Challenging Times Call for Extraordinary Actions

The first anniversary of the 2017 Women’s March reminded me of the values that we stand for as a field and why we do what we do.

Hundreds of thousands of women, men, and children marched and carried signs in cities all over the world. Why did we march? Not just to call attention to women’s rights, but to everyone rights and in particular the rights of individuals who have experienced oppression or marginalization in the land of opportunity. We marched to denounce oppression, hatred, discrimination, and sexism; to advocate for social justice, equity, equality, and human rights. Signs held high with such sayings as “Say no to sexism, racism, homophobia, & oppression;” “We the people refuse to be defined by hatred and ignorance;” “Protect the ACA;” “Love not hate makes America great;” “America is made great by its people-Immigrants, LGBT, People of Color, Muslims, Women, & People with Disabilities;” “Protect all Dreamers;” “No more attacks on the poor;” “Save the environment;” “Protect science;” and many more, are all very familiar to community psychologists and well-aligned with our values and principles. This movement is an extraordinary act to respond to unusually challenging times. This is not just about women’s causes or women’s rights. It is about the rights of all individuals, it is about respect and dignity for all, it is about communities caring for one another and ensuring that those most vulnerable have the opportunity to thrive. It is about “We the People Protecting Each Other.”

These and other movements of current times—Black Lives Matter, #Me Too” to mention just a few--are extraordinarily brave acts of hope and calls for change. The assault on the rights of the poor, immigrants, people with disabilities, refugees, people of color, students, and ordinary people will continue under the current administration. We as a society, like many other professional organizations have done, can and should continue to take action. These and other movements of resistance have provided a safe space for women, immigrants, minorities, people with disabilities, LGBT, DREAMers, and others to express themselves and begin the process of liberation. We as community psychologists, who deeply care about communities’ well-being, will continue to be engaged with our communities, and will continue to wear different hats such as the activist, practitioner, and researcher with compassion and commitment to those who experience oppression. These movements and daring actions have strengthened our desire for change, and brought people together who share common values and appreciate diversity.

So the question for us, as community psychology researchers and practitioners, is how are we contributing to
these movements? How are we advancing our commitment to diversity and social justice? Many of us have participated in local, state, and national advocacy efforts, assisted in crafting rapid responses, and other efforts which I applaud. I participated, along with Ken Maton, on putting together a collaborative interdivisional proposal to APA with divisions 17 (Society of Counseling Psychology), 35 (Society for the Psychological Study of Women), and 45 (Psychological Study of Culture, Ethnicity, and Race), which was funded on developing a toolkit for divisions to engage in advocacy at the local level to continue our battle for protecting the rights of individuals currently under attack. This toolkit will be available by the end of the year and it is just one example of the many things that our members are doing to address current challenging times.

It is evident that we as a society, of concerned citizens, have also made strides in moving towards social justice and embracing diversity. We have made great progress in recognizing and valuing diversity. This is evident in the increased number of people from diverse backgrounds joining SCRA; and the composition of the Executive Committee (EC)-having a Latina immigrant as President and the election of a large number of women to the EC. More recently, the EC voted unanimously to approve CERA as a Council (Council on Cultural, Ethnic, and Racial Affairs). CERA co-chair, Jesica Siham Fernandez, is now representing CERA in the EC. Also, SCRA has approved the creation of an “Immigrant Justice Interest Group” which has been very active since its insertion into SCRA.

It is my vision that we continue to strive for strengthening our commitment to diversity and inclusion and that we truly live to our values. As such, I am planning on co-facilitating, along with CERA co-chairs, a conversation about diversity during the Mid-Winter Meeting of the EC in Chicago in early February. I want to identify concrete strategies and accountability measures that we as a society can implement to truly embrace diversity and inclusion and have it be the lens from which we set up future action agendas and examine progress.

Consistent with this commitment, I will be launching a series of webinars on “Conversations about Diversity and Inclusion.” These webinars will be co-sponsored with CERA and the new Immigrant Justice Interest Group. The first one titled “Having meaningful reflections about diversity and inclusion in learning environments” is scheduled for February the 22nd from 3:00-5:30pm Central time. Milton Fuentes, Helen Neville, and I will be leading this first conversation. Although this conversation will focus mostly on race, ethnicity and intersectionality, other diversity and inclusion webinar conversations will follow addressing other important dimensions of diversity. We will talk about the distinction between diversity as tokenism versus real diversity and inclusion, and about creating needed spaces for students and practitioners to talk about diversity, inclusion and intersectionality in comfortable spaces, and introduce practical exercises to encourage meaningful self-reflection and dialogue. A few months ago, I had such conversations with students in the College of Applied Health Sciences and the students appreciated the opportunity to
open up and share their feelings and also practice strategies on how to have conversations with others on this topic. For some, these conversations are often awkward and hard to manage, so many prefer to avoid them all together. During our current challenging times, being able to engage in meaningful dialogues is critical.

APA is also trying to gather divisions to engage in meaningful conversations about these complex topics and promote political action. The APA Federal Action Network recently reported that over 55,000 messages to congress were delivered last year as a result of their calls to action! Furthermore, I had the privilege to represent SCRA at an APA meeting on Stress and Health Disparities. At this meeting, APA staff shared their new multicultural and cultural competency guidelines as well as a new video on Race in America. I and other division reps that attended the meeting had the opportunity to provide feedback on APA’s efforts. Another set of discussions at this meeting focused on the well-documented disparities that individuals from diverse ethnic and racial backgrounds experience with regards to stress resulting from discrimination. Stress caused by racism, poverty, and limited access to resources and social capital among other factors have increased in America resulting in a very negative impact on health and well-being. APA put together a working group which developed a report with the aim of promoting action to reduce stress and address health disparities. Given that many of us are interested and conducting research and/or practicing in this area, I believe we can make significant contributions.

Spreading the word on what we do to address current challenging times and promote social justice, is also related to the promising ideas that have been discussed on the SCRA listserv lately that merit discussion and action. Such ideas proposed by many of you include descriptions of community psychology in the introductory texts of psychology, and the inclusion of community psychology in the Museum of Psychology being planned where we could display our archives. Disseminating and spreading the word about community psychology is everyone’s responsibility. Fields as small as ours are known to the extent that its members make it known. Many innovations in education, mental health, social policy, community
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**INTEREST GROUPS***

**AGING**
The Aging Interest Group focuses on the productive role of aging in the community and the prevention of mental health problems in the elderly.

**COMMUNITY HEALTH**
The Community Health Interest Group focuses on health promotion, disease prevention, and health care service delivery issues as they relate to the community.

**CRIMINAL JUSTICE**
The Criminal Justice Interest Group provides a forum to facilitate discussion, collaboration, and action among community psychologists who have broad interests in research, practice, and policy related to the criminal justice system.

**DISABILITIES**
The Disabilities Interest Group promotes understanding of the depth and diversity of disabilities issues in the community that are ready for research and action, and influences community psychologists’ involvement in policy and practices that enhance self determination, personal choice, and full inclusion in the community for people with disabilities.

**ECONOMIC DEVELOPMENT**

**ENVIRONMENT & JUSTICE**
The Environment & Justice Interest Group focuses on environmental justice, particularly how environmental degradation affects and often perpetuates social justice, particularly how environmental change affects and often perpetuates social justice, particularly how environmental change affects and often perpetuates social justice.

**GREENS**
The Greens Interest Group focuses on environmental, social, and political justice, particularly how environmental change affects and often perpetuates social justice.

**IMMIGRANT JUSTICE**
The Immigrant Justice Interest Group is hosted by scholars who are interested in community psychology and immigrant communities.

