.

Evidence of this is SCRA’s 2021 Online Conference. With its ambitious theme of “Uprooting White Supremacy” hundreds of CPs have presented, or participated in, sessions on a wide range of topics that seek to debate, expose, solve or prevent many pernicious elements of system-wide racial bias and discrimination present today.

The Challenge Ahead

As idealistic, ambitious and hopeful of an agenda as this is, much work lies ahead. As CPs, the burden or responsibility remains to determine what it is that we can do, either individually, or with others, to gain incremental progress. What role, if any, lies ahead for me?

Can system-wide racial bias and discrimination be reversed or remediated where it is present, and prevented where it has not yet emerged? My answer is yes. With right understanding, and application of problem solving methods and strategies, much incremental progress is possible. The preceding is predicated on application of CP principles, understanding root causes and systems that support the status-quo, and the application of second-order change solutions necessary for incremental and enduring change.

What Level of Intervention?

A first step in tackling a complex problem is to determine the level or levels of most effective intervention. One helpful method of identifying potential solutions is to disaggregate the issue or problem by Sector. While there is not universal agreement on number of Sectors, and researchers will quibble over the number, the three Sector model has virtues of simplicity yet is capable of capturing the vast majority of formal and informal organizations that exist in society. For the purposes
intended here, we will use the Government, For-Profit and Nonprofit (or Voluntary) Sectors as highly inclusive of the various organizations within which systemic bias resides.

With regard to the Government Sector, whether federal, state, or local levels, generally systemic bias problems and issues are primarily controlled, or remediated, through the elective and legislative process which lies outside the scope intended here. This leaves the For-Profit and Nonprofit Sectors, capturing a very large portion of society’s institutions, as worthy targets of interventions designed by CPs to remediate or prevent systemic bias and discrimination.

**Where to Intervene?**

Considering the essential need for second-order change, it is helpful to understand where exactly change may be directed to result in systemic change that is at least enduring, if not permanent. Is there one intervention point, common to both For-Profit and Nonprofit Sectors?

The answer is yes; one intervention point common to both Sectors are Boards of Directors. Both For-Profit and Nonprofit organizations have board members where the former’s members are elected by stockholders, and the latter, by the membership, or other board members. A key question: How diverse are For-Profit and Nonprofit boards?

**Some Board Data on Diversity**

As USA TODAY notes (J. Guynn, March 16, B-1), of 27,000 board members in the Russell 2000 index, only 1467 or 5.4% are Black. This exposes racial inequality at the top of corporate America. The article also reveals underrepresentation is even lower for Black women. Nor is USA TODAY alone in reporting damaging diversity data. The New York Times, reports despite years of efforts to diversify corporate boards, non-white board members went from 10% to 12.5% over five years. Their reporter, Peter Eavis (September 16, 2020), reported Black directors comprise only 4%, up from 3% in 2015. Further, Black women make up only 1.5% of 20,000 directors studied.

It also notes board members have much power and that a “special board committee nominates new members” has the power to diversify boards by selecting non white-male candidates. Reporting by both USA TODAY and The New York Times exposes the problem, and challenge, using data. Both USA TODAY and The New York Times articles are long on criticism—yet lack action based solutions. We are, however, pointed in the right direction given the noted source of power: the board of directors and “special board committee” that nominates.

**Nonprofit Board Diversity**

With regard to Nonprofit board diversity, according to BoardSource (Leading with Intent, June 2021), its 2019 Survey found a Black board member level of 10% (p. 3). The report acknowledged high levels of dissatisfaction with the state of diversity, equity and inclusion (DEI) among Nonprofit executives, with 66% dissatisfied with the status quo. The Report further reported that only 29% of board chairs were satisfied their boards represented the communities they served. Clearly, much progress is urgently needed on Nonprofit boards as well.

**Where to From Here?**

Many articles document lack of diversity on boards and excel at discussing the nature of the problem, urgent need for diversification, and, in some cases, the societal benefits of inclusion. While helpful in describing the problem, they fail to identify root causes and solutions. My purpose here: examine supporting data; root causes; and solutions for all For-Profit and Nonprofit boards in grave need of diversifying their organizations, while addressing the problem of external regulation.

**The “Regulatory Solution” Dilemma**

As widely reported, the National Association of Securities Dealers Automated Quotations (NASDAQ) has proposed board diversity requirements, for companies on its exchange, by reporting race, gender, and LGBTQ status, as self-disclosed by board members. Also, it requires at least one woman and one from a racial minority or the LGBTQ community—or to opt out. As reported by the Albany Times Union (Clare Bryan, May 10), experts worry this Proposal will inadvertently make matters worse by promoting more whiteness. Moreover, as the article reports, the Proposal has no requirement to elect a single person of color.
The U.S. Securities and Exchange Commission approved it on August 6 (USSEC Approval, August 6). This Proposal illustrates the grave consequences of well-intended solutions, externally imposed, often directly or indirectly by government, that fail to remotely grasp root causes and the unintended consequences of solutions that stand to make matters even worse.

While greater transparency externally imposed may reveal board composition, how will this move beyond superficial tokenism for boards not serious in the first place? As the article notes, there is a real risk of selecting “tokens”, for appearances sake, not giving them voice, nor valuing their views, resulting in window dressing. Regulatory solutions often create false hopes and have unintended consequences that bureaucrats fail to grasp, or grasp but act solely on self-interests.

Given the preceding, it is helpful and necessary to gain insight into root causes and identify systemic solutions, where proposed solutions are based on the board diversity practices of “A” rated Nonprofits. That is, using self-regulation, internally imposed, rather than external regulation which may be cosmetic, voluntary or otherwise non-enforceable.

Root Cause Analysis

The root cause is systemic board governance that consciously, or unconsciously, excludes minority candidates. The power to remedy lies at board level and boards will lie on a continuum, from opposed or highly resistant, to less resistant, or even welcoming a change in the status-quo. For boards that overtly favor a white or white dominant board, preserving the status-quo is the board’s prerogative. While they might favor token window dressing-- they will refuse, or not readily enact, governance solutions to promote board diversification. In any case, there are systemic causes and diversity progress requires second-order systemic solutions that are enforceable by the board--not just cosmetic changes or wishful thinking.

Intervention Point: Board Nominating Committees

The necessary intervention points are Board Nominating Committees, where the power lies. The role they must play is first, to identify a diversity of candidates with requisite skills the board urgently needs and secondly, place that information in the board’s hands at the critical juncture when nominees are identified for approval by the board and/or other approving authority.

Boards approve nominations on regular term expiration schedule--but also intermittently when board vacancies occur unexpectedly due to unanticipated factors including: illness or death, new work responsibilities, or performance dismissals to name a few. Those unanticipated board nominations may occur, and be approved, with little or no notice, circumventing the best of intentions to pursue board diversification. Both nomination junctures require intervention.

