Dear members: I continue to be optimistic about the future of our organization as we continue to face the challenges of a global pandemic, injustice worldwide, and attacks on women’s reproductive rights in the United States. As we know, health disparities faced by BIPOC and communities marginalized by structural racism, sexism, heteronormativity, and ageism have been disproportionately impacted by the COVID-19 pandemic. There is much work that we as community psychologists can continue to do to address these disparities and create a more inclusive and just world. The leadership and members of our society continue to engage collectively and individually to address today’s challenges. As I mentioned in February’s column, we need your participation in several committees to bring about the change we hope to see in our organization. I invite you to join us in these endeavors. Our Executive Director, Dr. Amber Kelly, will continue to reach out to you to join us in these efforts.
Below I highlight with you some of the recent events of our Society.

**Leadership Transitions**

In April of 2022 Dr. Bianca Guzman, our Past President, and Lauren Lichty, our Secretary, resigned. Words cannot do justice to the appreciation I have for their years of service to SCRA. I personally learned a great deal from their leadership in the brief time I have been President. I miss their wisdom and passion. I am honored to have faced challenges alongside them since August of last year and wish them continued success in their professional and personal endeavors.

The officers and the Executive Committee are moving forward with the business of our Society, including planning for the 2023 Biennial, designing our restorative process, taking steps to continue the work proposed in the response to the Call to Action, calling for RFPs to create a new website that meets our needs, and responding to the administrative support needs of our Councils and Interest Groups.

It is my hope and intention that having a restorative process in place will help our Executive Committee, including the officers, work through differences for the greater good and create a climate where all feel safe and respected. Likewise, a committee led by Aaron Baker Cervantes, Lauren Lichty, Chris Keys, and Sara Buckingham worked to develop EC meeting processes that are congruent with our Society’s values and vision and will assist us in having more efficient and respectful meetings in which everyone’s voice will be heard. We have begun to utilize these processes and make adjustments as we go along. I am committed as your president to continue, alongside our President Elect, Treasurer, Council Representative and Executive Committee members to work towards creating a Society that supports its members and each other despite our differences.

**Building Bridges**

Part of that commitment rests on my belief that a historical understanding of our present context is critical in challenging times. As a new leader of our Society, I want to learn from those who came before me about their experience as President and the ways in which they, as community psychologists, responded to challenges. On a practical level, our Society also needs people to step up and fill specific roles beginning in the fall, when we will not have a Past President. It is also clear to me that the Call to Action demanded that the responsibility of changing SCRA should not fall exclusively on the shoulders of BIPOC, especially Black members of our society. Thus, last year I began conversations with past presidents. In the past two weeks I have met with 24 Past Presidents of our Society to solicit their participation next year in Society activities that require the leadership of a Past President. I am delighted to report that several of these individuals volunteered to chair the Nominations, Fellows, and other key committees that will help us continue the work of our Society. These men and women recognize that our Society has changed significantly over the past decade and are willing to remain engaged and continue to learn about the current realities faced by graduate students and early career community psychologists, as well as the needs of BIPOC. They agree that it is not the job of BIPOC to educate others about their reality; however, I hope our Society members will be open to engaging in dialogue with past leaders. They have many fruitful ideas for supporting students, which I will share with the various Councils and Interest Groups.

At our next Executive Committee meeting, I will bring forward a number of motions to officially invite these individuals to engage in the roles we need to continue to carry forward our mission and vision.

I was very saddened to hear of the passing of Dr. Ed Trickett on Monday evening, May 9, 2022. He attended both meetings of past presidents. Thanks to technology, Past Presidents were able to see each other, sometimes after years of not having had the opportunity to connect. I am glad that Dr. Trickett was able to see old friends. I am very touched that he spent the last afternoon of his life sharing his insights and wisdom with me. He was indeed a giant in our field and will be missed. I extend my appreciation for his years of services to community psychology and our Society and my condolences to his family.
Towards the future

As of this writing, APA elections will close soon. In the next few weeks, we will learn who will be our next secretary and president-elect. I look forward to welcoming them into our leadership team. In the near future, with the assistance of our Executive Director, Dr. Amber Kelly, and the work of Dr. Noe Chavez who has constructed an important summary of the Awards Task Force, we will be on-boarding Dr. Ericka Mingo, who is finishing the term of Member-at-Large for Awards. Hopefully, after the elections, she will continue in that role. We are also working on improving our onboarding process for new officers and Executive Committee Members.

In the summer, the Presidential Stream will begin working on The Theory of Change and Strategic Plan for our Society. We will be reaching out to the membership for your feedback as we proceed with this important work. We are also reviewing our By-Laws and Policies and Procedures to ensure we are conducting the business of the Society according to our guiding documents and/or make changes that reflect our current needs and realities.

I hope you will be able to attend this year’s APA convention. We will let you know about the schedule once it is available. I invite your participation to our programming, my Presidential Address, and our Business Meeting. The support and collaboration of members is essential to ensure a more inclusive space within SCRA where all members feel welcomed and respected.

Until next time, I wish you health and continued engagement with our division. Feel free to reach out via email: president@scra27.org, or join me during office hours the second Friday of each month, 12-1 Central.
In community, Yvette

From the Editors
Written by Dominique Thomas, Morehouse College and Allana Zuckerman

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

The Summer 2022 issue has informative and thought-provoking articles on both new and ongoing work within the field of community psychology. This issue also has some additional updates within the SCRA organization as well. Below is a preview of what to expect in the current issue.

- **President’s Column**: Yvette Flores shares updates on initiatives in the organization and leadership transitions.
- **Community Practitioner**: Dawn X. Henderson discusses her work with dream assessments and building power with Black families.
- **Council for Cultural, Ethnic, and Racial Affairs**: Geraldine (Geri) Palmer discusses The Great Replacement Theory’s relationship to the mass shooting in Buffalo and a possessive investment in Whiteness.
- **CP Practice in Undergraduate Settings**: Features reflections from students who participated in a community-based participatory research program and worked with community organizations as part of an experiential learning project.
- **Early Career Interest Group**: highlights the diverse career paths of scholars Dr.
Mckenzie Stokes and PhD candidate Corbin J. Standley.

- **Education Connection** is soliciting submissions to their knowledge sharing hub.
- **From Our Members:** We have a pair of submissions from students on innovative ways to approach community psychology.
- **International Committee** highlights recent CP publications across the globe.
- **Prevention and Promotion:** Dr. Vanessa Goodar discusses her work on Black women’s radical self-care.
- **Regional Updates** include updates from the Midwest and West regions.
- **Remembering Dr. Edison “Ed Trickett”:** We republished, with permission, an obituary for Dr. Ed Trickett written by the Department of Psychology at University of Illinois Chicago.
- **Research Council** provides tips and strategies for untenured faculty, particularly for Black faculty and other scholars of color.
- **Student Issues** is a dialogue among the SCRA Student Representatives with the intention of building relationships and sparking conversation. They identify questions, challenges, and opportunities facing students in SCRA.
- **Treasurer’s Report:** Chris Nettles shares updates on the finances of the Society.
- **The Community Psychologist Podcast:** Dr. Vanessa Goodar and Dr. Haider McDowell speak with us about Black women’s radical self-care and sexual communication empowerment. Catch up on the rest of our episodes at [https://scra27.org/publications/tcp/podcast/](https://scra27.org/publications/tcp/podcast/)
- **Reading Circle:** We’ll share what we are reading. If you have any interesting books or articles you want to share, please send them to us! This issue, in memory of Dr. Ed Trickett, we’re sharing some of his publications.

**Book Review Submissions**

We are soliciting submissions for book reviews! If anyone is interested in having their book being reviewed and wants a review published, please reach out to us at TCP@scra27.org and let us know so we can talk about it. If you have a potential reviewer in mind, please send their name and contact information along with the book to be reviewed. Please include the title Book Review Submission in the subject line of the email.

We hope you enjoy this issue!

Dominique and Allana
TCP Editor and TCP Associate Editor

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**Community Practitioner**

*Edited by Olya Glantsman, DePaul University*

**Power Building Through a Dreams Assessment—What can Community Psychology Learn**

*Written by Dawn X. Henderson, PhD, Village of Wisdom*

Black children’s capacity to dream and to keep dreaming while attempting to survive racism in the U.S. education system is unparalleled. A focus on surviving and fighting something all the time rarely creates space to rest and dream. Francois (2019) further writes, “the true power of racism [is how] its force encompasses everything, seeping into our dreams at night and deflating our capacity to envision a better future.” The ability to rest from constant survival seems impossible when schools across the U.S. reify anti-Blackness. As a result, schools in the U.S. commit the most egregious abuse—deflating and diminishing a child’s capacity to dream. Similarly, the dreams of Black mothers, fathers, parents, and caregivers hang on the precipice of hope and faith in a long-standing fight for justice in the U.S. education system.
The power to keep dreaming has fueled decades of Black families fighting for justice in the U.S. education system (Butler, 2020; Fairley, 2003; Kelley, 2002). Unfortunately, too many dreams remain deferred and disrupted. For example, though legal segregation ended in this country, Black children find themselves placed in classrooms with subpar or no instruction in the very same school district as their white peers. Black children are overwhelmingly under-referred to advanced and college-preparatory classes while left to occupy the basement, an old storage closet, or a trailer where they live out in-school suspension. Some are “pushed out” of these same school districts through out-of-school suspension and ushered off into the criminal justice system. And, when classism and racism collide, Black children disproportionately fill up alternative, overcrowded, and under-resourced schools. Yet, dreaming is ancestral veneration, and for Black people in the U.S., dreaming is a continued exercise of collective power. Butler (2020) further explains the power of dreaming:

“Enslaved people constantly refused to accept the terms of the world as it was, or as it had been decided for them...Their ability to imagine new forms of resistance meant that the power of white supremacy over them was never absolute—it kept the seemingly impossible dream of freedom alive (p. 37).”

Building Power through the Dreams Assessment

At the height of the COVID-19 pandemic and the mass coverage of racial injustice in 2020, dreaming may have been distant for Black families across the U.S. In North Carolina alone, Black families faced employment challenges and had to make the difficult decision of going to work when it would jeopardize personal safety, the health and wellbeing of their families. Black families were experiencing higher rates of exposure and deaths related to COVID-19 (North Carolina Community Action Association, 2021). The move to online and remote access further exacerbated individual and family stress and health. It was during this time Village of Wisdom, a community-driven nonprofit in Durham, North Carolina, wanted to respond to the well-being of Black families and develop and pilot a model that would shift power away from researchers in higher education institutions and from majority-white knowledge-generating institutions and place power and solution generation into the hands of Black families and parents.

“The dreams assessment was so necessary [because] we were looking for ways we could execute and leverage power in a system that is, right now, just not designed for Black parents and Black people to have power over it,” Dr. William P. Jackson, the Executive Director of Village of Wisdom, a community-driven nonprofit in Durham, North Carolina, voiced in a presentation for SCRA back in January of 2022.

Village of Wisdom piloted the dreams assessment to understand and assess the dreams for ideal at-home and online learning environments during COVID-19 and barriers to those dreams. The organization engaged Black parents in their dream potential across two counties in North Carolina by providing learning experiences centered on participatory action research and user-centered design. Five self-identified Black women, mothers received training in ethics, qualitative research methods, and analysis. These Black parent researchers convened focus groups with Black students, parents, and teachers of Black students. The dreams assessment allowed Black parent researchers to wrestle power away from higher education institutions, which often generate knowledge, and allowed these parents to generate their own knowledge.

Village of Wisdom actualized dreams by placing Black parents into research positions where they had the power to co-lead the dreams assessment and co-create tools and actions. In the focus groups, the parent researchers observed the teachers’ difficulty in articulating “the dreams, aspirations they hold for Black students.” It was during the focus groups with teachers, that the parent researchers gained insight into the barriers teachers face in protecting the genius of Black children. The parent researchers asked teachers why was this difficult in the most direct way. It was from their careful crafting of the questions that
these parents were able to facilitate the teachers’ dreaming for Black students. In the end, that diverse group of teachers, articulated dreams they hold for Black students. The parent researchers also identified a consistent pattern among the Black students and parents in the focus groups; together they dream of Black students existing in environments that value Black bodies, and minds, having their needs met, and being treated fairly (Barrie et al., 2021).

As mentioned in the quote from Dr. Jackson, the dreams assessment was necessary to leverage the collective power of Black parents. The findings that emerged from the dreams assessment did not end with a production of a report. The Black women, mothers along with another group of Black parent designers were asked to translate these findings. Now, Black parents had the power to translate findings from the dreams assessment into accessible materials and tools. Findings were translated into a social media campaign, with the hashtag #KeepDreaming, which combined visual depictions of Black children dreaming with key posts. The Black parent researchers translated findings into ten conditions, called the Dreamandments, that outline distinct policies, and practices needed to promote racial equity and build culturally affirming learning environments. The Black parent researchers convened local education leaders and facilitated sessions on the findings. The parent researchers were able to ask these education leaders, “what do you believe that you can do in the next 5 minutes? 5 days? 5 weeks? 5 months? to affirm Black youth?” The researchers worked alongside Black parent designers to use the findings from the dreams assessment and co-create a toolkit with culturally affirming learning strategies for parents and educators.