**INTEREST GROUPS* **

**PREVENTION & PROMOTION**
The Prevention & Promotion Interest Group seeks to enhance development of prevention and promotion research, foster active dialogue about critical conceptual and methodological action and implementation issues, and promote rapid dissemination and discussion of new developments and findings.

**RURAL**
The Rural Interest Group is devoted to highlighting issues of the rural environment that are important in psychological research, service, and teaching.

**SELF-HELP/MUTUAL SUPPORT**
The Self-Help/Mutual Support Interest Group is an international organization of researchers, self-help leaders, and policy makers that promotes research and action related to self-help groups and organizations.

**TRANSFORMATIVE CHANGE IN COMMUNITY MENTAL HEALTH**
The vision of the Transformative Change in Community Mental Health Interest Group is to strive to establish an alternative paradigm that focuses the promotion of mental health based in community settings based upon the values of citizenship, recovery, empowerment, inclusion, and social justice. This includes the articulation of models, the identification of promising practices, and research to demonstrate the value of this alternative paradigm and its exemplars.

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development and capacity, health promotion, and others, have been developed by folks in our field. Some have been recognized for such amazing efforts, but others have not. In all, we need to do a better job of disseminating our work. An example of an important recent recognition of the contributions of community psychology to the public arena was Dick Reppucci, selected by the APA Committee on Psychology in the Public Interest as the recipient of the 2018 Award for Distinguished Contributions to Research in Public Policy. What an honor to have Dick as one of our SCRA members!

When working in inter-professional health-related fields, I often get the question “what is community psychology?” Lay people and other professionals may not know that many of the interventions they see or experience are grounded in the values and principles of community psychology (CP). We work on issues that matter to communities and individuals and we often work with other disciplines. With pride we can always make sure to mention the CP contributions to what we do, and share our professional affiliation. I often find myself explaining what we, as community psychologists, do to my colleagues in public health, applied health, disability studies, and occupational therapy, who collaborate with me on diverse community projects. Developing a strong professional identity is part of the image that we project. Efforts to spread the word about community psychology are consistent with our strategic plan on visibility. The media can play a critical role in disseminating the value of community psychology and it depends on us. As agents of transformation that we are, we can communicate to others what we do, including the distinct and unique values of community psychology in promoting social justice and human rights for all. So, let’s continue to support healthy communities in which everyone has the opportunity to thrive.

“We the people protect each other”

From the Editors
Written by Susan M. Wolfe, Susan Wolfe and Associates, susan@susanwolfeandassociates.com and Dominique Thomas, Georgia State University, dthomas60@gsu.edu

We were honored to be selected as the TCP’s newest Editor and Associate Editor. We will begin by thanking Tiffany McDowell and Daniel Cooper for their support during the transition, and for their service to SCRA as the previous TCP editors. We would also like to thank Yolanda Suarez-Balcazar, Jean Hill, Anne Bogat, and Elizabeth Thomas for their encouragement, guidance, and support, as well as former editors Sylvie Taylor and Gregor Sarkisian for the very detailed document that outlines all of the processes and the wisdom of all of the past TCP editors.

We would like to invite the SCRA membership to engage with TCP in a number of ways. After all, this is YOUR publication. We are just the implementation team. First, email us with your ideas. We will be happy to set up a time to talk about them and move them forward. Second, contact your Committee and Interest Group chairs if you would like to submit columns. They are the column editors and you could really help them out. Third, while we would like everyone to submit their work, we think this is especially a good opportunity for students and early career members to write and publish their work. True, we are not peer reviewed, but, as editors, we will critique and edit your work like we are, and it will be good practice. We ask faculty to encourage your students to submit their work. We would like to promote work from up-and-coming scholars that is pushing community psychology in new and dynamic directions. Fourth, we would like to celebrate the accomplishments of everyone. Please send us accomplishments such as published papers/chapters, new jobs, and graduations. We want to recognize all of the great things that are happening in the field. And, finally, we would like to increase the content with special issues and discussion pieces. So please let us know if you are interested in participating as an author or section editor.

So, all of that said, we really hope to be overwhelmed with
emails from all of you in 2018. Just drop us a note at tcp@scra27.org!

Susan and Dominique

The Concept of Diversity – CERA's Position

On February 2, 2018 SCRA's Executive Committee (EC) motioned to approve and endorse the following document as SCRA’s Position Statement on Diversity, and how the organization will work toward the promotion and enactment of diversity within its organization structures (e.g., committees, councils, interest groups).

Defining Diversity

The concept of diversity encompasses acceptance and respect for the full range of human characteristics in their socioecological, historical, and cultural contexts, as well as understanding that each individual, family, community, and societal group has uniqueness that make them different from others. These differences include but are not limited to age, ethnicity, class, gender, physical abilities/qualities, race, sexual orientation, as well as religious status, gender expression, immigration status, educational background, geographical location, income, language, marital status, parental status, trauma exposure, and work experiences (CUNY, 2017). The concept of diversity does not mean equality, inclusion and pluralism are interrelated (Palmer & Watkins, 2018).

Diversity as a Community Psychology Principle

- Diversity is an imperative value and practice within community psychology.
- Diversity is a moral imperative and foundational ethical value necessary to redress injustices, systems of oppressions, and structural/systemic inequities. Without diversity, liberation from systems of power and oppression cannot be redressed, and the co-production/construction of knowledge cannot be achieved.
- Diversity requires the democratization and decolonization of knowledge through the centering of multiple perspectives, voices and lived experiences different from one’s own.
- Diversity requires the community psychologist to ethically engage with diverse communities and social groups whose complexities are reflected in their lived experiences.

Diversity as a Value

Diversity is an ethical principle that means more than just acknowledging and/or tolerating difference. Diversity is an active appreciation and affirmation that individuals and communities deserve to be recognized in their uniqueness and differences. By making differences visible, we are able to see, nurture, and utilize the strengths of all persons. It is additionally important to support and protect diversity because by valuing differences we foster a climate where equity and mutual respect are promoted, and where dehumanization and oppression are incompatible. Diversity is a value held by individuals and groups from a broad spectrum of demographic and philosophical differences.

- Valuing diversity acknowledges that categories of difference are not always fixed but also can be fluid; we respect individual rights to self-identification, and we recognize that no individual, group, community or culture, is intrinsically superior to another.
- Valuing diversity does not minimize similarities or commonalities across groups or among humankind, but rather affirms the co-existence of differences that reflect the full expression of humanity and every hue of skin color having equal value, regardless of race or ethnicity.
- Valuing diversity intentionally working to relate respectfully to those qualities and conditions that are different from our own and outside the groups to which we belong.
- Valuing diversity include openness and cultural humility, the acknowledgement of “not knowing” and the realization and commitment to lifelong learning about human diversity and ways to interact with those different from ourselves.
- Valuing diversity include holding ourselves, our institutions and our organizations accountable for working to address ways in which resources and
supports are available to ensure inclusivity and equal opportunity.

Diversity in Practice

Diversity is a set of conscious practices that involve, but are not limited to the following:

- Acknowledging that people have the right to be different from others.
- Understanding and appreciating interdependence of humanity, cultures, and the natural environment.
- Practicing mutual respect for qualities and experiences that are different from our own.
- Understanding that diversity includes not only ways of being, but also ways of knowing.
- Recognizing that personal, cultural and institutionalized discrimination creates and sustains privileges for some while creating and sustaining disadvantages for others, in particular for those who are considered “different” from the majority or dominant social group in any given social context.
- Building alliances across differences so that we can work together to eradicate all forms of discrimination.
- Exploring these differences in a safe, positive, and nurturing environment.
- Understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.