Illustrative Bylaw Provisions

As a nonprofit researcher, I have examined the governance practices of “A” rated nonprofits as contained in their bylaws (Corbett 2011). While nonprofits need to diversify too, some have model provisions clearly designed to promote diversification. Following are three illustrative bylaws designed to diversify boards and organizations that can be readily adopted by simple board motion. For enduring systemic change, focus must be on the Nominating Committee:

- The Nominating Committee shall evaluate and recommend candidates for the board and all committees. In evaluating candidates, consideration shall be given to (1) organizational needs, (2) board balance and diversity, (3) leadership ability, (4) availability to serve, and (5) other factors the board may specify including financial literacy.
- The Nominating Committee when submitting nominations shall also report on the makeup of the board with regard to gender, race, and nationality. Diversity shall also be considered in staff recruitment, and the president shall report annually to the board on the makeup of the staff.
- The board shall fill all vacancies caused by resignation, removal, or death of any officer, board member, or Nominating Committee member upon recommendation of the
Conclusion

Promoting board diversification through bylaws achieves second-order change. Boards, operating with its Nominating Committee following very simple reporting requirements, at both nominating junctures, empower the board at critical times in the governance process. That is, such bylaw provisions empower boards not only to select from a diverse pool of candidates but annually monitor the whole organization. Bylaws are approved, and are fully enforceable by the board, and achieve the potential of second-order change-- in contrast with “Policies” that are malleable, changeable and often un-enforceable. Also, bylaw violation is a basis for termination.

This approach avoids tokenism and enables the board to monitor and self-assess whether it is actually achieving progress in fulfilling its board approved diversity expectations. Or, alternatively, empowers the board to implement necessary corrective action essential to achieve the board’s diversity prerogatives. Compliance reporting enables enforcement (p.75-76).

Boards overtly biased are unlikely to embrace or approve such bylaws-- but can, and should, be so exposed, and at the very least confronted-- by any single board member given each member’s power to raise concerns for discussion and to propose new bylaws. Moreover, if the confrontation is constructive, and the parties brought closer together, mutual adjustment becomes possible, as well as an evolution towards consensus on reforming the bylaws.

The method identified here is designed to achieve structural change, through Level IV Consultation, identified as the highest or first choice of intervention and considering its prevention potential (Parsons & Meyers, 1985; 181,199). Further, these bylaw provisions, if implemented and enforced, will alter “behavior settings” (Moos, 1986; 214-224), not only at the board level but across the entire organization, including all Committees, by changing their compositions in a positive way, enabling many benefits of diversity and inclusion to be realized.

Community Psychologists willing to take on DEI advocacy directly through either nonprofit board service, or board level intervention as a paid or pro-bono consultant-- have great potential to transform boards and organizations themselves, by strategically applying their values and skills to eliminate or mitigate both racial and gender bias at the organizations of their choice. CPs can also building public awareness through Community Education and Awareness, Core Competency #16, such as through Op-Ed publication to reach mass markets and many outlets where racial and gender justice is a high priority. As illustration, USA TODAY recently published my Op-Ed entitled: “Sorry, But Diversifying Boardrooms Does Not Go Far Enough” (Corbett 2021). All the preceding illustrates the potential of CP consultancy as a highly valuable future training and education direction for the field with a focus on second-order change.

Please contact the author with questions or comments at: chris_corbett1994@hotmail.com. Christopher Corbett is a nonprofit researcher and author of “Advancing Nonprofit Stewardship Through Self-Regulation: Translating Principles into Practice” (Kumarian Press) which contains the above illustrative bylaw provisions, along with many others. He is a member of ARNOVA, ISTR and SCRA and has presented research at their conferences since 1994.

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Migrating to Inequality: The Invisible Challenges Faced by International Colleagues in the U.S

Written by Gitika Talwar, Student Counseling Center, University of Washington; Alissa Charvonia, Global Community Health Lab, Howard University; Tara G. Mehta, Institute for Juvenile Research, University of Illinois at Chicago

Drawing on the experiences of international graduate students and professionals who live in the United States [U.S.] on temporary “non-immigrant” visas, this paper explores the impact of current U.S. immigration policies on our international colleagues (catch-all term for international graduate students and international professionals on a U.S. visa). Additionally, this paper recommends how fellow professionals and academics in psychology can advocate within their institutions to mitigate the impact of federal immigration policies that perpetuate inequality by restricting the academic and career trajectories of international colleagues. Speaking from first- and secondhand accounts, international colleagues report being drawn to the U.S. for various reasons but face mixed messages upon arriving in the U.S. Pro-migration policies provide a pathway to the U.S. (by way of visas), but we also need policies to protect immigrant rights (pro-immigrant policies) so that international colleagues can be equitably supported through graduate school and beyond. Currently, implicit and explicit anti-immigrant policies at federal and organizational levels curb the autonomy of international colleagues to live in the U.S. on a long-term basis. Existing immigration policies not only limit international colleagues’ choices regarding education and employment but also ignore the value they provide to “U.S. scholarship, cultural exchange, economic competitiveness, and the nation’s health care,” to quote a recent American Psychological Association (APA) statement in support of international students (APA, 2021). Pro-migration policies in the absence of pro-immigrant values leads international colleagues to navigate a fragmented system that imposes barriers to success and makes those challenges invisible to their peers. The authors of this paper make those challenges explicit and provide recommendations to help the field of psychology align its values of equality and justice with action.

To stand in solidarity with international colleagues, begin by recognizing how the legal immigration system impacts them. U.S. immigration laws are designed to ensure that foreign nationals do not displace, unfairly disadvantage, or pose a security risk to U.S. citizens (U.S. Department of Labor, 2016). Hence, there is considerable surveillance to ensure international colleagues strictly comply with visa regulations (U.S. Immigration and Customs Enforcement, 2021). See Table 1 for a glimpse of how visa policies impact our international colleagues who rely on organizations where they study and/or work to not only sponsor their visas and but also implement federal immigration policies appropriately. Failure to correctly follow the policies can incur a 10-year re-entry ban on the international colleague. Reliance on organizations for their lawful residency in the U.S. heightens the power differential between international colleagues and their visa-sponsoring
organization, which negatively impacts their ability to advocate for themselves. Hence, international colleagues lean on the power and privilege of domestic peers to advocate for change. **Implications for Psychology Programs** International colleagues regularly experience inequalities in their career trajectories. International students face heavy restrictions on working off-campus, making them reliant on campus jobs to sustain themselves during graduate school. Hence, when international students are admitted into psychology programs without graduate assistantships, they are unable to support themselves through school. Students applying to post-docs or clinical training internships face a limited pool of training sites because most government-funded training sites cannot hire international students, thus restricting their options for completing the requirements of their program (practicum/internship) and/or clinical licensure (post-doc). Furthermore, some training sites wrongly assume they cannot accept international students. Training sites must fully investigate whether they can accept international students, otherwise they deprive international students of opportunities to fulfill the final requirements for entry into the profession.

Following graduation, an international student must either leave the U.S. or work for a short time on their student visa if the job is connected to their program of study. Alternatively, if they wish to live and work in the U.S. for longer, their prospective employers must petition the U.S. federal immigration system on their behalf. The U.S. employment-based immigration system requires employers to prove that the prospective employee possesses skills that are required in the U.S. labor market, for which U.S. citizen labor is not readily available, and that the position should be eligible for work visa sponsorship (U.S. Department of State, n.d). International students who rely on their educational institution for legal residency in the U.S. become international professionals by relying on potential employers who understand employment-based immigration laws. Anecdotally, it appears that very few employers in the field of Psychology (academic institutions and community-based organizations) understand the work visa sponsorship process. International students are forced to educate prospective employers about the sponsorship process and also assert their eligibility for a work visa. Upon receiving a work visa, there is a three- to six-year limit to lawful residency in the U.S., after which the organization must sponsor a petition for Lawful Permanent Residency (aka Green Card) for the international professional. In the absence of a Green Card, the international professional’s life in the U.S. comes to a complete halt after six years of employment on a work visa and they must leave voluntarily or face deportation. International professionals can be replaced by other international professionals but the lives that international professionals build for themselves and their families are irreplaceable. The limited support from organizations in sponsoring lawful permanent residency (Green Card) contradicts the purported appreciation for international colleagues and lies at the heart of the difference between pro-migration and pro-immigrant policies. **Recommendations to cultivate a pro-immigrant culture & climate in the field of Psychology:**

1. During hiring processes, ensure that all calls for applicants for jobs and programs of study, including calls posted on listservs, ought to specify whether the institution is open to sponsoring visas. Too frequently, international colleagues must guess or find out after a lengthy process that a site is closed to international students or cannot sponsor work visas or Green Cards.