**Dreams Assessment Potential for the Field of Community Psychology**

Transforming systems of oppressive first happens through dreaming, a visualization of a future world of what ought and should be when these systems no longer exist (Kelley, 2002; Thomas, 2021). The dreams assessment as a model for transformative change may be limited by who legitimizes the work, community organizations, members, or researchers in higher education institutions. Right now, this language and the term dreams assessment are absent in the field. For example, using the language “dreams assessment” in the search tool of the American Journal of Community Psychology yielded 0 compared to 150 related articles using “needs assessment.” The potential of the dreams assessment in the field of community psychology is limitless in its application; however, researchers in the field must be willing to redistribute and relinquish power. An evaluator, by the name Dr. Courtney Bolinson, writes, “the main impacts of a dreams assessment are empowerment of local partners….” It is in this quote that Bolinson articulates how impact is most evident when power is transferred into the hands of those most proximal to the issue and challenge. A dreams assessment is community actualization and those most proximal to issues gaining power over knowledge generated, the resources created, and the tools used to enact systems change. The limitless potential of a dreams assessment fosters the capacity to keep dreaming while tying it to tools and actions for transformation and justice.

**Positionality Statement.** Dr. Dawn X. Henderson, the co-author of this article is a Black Community Psychologist and serves as the Director of Research, Power Building at Village of Wisdom. She spent more than a decade of her scholarly career doing community-engaged and community-based participatory research in her faculty appointments in higher education institutions prior to her transition into the nonprofit sector. She writes from the position of an observer and participant in leading this work. You can contact Dr. Henderson at dxhenderson@villageofwisdom.org.

**References**


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**Community Psychology Practice in Undergraduate Settings**

*Edited by Sheree Bielecki, Pacific Oaks College and Olya Glantsman, DePaul University*

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**American University CBRS Program Reflections**

*Written by Katie Barnett, Kylianne Broughton, Noemí Enchautegui-de-Jesús, Grace Goverman, Jordan Grover, Rebecca Hazen, and Payton Ziegler, American University*

**Introduction by Noemi Enchautegui-de-Jesús**

We want to share with you reflections from students in a program designed to provide experiential learning in community-based participatory action research to first-year college students. I am the faculty director for the Community-Based Research Scholars (CBRS) Program at American University in Washington, D.C. The program brings together students across disciplines in a living learning community for one year. In the fall, they take community-based learning courses in preparation to conduct a research study in their spring class in collaboration with a nonprofit organization. In spring 2022, we had three sections of the course on community-based research, where each instructor created a partnership with an organization to allow students the opportunity to gain hands-on experience in community-based participatory action research.

The following are reflections from students in each of the spring course projects, introduced by each of the faculty working with them. Students describe how experiential learning revealed the meaning, value, and challenges of community-based participatory action research.

**Project 1 Introduction by Jordan Grover**

Community-Based Research Scholars at American University partnered with youth at two nonprofit organizations in the DC region. High school nonprofit participants at two Youth Centers worked with AU students to create and sustain the region’s first Research for Change initiative, a partnership that empowers youth voice in the role of nonprofit program design and evaluation. High school and college students worked collaboratively in small groups to define their own research questions, design surveys and interviews, and then collect data from other youth at each partner organization. At the end of the analysis, teams of teens and university students presented their findings back to organization leadership, supporting the work of long-term program development in the community.
Reflection on Project 1 by Kylianne Broughton

Given our lack of experience as first-years, the expectation of producing a community-based participatory action research (CBPAR) study was initially intimidating. However, we quickly discovered that the ownership we felt over our research was empowering and exciting (team meetings outside of class were often met with enthusiasm, something I’ve rarely experienced in group work at the college level). Yet, these newfound feelings of ownership and pride were important to navigate carefully in the context of CBPAR. Ultimately, the partnership with our teen co-researchers challenged my perception of the meaning of “Participatory Action” through experiencing the facilitators and obstacles to inclusivity in research, acknowledging the power innate in choosing when to involve participation, and recognizing my hesitance to democratize control as a symptom of saviorism.

In retrospect, I hadn’t expected the difference between “community-informed” and “community-led” research to be such an omnipresent choice. In far too many instances, the option to not engage our teen co-researchers was easier; this ideal of “participatory” was logistically far more difficult to implement than I had expected. When deadlines grew closer, the urge to treat our co-researchers as informants only grew stronger. Thus, I learned first-hand that when you are in a position of power, the commitment to being community-led requires an active pursuit of inclusivity on as many levels as possible.

In order for “our” CBPAR study to be community-based participatory, we had to ensure that ownership and power over the study were distributed back to our teen co-researchers. After all, we wanted our co-researchers to experience the same feelings of empowerment that we benefited from. Sometimes, this meant sacrificing time and efficiency for the sake of inclusivity. Other times, this meant checking the intention behind my decisions; was I acting out of humility or saviorism? For example, when the co-researchers first proposed their research questions, I remember feeling concerned because they didn’t align with the research questions I had envisioned. But in retrospect, what authority did I have to make that judgment? How could I—a student barely older than the co-researchers themselves and a DC transplant—know more about the best interests of the Center than the program participants? Using terminology from “The Student Companion to Community Engaged Learning,” I was acting as a “privileged idealist,” making the misguided assumption that my will and intellect were an effective foundation for change and suffering from the same savior complex we had criticized in the classroom (Donahue et al., 2018). While the project was certainly empowering for me as a student, I had to recognize there was no place for my ego in CBPAR and acknowledge my limitations. In the position of power that we held as undergraduate researchers, any disregard of our co-researchers’ ideas would have been an abuse of power and an ignorant continuation of the savior narrative.

After all, our co-researchers’ contributions often shifted our research in directions that we undergraduates had failed to even consider, further challenging our perception of what should be our action plan and helping us identify the saviorism inherent in it. One of the first “obstacles” we initially faced in our collaboration was in determining the scope of our research. We—the undergraduates—came with the expectation that our research would assess the program’s activities and impact to identify opportunities for improvement. Yet, our co-researchers simply didn’t seem interested in such a limited scope. Their enthusiasm for change was far greater; they wanted to improve DC public schools. To them, the Center was a space where they felt valued and understood. School was where they felt disrespected and ignored. Initially, us undergraduates misinterpreted their resistance to our imposed scope as a misunderstanding of our research goals. Yet, in retrospect, our co-researchers were challenging our biases. Thanks to our co-researchers, we were able to recognize that an assumption of deficiency was inherent in our interpretation of the action plan’s target of change. Our co-researchers were not confused by the concept of a needs assessment, rather they didn’t see any exigence for a needs assessment within the Center. Consequently, I’m reminded of the
summary report “Keep Dreaming” released by the Village of Wisdom (2021), where the recommended actions were framed as aspirations rather than critiques. The Center was actively meeting the needs of its participants. If we were to limit our research to a “needs assessment,” we would be missing what mattered to our co-researchers. Thus, we reframed our research to be a “strengths and aspirations assessment” celebrating the Center’s success as an inclusive community. As a result, our action plan was designed through an aspirational lens rather than a critical one.

In the classroom, we often discuss these biases and power dynamics in detail. Yet, I sometimes worry that such theoretical discussions may blind us to our personal culpability and prevent our critical thinking from translating into our actions. In other words, our awareness of power doesn’t excuse us from our contributions to power hierarchies, a lesson I’ve had to learn throughout this study. This experience shifted my awareness of the subtlety of power dynamics and assumptions in CBPAR and how I, as a researcher, can both redistribute and abuse power. I hope to continue to develop this understanding of power in context throughout my academic career.

References

Project 2 Introduction by Noemí Enchautegui-de-Jesús
The Community-Based Research Scholars in this project were tasked to help our partner, a training school for young adults in D.C., identify the wishes of their students with the goal of informing enrollment, attendance, and retention in the wake of the pandemic and beyond. The scholars collected and analyzed survey data and discussed the results in community forums with students and staff at the school.

Reflection on Project 2 by Katie Barnett
I entered the Community-Based Research Scholars (CBRS) program believing that science and academia generated society’s most valuable knowledge, completely objective and quantifiable. But my time in the CBRS program made me realize how narrow that perspective was. Before we ever dove into research, my class had many dialogues about social issues like racism, ableism, indigenous rights, and immigration. We also read a book that detailed the rich history and culture of the place we would be working in, Washington DC. These experiences challenged me to think critically about my role in my community and society, and they also made me think differently about my original conception of knowledge. I realized that marginalized communities share a kind of knowledge that lies far beyond the scope of traditional academia. A researcher cannot hope to understand how systemic issues intersect and oppress a community like those who live there. This knowledge isn’t quantifiable. That is why it’s important to set aside the intellectual superiority that can accompany academia and let the community share their stories and solutions on their own terms.

This shift in my perspective prepared me to engage with research in a new and meaningful way. Our class prioritized our partner organization’s agency in the project from the beginning. We learned that while traditional community service-learning can create temporary solutions to oppression, it often fails to address the unequal power structures that cause oppressive conditions in the first place (Santiago-Ortiz, 2019). We wanted to make sure that we helped our partner create lasting change, and we felt that the best way to do this was to ensure that they controlled the direction of our research. This wasn’t always easy, though, because it was difficult to relinquish control of some aspects of the project, like the contents of our survey. We all had ideas about how we could help them, but we had to remind each other that we couldn’t force our opinions and solutions on them.
as outsiders. We weren't the experts on their needs—they were. For me, this participatory framework was challenging to live up to, but it empowered the students and staff we worked with to make their voices heard.

My classmates and I also shared concerns that we were more of an imposition than a force of good in our partnership. After all, even though we all had a passion for assisting them, part of the reason we first entered into the partnership was that we needed to work with a nonprofit to meet our program requirements. The research process also demands significant time and resources, and we worried that our frequent questions and meetings with staff were taking away from their ability to continue the incredible work they were already doing. These concerns caused me moments of frustration and disillusionment, as I wondered whether this process was worth it.

Our research culminated in community forums that gave partners the opportunity to discuss our results. They showed great enthusiasm for our findings and had great discussions about future projects and improvements to their programs. This reassured me that although it was important that we questioned the impact we were having along the way, our partnership ultimately benefited everyone involved.

References

Project 3 Introduction by Rebecca Hazen, Payton Ziegler, and Grace Goverman
Community-Based Research Scholars partnered with a nonprofit organization to support the dream of a safe, swimmable, fishable Anacostia River for all by tracking sources of potential pollution and surveying local stakeholders to better understand their relationship with this invaluable resource. After doing our own research on the river’s historical role in the community, we met with our partner organization to develop research questions and aims. Together, we collected data on the community’s knowledge of and experiences with the river as well as pollution levels at various sites along the waterfront through splitting into three teams: a social sciences community survey team, a field water sampling team, and a biology lab team. We then presented our results in the form of a website, compiling all three teams’ results in an easy-to-read format in order to share with our partner and local community stakeholders, with webpages containing the information of a standard journal article.

Reflection on Project 3 by Grace Goverman and Payton Ziegler
While surveying community members in Anacostia, a woman stopped me after I texted her the link to the survey. She told me how she had been seeing more groups care for the river through research and cleanups in recent years and the complex emotions that brought her—her family had lived in the neighborhood for five generations and always seen it neglected and trashed. While she was grateful for the increased attention given to the river in the past few years, she felt that effort was meant to serve the increasing number of gentrifiers in the area and not people like her. This is one of the several stories I collected while surveying in the field on this project, and each expanded my view of the local community, research and myself.

By engaging with the local Anacostia community through conversations like these, I had the opportunity to experience a striking paradigm shift (Kuhn, 1970, p. 85) regarding how I understood the problem and the community in the physical area our class was researching. While I strive to avoid immediate assumptions and judgments, I admit that I approached this project with preconceived notions. I had envisioned a river full of trash, discolored, surrounded by a community that didn’t take pride in their local environment. Upon arriving at the river and engaging in conversations with stakeholders, my wild imagination was met with the harsh reality that what was in fact happening is that this community had been neglected and forgotten by structures of power that have been filtering the resources toward
those living on the Potomac River and away from those living on the Anacostia River. My own understanding of the systematic issues the Anacostia community faced have become clearer through my conversations. As the course work continued, my initial assumptions were challenged through the relationships forged and the scientific observations made of the water quality.

Not only did this project impact my perception of the community I was studying in, but also the role of scholarship in listening to communities and creating lasting change. While I had previously viewed researchers as disconnected from the people their findings impact, seeing our final product in the form of a strategic action plan to our nonprofit partner transformed my perception of the role of a scientific researcher from a passive observer to someone who has a stake in and an obligation to the community. Throughout the project, I felt accountable to the community nonprofit we served as well as the individuals who gave me some of their time to describe their experiences with the Anacostia River. I realized that I was uniquely positioned to prioritize the voices of community members who had been excluded from making decisions about their local environment like the woman I described earlier. This sense of responsibility and accountability to deliver a product that centers marginalized voices and catalyzes change that reflects their desires empowered me to persevere through challenges in our research. While there were moments that were intimidating in entering research as a first-year student, connecting with community members and feeling a sense of duty to them guided me to rise to those challenges and evolve both as an academic and as an individual with civic responsibility. Whether through hearing someone’s reasoning for declining to participate in the research or participating in conversations that arose from survey questions, I got to listen to diverse voices from the community and create tangible, actionable change that furthers community self-determination. Most of all, these moments allowed me to interact with people in the real world in real ways, challenging me to engage in research on a human scale as one person reaching out to another to listen and create change together.

References

Council for Cultural, Ethnic, and Racial Affairs
Edited by Sindhia Colburn

The Great Replacement Theory: Linkage to The Possessive Investment in Whiteness
Written by Geraldine (Geri) Palmer, Adler University

“To be a Negro in this country and to be relatively conscious is to be in a rage almost all the time.”
- James Baldwin

Theories help us identify what is important in addition to allowing us to describe, predict and better understand phenomena. Theories are helpful tools, and in community psychology they play important roles in explaining behavior in the context of one’s environment, understanding the structure and function of community, guiding community prevention and intervention efforts, and more (Jimenez, Hoffman, & Grant, 2019). On the other side, theories have been and are used as powerful and dangerous weapons to motivate and justify murder and destruction. For example, one of the earliest conspiracy theories known in America points to a situation that occurred in 1826 in the tiny town of Batavia, New York. Citizens woke one day to find William Morgan, a member of the Batavia community kidnapped and murdered. Records offer that Morgan had threatened to expose the secret of
the Freemasons by publishing their rituals. Shortly after this public display, Morgan was gone, never to be seen again. To most people, it was a no-brainer. Morgan’s disappearance and his public disclosure were linked. This connection, believed widely, led to protests against the Freemasons, ending with the Anti-Masonic Party. Yet, evidence of the linkage was never found (Staykov, 2022, para. 1).