References

Diversity Vision Statement and Purpose (n.d.) In City University New York (CUNY). Retrieved from http://www2.cuny.edu/about/administration/offices/hr/diversity-and-recruitment/


Why Black History Matters for Community Psychology

Written by Dominique Thomas, Georgia State University, dthomas60@gsu.edu

February is Black History Month and for another year we use this month to recognize and celebrate the accomplishments and contributions of Black people. But what importance does this have for community psychology? To explain, I will briefly discuss the origin of Black History Month and how history is passed down through generations. I will also discuss the benefits of knowing and being taught Black history. I will also touch on Black history’s relationship with community and conclude with highlighting Black contributions to psychology and society.

Origin of Black History Month

Carter G. Woodson, considered the father of Black history, was born in 1875 to formerly enslaved African Americans. He was the 2nd African American to earn a Ph.D. from Harvard. He and others created the Association for the Study of Negro Life and History. He believed that Black history should be used as a foundation for young Black people to build upon to be productive members of society: “Those who have no record of what their forebears have accomplished lose the inspiration which comes from the teaching of biography and history.” In 1926, he would create Negro History Week. The month of February was chosen because of the birthdays of Abraham Lincoln (February 12) and Frederick Douglass (February 14). Eventually it would become Black History Month in 1970.

One important question to ask: how is this history promoted and communicated?

How History is Passed Down

In my African American Psychology class, we discuss the philosophical origins of the field. African American Psychology is largely informed by concepts based in African philosophies. One such concept is orality. This preference for receiving information orally takes many forms. For African Americans during slavery, this was vital to maintaining life sustaining cultural practices and customs from the continent without the benefit (or the right) of being literate. Currently, you can say it comes in the form of art forms such as spoken word performances and hip-hop. When I think of these stories we tell ourselves and everyone else, what are their goals? What do they communicate? One answer is racial socialization.

Racial socialization refers to messages parents give to their children about race, how it will
impact them, their place in society, and how to cope with it. These racial socialization messages may happen verbally and non-verbally, intentionally and unintentionally, and with different types of content. Parents may engage in cultural socialization to promote racial pride; they may tell their children the stories of great Black activists such as Martin Luther King, Jr., Angela Davis, Malcolm X, and Rosa Parks. They may also tell their children they voted for the first African American president Barack Obama. Parents may also prepare their children for racial bias and discrimination. They may tell their children about the L.A. riots after the beating of Rodney King or the non-guilty verdict for George Zimmerman in the killing of Trayvon Martin. Parents use personal and collective histories to educate their children on their place in society and how their Blackness affects it. This knowledge of history can be a beneficial resource for the future. **Benefits of Knowing and Being Taught Black History** Chapman-Hilliard and Adams-Bass (2016) proposed a Black History Knowledge Framework. This model is based in Black Liberation psychology, which itself is influenced by Frantz Fanon and Paolo Freire. In this model, collective history is more important than individual histories. They propose a model of Black History Knowledge (BHK) for Coping and Mental Health. African Americans experience a vulnerability based on displacement segregation, institutionalized oppression, deculturation, and destruction capital. BHK Black Liberation tasks are having an awareness of the structure of race and racism in the United States, contributions and achievements of African Americans, their capital positioning (social, political, economic), and cultural strengths that foster empowered action. Completing these tasks through gaining awareness positively impacts mental health. One can see how this plays out in the research on racial socialization. Research suggests its relationship with improved academic outcomes, higher self-esteem, and more prosocial behaviors. Black History is important to African Americans who observe and celebrate this holiday. What does all of this mean for community psychology? **Relationship with Community Psychology** One can find the relevance in Sarason’s discussion about importance of knowing a setting’s prehistory (Sarason, 1972). This reminds me of another concept that we discuss in my class: Sankofa. This is the idea that one must know their history to seek guidance for action towards the future. It’s this idea of using history to drive future action that is part of the goal of Black History Month, but it is also a goal of community psychology. Think of the social climate from which community psychology was birthed. Imagine all the historic events that occurred during the 1960s that still impact us to this day. This period of social change and liberation is cited as a factor that influenced the emergence of community psychology. Common threads between these social movements and community psychology are that they sought to challenge hierarchical and unequal power relationships while linking local and national action (Kloos, Hill, Thomas, Wandersman, & Dalton, 2012).

Looking specifically at the Civil Rights Movement, the wins associated with it, such as integrated public spaces and gained equal voting rights, things we take for granted today. A better understanding of the Civil Rights Movement could provide insight into modern social movements such as Black Lives Matter. The Civil Rights Movement also influenced Black scholars such as Joseph White, who is considered the godfather of Black Psychology. In an article written for Ebony he advocated for a Black psychology specifically and more generally a multicultural psychology. Black Psychology as field had a similar genesis as community psychology (White, 1970/1991). The Swampscott Conference in 1965 was where psychologists met to discuss training psychologists in the community mental health care system. They viewed themselves as atypical psychologists due to their community work which transformed their interests and skills. Black psychology as a field also emerged during this time. The Association of Black Psychologists was established in 1968, after a group of Black psychologists voiced their concerns at the APA convention that year. They wanted psychologists to conduct more culturally appropriate and relevant research on African Americans. To that point, psychology had been complicit in the scientific racism against African Americans. When their concerns went unheard, they created
their organization. Today the organization continues to provide training and support to African American psychologists and students, while also advocating against racist and discriminatory practices within psychology and other areas. Both fields broke from traditional psychology during a period of significant social upheaval. Given the role African Americans played during the Civil Rights Movement, within the field of psychology broadly, and Community Psychology and Black Psychology specifically, it is vital to recognize those accomplishments and contributions.

**Black Contributions to Psychology and Society**

African Americans have made number of significant contributions to society and psychology. Considered the father of Psychology, Francis Sumner was the first African American to receive a Ph.D. in psychology. Inez Beverly Prosser was the first African American woman to receive a Ph.D. in psychology. Mamie Clark and Kenneth Clark conducted the famous doll study that turned the tide in the landmark Brown vs. Board of Education Supreme Court case. W.E.B. DuBois conducted research in community settings, employed multiple forms of data collection, wrote in a manner that could be understood by non-academic audiences, and as an activist, was a founding member of the NAACP; this is something that we as community psychologists would view as our ideal and he did it half a century before our field existed. Stories like this illustrate how Black History is not just confined to one month out the year. Black people and Black scholarship do not exist only one month out of the year. Black history has shaped American history and psychology’s history. Too often, this type of information is left out of history books and curricula, leading to a single story serving as the dominant narrative. Black history matters because you must know all parts of your history to plan for a better future for all.