2. Initiate conversations within your organizations asking about the reasons that work visas and Green Cards may not be sponsored for international colleagues. When organizations’ employment policies oppose the sponsorship of work visas and/or Green Cards, can their hiring policies truly bear out their claim that they “do not discriminate based on national origin”? When prospective employers refuse sponsorship of work visas and/or employment-based Green Cards, they not only devalue international colleagues but also force them to go from graduation to...
self-deportation, even if they wish to live and serve the U.S. Furthermore, when organizations adopt such a stance, they fail to hire and retain professionals whose lived experience could make them a valuable resource. Community-based organizations could serve immigrant communities better and academic institutions could offer the campus community an important resource around global and international student affairs.

3. For the duration of their career, international colleagues rely on their visa-controlling organizations to appropriately interpret and implement visa laws. Failure to follow visa regulations can lead to their deportation and/or incur a 10-year ban on re-entering the U.S. At an institutional level, advocates may assess if international colleagues feel adequately supported by the legal counsel hired by the institution and if the International Student Support Services (ISSS) office (or equivalent) has adequate resources to support international students on campus. If the ISSS is inadequately staffed, it leaves a profound burden on the international student to understand visa laws and also educate their advisors and supervisors (at internship and practicum sites). See Madden-Dent et al. (2019) for impact of inadequate support services for international students.

4. Finally, self-reflect on your assumptions around immigration. For example, does one assume that all immigrants with documentation have full rights and protections in the U.S.? How do these assumptions impact interactions with colleagues? Be open to hearing about disruptions they face due to federal and institutional policies.

Conclusion
Since the field of Psychology strives to uphold the humanity of all individuals, it is imperative that this humanity extends to colleagues who are frequently dehumanized by the immigration system and deal with stressors they could not have imagined prior to migration. The journey from being an international student to international professional in the U.S. requires constant reliance on a larger system - in this case, the institutions many of us occupy - for their lawful residency within the U.S. Pro-migration laws provide people a legal pathway to migrate to the U.S., whereas pro-immigrant laws ensure equality once in the U.S. Without pro-immigrant policies and practice, the legal immigration system creates a class of people who are unwittingly subject to second-class status with no recourse to its reform. Should we choose to accept it, psychologists across the U.S. have an opportunity to stand in solidarity with international colleagues in the U.S. by striving to create a pro-immigrant climate at all levels; from the individual to the systemic.

References
International Committee

Edited by Olga Oliveira Chuna, NOVA University and Douglas Perkins, Vanderbilt University

This issue we are thrilled to present not only an exemplar of truly international work, but also interdisciplinary work by Stephen and Jean Schensul, two applied anthropologists and leading ethnographic methodologists who have collaborated with community psychologists and health and development professionals and researchers in several countries around the globe. Here they focus on two decades of work in India, concluding with lessons that may help community psychologists wherever they work.

Future international columns have been proposed to review the first Community Psychology textbook just published by mainland Chinese editor and authors and by Fatema Abou El Ela on ethics for community psychology and community practice in the Arab world and beyond. If you want to propose a future article on work relevant to community psychology, with an international focus or in a country outside the U.S., please send a descriptive paragraph to <douglas.d.perkins@Vanderbilt.Edu> and <cunhaolgaoliveira@gmail.com>.

Two decades of research and multilevel intervention on HIV/STI in Mumbai, India*

Written by Stephen L. Schensul, University of Connecticut School of Medicine, schensul@uchc.edu and Jean J. Schensul, Institute for Community Research, Hartford, Jean.Schensul@icrweb.org

* All interventions in this article have manuals available on request.

The initiation of collaborative relationships between US and Indian researchers began in 1999 with the opportunity to consult on projects that were a part of the Sexuality and Sexual Research Network funded by the Ford Foundation. This network facilitated the development of two decades of collaboration with Ravi Verma Ph.D. and his organizational affiliations of the International Institute for Population Sciences (IIPS), Population Council and the International Center for Research on Women, Niranjan Saggurti Ph.D., IIPS and Population Council, and Shubhada Maitra Ph.D., the Tata Institute of Social Sciences. Several of the Ford Foundation projects led by these researchers generated sufficient preliminary data on HIV and sexual risk to seek NIH and other funding.

In 2001, the grant, Male Sexual Concerns and Prevention of HIV/STD in India was funded as an RO1 by NIMH/NIH (2001-2007). This project was based on several key concepts: (1) the collaborating institution, IIPS, had established a long term presence in three nearby designated “slum” areas with a population of 600,000, primarily Muslim, providing a community context for both the research and intervention; (2) Gupt/rog, literally secret illness, and referring to a cultural perspective on sexual dysfunction provided the relevant cultural concept with which to link HIV/STD prevention; and (3) the ability to engage community-based medical practitioners, including both allopathic providers in the government health clinic and providers in the

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### Table 1
Surviving the legal immigration system in the U.S.

<table>
<thead>
<tr>
<th>Area of impact</th>
<th>International students</th>
<th>International workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of permitted stay</td>
<td>Until graduation, possibly 1-3 years post-graduation if they acquire internship or post-doc</td>
<td>3 to 6 years.</td>
</tr>
<tr>
<td>Work Authorization</td>
<td>Only in positions located at their educational institutions or in positions tied directly to their training and upon approval by the International Student Services office.</td>
<td>Can work only with employers who agree to petition the U.S. immigration system on their behalf, with evidence that they possess skills that are in deficit in the labor market where the job is located.</td>
</tr>
<tr>
<td>Travelling Home</td>
<td>May require visa renewal each time they leave the U.S. A long break from school can have a negative impact on their enrollment in school, or in maintaining their campus job. Limited window of time during which they can travel, typically summer breaks or winter breaks.</td>
<td>Travel out of the country may involve visa renewal processes, which adds to time and resources required when traveling. Long break from work could negatively impact work visa and their ability to lawfully reside in the U.S.</td>
</tr>
<tr>
<td>Family Visits</td>
<td>Family members from their home country may visit on a tourist visa, which is contingent upon the decision of the U.S. consular officer in their home country.</td>
<td></td>
</tr>
<tr>
<td>Spouse and Children</td>
<td>Foreign-born spouses and children of an international student are permitted to reside in the U.S. only on dependent visas. Regardless of qualifications, the spouse is not legally permitted to work.</td>
<td></td>
</tr>
</tbody>
</table>
Indian systems of medicine (AYUSH including ayurveda, unani and homeopathy) to offer individual counseling to men. The study design involved three communities: in one, the project worked with the AYUSH providers and in another, it established and worked with a Male Health Clinic in the Municipal Health Clinic. The third acted as a control. All three communities received prevention messages through “street dramas” systematically presented by a local NGO across different geographic sectors of the community. The results showed a significant decrease in gonorrhea among men in both intervention communities as compared to the control community.