Conspiracy theories have been used to frame the government, such as the “anti-vax” theory, while others have been used by politicians for their own purposes, such as the “birther theory” and the “voter fraud theory” which dates as far back as Andrew Jackson. A conspiracy theory I recently heard discussed in the news, relative to the Buffalo, New York murders which occurred on May 14, is the “replacement theory” or the “great replacement theory” (para. 6). According to the National Immigration Forum (2021), the replacement theory posits that when states welcome non-white immigrants through immigration policies, they are participating in a plot designed to undermine or “replace” the political power and culture of White people living in Western countries. This theory and iterations of it have been and continue to be pushed forward by anti-immigrant groups, those that uphold white supremacy, and others. Iterations include thoughts of migrant invasion that must be halted before White America is taken down, voter replacement, and other xenophobic conspiracies.

The consequences of the replacement theory have been violent and fraught with what I see as evil, and hate filled. Recent history shows the replacement theory was practiced in Charlottesville, Virginia in 2007 when white supremacist groups including the Ku Klux Klan took part in the Unite the Right rally and consistently shouted throughout the rally, “You will not replace us!” and “Jews will not replace us!” In 2018, 11 Pittsburgh congregants worshipping in a synagogue were killed, a result of the shooter believing that HIAS, a Jewish American nonprofit organization, was working to bring invaders to kill [White] people. Further, the replacement theory’s tenets can be found in the 2019 New Zealand massacre as 51 people were killed, where the title of the shooter’s manifesto was “The Great Replacement.” In that same year, 23 people were killed in a mass attack at a Walmart in El Paso, Texas where the shooter targeted Latino/a/x shoppers and his manifesto referenced “the great replacement” theory speaking to a Hispanic invasion of Texas.

Just over the weekend in May of 2022, the replacement theory was once again put into praxis as a lone shooter killed 10 Black/African Americans and wounded three, in what has been declared a racist mass shooting. It has been reported that Gendron, the shooter, posted on social media platforms and in his found manifesto, his hatred of the Black community, and his confession of being a fascist, White supremacist and an anti-Semite. Further, reports showed the shooter wrote about his beliefs that the dwindling size of the White population in America is a result of White people being replaced by non-Whites in a type of “White genocide.” This most recent example of the replacement theory in praxis has moved the theory from the fringes of someone’s wicked mind and into a grocery store in Buffalo, New York.

**The Possessive Investment in Whiteness**

How do we begin to make sense out of these continuous attacks on Black and Brown bodies in America? George Lipsitz (1998; 2006) has one answer: disinvest in whiteness. Writing in his seminal book *The Possessive Investment in Whiteness: How White People Profit from Identity Politics*, Lipsitz argues that public policy and private prejudice work together to create a “possessive investment in whiteness” which is responsible for racialized hierarchies of our society (p. vii). Lipsitz uses the term possessive investment in whiteness both literally and figuratively and explains,

“Whiteness has a cash value…and White Americans are encouraged to invest in whiteness, to remain true to an identity that provides them with resources, power, and opportunity. However this whiteness has no biological or anthropological foundation.

Yet, it is a social fact, an identity created and continued with all-too-real consequences for the distribution of wealth, prestige, and opportunity (p. vii).”

Lipsitz (2006) further contended that this possessive investment in whiteness is not a simple
manner of black and white—all racialized groups have experienced this in diverse ways and levels. Its origination has its roots in the racialized history of the U.S., but today’s whiteness currency is not simply the residue of colonialism and conquest, of enslavement and Jim Crow laws, of immigrant exclusion and “Indian” extermination, but is created, recreated and reproduced by policies that keep these societal scourges active and perpetual. Lipsitz believes racism changes over time, taking on different forms and serving different social purposes in each time period. Contemporary racism showed up at the grocery store resulting in the murder of 10 Black/African Americans and 3 wounded—all for the social purpose of stopping the so-called replacement of White culture and political power. The possessive investment in whiteness is real, and supremacy currency is being poured into it religiously.

Interestingly, Gendron, the shooter in Buffalo pled “not guilty” of murdering the 10 Black/African Americans in the store. I wonder, then, does he believe he is guilty of anything? Or does he believe he is simply conducting the social order of things as they should be and should not be imprisoned for his crime? After all, the possessive investment in whiteness is a deeply embedded ideology that has all types of rewards. Yet, failure to acknowledge conspiracy theories for what they are and raise our voices against this evil increasingly put BIPOC in harm’s way in our churches, synagogues, mosques, grocery stores, recreational facilities, homes, communities, and more.

**What Can You Do?**

I typically try not to write anything where I am not adding proposed solutions to the problem. For those of you who do not identify as BIPOC, when you step up to help remember to:

1. Decenter whiteness and move your equity and inclusion lens to the forefront. What does it mean to decenter whiteness? Whiteness averts, denies, adopts a “there’s only one way to do things” position, blames, defends its values, restricts and places negative sanctions on people who stand up and raise their voices. Changing lenses looks like placing whiteness at the margins. Understand that opposing white supremacy culture or the ideology of whiteness is different from opposing people who identify as White.

2. Reclaim reality in public discourse and other spaces whenever possible. Help others to understand where conspiracy theories come from. Share articles, resources, write about, and speak out.

3. Consider supporting BIPOC immigrants specifically, especially given the recent supreme court case decision ([Patel v. Garland](#)) that essentially aligns with the sentiments behind the replacement theory, that immigrants are allowed mercy as an exception and not a rule. It’s not just that BIPOC folk are being murdered at great rates such as in Buffalo due to this ideology, but that the legal system also is endorsing these notions that immigration should be halted or even reversed (the Patels were deported after losing their case). Supporting the replacement theory not only incites violence but helps gain legal traction within the system. This can be scary for BIPOC immigrants in particular, who can’t seek safety in communities for fear of violence or within institutions for fear of deportation.

The work of decentering whiteness and dismantling all sorts of conspiracy theories and ideologies that seek to destroy and harm is no easy task. Yet, we must continue to resist and push back against these practices and praxis. I have noticed in situations that once conspiracy theories are popularized, and often result in harm and destruction those that push these platforms and positions are often silent. Yet don’t let this silence confuse you. The possessive investment in whiteness is still profitable (Lipsitz, 1998; 2006).

**References**

Early Career Interest Group
Edited by Vernita Perkins, Omnigi Research and Shereé Bielecki, Pacific Oaks College

Diverse Careers in Community Psychology: Stories from Underrepresented BIPOC Scholars
Written by Tatiana Elisa Bustos, Social Research Scientist

Many community psychologists in their early careers don’t know their career options. In fact, we know very little about what other diverse career options are available for community psychologists outside of academia (Brown et al., 2014). In an effort to make these discussions more explicit and accessible to our field, some community psychologists have generated guides to showcase various career pathways and advise budding scholars on what to do with their community psychology degree (McMahon & Wolfe, 2017; Viola & Glantsman, 2017). Our Early Career Interest Group (ECIG) has also made concerted efforts to showcase multiple career pathways in prior The Community Psychologist (TCP) issues (Bielecki et al., 2021). However, we still don’t have enough stories about the journey of self-discovery for underrepresented scholars or specific career pathways for BIPOC community psychologists, specifically.

I shared my early career journey in an earlier TCP issue to show how training in community psychology can lead you to a career in policy assessment (Bustos, 2022). To continue these discussions about diverse career pathways, I interviewed two early career community psychologists, Dr. McKenzie Stokes and PhD candidate Corbin J. Standley on their career journey. Throughout the interview, you’ll learn about what fulfills them in their roles and how their personal identities shape the work. You’ll hear about, how as community psychologists, we bring a unique training and lens focused on how social systems and contexts impact marginalized people. We also bring tangible skills for research and practice that can advance community-centered solutions for impact. Dr. Stokes and Mr. Standley offer recommendations for early career community psychologists who are just starting their journey or exploring their career interests.

Dr. McKenzie Stokes (she/her). I earned my Ph.D. in Applied Social and Community Psychology last spring from North Carolina State University. I discovered the power of critical psychological research as a first-generation student and knew that I wanted to use it to promote change for marginalized groups at individual and systemic levels. This desire led me to become a community psychologist and continue to guide my research and advocacy. Currently, my research revolves around enhancing family relationships and communication to foster the well-being of Black and multiracial-Black youth. I’m excited to continue my work as a postdoctoral research fellow with the National Science Foundation over the next few years.
Tell us about how you found your current employment/role? Was it part of your initial career plan?

I found out about postdoctoral fellowships as a graduate student. I knew early on that I wanted to pursue additional training after graduate school, so a postdoctoral fellowship was pretty much always in my career plan. I later realized that I’d benefit the most from an externally-funded postdoctoral fellowship, which led me to apply for a National Science Foundation (NSF) Postdoctoral Fellowship. External fellowships typically offer more intellectual freedom and funding than those that are funded through universities. The freedom of an external fellowship was important to me because I didn’t have as much time to devote to my research and community engagement work during my doctoral journey due to teaching and serving as a project manager on externally-funded research projects.

What fulfills you in your role as a postdoc fellow at NSF? What do you find most meaningful about what you do?

My current role allows me to devote a lot of my time to my research with Black and multiracial-Black families, which is incredibly fulfilling for me. I’m discovering new trends that have meaningful real-world implications within my dissertation data, which was recently funded by the Society for Community Research and Action (SCRA). I’m excited to implement these findings into culturally-informed policies and practices to empower families soon. I also have more time to assist community-based organizations that serve Black, Latinx, and Indigenous families through grant writing and evaluation work, which is important to me.

How does your BIPOC identity add to or inform your current role?

My identity as a multiracial-Black woman undoubtedly shapes my research and service interests as a postdoctoral research fellow. The experiences that I had and continue to have due to this aspect of my identity are what sparked my interest in researching the relationship between family dynamics, racial processes, and in particular, wellness in multiracial-Black families. As a multiracial-Black scholar, I recognized that multiracial-Black youth are often underrepresented in psychological research and practice despite reporting higher amounts of suicidality and depressive symptoms than youth from most other racial groups. I likely wouldn’t have identified this gap or felt so called to address it in my own research as a postdoctoral fellow, if I wasn’t a multiracial-Black person myself.

What advice do you have for other early career community psychologists?

This is a challenging question because I’m still seeking advice and trying to navigate academia as an early career community psychologist. One piece of advice that comes to mind is to remember how valuable and unique a doctoral degree in community psychology really is. All graduate programs differ, but in general, most should equip you with the foundational knowledge of how social environments and systems impact marginalized people and the tangible skills (e.g., evaluation, intervention, policy work, etc.) to fight oppression and reduce social inequalities. This combination of training is rare, and it can allow you to work and thrive in a lot of academic settings/departments and industry positions! I would just recommend learning how to communicate that to folks who aren’t community psychologists.

Here’s more information about Dr. Stokes and her work:


https://doi.org/10.1111/jftr.12413

Linkedin Profile:

https://www.linkedin.com/in/mckenzie-stokes-phd-1b12a8166/
Corbin J. Standley, PhD Candidate (he/him). I am a community-engaged researcher who has worked with organizations across the country to turn data and research into action to create change. I currently serve as the Director of Strategic Program Planning for Project 2025 at the American Foundation for Suicide Prevention (AFSP). In this role, I’m responsible for the translational science, program development, implementation, strategic planning, and communications components of Project 2025—an initiative to leverage systems change across critical sectors to reduce the national suicide rate by 20% by 2025. I’m also a PhD Candidate in Ecological-Community Psychology at Michigan State University.

Tell us about how you found your current employment/role? Was it part of your initial career plan?

Finding an applied job in suicide prevention has always been my career goal. I have volunteered with the American Foundation for Suicide Prevention for about 10 years and its mission has always been the main driver of my work, both professionally and personally. In my years with AFSP, I have developed relationships with other volunteers, staff, and senior leaders within the organization, as well as an intimate familiarity with our programs and resources. I have also held several volunteer leadership positions with AFSP, including as a member of the Board of Directors for the Utah and Michigan Chapters, Board Chair for the Michigan Chapter, and National Public Policy Council Member. This, combined with my academic work and expertise in suicide prevention research and policy, seemed to converge at the right time when this job opportunity became available. It’s a position that leverages my data and research expertise, as well as my communication and strategic planning skills. It all happened rather serendipitously.

What fulfills you in your role as a director with AFSP? What do you find most meaningful about what you do?

It may sound cheesy, but AFSP’s mission is what keeps me going in this work: To save lives and bring hope to those affected by suicide. The data and the research can be incredibly impactful, but when combined with the stories of our volunteers, suicide loss survivors, and suicide attempt survivors, I’ve seen real change happen locally and nationally. The high school students that meet with their state senator and see that conversation lead to a new law being passed. The suicide attempt survivor who shares her struggles navigating the crisis response system in order to create a better one. The trans student who stands up in a school board meeting to share their story and inspire their school to create new suicide prevention policies. I see my job as creating the programs, resources, and tools by which these inspiring people can make change happen in their communities.

How does your BIPOC identity add to or inform your current role?