**References**


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**The Community Practitioner**

*Edited by Nicole Freund*

*Written by Olya Glantsman, DePaul University, oglantsm@depaul.edu*

“My personal and career goal is to utilize my trainings and experiences to provide support to those whose voices go unheard.” – Amber E. Kelly

Amber E. Kelly, PhD, MS, MHS, is a community psychologist with a passion for taking a social ecological perspective to address issues that impact underserved populations. Currently she is an Adjunct Professor at National Louis University and a People’s Liberty grantee. Dr. Kelly’s experiences have ranged from evaluation research, community-based nonprofit work, international teaching, mental health research, and health disparities research. Until this past summer, Amber worked as a director of program evaluation and research at Cincinnati’s Beech Acres Parenting Center. Before the move to her hometown in Cincinnati, OH, Dr. Kelly worked as a director of evaluation at ChildServ and as a visiting research associate at the University at Chicago. What makes Amber’s career path unique and of special interest to many practitioners is that she has successfully navigated and balanced both the academic and practice domains of her work. Her approach has been to keep both hands in both arenas at the same time.
Bringing Community Psychology Home

Amber’s latest endeavor is FamilyFlickn. “What is FamilyFlickn?” I asked Amber during our interview. “One of my favorite childhood memories” she begins, “was going to the Bond Hill Showcase Cinemas on the weekends with my family.” Because the theater was within walking distance from her home, it made it easy to get to. “The love of going to the theater was instilled in me,” Amber continues, “which is why me and my husband regularly take our daughters to the movies on the weekends.” When the movie theater in her neighborhood got demolished, Bond Hill and its neighboring towns, Avondale and Roselawn, lost the only cinema in the area. Amber grieved that the families in her community would not have the opportunity to engage in the same positive experiences she had when she was little. This is when Amber jumped into action: “How do I bring movies to the community? What about families who want to engage in the movies and they are not accessible?” Her goal was to come up with a plan that would allow the families in her community and surrounding areas to engage in a movie experience. Enter FamilyFlickn. This project is a movie-going experience that goes beyond just watching a movie. While riding around the neighborhood on a party bus, participants get to watch a movie while enjoying free popcorn and drinks, and, most importantly, a sense of bonding with other families in the neighborhood. Supported by People’s Liberty, a philanthropic lab powered by the Haile/U.S. Bank Foundation, FamilyFlickn brings the family movie experience back to the community for free. Thus, the goals of FamilyFlickn - to promote family engagement and build a sense of community - are accomplished. These events have received a very positive response from the families and have been embraced by both the parents and the children alike. One grant, two movie screenings, and 111 happy moviegoers later, Amber is already planning the next event. Encouragingly, once word of this project got out, Amber was approached by members of neighboring communities asking for similar events in their hometowns. Amber is already working on the grants to increase capacity in order to meet this demand. To learn more about this project, you can visit https://www.familyflickn.com.

Working in Communities

Being involved with this project reignited Amber’s passion for working in the community. “I want to make a difference,” she says, “I have visions of what I want to do.” So, now she is looking for projects in which she can see those visions come alive and where she doesn’t have to “compromise herself,” as she says. While there are many options, she is considering starting a community-based nonprofit to realize her many dreams and visions. “I love practice, I am too much of a people person to be confined to a desk,” she says.

At one point in her career, Amber truly believed that she was going to be doing evaluation for the rest of her life. But even though she really enjoyed it, she felt like it was missing something - there was more interaction with leadership, but not enough with the community. Another characteristic that sets Dr. Kelly apart is her openness to experimentation. “I am open to failure because not everything you try will be a success. I have learned as much from my failures as from successes.” One thing she is sure about - she “needs to drive it.” “When you really enjoy something, it does not feel like work,” she says. And that’s how working on FamilyFlickn felt. There were many lessons that Amber learned from this project. For one, how do you get a word out in a community that is not media savvy? This involved a lot of work: on the ground advertising, working with the local businesses, involving community members. For this project, Dr. Kelly’s academic research training was an additional asset. At this time, she is working on an evaluation of the events, which she hopes will help her secure even more funding. Her hope is not only to repeat this year’s activities, but to expand the project to other neighboring communities. As many practitioners know: “The degree is not the end it’s the beginning. You are equipped with the tools. What you will get out of your career is how you use those tools.” The academic settings in which she learned and cultivated her research and evaluation skills continue to influence her work and remain a part of how she operates.

Finding the Field

Since there does not seem to be one path to community psychology, it is usually very interesting to learn how did
they come to the field. Dr. Kelly’s began with a love of her undergraduate experience. Still very much involved with her alma mater, Amber’s efforts at Clark Atlanta University (CAU) contributed to the establishment of an undergraduate scholarship fund for psychology majors. At CAU, Amber earned a B.A. in Psychology with a minor in Spanish. After matriculating, she was granted the post baccalaureate Intramural Research Technical Assistant (IRTA) Fellowship by the National Institute of Mental Health where she conducted various research projects focused on children who had mood and anxiety disorders, utilizing Functional Magnetic Resonance Imaging (fMRI) techniques. This experience prompted Amber to learn more about mental health, but from a public health perspective. In fact, what set Amber apart from her cohort, was that she always looked at community issues differently. She also realized early on that if she wanted to accomplish what she envisioned, she needed to be in a leadership role, which pointed her towards a Master’s degree. After receiving her first Master’s in Public Mental Health and a Certificate in Health Disparities and Health Inequality from Johns Hopkins Bloomberg School of Public Health, she moved to Spain to teach English to high school students for 9 months. She would teach during the week and travel during the weekend, offering time for self reflection and leading her to apply to DePaul’s Master of Science in Public Service Management. It was at DePaul where Amber was first introduced to Community Psychology, taking Intro to Community Psychology as an elective. At that time, Dr. Chris Keys, a community psychologist, was looking for research assistants for a program evaluation of Medicaid managed care and Amber was looking for a capstone project. While working on this project, Amber met Judah Viola, a recent graduate of DePaul’s Community Psychology doctoral program and a faculty member at the National Louis University (NLU). It was he who told her about the NLU’s Community Psychology PhD.

Right away she was drawn to the graduate program at NLU because of its philosophy that individuals, communities, and society are all interlinked and play a part in the wellness of an individual. She was also excited to learn that community psychologists interact directly with the community, her lifelong dream. The program was very applied and had a cohort model. What she loved most about her program was the opportunity to learn from different perspectives. Amber’s experience at NLU was so positive, that she still keeps in touch with others from the program, including Judah, who became her advisor. At NLU Amber learned that failure only came when she didn’t try; when there was no one to tell her she couldn’t do something, her default was to believe that she could. This included traditional academic roles like teaching. Initially Dr. Kelly shied away from teaching. She would think to herself: “How do you teach the same things (concepts) over and over again without getting bored?” However, when she actually got to try teaching, she realized that while the concepts may not change, the students do, and common topics may be facilitated in different ways. Courses can change in design as well. She loves helping the concepts stick for students. There is something thrilling about seeing that light bulb go on when students get it, and that can have the same effect as watching the vision for a community event come alive. Dr. Kelly has found that she is happiest when both sides of her work are married: working in academia through teaching and working in the community on programs and projects that are meaningful. Just as there is no one path to discovering community psychology, there is no one path to expressing community psychology in one’s work. However, Amber wouldn’t have found this balance without experimentation and trying both ways of working with community psychology on for size. “Think about what’s the best that can happen? Find your niche. And you can’t find your niche, if you don’t try different things.”

Immigrant Justice
Edited by Fabricio Balcazar and Kevin Ferreira

New Immigrant Justice Interest Group
Written by Fabricio Balcazar, University of Illinois at Chicago, fabricio@uic.edu

I am pleased to announce the creation of a new interest group on Immigrant Justice at SCRA. The group was created after the last biennial conference, where a group of SCRA members
organized a symposium to discuss immigration issues and strategies for action. I am co-chairing the group with Kevin Ferreira, a graduate student from Boston College. The group addresses the interests of many members to become more proactive on issues related to immigrants here in the US and Europe. This is an opportunity to call for action at the national level (advocating for policy changes regarding immigration issues), and state and local levels (encouraging members to engage in pro-immigrant activities and/or services at the local level, offering a forum for members to share their activities).