Preliminary data collected as a supplement to the male-focused project identified husband to wife transmission of STIs. In 2008, a new five-year project, The Prevention of HIV/STIs among Married Women in Urban India (2008-2014), was funded by NIMH. It consisted of several components: (1) safed pani, (2) multilevel interventions, and (3) a community-wide campaign. The concept of safed pani, literally “white water” referring to vaginal discharge, is the leading problem for which women sought care. Preliminary data indicated that safed pani was significantly associated with women’s low self-esteem, depressive symptoms, and conflicts with husbands related to their extramarital sex. The project recruited married women at the Municipal Health Center who presented with safed pani and related gynecological symptoms. Multilevel interventions that included individual counseling and groups of couples’, a combination of both or a control. The study also developed a community-wide campaign to change norms associated with gender inequity with the support of Imams and mosque committees and community-based organizations. Both individual counseling and couples’ intervention were equally effective in women’s marital, social, psychological, and sexual outcomes against the control. In addition, there was a positive change in normative outcomes in the intervention community level as compared to the control.

Another study on Alcohol and HIV among men (NIAAA, 2005-2010), showed that alcohol use fueled sexual risk behavior among both married and unmarried men. It led to efforts to change policy regarding prevention of alcohol use as a part of the Indian National AIDS Control Organization through two international conferences and a special issue of AIDS and Behavior.

These results and the prior intervention studies in clinic settings led to a new study in 2015, funded by NIAAA/NIH (2015-2021) to reduce alcohol consumption among HIV-positive men being treated at antiretroviral treatment (ART) Centers based in hospitals in the Greater Mumbai area. This controlled trial tested the efficacy of multilevel interventions to reduce alcohol use and improve ART adherence through comparing three interventions: individual counseling (IC), group intervention (GI), and collective advocacy (CA) for environmental change using a crossover design. IC focused on disclosure to support networks, psychological issues, and reduction of alcohol use in a one-to-one meeting with project counselors. GI used didactic communication, exchange of information among participants, and mutual support to cover the same topics. CA engaged groups in actions to address discrimination, stigma, and failure to provide services to HIV-positive people both to affect systems change and to increase their self-efficacy in alcohol reduction and medication adherence.

In the first intervention cycle, each intervention was randomly assigned to one of three experimental ART Centers and compared to two control centers. GI was the most effective intervention of the three in reducing alcohol use and increasing ART adherence as well as other outcome variables. Subsequent cycles added a second and a third intervention that tested the combined effect of the combination of two interventions and the sequence of three interventions; results are currently being analyzed to determine the most efficacious sequence and combination, thereby providing interventionists with options.

The last two decades of work in India have taught us a great deal about international research methodology and intervention development. First, collaboration is essential, both with in-country researchers and with leaders in the study.
communities. Second, whatever the focal issue, it should relate to local concepts relevant to the study population as we saw in gupt rog and safed pani. Third, change occurs through intervention at multiple levels; thus, research and accompanying interventions need to include the social group, the community, and societal norms and practices as well as individual behavior. Fourth, projects end quickly and efforts should be made to sustain the work through the funding of new project iterations that can apply evidenced-based methods and approaches to new focal topics in the same locale. Finally, this work cannot be done without the passion and commitment of our frontline research staff, numbering close to 20 for each project, who never lost their dedication to the work despite heat and dust, monsoons, and muddy roads and lanes to get the work done.

Letter to the Editor
Edited by Dominique Thomas, Morehouse College

AUGUST 28, 2021 -- FOR IMMEDIATE RELEASE
Submitted by Georgia State University chapter of the American Association of University Professors

The Georgia State University chapter of the American Association of University Professors condemns in the strongest possible terms the firing of Cody Mullins Luedtke, a lecturer at the GSU-Dunwoody campus. Cody Luedtke was fired for the simple reason that she did not want to teach in an unsafe environment, in which her students would almost certainly be exposed to a deadly virus that could infect them and their families.

All faculty deserve to be allowed to do their jobs under conditions that do not threaten their or their students’ well-being. To require faculty to work under such hazardous conditions not only flies in the face of science and CDC guidelines, but also presents faculty with a moral choice they should never be forced to make: the safety of myself, my family and my students and their families, or my job.

The AAUP chapter at Georgia State demands the adoption of a policy that allows faculty to teach remotely if they believe teaching in-person would jeopardize the health and well-being of their students and themselves.

Georgia State University chapter of the American Association of University Professors

Practice Council
Edited by Oyla Glantsman, DePaul University

Bridging the gap between research and practice
Written by Vernita Perkins, Omnigi Research & Mayra Guerrero, DePaul University

We are excited to highlight the work of community practitioner, Kayla DeCant. For the last several years, Kayla has worked with different community and non-profit organizations conducting educational programming aimed at preventing sexual violence among adolescents and young adults. Kayla confirmed pathways in her work align with Community Psychology values and her work is an excellent example of a prevention approach, combining administrative and direct service provider roles as well as bridging the gap between research and practice.

After graduating with her bachelors from DePaul University in 2015, Kayla worked with the Illinois Student Assistance Commission conducting programming that prepared first-generation and low-income high school students for their post-secondary education goals. This role helped her realize her passion for working closely with youth and conducting youth programming. Wanting to take her career to the next level, Kayla began to consider graduate education. This pivotal moment helped Kayla solidify that she wanted to pursue
practice over research. Many factors contributed to this decision, including wanting to have a combined role where she could work closely with youth; rather than exclusively in a research capacity, while providing direct service. This decision also contributed to her realization of the disconnect that can exist between research and practice, and the lack of advocacy and dissemination of research findings that often does not reach the communities that could benefit from the evidence-based research. When Kayla witnessed the disconnect between research and practice, she notes her biggest frustration, how research does not regularly move in the direction of applied psychology and practice. Kayla keeps raising awareness and works to bridge the gap between research and practice, and between more integrative and reflective spaces within practice. In Kayla’s role at Rape Advocacy, Counseling & Education Services (RACES), she still saw these structural barriers and continued her quest to bridge the gaps between scholarship, research, application, and practice; recognizing the overlap can be saturated with animosity. Additionally, Kayla understands with a Master’s degree, she may not be seen possessing the expertise to identify her awareness of these gaps. According to her, it is an odd space to be in because, as she states: “as a practitioner I am seen as an expert because I have a graduate degree, but in the research world I am devalued because I don’t have a Ph.D.”

In 2016, Kayla enrolled in the Community Development and Action Masters program at Vanderbilt University. During her time in the program, Kayla worked for the Sexual Assault Center in Tennessee as part of her practicum. This role was her introduction to working with youth on issues related to sexual and interpersonal violence. The stigma and silence that revolves sexual violence contributes to its perpetuation, and Kayla views calling attention to these issues as having honest conversations with youth about this type of violence and how that can help break the negative cycle, while empowering youth by teaching them about their rights and helping them advocate for themselves and, as she says: “talking about how to get it right! How to have healthy relationships and fulfilling sexual lives,” examples of both primary and secondary prevention.

Between 2018 and 2021, Kayla worked as a Prevention Education Coordinator at RACES located in Urbana-Champaign, Illinois. This is a role where Kayla feels she could truly embody the values and principles of our field. Kayla’s work involved half direct service and half admin work. She supervised staff, did grant reporting, met with schools on sexual assault prevention education, sat on the RACES supervisory team, and chaired the LGBTQ+ statewide committee, where she participated in state level conversations about improving sexual assault support and advocacy. Kayla notes that quite a few adjustments had to be made when, along with COVID-19 pandemic restrictions, all educational offerings moved online for K-12.