Identity and equity inform every aspect of my work. As a first-generation college graduate and a gay Hispanic man, I am cognizant of the inequities within the systems I am trying to change in this role. As I do this work, I am aware that the healthcare and corrections systems are not broken but are operating as they were designed. These systems were designed to perpetuate inequity and have often harmed those with mental health conditions or those in suicidal crisis. That means, however, that we can redesign and change these systems to equitably serve those in need, but we cannot do it alone. Collaboration and equitable partnerships are major keys to systems change. To that end, part of my role is helping to identify the organizations that are led by and engaging with BIPOC, LGBTQIA+, and other minoritized communities, endeavoring to elevate their work and support its implementation. I see my role in that work as a catalyst—helping those on the ground implement evidence-based solutions for all those impacted by suicide.
What advice do you have for other early career community psychologists?

It’s a bit cliché, but networking would be my biggest piece of advice. Find the niche that fits your interests and passion and connect with others doing that work—both via social media and in-person. The relationships and networks you build will be invaluable for setting up your career. My other piece of advice for community psychologists, in particular, is to maintain those community ties no matter what position you end up in. I now work for a non-profit organization at the national level, but I make an effort to stay engaged in local suicide prevention coalitions and other organizations. That grassroots work is where change happens and staying connected to it not only informs my work but helps me maintain my passion and drive.

Make sure to check out these resources shared by Mr. Standley to learn more about his work:

AFSP Website: www.afsp.org
Project 2025: project2025.afsp.org
Website: www.CorbinStandley.com

Conclusion

Building your network outside of academia and across different fields can expose you to the diverse career pathways that community psychology has to offer. Remember that networking is part of your job search process (Viola & Glantsman, 2017) and networking also re-termed as “professional community building” is one of the key recommendations provided for ECPs (Early Career Professionals) (Perkins, 2022). We encourage our readers to reach out and connect with our early career members to learn more about their career pathways. (Did you know that many of the authors referenced are members of SCRA?) Check out the Early Career Interest Group (ECIG) here: https://scra27.org/who-we-are/interest-groups/earlycareer/

As part of the ECIG, we also want to encourage submissions to the uBIPOC Research Database (URD) and the Research Summary Videos (RSV)!
You can contact Dr. Tatiana Bustos via email: tbust002@gmail.com or on LinkedIn: https://www.linkedin.com/in/tebustos/.

References


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**Education Connection**
*Edited by Mason G. Haber, Lamplighter Evaluation and Consulting, LLC, and William James College*

**Educational Materials and Knowledge Sharing Initiative**
*Written by Olya Glantsman, DePaul University and Mason Haber, Lamplighter Evaluation and Consulting, LLC and William James College*

***Update: Educational Resources & Knowledge Hub Now Accepting Submissions!***

The Council on Education (COE) is in the process of updating the Resources for Teaching Community Psychology. The *Resources for Teaching Community Psychology* (CP) is an online repository available through the Society for Community Research and Action (SCRA) website. The Resources contain a variety of syllabi, course activities, sources, videos, and other informative tools to assist educators as well as trainers in the community seeking to update or enhance their teaching and training. Based on metadata from the website, we know that the Resources are accessed extensively by educators and trainers; however, an update is long overdue, as most of the resources are from 2008-2011 or earlier. In addition, we are hoping to collect materials to address gaps in areas of high interest for our field (e.g., resources on teaching related to racial justice, decoloniality, critical psychology, global CP). To accomplish these goals, we need your help!
Those of you who are teaching or have taught CP in any setting – in educational institutions at any level, in professional settings, with community partners, etc. – we urge you to share your education and training materials with the field through this resource.

Please upload your resources using this Google Form: https://forms.gle/d7nC1vpcPjrm835g6.

In the upcoming year, we plan to organize knowledge sharing events to help publicize and orient the field to the updated Resources to promote dissemination. Keep an eye out for these! If you have any questions, please feel free to contact us at Coe@scra27.org.

From Our Members
Edited by Dominique Thomas, Morehouse College

An Ecology of Scripts: Bringing Together Script Theory and the Ecological Model
Written by Raphael M. Kasobel (National Louis University; rkasobel@my.nl.edu)

Scripts are predictable if/then psychological consistencies, patterns of behavior and cognition which remain constant the majority of the time (Alexander, 1990; Demorest & Alexander, 1992; Demorest & Slegel, 1996). As such, scripts fall neatly within community psychology’s ecological model, illustrating a vision of the human psyche as an ecology of scripts. Just as Kelly’s (1966) ecological model denotes several levels of analysis from the macrosystem to localities, organizations, and microsystems; so too exist macroscripts, large umbrella scripts which encompass broad consistencies in an individual’s cognition (Alexander, 1994). Likewise, there are increasingly smaller and more specific levels of scripts dealing not with broad ideas, but with specific response patterns to individual people or unique events.

In the same manner that every biological ecosystem has keystone species, which once removed cause ecological collapse; so too do human beings have keystone scripts. These are psychological consistencies which support our self-concepts, the ideas we hold about ourselves and how the world works (Demorest & Alexander, 1992). When compromised these keystone scripts may have a cascading effect causing the collapse of multiple fundamental ideas about who we are and how the world works. One of the clearest examples of this is acute adult trauma leading to PTSD. A traumatic experience can lead to the destruction of an individual’s scripts regarding the safety of the world and themselves, or their ability to keep themselves safe (Litz et al., 2018). This in turn may have cascading effects whereby positive notions about personal competency, adaptability, strength, self-worth, and the safety of the world are shattered, leading to a radically altered self-concept, and potentially a significant decrease in an individual’s ability to function adaptively within the world.

Scripts & Kelly’s 1966 Ecological Model

While Bronfenbrenner’s ecological systems theory provides a basic framework for understanding the layering of scripts within the psyche, Kelly’s expansion of these ideas helps elucidate their interconnected nature and functioning. Beginning with Bronfenbrenner’s model, scripts can be understood as psychological consistencies of varying magnitude extending from macroscripts, which reflect broad consistent patterns in cognition, to microscripts which deal specifically with constant responses to unique individuals, and circumstances. Kelly’s four principles (interdependence, cycling of resources, adaptation, and succession), reflect the relationships in many biological ecosystems, as well Bronfenbrenner’s ecological model and its application to script theory.

Interdependence, the first of Kelly’s four principles, is also the most obviously biological. The common representation of biological ecosystems as a food web denotes an interdependent system
reliant on the functioning of multiple components. In the case of biology this functioning is the continued existence of keystone species, in the case of Bronfenbrenner’s model functionality means the continuing adaptive operation of the systems which effect an individual’s life. For example, if discriminatory laws are passed at the macrosystem level, this is likely to affect the workplaces, neighborhoods and community health centers of the targeted minorities, the exosystem. The decreasing functionality of the exosystem will in turn effect the Microsystem, this could include effects on the health of immediate family, the quality of education and access to schooling, and homeownership among others. Thus, the effects of laws passed at the macrosystem level gradually move through each level of the ecological model finally landing on the individual. This cascading interdependency is as true of ecological systems as it is of scripts. For example, a keystone script might be someone’s presumption of safety with a romantic partner: If I am with my partner, then I am safe. If this script is violated by domestic or sexual abuse for example that violation may extend well beyond this one microscript. Safety with a single romantic partner, may extend to the broader notion of safety in romantic relationships, and then safety in social relationships in general, and finally safety in the world at large. The violation of a potentially keystone script like the assumption of safety with a particular romantic partner can lead to cascading effect, just like the passing of bigoted legislation trickles down from the macro level to the individual level. First the microscript is violated and that extends to the ideas of safety in romance, which in turn calls into question the ideas of safety in any intimate social relationship, this subsequently sabotages broader notions of safety within the world potentially leading to hyper vigilance, wide-ranging difficulties with trust and intimacy and a decrease in overall day to day functionality.

Kelly’s second principle, the cycling of resources defines systems by how they use resources. Likewise, keystone scripts are defined as points of particular psychological emphasis; scripts which serve as the foundation for many other scripts. As noted above these are not necessarily macro-scripts nor are they necessarily ideas to which a great of psychological resources are devoted, rather they are the underpinnings or fulcrum of many other important scripts. For example, scripts which denote personal goodness are often keystones. Acts which violate an individual’s script about their own goodness can create moral injury, meaning that along with the trauma concomitant with such acts, individuals now believe themselves to amoral, or a bad human being by dint of committing such an act (Litz et al., 2018). The violation of scripts about personal goodness can lead to self-hatred which in turn greatly increases the psychological toxicity of any trauma. Moreover, self-hatred, and shame lead to isolation which leaves an individual stewing in their traumatic memories and self-loathing without outside perspectives to break to cognitive cycle.

Adaptation, the third of Kelly’s principles, describes the manner in which an individual fits within their environmental context. Within this definition scripts may be understood as the product of the relationship between the individual and the environment. Kelly’s principles elucidate the nature of scripts as learned responses to the environment, which become psychological consistencies with repeated reinforcement. Traumatic triggers for example, originate as a learned response to a particular environmental threat, but with time and psychological reinforcement the triggers grow to encompass a wide variety of additional stimuli cognitively related to the original threat. When taken in the context of Bronfenbrenner’s model a trigger originates as a microscript dealing with a specific individual or circumstance, but with time enlarges to become exoscript, mesoscript, or macroscript affecting whole categories of experiences, individuals and cognition.

Kelly’s fourth and final ecological principle, succession describes the manner in which the other three principles must be understood in the context of change over time. Just as the ecologies of a given community change with time, so too do individuals and their scripts. As noted above the nature in which scripts develop relies on reinforcement over time. An initial traumatic incident is reinforced by its emotional salience and
the amount of cognitive weight the memories hold. The initial and often highly specific triggers can expand with time to include far generalized categories which are loosely cognitively related to the original trigger. Moreover, keystone scripts are the direct result of change over time. An ecosystem of psychological consistencies is built as a result of lived experience, and the scripts which are most foundational to the functioning of that ecosystem are the keystones. In short, keystone scripts can be keystones only because so much of the psyche has been built upon them over time.

Bronfenbrenner’s model explicates the manner in which scripts are layered throughout the psyche ranging from broad macro scripts describing consistencies in how a person views themselves or the world, to micro scripts which govern an individual’s reaction to specific people and circumstances. Kelly’s four principles expand on these ideas in context of script theory; describing the manner in which scripts function within a human psyche, and how they are formed. When applied to script theory the ecological model illuminates an ecosystem of scripts within the psyche, an internal ecology which is just as vital to the functioning of the individual as the external ecology which Kelly and Bronfenbrenner originally explicated.

Community Psychology came about in part as a reaction to the individualism of clinical psychology. The exclusive focus on groups and communities has also failed to shed light on the way in which the principles and theories endemic to community psychology may be of service in a clinical setting. In an inversion of community psychology’s original trajectory this paper applies the oft used ecological model to a clinical theory of personality in order to demonstrate how principles typically applied at the community level can aid and illuminate clinical practice.

References

Community psychology in context: A call to expand the field
Written by Raphael M. Kasobel (National Louis University; rkasobel@my.nl.edu), Yamini Patel (Georgia State University; ypatel9@gsu.edu)

Introduction
Though over half a century has passed since the Civil Rights movement of the 1960’s, we are still faced with challenges that mirror, if not extend beyond, those faced during the Civil Rights movement and the need to extend scholarly activism. Recent events have reignited discussions that professionals faced in the 1960s: the COVID-19 virus and its disproportionate impacts on people who are poor or already underserved have worsened health disparities between white and BIPOC citizens even further; growing divides among political party lines leading to civil unrest and violence.

Just as community psychology began as a reaction to the inefficiencies in the broader field of psychology, this paper argues that the traditional bounds of community psychology should be reconsidered for expansion to meet the needs of today’s world. We review the state of our current political environment, and suggest the expansion of community psychologists to consider their roles as possible political organizers at a federal level. Considering the current context of rising political tensions and its potential for civil unrest at a national level, we call for the discipline to expand its...
domains to include political strategizing that will prevent further undermining of already underserved communities by working towards political stability beyond the local community.

**Community Psychology’s Origin Story**

The establishment of community psychology as a discipline in the U.S. was, in part, a response to the civil unrest that rocked the 1950s and 60s and psychology’s limitations in addressing the broader influences of society on behavior. Psychologists at the Swamscott conference acknowledged these limitations and their inability to create community level health improvements (Bennett, 1965). Research collected from individuals were analyzed and results published in empirical journals and other outlets whose intended audience was limited to other academics. Practice focused too much on the individual’s behavior and habits, with little room for context of the broader environment. The discipline did itself no favors by skating the rising racial tensions and other social justice issues at the time; psychology’s “objectivity” and removal from any political involvement or influence did nothing to serve any higher purpose. Thus, community psychology was founded as a response to psychology’s habitual oversight of the group in favor of the individual.

Since the Swamscott Conference, Community Psychology has been formally recognized by the American Psychological Association and offers many masters and doctoral track educational programs for training new theorists and practitioners into this professional field. No longer shying away from involvement in current affairs, community psychology promotes policy as one of its four domains of action alongside research, education, and practice (Society for Community Research and Action, 2016). With the expanding political divide in the United States, including the increased visibility of white supremacy and insurrectionism by the American Right Wing, community psychology is faced with the question of how to bring our policy and organizing focused to bear on this new reality?