The purpose of the interest group is to promote advocacy action related to immigration policies. Most of these policies are being supported by APA Public Interest Directorate and shared by the APA’s Federal Action Network and Public Interest Committee. We are concerned about the status of DACA individuals and their uncertain future. If their needs are not met, what are going to be the actions to protect them? How are we going to organize at the local, state and national levels? Similarly, recent decisions by the Office of Homeland Security and ICE to eliminate the Temporary Protection Status (TPS) for thousands of families from Haiti, Nicaragua, Sudan and possibly Honduras are going to generate similar needs to protect and/or shelter these families from deportation.

The US Department of Homeland Security reported a 45% increase in the number of family units from Central America (7,018) detained at the Mexican border in November compared with the previous month. The number of unaccompanied minors was up 26% that month too and there were a total of 39,000 immigrants detained at the Mexican border. For these reasons, they are now discussing proposals to separate families in detention from their children, and to arrest and deport the families of unaccompanied children arriving at the border. Migrants from El Salvador, Honduras and Guatemala represent the majority of families and children detained at the border, with many telling agents they fear for their lives if returned to their home countries. These three nations have some of the highest rates of homicides and gang-related violence in the world. The proposed policy changes are placed as a deterrent to migrants considering coming to the United States.

These are just some of the current issues we are facing here in the US. Similar challenges are being presented in several European countries with the rise of extreme right-wing movements there. We do not have specific plans for action, but we want to collect input from the members of the group with regards to future actions and related activities. We hope to coordinate at least 3 webinars next year on immigration-related topics that will be open to all SCRA interested members to participate. We hope to remain in contact with the APA policy office with regards to future calls for action. We are also planning to develop a proposal for a SCRA policy statement with regards to DACA and are in the process of coordinating with a group of interested faculty and students. We will be sending announcements in the SCRA list serve about future conference calls and calls for action.

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**Regional Network News**

*Edited by Scot Evans – Regional Network Coordinator*

I hope you are resolved in 2018 to get more involved in your SCRA region. Check out your SCRA region information on the website and contact the coordinators to see what is going on in your neck of the woods (http://www.scra27.org/who-we-are/regional-activities/). There are a lot of great things happening in our SCRA regions across the globe – check out the news.

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

*Edited by Olya Glantsman*

### MIDWEST REGIONAL COORDINATORS (RCS):

3rd Year: Olya Glantsman, DePaul University (IL)

2nd Year: Amber Williams, National Lewis University (IL)

1st year: Melissa Ponce-Rodas, Andrews University (MI)

### MIDWEST STUDENT REGIONAL COORDINATORS (SRCS):

Naz Chief, National Louis University (IL)

The Midwest Region has begun a new initiative to bring SCRA into classrooms. During these classroom visits, some face-to-face and some virtual, Regional Coordinators talk and answers questions regarding the opportunities offered to
undergraduate and graduate CP students in the region and beyond as well as provide updates on the upcoming events. If you are interested in having a Regional Coordinator come to speak to your class, please contact a Regional Coordinator.

**Call for Coordinators**

Calling all graduate students and early career professionals! We are looking for representatives to join our team to provide regional leadership and guidance to the processes of membership development, activities, and communication. This is a great opportunity to get more engaged in SCRA. If you are interested in serving as a graduate-student representative, please contact Melissa Ponce-Rodas (ponce@andrews.edu).

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**Midwest ECO 2017**

*Written by Danielle Chiaramonte, Michigan State University, chiaram1@msu.edu*

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On October 13-15, 2017, Michigan State the 41st Annual Midwest Ecological-Community Conference at their East Lansing Michigan campus. Organized by current students of the Michigan State University Community Psychology Ph.D. programs. This year’s theme was: *Where do we go from here? Evaluating the present and future of community psychology.* Sessions at this year’s conference focused on how we can move forward with our important work in the ever changing political climate.

On Friday night, the Ecological-Community Psychology department hosted a Community Keynote Panel entitled “Community Conversations: A Voice for Change”. At this talk, community partners from four local organizations in Michigan discussed what they, as community partners, wished researchers knew and lessons learned from working with researchers.

On Saturday morning, Michigan State University welcomed nearly 120 attendees to our beautiful but wet campus. The keynote speaker on Friday morning was Dr. Pennie Foster-Fishman. In light of the uncertainty of our work as community psychologists due to the recent political climate, Dr. Foster-Fishman helped walk us through the importance of evaluating our work with an inclusive mindset. Additionally, she spoke about the importance of terminology and how the words we use to describe marginalized groups continue to exacerbate inequities in our communities regarding race, ethnicity, political affiliation, gender etc. On Saturday, the conference schedule included 10 symposia and presentations, 16 roundtable presentations, 4 workshops, and 25 poster presentations. The Saturday evening social events included a networking dinner at local restaurant Beggar’s Banquet.

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If you would like to host the 2017 Midwest Eco conference, please contact Danielle Chiaramonte at chiaram1@msu.edu. The organizers for this year have several materials they would like to pass on (left over folders, tri-fold boards for poster presentations, etc.) We would also be happy to guide next year’s hosts and are looking forward to working with them.

**Upcoming Events:**

**Midwestern Psychological Association Conference 2018**

The annual MPA conference is just around the corner (April 12-14th, 2017). The SCRA meeting at the Midwestern Psychological Association will be held Friday, April 12th 2018 in Chicago. For more information about the MPA conference (e.g., lodging, fees, etc.) please visit the MPA website at: http://midwesternpsych.org. Also, plan to join us for the annual dinner, which will include the poster award ceremony, following the conference on Friday night (Exchequer Restaurant & Pub located at 226 S Wabash Ave, Chicago, IL 60604). See you in Chicago!

Announcements and information for inclusion in future Midwest updates should be sent to Amber Kelly (mpasera2018@gmail.com)

**Other Conferences:**

*Michigan Academy*
Midwest Resource
A great new resource for those interested in learning more about the asset-based approach has just joined DePaul University. The Asset-Based Community Development (ABCD) Institute has moved into DePaul’s Stean’s Center. The Asset-Based Community Development Institute (ABCD) is at the center of a large and growing movement that considers local assets as the primary building blocks of sustainable community development. Building on the skills of local residents, the power of local associations, and the supportive functions of local institutions, asset-based community development draws upon existing community strengths to build stronger, more sustainable communities for the future.” To learn more about the Institute, go to https://resources.depaul.edu/abcd-institute/Pages/default.aspx

Submit to the TCP
Are you doing some exciting work you would like to share with others in the Midwest? Submit your Midwest happenings to Melissa Ponce-Rodas (ponce@andrews.edu). We would love to hear from you!

CRA-W 2018 Conference
Unfortunately, the CRA-West Conference scheduled for January 27-28, 2018 had to be cancelled. Here’s the note that Nuria Ciofalo posted to the SCRA Listserv.

We are saddened to announce that it is not possible for Pacifica Graduate Institute to host this annual conference, January 27-28. As you know, in December Santa Barbara experienced the largest wildfire in California history. This left our mountains barren. When the rains came, a natural disaster ensued in the town of Montecito where our campus is. Twenty people have died in unprecedented flooding and hundreds of houses have been destroyed or damaged. Presently there is no potable water, electricity, or internet in many parts of Montecito. In addition, the main artery to Santa Barbara, the 101, is closed indefinitely. On January 11th, the area of both our campuses, in Montecito and Carpinteria, was placed on a one to two-week mandatory evacuation for search, rescue, and recovery operations. The Army Corps of Engineers is working furiously with over 100 heavy trucks to clear creek beds filled with wrecked cars and houses before the next rain, expected in a week. We are grateful that our campuses have not sustained damage and look forward to recovery and are at the same time mourning the losses and injuries to our neighbors.