Kayla trained her staff on the care industry myths that pressure care professionals to sacrifice themselves for in-person direct service over remote direct service, and who are often guilted into reducing self-care to accommodate increasing direct service needs. This fit well with the organization’s position on self-care, which integrated self-care training for RACES staff. Kayla taught her staff how to protect the boundaries between their personal and professional lives, as she notes the 24-month attrition rate in this field of work. She stresses the importance of modelling self-care behavior with strict boundaries. And it’s important for her as admin to set those standards, institutionalize them (i.e., create policy) and have the organizational resources to support that (e.g., good health care, good pay, etc.). “Self-care can only get you so far if you can’t afford to go to the doctor, or you have to work a second job to make rent” says Kayla. She recommends the book Trauma Stewardship, grateful the book was recommended to her early in her career, and credits the content with building her self-awareness and self-reflection around trauma response boundary setting.

“Self-care is more than bubble baths,” says Kayla, it’s about setting boundaries and making sure that self-care includes therapy. Normalizing regular therapy for care professionals in their
employment statements and ensuring they have time for therapy appointments. The Center’s health insurance plan supports therapy along with no copays during the pandemic. In this and many other ways, the Center’s mission aligns with its culture and values, a big asset to the care industry and to trauma-informed support services.

Staying true to Community Psychology values while working in the community can often be challenging given the many structural and organizational barriers practitioners face. For Kayla DeCant, these challenges have not stopped her from embodying CP values through her work on sexual violence prevention among adolescents and young adults.

Some of the most important lessons she has learned while providing direct services to youth and sexual assault survivors is to be reflective, strategic, and to listen to community members, who are the true experts of their experiences. At the same time, crisis workers rarely see immediate results, what Kayla refers to as the broad arc of healing; it can be difficult to see long-term wins. In many settings, administration and leadership can block a cohesive connection between being on the ground/in the field, doing second order change while learning from first order change. Although Kayla admits there is a lot more paperwork in her role doing a combination of administration and direct service, she knows the outcomes are worth it in the long run. The RACES Center is funded through federal dollars (Violence Against Women Act aka VAWA and Victims Of Crime Act aka VOCA) that get funneled through the State as well as through Champaign County’s Mental Health Board (CCMHB) and United Way of Champaign County. Kayla stresses the failure of funders to understand the importance of investing in prevention education and training for crisis work. She points out how funders are not always fond of providing funding, specifically for prevention work, because the value for the money is not always clear, thus, part of her role was to demonstrate how the funding for sexual assault prevention is justified. It is easy to see the value in crisis management and response. She is grateful the Center’s previous Executive Director built a solid financial structure within the organization.

At RACES she handled K-12 education, [Erin’s Law] education, professional development for teachers, youth organizations, and faith-based organizations to create cultures of care, trauma-informed work, and organizational structures designed to reduce the instance of sexual assault. All staff members handle the 24/7 rape crisis hotline, and serve in medical advocacy--where RACES staff meet sexual assault survivors at the hospital as a third-party advocate to assure compliance with Illinois State law (SASETA). Kayla noted not all states have strong sexual assault advocacy laws, as she experienced with the states of North Carolina and Tennessee.

Asked where she sees her practice going long term, Kayla says this is a challenging question to answer and admits that she loved the position she has been for the past three years doing both administrative/logistical and direct service without wanting to give up either. As an administrator and a direct service provider, she could see technically big picture stuff, working with funders, working the hotline, etc. Keeping her foot in direct service helped her inform her administrative work, understanding nuances helped her advocate for staff. What does that mean long term for her career? She is not sure, but she is passionate to continue.

Kayla is now working as the Project Director of Prevention & Outreach at Lewis University. This position is very similar to her previous work--just on campus versus in the larger community. She is still funded through federal dollars (Office of Violence against Women aka OVW). It is a three-year grant that really focuses on 5 core areas to create sustainable change within the campus community. While this position is more admin than her previous work, she gets to do policy work and community-level culture change that she was not previously able to do.
To encourage ongoing dialogue with each other about what we are reading and how those readings are influencing our work, we are starting a reading circle and recommended reading list. Each issue we will share readings that have influenced our work and provide a space for additional submissions. This is a space for people to share what they are reading so we can get an idea of the different knowledge bases people are exposed to and what is influencing their research and practice. This is also a way for us to share information and knowledge across a variety of topics to showcase and enhance richness of thought within the field.


The Cost of Taking a Break and The Revolution of Rest
Written by Allana Zuckerman, Mesa Community College

"Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare" Audre Lorde

During my fifth year of graduate school, I was teaching an undergraduate class, working on multiple projects including my dissertation, and submitting 6 abstracts to one conference believing I could do them all because they were theoretically connected and because I am a superhuman...no wait, just the first one actually. When they were all accepted, I was excited but quickly after the initial excitement emerged terror. Heart pounding, anxiety spiraling terror. Insomnia, an old friend of mine, coupled with almost daily panic attacks led to extreme exhaustion. Thankfully I was in therapy during this time and my therapist advised that for my mental health I needed to remove myself from the conference. Step 1 was telling my co-authors that I would have to remove myself from the conference for health reasons but I would still work on the presentations even though I could not be there to present them. Step 2 was fighting the internalization of my seemingly neverending imposter syndrome in academia. Step 3 was more difficult and really didn’t help me in working on step 2. Because next came dealing with the fallout of losing professional connections because, at that exact moment, I needed rest.

I share this story because this kind of thing is not uncommon. We espouse empathy, sympathy, connection, and community in the field of community psychology and psychology as a whole. However, once someone is unable to produce, once they need a break, they are discarded. The message was very clear - I am only worth your time or attention if I can produce but once I need to rest I no longer hold value to you. The lesson learned during the third step was the hardest of my academic career.

The recent emergence of Black women in sports preserving their mental health over performance speaks to me on so many levels. Being a Black/biracial queer woman who has experienced a plethora of microaggressions (and macroaggressions) within academia and beyond, I am not surprised to hear the toll being in toxic environments has on those of us from intersectional identities. What delights me is what Black women like Serena Williams, Naomi Osaka, Sha’carri Richardson, and Simone Biles are doing with the
power they hold in their fields. When Naomi Osaka took herself out of the Wimbledon because of the toll these toxic spaces have on her mental health I thought “Wow, what a powerful message”. I also wished I was still in graduate school when it happened because her act of self-preservation, an act of resistance as Audre Lorde reminds us, would have given me added strength during a difficult time. The added strength being - I am not alone.

Graduate school is extremely isolating, particularly when you are a first-generation college student, let alone a first-generation graduate school student, and few in your familial support fully grasp the unique experience of the academy (A constant answer to the question of monetary compensation for my work was “Yes, I am still working on that article and no, I will not be paid once it is published”). Particularly when you are from a lower socioeconomic class than your peers and find yourself without the benefits of a paid-for car or apartment or even enough money to pay the bills. Particularly when you move from hundreds or thousands of miles away without the resources to see your family during times of joy or turmoil. Particularly when the demographics of the professors and students who are now your major source of interaction after a hundred or thousand-mile move know little to nothing about your lived experience.

Those of us who come to these spaces, moving thousands of miles away from support, from everything we ever knew, to be in spaces where we are then overworked, underserved, or worse abused, deserve more from the academy. And one day, we may not be around for the academy to find out.

But community psychology is not Wimbledon, right? We are community. We are research, and action, and practice. We are academics. We are practitioners. We are mental health professionals. And we are also more than the titles we hold. How can we, within a field of mental health, argue the need for rest while simultaneously punishing those within our own field who need the same?