**Re-defining CP in current times: COVID, political extremism**

Both global and American history reveal a clear connection between nondemocratic governance and race. Most imperial economies throughout history were unable to maintain themselves (i.e. Rome, Greece, Japan, Russia) without a subjugated class that labored to sustain the empire for little to no profit (Bradley, 2011; Thucydides & Smith, 1996). This includes the plebeians of Rome, the surfs of feudal Europe, and later the enslaved Africans of the antebellum United States. To maintain the subjugate class, different societies constructed unique means of oppression, designed to maintain a strict hierarchy. Among these methods are the invention of race as a marker of superiority and inferiority, and the use slavery as a punishment for a crime (Bradley, 2011; Richardson, 2021). The idea of representative government is diametrically opposed to the idea that one group of people should serve another group; yet, this was the foundation of most imperial economies, including the American colonies (Richardson, 2021). Race buttressed the institution of slavery, which in turn created the antebellum southern American economy (Richardson, 2021). While the protection of slavery and property was enshrined in the Constitution, the Declaration of Independence declared that “all men are created equal” (referring only to white property-owning males); thus, creating a schism between America’s two founding documents that exists to this day (Adams et al., 2022; Richardson, 202). Defenses of civil rights have rested predominantly on the Declaration of Independence. Paradoxically, defenses of racialized hierarchy have couched their arguments in terms of the individual liberties protected by the Constitution (Richardson, 2021). The effects of systemic and institutionalized racism evident in the tensions between our founding documents are felt throughout the architecture of American society (Richardson, 2021).

There are lasting effects of a system built upon the exploitation of entire groups of people. For example, in congruence with evidence of health inequities by race, racial and ethnic minorities in the U.S. have been disproportionately burdened by the recent COVID-19 pandemic (Fouad et al., 2020; Kantamneni, 2020). Disparities in wealth by race
have changed little in the past two decades; in fact, the average White family has eight times the wealth of the average Black family in the U.S. (Bhutta et al. 2020). These examples are representative of healthcare and political institutions that perpetuate the marginalization of already oppressed groups. These and many other effects are the echoes of the institution of slavery through policy and economics which are designed to subjugate the group of people that were once enslaved in the United States.

Specific events in recent history point towards the burgeoning divide between party lines that reflect an unstable and potentially chaotic political environment. On January 6th, 2021, a mob, including large groups waving confederate battle flags and Swastikas, inspired by the words of former president Donald Trump, assaulted the capitol with the intention of overturning a democratic election. A moment in American which General Mark Milley called a “Reichstag moment”, referencing the manner in which the Nazi party took power in Germany (Woodward & Costa, 2021). On February 25th, 2021, speakers at the Conservative Political Action Conference (CPAC) stood on a stage shaped like the divisional insignia of the Waffen SS, a division of the Nazi military apparatus responsible for many of the worst atrocities of the second World War, including the running of the concentration camps (Peiser, 2021). On April 6th, 2021, conservative commentator Kevin Williamson published a piece in the National Review suggesting that “the republic would be better served by having fewer but better voters” (Williamson, 2021). Just as Hitler looked to Jim Crow America when devising strategies about how to alienate and isolate Europe’s Jews, now America’s own right wing, is looking to Hitler for direction on how to turn a democracy into an autocracy (Shirer, 1995; Richardson, 2021). Heather Cox Richardson, a Professor of American history at Boston College and cohost of the Podcast, Now and Then, ends her substack about-page with the words: “history doesn’t repeat itself, it rhymes” (Richardson, 2021). We are not living in a replay of the 1860’s or the 1920’s, but the resonance between past and present is all too clear.

While local organizing is often the bedrock of systemic change, we must remember that bedrock is only the foundation on which to build, not the culmination of a project. Too often, organizing and activism targeting systemic change halts at the local level. In the face of increasingly dire systemic threats, from COVID-19 to the growing political schism, it is no longer sufficient simply to build a firm foundation. Local organizing and activism are necessary components of any systemic change, yet they are two of many components.

We find community psychology equipped with the tools, though not the precedent, to face the present moment. Historically, the field has focused on local issues, problems at the level of the neighborhood, the municipality, county, or even state. Such local activism has historically produced federal change. However, in a political environment where federal change threatens to render local activism impotent, community psychology must move beyond its normative borders in order uphold the ideals and promises of the field. In the context of rising American white supremacist authoritarianism our local activism has been rendered as little more than first order change. In seeking to live up to the lofty ambitions of our field we must stretch further; asking ourselves at every juncture how can local change be used as a launching point for systemic transformation?

**Conclusion**

Even at the conception of community psychology as a discipline, there was hesitancy towards psychologists becoming involved in political affairs, as some psychologists argued that activism would compromise scientific objectivity (Bennett, 1965). While an understandable concern for a newly minted field seeking to establish itself; political hesitancy is at odds with the ideals upon which community psychology is founded.

The founding principles of community psychology include social justice, respect for diversity, promoting wellness, and policy. These are among the bulwarks of our field, and place community psychology starkly at odds with the white supremacy, and Christian nationalism which
have come to dominate the contemporary right wing in America. Respecting diversity means standing against white supremacy; just as social justice means standing against Christian nationalism. The field of community psychology may not have been envisioned as a force for national change, yet the social, political, and psychological moment in which we find ourselves demands that we rise to the occasion.

References


International Committee
Edited by Douglas Perkins, Vanderbilt University and Olga Oliveira Cunha, NOVA University

Recent Publications in Community Psychology from Around the World
Written by Douglas D. Perkins, Peabody College, Vanderbilt University, Nashville, TN, USA

There were no article ideas submitted to us this quarter, so I thought it might be helpful to use this space to highlight some noteworthy community psychology articles and books published recently.
from every continent of the globe. The following selections, even the two international edited volumes, are far from exhaustive of the work and ideas in our field from any particular country or region (for example, I did not have space to include articles from Australia or Aotearoa/New Zealand, but there are chapters from that region in the books listed at the end) – they are simply some of what I happened to notice and find interesting. They represent just some of the impressive quality, range, and volume of community psychological theory, research, and action that have developed internationally in recent years.

**Africa**

Abstract: This paper reports on our participatory multi-faceted community-wide intervention to change gender perceptions and encourage support for girls' education to improve their school attendance and performance. The intervention involved community and education stakeholders in implementing a context-specific multi-faceted intervention to improve opportunities for girls in 123 primary schools in the rural Wolaita Zone, Ethiopia. We implemented a repeated-measures quasi-experimental design in a sample of 30 schools (15 project and 15 control schools) to evaluate the intervention's effectiveness. Over 3 years we assessed gender perceptions of a cohort of 750 Grade 6 girls, their parents and teachers in project and control schools. In addition, participative group discussions were conducted with various stakeholders. In project schools, we recorded significant changes (e.g., provision of sanitary pads, counselling, tutorial classes and community involvement). Teachers and parents reported improved gender attitudes and support for girls' education, while girls' self-esteem scores and educational aspirations increased. The findings showed a change in community perceptions of the value of girls' education and some evidence of increased equality in gender perceptions. We concluded that these systemic changes marked the start of a long-term change process. This intervention showed the value of a participatory approach in a systemic community intervention.

**Asia**

Abstract: This study investigates the association between neighborhood social cohesion, collective efficacy, and adolescent subjective well-being in a nationally representative sample of Taiwanese youth. The study represents a first to adapt and test a developmental ecological model within a Chinese cultural context. Data came from the Taiwan Youth Project, which assessed representative samples of seventh graders (n = 2,690) and ninth graders (n = 2,851) from both urban and rural counties. The analytic sample included 4,988 adolescents (M age = 14.4, SD = 1.14; 50% female) in Taiwan. A path analysis estimated the direct and indirect effects of social cohesion on adolescent well-being. The results suggest that neighbors can affect young people's well-being by reinforcing their perception of safety and enhancing their self-esteem. Comparisons between youth from urban and rural areas demonstrate a general similarity in the developmental processes, though the perception of safety is less of a concern in rural areas. Findings emphasize universal aspects of neighborhood collective efficacy and developmental–ecological models, as well as allude to culturally specific dimensions in a Chinese-based context.

**Europe**
Abstract: This study proposes an innovative use of a modified version of photovoice for cross-national qualitative research that allows participants to express their ideas, experiences, and emotions about a topic through photographic language. We examine factors affecting social service providers' work on people experiencing homelessness in Europe. We highlight five advantages of using photovoice in cross-national research: visual language, methodological flexibility, participatory data analysis, the bottom-up process, and the promotion of social change. Moreover, we identify key stages of the process: writing a detailed protocol for the implementation and fidelity of the projects, using two levels of data analysis, and disseminating the results. This study provides lessons learned for others who may want to use photovoice in cross-national research.


Latin America


Abstract: The pervasive failure of policies aimed at overcoming health inequities suffered by European Roma reflects the oppressive and impoverished living conditions of many ethnic minorities in the Western world. The multiple social inequities that Roma experience and the cumulative effect on their health prove that the failure of health policies that impact Roma must be attributed to their ameliorative nature. These policies legitimize the mechanisms of oppression that sustain inequities, fueling fatalistic attitudes toward minorities, while these minorities internalize the stigma and attempt to survive on the margins of society. This paper presents the RoAd4Health project, a community initiative in which academic researchers partnered with Roma communities to overcome health inequities. We present the multiple methods utilized for building meaningful advocacy, such as photovoice and asset mapping led by Roma agents of change. These methods provided the capacity to develop a local narrative of disparities, build alliances to gain capacity to respond to injustices, and take actions to promote social change. The results of effectively involving all significant stakeholders (i.e., community agents of change, residents, health and social care providers, Roma community grassroots organizations, and institutional actors) are discussed along with lessons learned.
towns. Responses to the scales of place attachment, place identity, residential satisfaction, sense of community, and civic participation were analyzed in a non-probability (convenience) sample ($n = 628$), along with reports of 17 focus groups ($n = 117$) on the constructed meanings of public space. It is concluded that the articulation of environmental and community psychology broadens our understanding of elements of power and dispute in the territory, while also making psychosocial flaws visible in post-disaster reconstruction solutions.


Abstract: The aim of this article is to analyze the sense of community of three communities in conditions of poverty in Brazil, Colombia and Mexico. The general sample was composed of 533 people: 124 from Bogotá (Colombia), 200 from Mérida (Mexico), and 209 from Porto Alegre (Brazil). The scale applied was the Sense of Community Index, performing variance analysis, and multivariate analysis of variance. The results conclude that there are significant differences between the general averages of the Sense of Community Index between the countries, observing the largest differences between the samples of Brazil and Mexico. The interaction between the factors has significant differences, particularly in the factors of influence and emotional connection in account of specific cultural aspects in each country and community. The sense of community derives from the encounter of transcultural and contextual aspects linked to poverty.

Global


Abstract: Data on 105 countries from the Global Development of Applied Community Studies project and a geographic information system (ArcGIS) were used to map and identify spatial patterns in the international growth of community psychology, as measured by professional associations and conferences, graduate and undergraduate programs and courses, and publications. Our primary aim was to analyze the field’s global development, emphasizing professional training and research products, in the context of geographic proximity and theories of knowledge transfer and knowledge spillover. The results of Hot Spot Analysis and Cluster and Outlier Analysis spatially confirmed our hypothesis, revealing statistically significant hot spots of the strength of community psychology in the countries sharing borders. Hierarchical regression analysis found that the strength of community psychology in neighboring countries significantly predicted the development of community psychology beyond the influence of population size, Human Development Index, freedom score, and a history of grassroots activism. Implications for theory, research, and international professional and student exchanges are discussed.


Abstract: Theoretical arguments and empirical evidence have been provided in the literature for the role of fairness in wellness. In this paper, we explore the role of two potential mediating variables: autonomous human choice and social capital. Using aggregated panel data across countries belonging to the Organisation for Economic Co-operation and Development (OECD), we compared the OECD Social Justice Index (SJI) with data on life satisfaction to test whether fairness has direct and indirect effects on wellness. Results from a series of Manifest Path Analyses with time
as fixed effect, support the hypothesis that the OECD SJI is directly linked to country-level life satisfaction, additionally revealing that its indirect effect operates primarily through people’s autonomous choices in life and their country’s level of social capital. Our results contribute to two distinct bodies of knowledge. With respect to community psychology, the findings offer empirical evidence for the synergistic effect of personal, relational, and collective factors in well-being. With respect to the impact of economic inequality on wellness, we extend the literature by using social justice as a more comprehensive measure. Limitations and recommendations for future studies are discussed.


This handbook offers a unique critical and cross-disciplinary approach to the study of Community Psychology, showing how it can address the systemic challenges arising from multiple crises facing people across the world.