We are working with the CRA-West Steering Committee to determine the next steps regarding a conference. If you have already registered, Pacifica will be in touch with you to refund your paid fees.

We appreciate the fine proposals for this conference and are so disappointed to have to cancel or postpone it. Thank you for your understanding.

Community Psychology Teaching Survey
Danielle Kohfeldt (California State University, Long Beach) and Mariah Kornbluh (California State University, Chico) are distributing a survey in hopes of identifying and understanding the diversity of courses, programs, and positions occupied by community psychologists, or those who identify with the field. Aggregated findings will be shared with SCRA. This initiative hopes to better understand the educational programs and courses within Community Psychology, and identify common struggles and strengths to further support
educational efforts within the field. Please take time to fill out the survey, and forward along to colleagues with affinities to Community Psychology, whom may not be active within SCRA.

Highlighting new Community Psychology positions in the region

Christopher Beasley, University of Washington Tacoma

Christopher Beasley graduated from DePaul University’s Community Psychology PhD program and is an Assistant Professor at the University of Washington Tacoma as well as principal investigator for the Post-Prison Education Research Lab. He conducts community-engaged applied research to strengthen communities while participating in grassroots organizing to support such settings and helping students develop capacity for this work. His research seeks to better understand factors affecting prison to college transitions. He’s also developing the Formerly Incarcerated College Graduates Network, strengthening post-prison higher education supports, and advising Civil Survival, an organization developing the civic capacity of people impacted by the justice system.

Erin Rose Ellison, California State University, Sacramento

Erin Rose Ellison is an interdisciplinary community psychologist who employs participatory action research (PAR), ethnography and social network analysis to study how relationships facilitate or constrain collective empowerment for groups lacking social power and an equal share of resources, often with youth in school-based programs or adult community organizers. Her work illuminates social reproductive labor or relational labor and its role in processes of empowerment. Erin recently began her new position as an Assistant Professor at California State University, Sacramento, where she teaches community psychology and is building her research team, the COLLAB (short for collaboration). Current projects include a PAR project to examine the transfer student experience at CSUS, build sense of community among our large transfer student body, and organize for resources to support thriving among transfer students. Erin has interdisciplinary training in social-community psychology and feminist studies (MS & PhD: UC Santa Cruz), community development (MA: Clark University) and international studies (BA: American University). She is currently accepting applications for graduate students in the general psychology MA program at CSUS and can be reached at ellison@csus.edu. Please feel free to share this info with interested students or former students.

News from the Australia/ New Zealand and the Pacific Region

Edited by Katie Thomas

AUSTRALIA/NEW ZEALAND/SOUTH PACIFIC INTERNATIONAL REGIONAL COORDINATOR (IRCS):
Katie Thomas,
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AUSTRALIA/NEW ZEALAND/SOUTH PACIFIC STUDENT INTERNATIONAL REGIONAL COORDINATORS (SIRCS):
Rahman Gray,
Victoria University

SCRA hosted a number of regional activities in 2017. This included domestic violence Workshops and the Trans Tasman Community Psychology Conference.

Domestic Violence Workshops:

Carmel O’Brien is a domestic violence expert who released a new book Blame Changer at the end of last year. SCRA Australia recently hosted Ms. O’Brien for two professional development events: one in collaboration with the University of Notre Dame and the other with the National Mental Health Professionals Network. Ms. O’Brien is a distinguished speaker and in January 2017, received a Medal of the Order of Australia (OAM) for her work with people who have lived with violence at home and her contribution to mental health and social welfare organisations. She has received a Menzies Award (2009) and the Australian Psychological Society (APS) Elaine Dignan Award for her contribution to women through her profession
Ms. O’Brien’s book is a startling profile of the level and extent of domestic violence within the Australian context. *Blame Changer* is ground-breaking in its communitarian and dignitarian response to domestic violence and the training was extremely well received and appreciated by all.

**13th Trans Tasman Community Psychology Conference:**

SCRA co-hosted the recent regional Community Psychology Conference “Critical Conversations.” The aims of the conference, as offered by conference chair, Heather Gridley were, “To revisit the critical foundations of community psychology to promote critical reflexivity and identify opportunities for change. The theme of ‘critical conversations’ plays on the definitions of the term ‘critical’ in that the issues we discuss are urgent (time critical) as well as critical in the sense of looking at them through an alternative lens.” Keynote speakers were Professor Gavey (Aotearoa New Zealand) and Professor McDermott (Australia). Participants were privileged to hear Professor McDermott present a critical view on “Psychological praxis and Indigenous mental health and wellbeing” and Professor Gavey, “Critical Conversations on Pornography.” Ms. O’Brien was also a distinguished panel member at the event. The Conference was well attended and certainly met the organizers goals.

**Pacific Member Outreach and Development**

Prominent New Zealand community psychology programs were threatened under economic rationalization initiatives and SCRA Australia was involved in mobilizing solidarity initiatives. Letters of support were written to outline the background, vision and benefits of Community Psychology and submitted to relevant departments. The programs were successful in maintaining their funding and position.

During 2017 we strengthened regional ties with the National University of Fiji. As a result, SCRA ANZPacific has initiated contact with the main WHO office in Suva to foster student participation in SCRA given the impact of Global warming on the Fijian population. Fiji is the host of the COP23 Summit this year and the climate change initiative is very strong. The aim is to set up mentoring networks across the region. As we gain momentum the National University of Fiji will provide physical contacts and meeting coordination for local students interested in participation. We are hopeful this initiate SCRA presence and develop a new core in the Fijian region.

**Rural Interest Group Casa Rurale: Harmony & Justice toward Agrarian Wellbeing**

*Written by Susana Helm, University of Hawai`i, HelmS@dop.hawaii.edu*

In summer 2016 I had the pleasure of hiking several weeks and many kilometers along the Camino de Santiago with my youngest niece, which took us ambling through the rural countryside of Northern Spain (see TCP 2017, issue 50-1). As an extended family encore, summer 2017 was organized by a set of rural treks starting in May on Molokai with my older nephew who served as a note-taker and observer in rural health forums, and continued into June with another of my adventuresome nieces while we walked the trail that circumnavigates the glaciers of Mont Blanc, and later in August with my younger nephew as we camped along the Massachusetts stretch of the Appalachia Trail to its peak at Mt Greylock, and concluding in September da sola along La Via dei Monti Lariani, which straddles the pre-alpine ridge above Lago di Como along the Swiss-Italian border. The VDM is a set of interconnected mule tracks between hillside villages that range in altitude from about 600 to 1800 meters or so, primarily passing through steeply sloped grazing pastures and dense forests veiling both active and abandoned farmsteads.
passes through and nearby several villages where partigiani were instrumental in the surrender of Mussolini, and his assassination two days prior to Hitler’s death in 1945.

Aside from its WWI and WWII geopolitical significance, what interested me about the VDM beyond the astonishing vistas, was being able to meander through rural areas with ease and quiet meditations.

I encountered very few people in the ten days it took to traverse the 125 Km, though I enjoyed conversing with dairy farmers and cheese makers, hunters for birds and wild boar, foragers of porcini and chestnuts, and other caretakers of the land, water, and animals. It is quite evident that the health of the people is in the health of the land. Backpacking this part of rural Italy reminded me of an olelo no`eau (saying) that has become our State of Hawai`i motto: Ua mau ke ea o ka `āina i ka pono, which generally is taken to mean the life of the land is perpetuated in righteousness. It may also be translated as the sovereignty of the life of the land is perpetuated through harmony and justice (e.g. Ho`okahua Staff, 2014; see also Aluli & McGregor 2016).