So I planned on a one-semester mental health break, moved closer to my support system, and moved in with my then-girlfriend (and current wife). During this time, my family matriarch became fatally ill. Being closer to home allowed me to help take care of her in her final days, an invaluable time I would never have been able to do while full-time in a graduate program being 1800 miles away. So what started as a semester turned into over a year away from the academy where I moved across the country closer to my family support system, moved in with my future wife, helped take care of my family matriarch in her dying days, and then, I completed my Ph.D. And guess what?? The work was always there! (Spoiler alert!) But the final days of my family matriarch would not have been (and the family I am building with my wife may not have either).

And unfortunately, power dynamics add another layer to who is even able to take a break and the consequences that await you. In an effort to persuade me to stay (even when I was advised by my mental health professional to take a break for my health), I was told by an academic advisor that leaving would affect my ability to receive quality recommendations for post-graduate employment...I am now a tenure-track professor at a major community college who received multiple quality recommendations, they were just from people who never gave up on me when I took a break.

There is a path for everyone, even if you or those who profess to support you cannot see it themselves. Do not let anyone bully or threaten you from taking care of yourself. The work will always be there. And the work is not worth your life because that is what we are talking about at the end of the day. When you overwork yourself physically and mentally, what resources do you have to survive, let alone thrive?

Unfortunately, breaks are not easily obtained in graduate school. Every “break” and “holiday” has a constant cloud of work hovering, following, reminding, weighing you down. “I am always working” is a mantra I often heard repeated in academic spaces. If you are always working, when do you rest? When is there time for a break? Time for you to recharge so you can actively engage with the world around you? The answer is there is none. And for me, I found anxiety (and sometimes...
depression) soon follows when I am “always working”.

Rest is a radical act. Recovery in the face of constant abuse is an act of resistance to oppression. The guilt that quickly follows is a tool of the colonizer, effectively used to keep you working yourself for the good of the system until physical or mental impairment or death. I’m not here to play “Oh woe is me” but rather to break this cycle. And I’m going to say something that may seem controversial but really shouldn’t be...it is not okay to work anyone to death. And I ain’t here for it. Period.

We can break this narrative. You are worthy, even when you want to hurl your computer against a wall in frustration or simply cannot look at another thing today. I am worthy even when I need to take a break. We can let each other know that we are worthy even when we cannot produce and need a break to rest and reset.

I am now on the other side so to speak and I model this idea for my students with what is called a wellness statement. I found the idea from a post by Dr. Nicole Gonzalez Van Cleve, Department of Sociology, Brown University via Twitter @nvanclave. In the wellness statement, I let students know upfront that working themselves to mental or physical exhaustion is not the goal of my class. I share the Audre Lorde quote that I opened this article with, that self-care is an act of political warfare and should be treated as such. I drop the lowest grade on several assignments for students to have the freedom of a needed rest or potential unexpected life event without having this impact their grade. I share this because students are constantly amazed by this concept.

Those of us in positions of power within the academy have said power to make changes to convey to our students and to each other that we matter beyond our contribution to the academy. That rest is a radical and revolutionary act.

Who’s ready for the revolution?

Author’s Note:
This piece was conceived before Susan Wolfe stepped down as president of SCRA in the name of her own health. Thank you Susan, for your invaluable contributions, your leadership, and for your revolutionary act as president - the radical and revolutionary act of rest.

Research Council
Edited by Chris Keys, DePaul University

2021 Cohort of SCRA Research Scholars

The SCRA Research Council is delighted to announce the outcome of the 2021 cycle of recruitment, review, and selection of Research Scholar applicants. The SCRA 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 for decades to come. This effort helps build a base of community psychology knowledge that is the bedrock for our field. In winter 2021 the SCRA Executive Committee (EC) approved the SCRA Research Scholars Program for 2021, SCRA’s fourth cohort of Research Scholars, and committed $10,000 to support four Scholars. As part of the SCRA’s commitment to promoting social justice and uprooting white supremacy, the Executive Committee designated two of these appointments for Black and BIPOC Scholars. For other appointments, racial and ethnic diversity is a high but not an exclusive criterion in the selection process. In addition to financial support for four Scholars, all Scholars receive mentoring assistance from one or more accomplished senior researchers in community psychology or related field. The Research Council called for applications in the spring and was happy that a number of talented young university researchers from the United States and other countries applied. After carefully reviewing these SCRA members’ applications, the Council selected the following five very promising
assistant professors in community psychology graduate programs or programs including community psychology as SCRA Research Scholars:

- Meeta Banerjee, University of South Carolina
- Josi Bañales, University of Illinois at Chicago
- Natalie Kivell, Wilfrid Laurier University
- Seanna Leath, University of Virginia
- Guillermo Wippold, University of South Carolina

To introduce the readers of *The Community Psychologist* to this inaugural cohort of Research Scholars, here are a brief biography of each Scholar and a short account of their plans as a Research Scholar:

**Meeta Banerjee**

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

For the 2021-2022 Scholar Program, Dr. Banerjee hopes to accomplish three main research goals. First, to establish a multi-year funded research program from foundations and national institutions. For the second aim, Dr. Banerjee hopes to delve deeper into both quantitative (e.g., social network analysis) and qualitative methodologies (e.g., PhotoVoice) to understand the lived experience in neighborhoods/communities as well as race-related factors in African American/Black children and youth. Finally, she hopes to begin a community-based participatory research project that helps to highlight factors related to resiliency and individual strengths. Dr. Banerjee’s underlying goal is to move the field forward in reducing physical and mental health-related disparities for both African American/Black and Latinx communities. She is excited to be a SCRA Research Scholar and looks forward to receiving guidance from her mentors within the field of Community Psychology.

**Josefina Bañales**

Josefina Bañales, Ph.D. is an Assistant Professor in the Community and Prevention Research Area at the University of Illinois, Chicago (UIC). Dr. Bañales infuses her personal experiences as a Mexican American woman who is a first-generation high school, college, and doctoral student from the Southwest side of Chicago with her community-engaged research with youth of color in schools and community organizations. Her research examines how youth develop beliefs, feelings, and actions that challenge racism (i.e., youth critical racial consciousness development). In collaboration with youth, schools, parents, and community organizations, she co-creates opportunities that facilitate youths’ critical racial
consciousness development. In collaboration with a Latinx youth community organizing group and colleagues at the University of Pittsburgh, Dr. Bañales is co-developing and implementing a YPAR project on what it means to be a Latinx youth in Pittsburgh, PA. Dr. Bañales loves hot black coffee, singing, and walking at a very leisurely pace.

As a SCRA Research Scholar. Dr. Bañales’ goals are to: 1) create authentic relationships with Community Psychologists and other youth engaged scholars at UIC, youth, adults invested in youths’ positive development (e.g., parents, teachers), and research collaborators at the Collaborative for Academic, Social, and Emotional Learning (CASEL) in Chicago and across the United States, 2) apply for a multi-year, external grant, 3) and deepen her mixed-methods and YPAR skills. She is excited to work towards these goals with her mentors Dr. Bernadette Sánchez (University of Illinois, Chicago) and Dr. Gabriel Kuperminc (Georgia State University), and her fellow SCRA Research Scholars!

Natalie Kivell

Dr. Natalie Kivell is an Assistant Professor in Community Psychology (CP) at Wilfrid Laurier University (WLU), Waterloo, Canada. She completed her Ph.D. in 2018, in Community Well-Being - the CP program at the University of Miami - with Dr. Scot Evans. In her dissertation Reframing the role of size in transformation: A Participatory Theory Development study with community organizers and activists, Natalie engaged with long-time community partners in a participatory and grassroots theoretical co-creation process on social transformation. In 2017, she was awarded the 1st place SCRA Dissertation Award, and in 2018, the Alma H. Young Emerging Scholar Award from the Urban Affairs Association. Natalie has put a lot of love and care into SCRA as an institution, most recently by co-authoring the SCRA Call to Action on anti-Blackness. As a white scholar, she works to uproot systems of white supremacy and domination in her research, teaching, CP program, tenure process, university institution, and SCRA.