Contents:

“Introduction: Facing Global Crises” by Carolyn Kagan, Jacqueline Akhurst, Jaime Alfaro, Rebecca Lawthom, Michael Richards and Alba Zambrano

Part 1: Community Psychology Through a Critical Lens
1. “Epistemicide and Epistemic Freedom: Reflections for a Decolonising Community Psychology” by Nick Malherbe, Shahnaaz Suffla and Mohamed Seedat
2. “Contributions of Marxism to Community Psychology: Emancipation in Debate” by Isabel Fernandes de Oliveira and Fernando Lacerda Júnior
3. “Community Psychology and Political Economy” by Sally Zlotowitz and Mark H. Burton

4. “Grounding Community Psychology in Practices of Ecopsychosocial Accompaniment” by Garret Barnwell, Gay Bradshaw and Mary Watkins
5. “Community Psychology and War: Structural Violence and Institutional Silence” by Paul Duckett

Part 2: Community Psychology Through a Praxis Lens
6. “Interrogating Chilean Community Psychology in Times of Crisis” by Alba Zambrano, Sergio Chacón-Armijo, Herling Sanhuezaya Yáñez and María Antonieta Campos Melo
7. “Psychologists Taking Action for LGBT+ Rights and Well-being in the Philippines” by Eric Julian Manalastas, Moniq M. Muyargas, Pierce S. Docena and Beatriz A. Torre
8. “Psychosocial Accompaniment from a Community Approach to Victims of Internal Forced Displacement in Colombia” by Claudia Tovar Guerra, Stella Sacipa Rodríguez and Laura Muñoz Restrepo
9. “Community Trust and Community Psychology Interventions” by Caterina Arcidiacono, Immacolata Di Napoli, Ciro Esposito and Fortuna Procentese
10. “The Others: Discovering and Connecting Community Life” by Moisés Carmona Monferrer and Rubén David Fernández Carrasco
11. “A Call for a Digital Community Psychology” by Jenna Condie and Michael Richards
Part 3: Community Psychology Through an Ecological Lens
16. “Participation for a Better Future: Communities of Action for the Environment in Aotearoa New Zealand” by Niki Harré, Sally Birdsall, Daniel Hikuroa, Daniel Kelly, Karen Nairn and Te Kerekere Roycroft
18. “Community Social Psychology and Nature Conservation” by Alejandra Olivera-Méndez and Marcelo Calegare

Part 4: Community Psychology Through a Reflective Lens
19. “Community Psychology and the Liberation Process of First Nations in Guatemala” by Jorge Mario Flores Osorio and Mariola Elizabeth Vicente Xiloj
20. “Scholar Activism: Mothering; Disability and Academic Activism” by Katherine Runswick-Cole, Andrea Ellwood, Kerry Fox and Sara Ryan
21. “Building Partnerships for Community-Based Service Learning in Poverty-stricken and Systemically Disadvantaged Communities” by Jacqueline Akhurst and Nqobile Msomi
22. “Mobilising Critical Consciousness in Educational Contexts: A Community Psychology Approach” by Bruna Zani, Cinzia Albanesi, Elvira Cicognani, Antonella Guarino and Iana Tzankova

Part 5: Community Psychology Through the Lens of Hope

This edited collection was inspired by the presentations given at the sixth International Conference on Community Psychology (ICCP) held in Durban, South Africa in 2016. https://www.researchgate.net/profile/Jesica-Fernandez-3/publication/356689266_Decolonising_Participatory_Action_Research_in_Community_Psychology/links/623903531068bc3edd3d4aa5/Decolonising-Participatory-Action-Research-in-Community-Psychology.pdf

Contents:

Part I Conceptions of Engagement for Community Psychology
1. “Towards A Decolonial Community Psychology: Derivatives, Disruptions and Disobediences” by Shose Kessi, Shahnaaz Suffa, and Mohamed Seedat
2. “Liberatory Africa(n)-Centred Community Psychology of Psychosocial Change” by Kopano Ratele and Nick Malherbe
3. “Decolonising Participatory Action Research in Community Psychology” by Jesica Siham Fernández

Part II Modes of Enactments and Praxes for Community Psychology
5. “Reflections on Radical Love and Rebellion: Towards Decolonial Solidarity in Community Psychology Praxis” by Devin G. Atallah
6. “Accompanying Aboriginal Communities Through Arts and Cultural Practice: Decolonial Enactments of Place-Based Community Research” by Christopher C. Sonn, Amy F. Quayle, and Pilar Kasat
Law, Malual Deng, Diego Cifuentes, and Richard Barber

8. “Constructing Race and Place in South Africa: A Photovoice Study with ‘Coloured’ Men in Bishop Lavis” by Simone M. Peters, Shose Kessi, and Floretta Boonzaier


10. “A Decolonising Approach to Health Promotion” by Elelwani L. Ramugondo and Isla Emery-Whittington

11. “Decolonising Australian Psychology: The Influences of Aboriginal Psychologists” by Yvonne Clark and Tanja Hirvonen


Note: Please send one or two-paragraph proposals for future TCP International columns to: cunhaolgaoliveira@gmail.com and d.perkins@vanderbilt.edu

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**Prevention & Promotion Interest Group**

*Edited by Susan Helm, University of Hawai‘i at Mānoa*

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**Prevention & Promotion IG Co-Chairs:** Toshi Sasao and Kayla DeCant

**Column Editor:** Susana Helm, PhD, University of Hawai‘i at Mānoa HelmS@dop.hawaii.edu

**NEW COLUMN EDITOR WANTED!**

The Prevention & Promotion IG column of *The Community Psychologist* highlights P&P resources as well as the P&P work of community psychologists and allied colleagues. After serving as the column editor since the 2019 biennial in Chicago, it is time to pass the baton. Please contact me if you are interested in serving as column editor: HelmS@dop.hawaii.edu. Ideally, the in-coming column editor would begin September 2022 for TCP volume 56, and as the out-going column editor I would be available to provide guidance for the first issue or so.

As column editor, I have sought community psychology relationships beyond my own Prevention & Promotion areas of understanding and experience. For example, in this issue I have had the great honor of getting to know Dr. Vanessa Goodar and her community psychology journey. Dr. Goodar highlights how her lived experience led to community psychology, and how she expanded her dissertation on Radical Self-Care to the creation of an amazing community resource in Chicago – embedded in radical self-care and story healing. Her work has inspired me to institutionalize (bi)monthly mini-retreats for radical self-care among our staff, as well as a daily practice for myself. Mahalo Vanessa!

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**Brief Report: Analyzing Radical Self-Care Origins and Community Self-Care Practice**

*Written by Dr. Vanessa Goodar, National-Louis University,*

[vanessa@reclaimselfcarechicago.com](mailto:vanessa@reclaimselfcarechicago.com)

**Introduction**

Growing up in Chicago, I remember helping my grandmother set up her weekend home hair salon with family and friends. I observed my grandmother, as she thrived in one of her many entrepreneurial successes, provide hair services to other Black women from our neighborhood. As these women sat in our kitchen getting their hair styled, I watched my grandmother console them as they laughed, cried, and recovered figuratively and physically from life’s challenges, as well as the infamous hot comb. My grandmother’s clients would return, week after week, nonetheless satisfied with the results. I, on the other hand, could not understand the logic. I, on the other hand, could not understand the logic. Being born in the early 1980s and raised in the early 1990s, I was heavily influenced by resistance in Black popular culture.
Films like *Malcolm X* and *School Daze* and television shows like *Living Single* and *A Different World* nurtured my perceptions through an alternate lens of Black excellence and beauty. Although I protested weekly, I was rarely successful in avoiding time with that hot comb. Grandma would stress how important it was to look ‘pretty’, especially at church. She would say, ‘pain is the price of beauty’ and if you want to be pretty and accepted, you pay the price. I used to categorize what I and my grandmother’s other kitchen salon clients were doing as mainstream self-care: activities you do that somehow enhance your physical appearance or something extra you get to do that’s fun or luxurious - like when you drink wine after work, go on vacations, get massages or go shopping. I rarely saw examples of the type of self-care practices I now recognize as parallel with healing, such as reciting self-esteem affirmations of self-love and acceptance (Lindsay, 2014).

Mainstream self-care seems more like beauty maintenance. The self-care practice that we see in social and mass media can sometimes look lavish. But in the health community, self-care is the intentional monitoring and maintenance of comprehensive healthiness practices with or without assistance from healthcare providers (World Health Organization, 2019).

While there are individuals who include advice and recommendations from healthcare providers as a part of their self-care plans, I grew up watching most of my family avoid healthcare provider interactions until it was absolutely necessary. Historical medical mistrust and mistreatment experiences created circumstances in which my family predominantly relied on home remedies, and ignored pain as long as they could stand it. We didn’t dare show mental or physical weaknesses to each other or openly show emotional responses, like crying. Sitting with emotional pain was worse than physical. Many of us were taught that being perceived as emotionally weak could leave you disrespected, hurt, or worse. Physical pain was understood and anticipated; but no one talked about processing grief, sadness, or childhood traumatic events. Being strong, independent, and ‘magical’ was the Black woman’s gold standard while simultaneously enduring racial, gender, body-positivity, and colorism issues. Black women were praying for magical American miracles.

It seems very normalized for Black women to make ultimate sacrifices to personal health and wellness for the betterment of others. I witnessed Black women set excellent examples through high performance in school, at work or at home while navigating *economic survival and being Black in America*. My role models steered clear of discussions requiring self-care openness or vulnerability. Family, teachers, friends, and spiritual leaders taught me practical self-care protections. I learned early and quickly that my emotions were dangerous and needed to be buried deep and forgotten.

These social-emotional values stayed with me into motherhood and marriage as I practiced the ‘pray and push through’ strategy on my personal struggles to reach society’s expectations of success. The *Strong Black Woman Archetype* kept me bound and dishonest for decades about struggling with mental health and trauma. I didn’t know how to explain that a lack of financial resources and understanding of complex reproductive conditions forced my 5-year infertility journey to end with a hysterectomy in 2017. I didn’t know how to process *postpartum hysterectomy depression*, distress, grief and the mental health hospitalization that followed. The shame and isolation that accompanied these experiences was crippling but I knew I could no longer ‘bury it’ as I was taught. There was no moving on without addressing what got me here.

**Becoming a Community Psychologist.** After a painful divorce in 2018, I began exploring *online wellness communities* on social media. I prioritized connecting with culturally-centered healing circles that allowed me to explore yoga retreats, meditation, and connecting to myself through journaling. I found these experiences soothing and therapeutic. There was a great benefit to revising my psychological and emotional toolkit to unpack what happened to me. Through an amazing Black woman support group called *Fertility for Colored Girls*, I was referred to an incredible, licensed clinical therapist who looked like me. My therapist
was patient, gentle and supportive, as she helped me validate and affirm a sense of belonging within every space I enter. Around that time, a dear college friend, Hareder ‘Reda’ McDowell (a.k.a. Dr. Mac), was doing fascinating qualitative research exploring Black women’s sexual communication and empowerment experiences. Reda was doing work through the lens of our shared culture and community, and she proclaimed her identity as a Community Psychologist. Teaching special education in Chicago, while masking my Black Fatigue and the misconceptions of Black motherhood created an urgency and desire for me to impact innovation at the intersection of wellness, socio-cultural emotional experiences, and the process of change. It was then that I decided to pursue a PhD in Community Psychology.

Origins of Self-Care

The actions that create ‘self-care’ can actually be traced back to the beginnings of human existence. It was the non-verbal, verbal, and physical actions that provided safety and preserved humanity from life-threatening illnesses. The term ‘self-care’ gained popularity in the medical community in the 1950s when doctors were describing long term care for mentally ill and elderly patients. Self-care evolved in academic conferences and institutions as a way for helping professionals, like therapists, nurses, and social workers to avoid compassion fatigue and burnout. The late 1970s and early 1980s brought self-care to the mainstream with a focus on individualized wellness and physical health. Explosions of exclusive members-only health clubs and group aerobics put self-care on the map during that time but Black feminists, like Audre Lorde made statements of self-care as an act of resistance when she famously said, “Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare.”

Radical Self-Care. The Black Panther Party was one of the first community-based groups to introduce meditation, traveling health treatment, nutritional meals, and other prevention and health promotion programs to the Black community in Oakland, California (Bassett M. T., 2016). Ericka Huggins was a leader of the Black Panther Party and helped revolutionize self-care as an alternative solution to sub-par healthcare offerings. In August 1970, activist Jonathan P. Jackson’s attempt to free three prisoners snowballed into a shoot-out outside a California courthouse. Jackson, a judge, and two others died in the attempt. Black Panther Party leader, Angela Davis, wasn’t at the scene but she allegedly bought the guns used in the incident, and was charged with murder, kidnapping, and criminal conspiracy. Angela Davis spent over a year in jail awaiting trial, and struggled with anxiety and depression. Angela watched what happened when other prisoners were prescribed Thorazine to which she observed a vegetative state. To address these dehumanizing conditions, Davis began practicing meditation and yoga and found these activities effective in maintaining her mental wellbeing. The instinct Angela Davis had to instantly shift her wellness practices to better address her mental and physical ailments is known as radical self-care. Radical self-care was described as essential for activists who sought to propel social justice efforts while preserving their own wellbeing. Davis believes, “(Practicing radical self-care) means we’re able to bring our entire selves into the movement. It means we incorporate it into our work, as activists, ways of acknowledging and hopefully moving beyond trauma. It means a holistic approach.”

Radical Self-Care, Participatory Action Research, and Community Psychology

In an attempt to take a holistic approach to my dissertation work, I synthesized photo ethnography, Photovoice and intergenerational storytelling methods into my self-care participatory action research project. Photo ethnography embeds the use of photographs as a researcher observes and/or engages with a culture or group for the purpose of discovering the phenomena of social interactions within everyday life (Reeves, et.al., 2013). I wanted to observe Black women collaborating about self-care; and because of my identity as a Black woman, I also wanted to be a participant. Photovoice is a methodology coined by Caroline Wang and Mary Ann Burris (1994) as a participatory action research strategy used with marginalized populations. This qualitative method was designed to articulate community concerns,
represent community culture, expose social problems and ignite social change (Sutton-Brown, 2014). Wang and Burris (1994) stated that Photovoice, “does not entrust cameras to health specialists, policymakers, or professional photographers, but puts them in the hands of children, rural women, grassroots workers, and other constituents with little access to those who make decisions over their lives”. Photovoice aligns with what Brazilian educator Paulo Freire (1973) termed ‘education for critical consciousness’, because participants get to document and discuss their life conditions as they see them. This research design also may incorporate intergenerational storytelling and acknowledge Black women’s shared culture, historical trauma, and strengths. Intergenerational storytelling has been a method of communication and connection for a number of centuries among African-American community members (Chioneso, et. al, 2020). Storytelling methods may strengthen community ties and promote positive intergenerational relationships. It’s how many Black community members pass down wisdom and common sense to the next generation (Westrate, Glüte and Ferrari, 2018).