Yet, rural communities often are at the mercy of contemporary urban global demands (e.g. consumerism, industrialism, energy consumption, greenhouse gas emissions). In this rural-urban dichotomy, there continues to be a need for vigilance, else a faltered harmony and revived injustices, whether in the middle of the Pacific, the mountains of Europe, or rural havens in between.

Proponents of agrarian life may applaud counterpointed efforts such as the Museo Casa Rurale di Carcente, which I visited by appointment, as the VDM passes through the village of Carcente. The museum’s mission is to, “Creare un filo tra le generazioni passate e future affinché il patrimonio di tradizioni locali non vada perso,” or to create a connection between past generations and future so that the heritage of local traditions is not forgotten. In addition to guided tours of the home, which has been restored and maintained to reflect the character and daily living of the family who had donated it for this mission, nowadays the museum also hosts events of local and global value, highlighting the continuity of agrarian wellbeing (https://www.facebook.com/carcentecasamuseo/). It is a typical rural residence constructed of stones quarried locally, with a log beam and slate roof designed to adjust to heavy snowfall, and includes the attached La Graa or “fuoco” where chestnuts would have been roasted, dried, then milled for flour.

As the co-editors of TCP Rural IG column, we are interested to publish examples of how rural communities strive for harmony and justice as a counterpoint to urban industrial globalization threats to agrarian wellbeing. Essays such as this and brief research reports accompanied by your photos may be submitted for consideration for publication in this column (Rural.IG@scra27.org). For example, what are the common themes in balancing agrarian wellbeing despite or because of external pressures? Who are the residents...
leading these efforts? What are the dominant and alternative narratives? In what ways are community psychology and community psychologists serving as resources in our collective rural journey? We look forward to hearing from you.

References

Self-Help Interest Group
Edited by Tehseen Noorani

Written by Deidra Somerville, National Louis University

Editor’s note: This issue’s contribution from the SH interest group comes from Deidra Somerville, PhD candidate in Community Psychology at National Louis University, who is interested in both historical and contemporary applications of African American mutual aid and self-help practices and their relationship to community organizing and development strategies.

The current discussions of the cooperative movement are led by and grounded in strategies of middle and upper-income white professionals who are fed up with the current capitalist system. As the discussion looks to history for successful examples of cooperative strategies and practices, African American contributions are often overlooked. Collective Courage responds to this oversight with a compelling historical accounting of African American cooperative theory and practice. Nembhard, an African American economist and well-respected scholar and contributor to the cooperative community, chronicles the rich and storied history of African American cooperation, dating back to the time of enslavement. Using primary source material from newspapers, magazines, organizational documents, financial and property records, conference papers, and journal articles, Nembhard weaves a story of struggle, resilience, collective ambition and determination and the impetus of African Americans in history to succeed against all odds, convincing the reader that the historical practice of cooperatives in America is deeply rooted and braided into the African American story.

Current literature on self-help and mutual aid focuses on the ways that individuals work together, without intervention from imposing systems, structures, or authority figures, to resolve individual problems (Katz, 1993). Nembhard illustrates that the premise, intentions, and goals of self-help and mutual aid in the African American community has been differently placed. This is one of the important contributions Collective Courage makes to our understanding of self-help and mutual aid. For African Americans, self-help and mutual aid practices emphasize the ways that contributions from community members are meant to benefit the community as a whole. Similar to the cooperative economics practiced by women of the Caribbean who run the Poto Mitan banking systems of Haiti, or the Sou-sou saving pots of Trinidad, material resources were shared by all for all. Nembhard presents early examples of newly-freed Africans establishing the initial giving circles in America as the earliest examples of self-help and mutual aid (see also Hussein, 2014; Hossein, 2014).

Nembhard leaves few stones unturned in her historical account of everything related to the case studies presented, from their financial position, to their membership rolls, organizational structures, and planning documents. Each case study lifts up the stories of women
and men who saw no distinction between their work as cooperators and confronting the system of oppression they were up against. In each case, Nembhard describes the plans and intentions at the outset, through the struggles and challenges captured in various documents, to the eventual demise of many cooperative enterprises. Nembhard offers some analysis of how and why each case met with its outcome, but also leaves some room for the reader to come to his or her own conclusions. She also provides a comprehensive historical timeline chronicling the history of African American cooperatives from 1780 to the time of publication, a valuable resource for educators, organizers, students, and scholars.

Organized in three parts, Collective Courage begins with the early history of mutual aid and its broad application to various aspects of African American life. “Part one: early African American cooperative roots,” demonstrates the ways that grassroots organizing and cooperative practices were critical in resistance to enslavement and the ensuing violence during and after Reconstruction, the period of American history following the end of slavery (1865-1877), as African American families endeavored to build institutions for community cohesion and development. Part one highlights notable civic and political figures in history such as Sojourner Truth, previously disconnected from the story of the development of cooperative thought and practice, and places their ideals and organizing strategies at the center of our understanding of their legacy.

“Part two: deliberative cooperative economic development” bridges between thought and practice most eloquently of the three parts. The attention to the contributions and prominence of Black women, namely Maggie Lena Walker, is particularly notable. Nembhard brings forward the debates among the foremost scholars of their day, each wrestling with the ways that cooperative economics could be used as a tool for economic liberation for African Americans. The treatment of W.E.B. DuBois is particularly poignant here. Nembhard brings the reader face-to-face with DuBois’ deep commitment and passion for cooperative development, documenting source material spanning nearly thirty years of his research and conference papers, as well as his publication, The Crisis.

By interweaving the legacy of the historical luminary figures responsible for the advancement of cooperative practice within African American communities, Nembhard brings deeper context to the founding principles that guided the civil rights movement and union movement, and the ways the cooperative practices were used to inform and sustain each movement. Systems of cooperation and mutual aid were the basis of the networks of survival for families who participated in the Montgomery bus boycott, participated in sit-ins, challenged police brutality in northern cities, and unionized the African American workforce. Using funds secured through community organizing, civil rights and union groups sponsored cooperatives, which in turn supported mutual aid practices that helped families to withstand economic hardships. African American cooperatives, including social and mutual aid clubs, credit unions and buying clubs also consistently and quietly supported the efforts of civil rights organizations in their pursuit of economic, social, and political equity throughout the 1940s to the 1970s.

Part three brings the reader to the present day and the various cooperative enterprises that were recently founded and are still operational. As with the prior sections of the book, Nembhard contends with the strategies employed and challenges faced by cooperatives, particularly as they relate to maintaining healthy finances and facing policy and legislative challenges, ensuring that a new generation of African American cooperators continue to carry the torch forward.

Many readers will discover common themes and practices that have been used in different ways over more than a century. African American cooperators in some ways have learned similar lessons over time, which has made it difficult for African American cooperative development to become sustained on a larger scale. Nembhard makes clear that African American cooperatives must adapt to current realities and can very well learn from the past. This book bridges that gap of knowledge.