Research. Dr. Kivell’s research program is participatory, action-oriented, community-based, and employs critical methodologies to advance the theoretical and empirical foundations of the phenomena and process of social transformation. Her areas of interest include: theorizing and engaging in social transformation; 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 built from 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 build) 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.

Teaching. Natalie has been collaboratively re-designing the theory courses at the undergrad, Master’s, and Ph.D. level in Community Psychology at WLU - taking an intentional process of centering racialized, Indigenous, queer, trans, and disabled scholars in course construction. Her courses focus on social transformation, Mutual Aid, coloniality, and CP from and with scholars in the Global South, to prepare undergrad and graduate students with a critical theoretical foundation built in relation to and with a critical eye towards CP theories.

Service. Natalie facilitates a “Reading Difficult Conversations” series with graduate students and is the incoming co-program director for our graduate program in CP. Further, she is building connections between WLU and the broader field of CP through her service to SCRA as the co-chair of the Critical CP Interest Group, SCRA Canada Regional Representative, and her recent project in
partnership with global colleagues titled: **Moving critical voices to the forefront: Building global solidarities with Community Psychology scholars to Increase Scholarly Impact and Inform Everyday Praxis.** This project furthers her long-time priority of increasing the visibility and accessibility of the field of CP, which she had done previously through hosting a CP radio show called RadioActive (www.mixcloud.com/natalie-kivell).

**SCRA Scholar Appointment:** Natalie has been working with two mentors during her SCRA Scholar appointment – Dr. Urmitapa Dutta and Dr. Regina Langhout. These two scholars, each inspiring so much of Natalie’s work, are supporting her in developing accessible and actionable publications based on her comprehensive and dissertation research.

**Seanna Leath**

Dr. Seanna Leath is an assistant professor at the University of Virginia (UVA) in the Psychology Department who runs the **FHIRE Lab.** She uses interdisciplinary approaches in education and psychology to understand the holistic development of Black girls and women within their families, schools, and communities. Specifically, her work focuses on how individual factors (e.g., race and gender identity beliefs) and contextual factors (e.g., friendship groups and community support) promote academic and psychological resilience and resistance. A number of her current projects focus on Black family processes – and more specifically – how Black mothers try to prepare and protect their children from racialized and gendered bias. During her time at UVA, Dr. Leath has focused on building a network of scholarly and community partners who can help her expand and realize her visions of personal wellness and collective freedom for Black women and girls. For example, she is the founder of **Black Girls Learn, Experiment, and Play (LEAP)** – a pilot fellowship through 500 Women Scientists that provided community-based STEM learning opportunities for Black girls in K-5th grade. She also conducted mixed-methods program evaluation (i.e., household surveys and semi-structured interviews with program leaders) for community-based mentoring groups in Charlottesville for Black girls and their families. Finally, Dr. Leath has obtained external funding through the Society for Research on Child Development and the National Science Foundation to conduct research with Black families and their communities. Perhaps most importantly, Dr. Leath is the mother to three (and almost four!) beautiful Black children, who help her find new ways of living authentically and joyfully through each stage of her academic career.

Within the SCRA Research Scholars Program, Dr. Leath hopes to receive guidance and mentorship around a current project, “a mixed methods investigation of Black parents socialization on gendered racism and misogynoir against Black women and girls”. This project will investigate Black parents’ awareness of misogynoir (i.e., the ways in which racism and sexism intersect to produce racialized gendered harm against Black women and girls). Given the historic and persistent crisis of state-sanctioned violence against Black people in the U.S., Black parents have unique considerations in trying to prepare their children to cope with discrimination and bias in schools, neighborhoods, and community settings. While racial socialization is a normative parenting practice that many Black parents use to help their children understand, process, and cope with racial discrimination, fewer scholars have considered the unique messaging that Black parents offer to their daughters on misogynoir – at the intersections of racism, sexism, and classism. The proposed study will identify if and how Black parents use socialization messages on gender and race to foster positive developmental competencies among their
daughters through an exploratory sequential mixed methods design. The first goal is to explore the extent to which Black parents discuss an awareness of misogynoir as a day-to-day reality for Black women and girls, and how they integrate this awareness into their parenting practices through semi-structured interviews. The second goal is to build on the qualitative findings and create a survey measure of Black parents' knowledge of misogynoir, and to test direct relationships between Black parents' awareness of and communication about misogynoir with their daughters and their sense of socialization self-efficacy. Dr. Leath is thrilled by the opportunity to integrate misogynoir into the community psychology and family science literature, and hopes that she and her team find innovative ways to make this data translational and accessible to Black families across the country.

Guillermo Wippold

Guillermo M. Wippold received his Ph.D. in Counseling Psychology from the University of Florida (UF). At UF he worked to develop and implement health promotion interventions grounded in a community-based participatory research framework with various communities, including African Methodist Episcopal Churches and YMCAs. During this time, Guillermo also served as Clinical Co-Director of Equal Access Clinic Free Therapy Night, an after-hours volunteer clinic that provided free mental health services to uninsured and underinsured individuals. He then completed his internship at the University of Kansas Medical Center (KUMC). At KUMC, Guillermo dedicated a significant portion of his time to providing mental health services to underserved individuals, including individuals in rural Kansas and individuals enrolled in a Ryan White program. He also provided mental health services at clinics serving low-income individuals in underserved areas of Kansas City.

In Fall 2018, Guillermo started a position in the Clinical-Community Psychology program at the University of South Carolina (UofSC). While at the UofSC, he has established partnerships with the South Carolina Community Health Worker Association (SCCHWA) and the South Carolina Free Clinic Association (SCFCA). He is currently working on a project (PIs: Wippold and Jowers) with the SCCHWA that seeks to improve preventive health behaviors among African American men in South Carolina. The project is being conducted in two rural and underserved counties of SC. The long-term goal is to implement changes within the SCCHWA to improve the recruitment of African American males as CHWs and in doing so, promote preventive health service use by African American men in SC. This project is funded by the Community Engaged Scholars Program housed in the Medical University of South Carolina’s (MUSC) South Carolina Clinical and Translational Research Institute (UL1 TR001450).

He is also funded by a Career Development Award through the National Institute on Minority Health and Health Disparities (PI: Wippold; K23 MD016123). This project uses an innovative community-informed framework that draws from the Social Ecological Model of Health, Social Cognitive Theory, CBPR, Intervention Mapping, and prior experience to adapt and implement a culturally-relevant peer-to-peer program to improve health-related quality of life (HRQoL) among African American men in SC. Findings from this project will provide insight on the feasibility, acceptability, and preliminary results of a theoretically-based tailored intervention to improve health-related quality of life among African American men, in addition to providing insight on the recruitment and retention of these men in health promotion efforts. The long-term goal is to establish a nationally-funded independent program of research to develop and implement innovative interventions to improve HRQoL among underserved and at-risk communities.
During his time as a SCRA Research Scholar, Guillermo will be engaged in advancing these two grant-funded projects. In addition to working on these projects, Guillermo will commit himself to mentoring the next generation of community psychologists. He is currently mentoring two outstanding doctoral students in the Clinical-Community Program at the UofSC – Ms. Sarah Grace Frary and Mrs. Kaylyn Garcia. Both Ms. Frary and Mrs. Garcia are committed to promoting health among underserved communities. They are integral members of the research team and are involved in every aspect of the research process. They are the unsung heroes of these projects. All funds received by Guillermo from the SCRA Research Scholar Program will be used as supplemental summer support for Ms. Frary and Mrs. Garcia.