Health Disparities and Participatory Action Research in the time of COVID. Heart disease, stroke, diabetes, breast cancer, cervical cancer, fibroid tumors, premature birth rates, sickle cell disease, sexually transmitted diseases, and mental health issues are killing Black women in the United States at disproportionate rates (Chinn, et. al., 2021). An ecological investigation of successful self-care practices with intentional, intergenerational dialogue seemed to be an effective strategy to address health concerns safely as a community. My plan was to explore how self-care was impacted by vulnerability, the obligations to help others and socio-economic factors of income, religious affiliation and marital status while using a storytelling, photo-ethnographic approach to Photovoice methods. Then COVID-19 completely changed that plan. The scientific approaches to research design and data collection had to be reimagined. Intentional decolonial work in qualitative research seemed more important than ever in this new age of empirical investigation. The study I created for implementation in-person had to be converted to virtual Zoom rooms because gathering could be a life-or-death situation. This brought up the need for an extra layer of care and concern for my participants’ well-being socially, mentally, and emotionally.

Healing Space Creation & Sense of Belonging in Community Psychology. Healing space creation is when people gather to promote wellness and health empathetically and unapologetically with other community members and trained facilitators. Healing space creation also can be used for the acknowledgement and release of shared pain, suffering, or generational trauma. As researchers, we must consider how to expand healing space creation by building capacity within professional, academic, and social settings in person, virtual, and hybridly. Building a sense of community among participants with shared lived experiences inclusive of the researcher is helpful, and ethnographic research approaches allow opportunities to do more than just observe during data collection (Coghian, 2001). As Community Psychologists, we should be more intentional about centering health promotion and prevention with the cultivation of belonging. For example, sharing my own Photovoice experience as a researcher-participant after all the other Photovoice participants had presented was very successful, as measured by new participant engagement in wellness promotion in other communities of practice. Samples from the Black Women’s Self-care Photovoice Project are in Table 1 (Goodar, 2021).
Implications: Reclaim Self-Care Chicago

Operationalizing self-care requires looking through ecological and cultural lenses. Self-care has many different application components and is typically defined by an individual. Due to the COVID-19 pandemic, there are more cultural-community definitions of self-care emerging daily. Researchers may consider designing intervention tools or programs that explore culturally-specific self-care strengths and struggles using active participatory approaches. In 2020, I started Reclaim Self-Care Chicago, a Chicago-based consultancy and self-care lab. In this space, community psychology has supported a merge of intergenerational knowledge, shared life experiences, and story healing that has expanded my own cultural-community self-care capacity as a researcher. Reclaim Self Care Chicago centers illness prevention and health promotion as we seek to reclaim Black wellness and rest - using nature, culture, and community. Critical cultural-community lenses are more necessary than ever for access to stress-reducing education and outreach designed for marginalized groups, such as Black women, who are most vulnerable to stress-related illnesses.

References
Reading Circle

Edited by Dominique Thomas, Morehouse College and Allana Zuckerman

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.

In honor of Dr. Ed Trickett, we’re sharing a selection of his publications for you to explore just a small subset of his work.


Regional Updates

Edited by Dominique Thomas, Morehouse College

Migrants Movement in the Midwestern States

Written by Ieisha Taylor-Norris and Moshood Olanrewaju, National Louis University

We hope the pieces in this summer issue of TCP strike the right balance between theory, policy, practice, and history. The pieces flow from the past into the future, examining the spaces SCRA immigration scholars should educate ourselves, and asking how we can continue to provide integrative community
support and re-imaginative immigration narratives in equal measures. For many migrants, entry into the United States homeland signifies triumphant apogee, an offering to delink from translocation agony. The story that follows is married with a complex integration process for all classes of migrants. 

**Migrants Movement in the Midwestern States: Factors**

Two decades ago, the impact of climate change on migrants or the seriousness of Americans being displaced and forced to move due to climate change hazards—ferocious heatwaves, polluted water, dry air quality, flooding, droughts, and fires. In addition, war and social unrest forced people to flee from places they called home: Afghanistan, Cameroon, Ethiopian, Haiti, Sudan, Yemen, and Venezuela, to name just a few. For over a decade, studies focused on the relationship between conflict displacement and international migration while internal climate displacement and resettlement institutions in the U.S. suffer socio-politically.

Presently, climate scientists are learning more about the correlation between human activity and global average temperature and other related disasters. The disinvestment in resettlement institutions affects the socioeconomic adaptation of the new arrival which forces migrants to make uninformed decisions to relocate from one state to the next. This piece examines environmental degradation impacts *people on the move* in Midwestern States and calls on Community Psychologist practitioners' attention to the incapacitated U.S. states' resettlement institutions' subpar services.

The U.S. refugee resettlement program should be a source of immense national pride—the program has saved countless lives, putting millions of impoverished persons on a path to work. Doubtlessly, many dedicated professionals from clinicians, caseworkers, health/social services workers, housing specialists, directors, and policymakers often put their lives on the line to integrate newcomers into our shared communities. These professionals understand immigrants significantly contribute to the ever-expanding diversity of the United States. However, many challenges have resulted from inadequate federal immigration policies and anti-immigration legislation in several states.

The road to *post-settlement growth*: economic sustainability, political participation, civil engagement, legal entitlement, and spiritual health, often take a detour into racially minoritized communities' whereas the bumpy roads of social crisis potholes are forever present: overpoliced, underinvestment, and high-poverty institutions. Adopting a critical realism stance, migrant sustainability within integrated communities embodies a set of complexly difficult processes. Many of the corresponding efforts are reactive instead of proactive. In a sense, immigration politics deals with multiple victims blaming cards manifested through mercenaries of modern power.

As an immigration scholar-activist, the first author's research focused on survival psychology, transnational refugee movement, and relationships developed in host communities. Throughout his thesis project, there was a consistent concern around the daily rising numbers of global displacement, including an array of health-related impacts on economic migrants, refugees, temporary visitors, and displaced Americans. To give a clear-eyed description of the challenge, migrants from Chicago are moving in record numbers to Wisconsin, and other midwestern states, often unaware of those states’ environmental crisis. The migrants making these moves are not necessarily aware of the impact of environmental disasters. If they are
aware, it is of no consequence until they are impacted directly, which usually claims lives and property loss. The first author’s research into the topic and advocacy activities suggests migrants are moving regionally in large numbers to seek a better financial settlement. The percentage of migrants on the move in the Midwest in comparison to the overall number of migrants admitted annually into the Midwest is between 49-65 percent, many of whom are exposed to multiple forms of migratory trauma and undiagnosed immunocompromised diseases. Climate change is expected to negatively continue to affect migrants' health in various ways and exacerbate existing health challenges prevalent within these groups.

**Midwest Assessments: Climate effect on Migrants**

Climate-related disasters in Midwestern states are expected to increase. The warmer temperatures and changes in precipitation will increase the risk of exposure to diseases carried by insects and rodents. Drinking water quality may also decline in these midwestern states as a result of heavier rainfall events. More than half of all reported U.S. waterborne disease outbreaks from 1948–1994 occurred after heavy precipitation events—storms that rank in the top 10 percent. Extreme rainfall events have been linked to an extremely concentrated flow of moist air in the atmosphere from the Gulf of Mexico and the Caribbean Sea. Heat stress is also likely to increase in the future as a result of continued rises in temperatures and humidity in this region, resulting in more heat-related deaths and illnesses. Below are selected states and cities experiencing climate impacts with the most influx of incoming migrants.

**Illinois:** According to the Center for American Program, Chicago, the self-acclaimed sanctuary city, is losing its immigrant population. The once vibrant, growing immigrant community where a third of all business owners in the metro area are immigrants is on a 15 percent decline. The state is still one of the favorite destinations of those making voluntary migration from Central America through the US-Mexico border. The domestic movement causing decline is common among forced or climate-displaced individuals supported by the adopted states' preexisting socioeconomic, demographic, and political conditions. The 2016 and 2017 budget stalemate in the state caused irreconcilable differences to the core services like education, healthcare, human services, and public safety. The ongoing COVID-19 onslaught affects 1.2 million immigrant workers, 18 percent of the labor force, including food vendors, accommodation industry, artists, healthcare practitioners, and technical experts with limited resources.

Major heatwaves have been occurring more frequently across the state of Illinois, resulting in increased deaths during these extreme events. Hotter days and high air temperature are causing heat strokes and dehydration affecting the cardiovascular and nervous systems. Many residents of Chicago are especially vulnerable to heat waves due to a lack of functioning air conditioners. Heatwaves are estimated to kill 50 Chicagoans annually (Klinenberg, 2002). Urban areas are typically warmer than their rural surroundings. Certain people are especially vulnerable, including children and elderly migrants with a compromised health crisis.

**Indiana:** The U.S. Census Bureau estimated Indiana's population grew by 0.35 percent or 23,943 residents to 6.75 million last year. U-Haul truck rental tracking analysis ranked the state 12th nationwide in-migration growth the same year. The observable trend in domestic inflow projection will likely increase
by 50 percent. The state is heavily dependent on cheap immigrant labor, including manufacture, accommodation, food services, and construction. The combination of heavy rain overwhelming the sewage and waterway system has increased double-fold caused heavy precipitation, flooding, and damaging property estimated in billions.

- In Indianapolis, close to 8 billion gallons (30.3 billion liters) per year of combined sewage and stormwater are dumped into local rivers and streams, primarily after it rains.
- Extreme rainfall events have been linked to an extremely concentrated flow of moist air in the atmosphere from the Gulf of Mexico and the Caribbean Sea.
- More than half of all reported U.S. waterborne disease outbreaks from 1948–1994 occurred after heavy precipitation events—storms that rank in the top 10 percent.
- Heat stress is also likely to increase in the future as a result of continued rises in temperatures and humidity in this region, resulting in more heat-related deaths and illnesses.

**Wisconsin:** While Illinois is losing population, The Wisconsin Initiative on Climate Change Impacts (WICCI), a statewide collaboration of scientists and stakeholders, report Wisconsin is gaining migrant population through domestic migration. About five percent of Wisconsin residents are immigrants, while another 5 percent are native-born U.S. citizens with at least one immigrant parent. The top countries of origin for immigrants in Wisconsin are Mexico (28%), India (8%), China (5%), Laos (4%), and the Philippines (3%). Milwaukee, the most popular destination for migrants, is experiencing heavy rainfall directly impacting the sewage system. More than 3.5 billion gallons (13.2 billion liters) flow directly into Lake Michigan.

Many studies have shown the connections between flooding and diseases (Okaka & Odhiambo, 2018). More than 100 types of pathogenic bacteria, viruses, and parasites are hosted by contaminated water. For example, a study conducted by doctors in Southeastern Wisconsin found an 11 percent increase in emergency visits by children; as a result, nausea, vomiting, and acute diarrhea caused gastrointestinal illness.

**References**

**News from the US West: Some Student Reflections on the CRA-W Conference**
*Written by Melissa Cantua, Nicole Nasca, Constance Vazquez, and Erin Rose Ellison, California State University, Sacramento*

After several years hiatus due to COVID-19, the 13th Annual CRA-W Conference was held on February 24th and 25th. The theme was “Promoting Critical Hope and Justice in a Time of Enduring Disasters.” Dr. Jesica Siham Fernández was the keynote speaker, Dr. Jenny Escobar led us in a land acknowledgement, and Omnigi Labs scholars Dr. Vernita Perkins, Dr. Ty Partridge, and Romona Harden provided an informative opening session on decolonization. We held a student-only
Students enjoyed the different presentations styles. Melissa Cantua, graduate student at California State University, Sacramento (CSUS), especially enjoyed the “kitchen sessions” where there were “startup [ideas and] research but have not been completed yet.” Nicole also “enjoyed the kitchen sessions where people were able to share ideas and projects that were still in progress and hearing different feedback from members of the audience.” Melissa noted that “the round tables [had] a flow of conversation of ideas.”

As many of us have experienced, the online format common during the pandemic has made relational activities like networking and sharing ideas a challenge, but we still tried at CRA-W! According to the conference organizers (Erin Rose Ellison, Jen Wallin-Ruschman, and Rachel Hershberg), the intention was to continue the tradition of CRA-W being student-centered. Constance, an undergraduate student at CSUS, noted this environment, stating “I had a positive experience attending the CRA-W conference. It was nice to see that undergraduate and graduate students were given a platform to present some of the research they are working on. I appreciated the overall supportive atmosphere that the conference offered. I also appreciated the opportunity to engage in good dialogue with professors and students about topics that interested me as someone in the field of Community Psychology.” Rahm, a graduate student at CSUS, echoed the sentiment when he said “I am very grateful for the experience. I had the opportunity to present at a kitchen session on a topic of research I am currently developing. After I did my presentation, I got some positive feedback from my audience which was thrilling. Other people at the conference were very friendly and supportive.”

We look toward future CRA-W Conferences and hope to one day meet in person, virtual, or hybrid, and encourage everyone in the US West region to get involved. Melissa, who helped plan the conference “was excited to be on the committee and the opportunity to meet faculty and other students from different areas.” A special thank you to regional coordinators Rachel Hershberg, Jen Wallin-Ruschman, and Erin Rose Ellison and the planning committee for organizing the conference. If you are interested in getting involved in the West Region, please reach out to regional coordinator Erin Rose Ellison at ellison@csus.edu.