Nembhard does not delve into the connections that exist with roots in the indigenous cultures of Africa that African Heritage people are descendant from. This history has been covered
in previous works on African and African American spiritual, social, and economic practices, notably by Martin and Martin (1985), Owens (1972) and Mbiti (1969). Had this been essential to her question, “is there an African American cooperative tradition?” she could very well respond affirmatively. This question and inclusion of the origins, and indeed, foundation of cooperative thought and practice, from the perspective of African Heritage people, is important, but not essential to the goals and tenor of this book. Nembhard provides, through painstaking research, strong and clear examples of cooperation that bring together three essential components worth noting: a way to ensure community vitality and resource redistribution in the face of racism and structural oppression; a strategy to ensure the community’s capacity to be self-sufficient and self-reliant; and the ability to strategically finance and sustain community development. The examples of these components are numerous throughout the book and provide useful and practical insight into the ways that African American cooperators organized themselves to affect change. Civil rights leader Fannie Lou Hamer was an ardent and steadfast supporter of cooperative development and worked to infuse its practices in every working community development model she engaged in. Nembhard’s example of Hamer’s pig bank demonstrates how African Americans viewed mutual aid and cooperative development as one and the same. The pig farm was designed to train families how to raise and care for their own pigs, establish small cooperatives they would run through assistance from study circles, and improve nutrition and health in the community. Focus on previous efforts is important to emphasize today, as a growing number of African American cooperators seek out effective models of cooperation as part of community development strategies currently in process. The question remains still of whether the current climate of racist and structurally oppressive policies will continue to embattle the efforts of African American cooperators in the twenty-first century. As we continue to deepen our understanding of cooperative practice, theory, and the relationship to community context, we may find opportunities to confront and resist the current climate. Collective Courage helps us to re-examine how we can apply principles of self-help and mutual aid to include community-centered and engaged practices practiced in African American communities, as we endeavor to incorporate cooperative practices as a tool against oppression in all forms. Collective Courage is a useful book for community psychologists looking for a historical and relevant resource for current cooperative practice. The various cooperatives highlighted in the book are all rooted in African American thought and practice and have worthwhile lessons on resilience and are instructive as a source when working with African American communities. Nembhard has traveled all over the country to work directly with communities engaging in cooperative practices. Community psychologists should consider our role and place at the table of African American cooperative practice and determine how best to engage communities working towards this endeavor.

References
The HOME_EU Project

Researching to End
Homelessness in Europe

Written by Maria Vargas-Moniz, ISPA – IU, Lisboa Portugal
and José Ornelas, ISPA – IU, Lisboa Portugal

The Home_EU: Reversing Homelessness in Europe Project (http://www.home-eu.org/) is a Horizon 2020 research grant (2016-2019) to mainstream individualized, scattered and permanent Housing First programs as a social policy aimed at ending long-term homelessness that persist in EU countries. This project was approved within a highly competitive grant line – only 2 out of 400 proposals were financed (https://ec.europa.eu/programmes/horizon2020/) – and it was structured and inspired in the community psychology principles and guidelines of participation, collaboration, promoting social justice, critical reflection, empowerment, and mastery (Kloos, Hill, Thomas, Wandersman, Elias, Dalton, 2012; Ornelas, 2008).

In the European Union territory, it is estimated that 122 million people are at risk of poverty and social exclusion, corresponding to 24.4% of the EU population (Eurostat, 2015). The EU is one of the world’s wealthiest regions, yet about 410,000 people every night sleep outdoors or in temporary/emergency shelters (μ = 4, 1 million homeless people p/year, FEANTSA, 2015). Example estimates by country demonstrate that in Italy 50,724 (0.24% of the population) is homeless (ISTAT, 2015); France 140,000 (0.21% of the population, INSEE, 2012); Ireland 3,808 persons (0.1% of the population, CSO, 2011).

Furthermore, it is important to acknowledge that within the homeless population some individuals (the long-term Homeless) tend to be persistently “left behind” (Dennis, D.; Locke, G.; Khadduri, J., 2007). “Traditional” programs have failed to end long-term homelessness. The persistent explanation for the failure of these programs to end long-term homelessness is the lack of focus on problems such as addiction, severe psychiatric disorders, extreme poverty, or other social disadvantages (Busch-Geertsema, 2014; Ornelas, Duarte & Jorge-Monteiro, 2014; Greenwood, Schaefer, Winkel, & Tsemberis, 2006; Lavanco and Santinello, 2009; Bokszczanin, Toro, Hobden & Tompsett, 2014).

Housing First not only achieves housing stability for the long-term homeless, it also reduces health problems (as compared to traditional approaches (Tsemberis, Gulcur & Nakae, 2004; Lancione, 2015). The Housing First model was originally developed in the United States to resolve chronic (long-term) homelessness, for people with serious mental health problems and co-occurring substance abuse (Tsemberis & Eisenberg, 2000). In Canada the action research program At Home/ Chez Soi (Aubry, Nelson, Tsemberis, 2015), was crucial to consolidate Housing First, and the first country to assume it as a national social policy.

While several studies investigated the effectiveness of Housing First on consumers’ health and housing stability, less is known about its effects on their level of social and community integration and capabilities gains (Patterson, Rezansoff, Currie & Somers, 2013; Ornelas, Martins, Zilhão & Duarte, 2014; Pleace and Quilgars, 2013; Tsai et al., 2012, Goering et al., 2011; Shinn, 2015). Moreover, most of the studies in the field evaluated individually-based treatments for homeless people but did not take into account changes in the socio-political environment that can affect individual well-being (Patterson et al., 2013). With an ecological and context-based research approach, a consortium of 12 partners from nine EU Countries (Fig. 1), is probing to fill this gap in our knowledge of the ways that Housing First, not only benefits marginalized people, but also reduces social inequalities and promotes innovative community-based science.

The global aims of this project are to provide a comprehensive understanding on how the Europeans perceive, tolerate and contest the extreme inequality of Homelessness. They are to be attained in five levels of analysis:

1) To develop a continuum indicator from Tolerance to Contest capacity of EU Citizens towards long-term homelessness, and to identify variability among the different countries;

2) To analyse the opinions and perceptions of people who are currently homeless and people who have been integrated in Housing First Programs on their capabilities gains, the service efficacy and social policies;
3) To understand the perspectives of service providers about the ways that their organizations effectively reverse homelessness, promote capabilities, and contribute toward the (in) formation of social policies;
4) To analyse social policies on homelessness in terms of result orientation toward housing policies aimed at reversing homelessness through Housing First and Community Integration;
5) To establish a dialogue of the four precedent ecological levels of analysis: a) EU Citizens perceptions; b) people who are currently long-term homeless, and people that have been integrated in Housing First Programs; c) service providers for the currently Homeless, and those in Housing First Programs; d) key-stakeholders on policy development and EU social policies, all intended to respond to homelessness in order to profile each partner country on the key elements of program efficacy;

As shown in Figure 2, the Project Perth Diagram probes to demonstrate how the different studies are distributed by the consortium.

**Figure 2 – The Project Perth Diagram with the Scientific and Technical Workpackage**
Considering the quantitative/qualitative combinations of the selected measures, including telephone surveys, in-vivo surveys, interviews, focus-groups and photo voice, the first months of project implementation were dedicated to the translation and cultural adaptation of all...
the measures (30) of the several studies, including scales, interview guides and protocol guidelines, that constitute at this stage a portfolio of measures in English, Dutch, French, Italian, Polish, Portuguese, Spanish and Swedish, that constitute a relevant “tool box” for future use within further research endeavors.

How are we using HOME-EU to influence national policies in our countries?

Some of the attained achievements may be summarized as:

- A series of efforts made by partners to disseminate the project aims and the Housing First Interventions in each country;
- Document the systematic interactions with national bodies and other services spreading the visioning that long-term homelessness is a solvable human rights social problem;
- The identification of legislative pieces across the partners’ countries that are coherent to the specific characteristics and domains that the HOME_EU foresees;
- Gathering a significant sample of EU citizens on their opinions to build an indicator on the need for further social and political intervention to transform homelessness into a social emergency;
- Systematize the voices of the service users and the professionals to understand the crucial personal and contextual dynamics of the homelessness experience and the effectiveness of Housing First, providing evidence for the argument for the resolution of homelessness.

References


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