Congratulations to these five 2021 SCRA Research Scholars! Many thanks to our esteemed senior colleagues who responded so quickly and positively to requests to mentor from applicants and the Research Council! We wish them all well as they embark on their Research Scholar and mentor experiences.

Rural Interest Group
Edited by Susana Helm, University of Hawai`i at Mānoa

Column Editor Suzanne M. Phillips, White Mountains Community College, NH
Column Editor (out-going 2021) Susana Helm, Univ. of Hawai`i at Mānoa

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

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

Mahalo to Suzanne Phillips, one of the Rural IG co-chairs and new column editor, for the following summary of the rural representation at the 2021 virtual SCRA biennial for this issue of The Community Psychologist.

BRIEF REPORT: Rural Community. A View from the Mountains
Suzanne M. Phillips, White Mountains Community College, New Hampshire, USA

Rural community psychology was abundantly represented throughout the first day of the 2021 SCRA Biennial. On Tuesday, June 22, attendees were transported to rural areas throughout the Western Hemisphere, first north, then south, and then far to the north. I do not know whether this collection of rural-themed presentations was intentional, but it provided an interesting package for people who care about rural issues.

Immediately following the Presidential Address that opened the conference on Tuesday, the Rural Interest Group sponsored a round-table discussion of community health needs assessments (CHNAs; Summers-Gabr, Phillips, Cianfrini, & Helm, 2021; forthcoming Rural column), focusing on their potential to address inequities in rural health care. For those not familiar, CHNAs are required every three years under the U.S. Affordable Care Act, a.k.a. “Obama Care,” for hospitals to maintain nonprofit status; based on the findings of the CHNA, hospitals must create and implement a plan to meet important community health needs. I am
pleased to report that we had an authentic discussion: within 15 minutes, we had moved through a presentation of the basics, and the nine of us around the virtual table settled into a stimulating conversation. We talked about fostering meaningful community involvement in the CHNA itself, the IRB approval process for this sort of research, and how community psychologists come to work with hospitals completing the assessments. I learned about the role of community health departments in local government, that the Affordable Care Act doesn’t require community input on the implementation plan (just on the CHNA), that hospitals don’t have a widely shared system for collecting demographic data (race/ethnicity categories vary widely - why don’t we ask for this information in an open-ended way?), and even that there are rural areas in New Jersey. I am grateful to all who attended and shared their experiences. A special thanks to Nicole Summer-Gabr for taking the lead on this session.

The fast-paced “Ignite” presentations may be my favorite Biennial format. I was pleased that the Ignite session held just after the CHNA roundtable included a rural-focused entry on “Social Cohesion in Semi-Rural Chile” (Munoz-Proto, Ringeling, Costa, & Sarmiento, 2021). Through the terrific real-time translation services offered by the conference organizers, I learned about the rich, inclusive way the authors seek to understand the meaning of “Good Living” and the value they place on “Community Diagnosis”/Participatory Action Research. I look forward to hearing the results of their research and learning more about Chile’s rural communities.

Each day throughout the Biennial, the pace slowed in the afternoon, providing time for networking and relaxation. Fittingly (given all the rural-related programming on this day), two significant Interest Group (IG) Business Meetings were held on Tuesday afternoon: Indigenous IG and Rural IG. These two meetings were originally scheduled for the same time, but knowing that we have members (and interests) in common, we shifted the Rural IG meeting later in the day so that interested people could attend both. Our SCRA Executive Director, Amber Kelly, dropped into the IG meetings and challenged us to think about the role of the IGs in new ways – so stay tuned for some changes!

When the pace of the Biennial picked up again late Tuesday afternoon, the symposium “Dismantling Ongoing Misunderstandings and Myths About Racism and Its Impact” (Palmer, 2021) continued the day’s tour of the Americas with the paper, “It’s Kind of Like Casting for a Fish: Tele-mental Health Acceptability, Barriers, and Provider Recommendations in a Rural and Remote Aleutian Islands Community” (Marvin, 2021). This qualitative-interview-based research underscored the value of careful listening, of working with populations over the long term, and of recognizing the ongoing impact of historical trauma. The presentation introduced me to the term “negative system transference,” providing a linguistic container for a collection of ideas and experiences that I have found difficult to articulate. As I understand it, negative system transference occurs when my responses to System A (e.g. my son’s elementary school) are informed more by my prior experience with System B (my own elementary school experience) than by my current experience of System A.

Rural-related presentations happened throughout the Biennial, of course. Perhaps the most important for me was a symposium on Friday: “From the Ground Up: Community Empowerment for Climate and Sustainability Justice” (Reimer-Watts, 2021). Hosted by the Environmental Justice Interest Group, and with strong representation from Wilfrid Laurier University, this symposium wove together themes of social class, the arts, rurality, social change, and the role of children and young people in climate justice. Officially, I was the “Room Monitor” for this session’s Zoom Room (meant to focus on supporting the session technically and logistically), but the papers presented were so interesting that I couldn’t resist joining the conversation. (This tech-savvy team had the Zoom logistics under control, anyway.) I am now fully on board with what my colleagues in the Rural IG have been saying for years: we need
to reach out to the Environmental Justice IG to explore our overlapping interests.

Reviewing what I have written here, the theme of making connections stands out: connections between ideas, connections with people, and connections among various parts of SCRA. From each of us in the Rural IG, thank you to the dozens of people who worked so hard to pull together this virtual Biennial, creating a context to support productive discussion and new thinking. I have often said that the SCRA Biennial is my favorite conference, and that continues to hold true. While the packaging and delivery had to be different for 2021, I found the same good stuff inside when I opened the box.

The author welcomes comments and the opportunity for further conversation. She may be reached at suzannemphillips47@gmail.com.

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Reimer-Watts, K. (2021, June). From the ground up: Community empowerment for climate and sustainability justice. Symposium conducted at the 18th Biennial Meeting of the Society for Community Research and Action (virtual).

Regional News
Submitted by Regional Coordinators

News from the West Region
Written by Erin Rose Ellison, California State University, Sacramento (CSUS)

The West Region, co-chaired by Rachel Hershberg, Jen Wallin-Ruschman, and Erin Rose Ellison, had a productive meeting during the SCRA Biennial this summer. During the meeting, we discussed our visions for reinvigorating the region through regular meetings and the return of our regional conference, Community Research and Action in the West (CRA-W). We hope to hold a CRA-W conference this coming year. If you are in the West Region and would like to get involved and/or receive emails from our low-traffic regional email list, please contact Erin at ellison@csus.edu

SCRA News
Edited by Dominique Thomas, Morehouse College

9th International Conference on Community Psychology, Italy 2022
Welcome to our new treasurer and student representative!

We now have a new treasurer and student representative!

Congratulations to our new Treasurer, Christopher Nettles!
He officially began his role on August 13.

Congratulations to our new Student Representative, Aaron Baker!

Thank you, members, for taking the time to vote.

Here is how you can reach them
Aaron Baker - stewartace13@gmail.com
Christopher Nettles- cdnettles@gmail.com

Send them a note and make them feel welcome in their new roles!

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

Nominate yourself or another SCRA member
https://redcap.link/scramembermondays

TCP Submission Guidelines

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

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

Authors should adhere to the following guidelines when submitting materials:

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