Remembering Dr. Edison “Ed” Trickett
Written by Department of Psychology, University of Illinois Chicago
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The Department of Psychology at the University of Illinois Chicago (UIC) was saddened by the news of the passing of former faculty member and friend, Dr. Edison “Ed” Trickett. Ed grew up in Washington, DC where he attended St. Albans School at the National Cathedral. He completed his undergraduate degree at Trinity College, earned his Ph.D. in Psychology from the Ohio State University, and went on to complete his post-doctoral work at Stanford University. He held faculty positions at Yale University and the University of Maryland before joining UIC from 2000 until 2015, alongside his wife, Dr. Dina Birman. Ed was known for bringing complex and elegant insights with unassuming style and great sense of humor to articulating a social ecological approach to psychology. He published over 150 academic papers over the course of his career. He had served as President of the Community Psychology Division of the American Psychological Association/Society for Community Psychology.
Community Research and Action, Editor of its flagship journal, the *American Journal of Community Psychology* and received awards for distinguished contributions. Together with James G. Kelly, he articulated the ecological metaphor for understanding people in context. In the letter nominating him for the Seymour Sarason Award in 2014, his colleagues wrote:

In theory development, in rich empirical study, and in the conduct of community-level interventions, Ed has progressively challenged and expanded the boundaries of a community psychology that held a limited as well as a ‘thin’ view of social context and intervention, had largely omitted human diversity in its work, and had neglected community-level interventions in favor of narrowly prescribed person-centered approaches. Reading Ed’s groundbreaking critiques creates what has been described as the Sarasonian “ah ha” experience, where readers are irrevocably changed in how they understand a social phenomenon. Ed has also been a forceful and innovative contributor to the growing body of empirical work that addresses these dimensions of culture, context, and community-level interventions, for which he provides visionary and inspiring leadership. Dr. Rhona Weinstein, Professor, University of California, Berkeley, and Dr. Gloria Levin, Community Activist.

After dedicating 15 years to UIC and his students, Ed and Dina moved to the Sunshine State and he continued his work at the University of Miami. Though he was no longer walking the halls of BSB or seen teaching in our classrooms, Ed’s spirit has always seemed to fill these halls. The impact he left on our discipline and department is larger than words can describe. Ed is considered a founding member of Community Psychology and a pioneer for the early research that led to the development of our Community and Prevention Research (CPR) program. During his time as a faculty member, Ed served as the Chair for the CPR program and the Graduate Educational Outcomes Committee, now known as the Diversity Advancement Committee for some time. He was a mentor and friend whose generosity, kindness, and character left everyone in awe. His commitment to diversity and “challenging” his students and colleagues to conduct research in both quantitative and qualitative traditions showed his optimism and acceptance of new ideas and differences, which speaks to his character and ability to lead and cultivate these qualities in others.

We had a chance to speak with a few of Ed’s former colleagues and students who are quoted below sharing their personal experiences with Ed.

Ed was a giant in community psychology. With his mentor Jim Kelly, he fostered awareness and appreciation of the centrality of ecology for our discipline for decades. One moment I will always remember was at the First Chicago Conference on Community Psychological Research in about 1988. The full group of attendees was discussing the importance of adventuresome research. At the time anything qualitative was considered beyond the bounds of normal science in psychology. An untenured faculty member said she could not afford to do adventuresome research because it would put her career at risk. Ed responded and said that it was the responsibility of senior faculty who had tenure to do and support adventuresome research. His comment was pivotal in shifting the conversation to what senior members of the field could do to move the field forward. He lived this value in his research. Subsequently, with his former advisee Rod Watts, he also co-edited one of the first if not the first volume on diversity in community psychology. When he was editor of [American Journal of Community Psychology] AJCP, Ed worked to encourage adventuresome research even when it countered some of his own previous work. His presence, insight and enactment of our values have advanced community psychology significantly. – Dr. Chris Keys, Professor Emeritus and Former Psychology Department Chair at UIC

Read a few more thoughtful comments about Ed here.

Aside from academia, Ed was a well-loved musician in the folk music community. As a child he sang in the choir at the National Cathedral in Washington, and the harmonies were an inspiration for his musical arrangements. Musicians in the folk community cite his influence as an interpreter of songs who always put the song first, filling in
harmonies without becoming the centerpiece. He appeared on over 40 recordings with Folk Legacy Records, now at the Smithsonian. His discography includes 4 solo records, 11 as a trio with Gordon Bok and Ann Mayo Muir, and countless recordings with other artists. Despite persistent pressure early in his academic career to give up music and focus on psychology, he remained steadfast in his commitment to doing what he loved on his own terms. In a recent interview he described how in 1969 in his first week of his term as Assistant Professor at Yale he had to tell the psychology department chair that he would be taking time off to go to perform at Woodstock.

We have shared some of Ed’s performances below.

- Ed Trickett - Sandwood Down to Kyle - WLRN Folk Music Radio
- Ed Trickett – "Rolling Home" – A Tribute To Folk-Legacy Records
- Sara Grey and Ed Trickett perform at the 2019 Big Muddy Folk Festival

Ed continued working part-time at the University of Miami – School of Education in the PhD program for Community Wellbeing. He continued his research with interests including the study of acculturation and adaption of refugee and immigrant adolescents. In 2020 he gave the keynote lecture at the International Forum on Teacher Education (IFTE) held virtually in Kazan, Russia and contributed a commentary to the American Journal of Community Psychology in 2021. A 2016 interview podcast with him appears below as well.

- SCRA - Elaborating a CBPR World View: A Commentary (2021)
- Podcast from University of Miami (2016)

Check out a few more of his works focusing on multi-level interventions, collaboration and social inquiry, and diversity below.

- Human diversity and community psychology: Where ecology and empowerment meet (1994)
- A future for community psychology: The contexts of diversity and the diversity of contexts (1996)
- Multilevel Community-Based Culturally Situated Interventions and Community Impact: An Ecological Perspective (2009)

Ed was so well-versed and able to connect with people through several mediums and will always be admired for the life he has lived and shared. He will be remembered as a giant, not just as a scholar or folksinger, but for the nature of his heart, which has left lasting impressions on all those he connected with over the years. We extend our deepest condolences to his wife, Dina, their children, and all those who knew and called him family or friend. For we know his life and legacy will surely be carried through them.

Research Council
Edited by Chris Keys, DePaul University

Navigating Promotion and Tenure, Especially for Untenured Black Faculty, and other Faculty of Color
Written by Jacob K. Tebes, Yale University; Christopher B. Keys, DePaul University; Fabricio Balcazar, University of Illinois at Chicago; Nicolle Allen, University of Illinois at Urbana-Champaign; Victoria Scott, University of North Carolina Charlotte; Shabnam Javdani, New York University Steinhardt; Nkiru Nnawulezi, University of Maryland Baltimore County; Elan Hope, North Carolina State University; Meeta Banerjee, University of South Carolina; and Noelle Hurd, University of Virginia
The following is a summary of the main topics that were discussed in a Roundtable Session by a group of panelists from our Research Council participating in the 2021 Biennial.

Sustaining and growing training programs is a key challenge for community psychology. There are currently about 30 community psychology doctoral and master's programs each in North America and about 15 of each world-wide. These programs also offer undergraduate education in community psychology as do at least as many colleges and universities across the world. Given the small number of community psychology programs, continued training and education in community psychology, particularly at the graduate level, is critical to sustaining the field. That is one reason why successfully navigating the tenure and promotion process is not only an individual challenge for early career faculty but one for the field itself. Since its inception a couple of years ago, the SCRA Research Council has sought to address this issue. With support from the SCRA Executive Committee, the Council established the SCRA Research Scholars program in which early career scholars apply to be matched with a senior SCRA mentor in support of their research; some applicants also receive a small research grant. In addition, the Council is identifying other ways to support early career scholars that will be announced in the coming years.

One such initiative was hosting a recent panel discussion at the 2021 Biennial Conference on “Navigating the Tenure and Promotion Process.” Conducted by representatives from the SCRA Research Council. The session was attended by 17 early career faculty from a variety of academic settings. A blend of senior, mid-career, and early career faculty from the Council comprised the panel (see list of co-authors). Panel members shared observations from their own experience mentoring faculty through this process and/or navigating it themselves. Three main themes were discussed: 1) know your local context; 2) think early on about possible referees; and 3) be honest with yourself. Below we summarize each theme and conclude with a brief discussion of next steps.

1. **Know your local context.** Each university or college has its own requirements for promotion from Assistant to Associate Professor, which was the focus of the panel. For most universities, promotion to Associate Professor includes tenure, but this is not always the case. Research intensive (so called R1) universities usually emphasize peer-reviewed publications, preferably in higher impact journals, and receipt of independent extramural research grant support, particularly from federal institutes or centers. In contrast, universities or colleges that prioritize teaching may give greater emphasis to teaching evaluations, student mentoring, and coverage of key courses/seminars. Although publications and grant support may be valued, they may not carry as much weight in the promotion process. Finally, colleges or universities that prioritize community or university service, particularly academic institutions with a strong service mission, may give considerable weight to those activities, on par with research or teaching accomplishments. Early career faculty were strongly encouraged to find out what is valued at their institution, to inquire about the process of promotion and tenure at their site, and to learn about their rights and responsibilities in this process. This includes getting copies of the P&T norms for their department and college, as well as the university P&T application forms.

2. **Think early on about possible referees.** Most academic settings require letters from outside referees, senior to the candidate, who are asked to complete an independent review of the candidate’s promotion materials. Those materials may include a complete curriculum vitae (CV), teaching evaluations, representative publications, a narrative statement about their career, and other locally relevant materials. Knowing your local context and the P&T guidelines and norms will help you identify what is important to include in your materials. Referees who agree to complete a review of your career will be asked to comment on those materials. An independent referee is not someone who has mentored you or with whom you have collaborated, but most settings do allow for a few referee letters to come from collaborators or mentors. Candidates may have some input in
identifying possible referees, often done in collaboration with a senior faculty member at your institution, but the final referee selection is done by your Department Head or Dean, and at their invitation. The possibility of input into this process means that it is a good idea for early career faculty to begin thinking early on about possible referees that they may want to recommend to their senior faculty sponsor. You should find out who are the top researchers in your area of interest. Referees who know you because they have met you on a panel, at a conference, or on a committee are usually considered independent because they have not collaborated with you on research, teaching, or service.

3. Be honest with yourself. Throughout this process it is important to be honest with yourself about your strengths and vulnerabilities as a candidate for promotion. This can be difficult because you feel that so much is riding on the outcome of this process. However, it is important to remind yourself that there is no perfect candidate for promotion, ever. Even the strongest candidate has vulnerabilities since each institution, like each candidate, is different and may value different qualities in a candidate at a given time (e.g., the members of the department, college, and university P&T committees may change over time). Seek out a trusted mentor or colleague who will be honest with you in assessing your strengths and vulnerabilities for promotion. Once you identify your vulnerabilities, begin to address them as early as possible in your academic career. One way to do this is to draft materials for promotion years before they are due so that you develop a narrative about your contributions and accomplishments, such as your program of research; scholarly, teaching, and/or community service contributions; and citizenship to your department or university, well before you must do so. This will help you identify areas requiring further attention that you can address in time for promotion. Pay attention to your teaching evaluations. If there are issues there, make sure to ask for advice and in some cases training. With the pandemic, we are all facing many teaching challenges, especially with large classes, so it is fine to ask for help to improve your teaching scores. You should discuss your class evaluations with your department head every year. This is an opportunity for you to reflect on your progress. You should also be getting peer teaching evaluations at least once a year. These are documents that are also included in the P&T paperwork. If you can, you should invite a friendly but experienced faculty to give you “informal” feedback in one of your classes, so you can get a better idea about your teaching skills. You can also observe some of your peers teaching too and make that an opportunity to learn from other faculty in your department.

There was a robust subsequent discussion by participants to the session. One discussion topic included the isolation experienced as community psychologists by some faculty in undergraduate academic institutions or in interdisciplinary academic settings. These faculty welcomed opportunities for further mentorship or support from senior scholars in SCRA. Some faculty at graduate institutions reported that they did not know the details of the promotion and tenure process at their site and resolved to find out more based on participating in the session.

Here are some comments that were made by the panel participants:

- How much is enough? Meeting with my chair helped me gain perspective. I definitely recommend taking the initiative to do that if that is not part of the standard process. My approach, which has served me well, is to focus on the art of how I do work as a process of discovery.
- No one in my department was against me, but no one involved me in collaborative research even though my colleagues write with one another all the time. I started a writing group especially for Black women that was also a motherhood collective! Good source of support. I find it difficult to say no to students of color who are seeking a mentor.
- I want to be seen for how I think, not how I provide service. In a Research 2 university, my department has a high service load, “isms” still manifest and it is tough to find partners for equitable research.
● I see navigating promotion and tenure as a fear-based journey. I participated in a faculty writing group for BIPOC and women faculty created by a former department chair who is Black. This structure was a real help to me. Another part of the process at my university was a formal third-year review that included outside letters. That was helpful in alerting me to what was involved in developing a promotion and tenure packet, especially the process used by my university for obtaining outside letters. Note: Each university tends to do the outside letter process a little differently, so find out from folks who manage that process and those who have recently gone through it what is expected and how others have fulfilled those expectations.

● At my university I have seen supports for junior faculty grow over time. It is important to “keep narrating your work”. That means communicating your work in publications and grants and to your colleagues in conversations and public forums as well. Once you have obtained tenure, keep going to the rank of Full Professor. The rank of associate professor is a waystation not a stopping point.

● You can learn important points from both written policies and those in the know regarding unwritten norms and expectations and points of difference. For example, more universities are now requesting a diversity statement regarding how you have contributed to the university’s mission of promoting diversity in your research, teaching, and service.

● I have found it helpful to focus my service on responsibilities grounded in my ideas and in work I want to do.

● In my university, promotion and tenure meetings are open. I learned a lot by attending and by seeking out open, honest accounts of the journey from colleagues I trust.

Finally, several faculty participants shared tips they have used to connect with other scholars, which were also endorsed by members of the panel. These included making self-introductions to senior colleagues at conferences or meetings and sending them your work unsolicited as a way to introduce yourselves.

The SCRA Research Council welcomes ideas and suggestions about how it can support the work of early career scholars, including following up your comments on this article. To do so, please feel free to contact Jack Tebes at jacob.tebes@yale.edu or Christopher Keys at CKEYS@depaul.edu.

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**Student Issues**

*Edited by Jessica S. Saucedo, Student Representative (2020-2022), Michigan State University, sauced23@msu.edu; Aaron S. Baker, Student Representative (2021-2023), National Louis University, asbakerercvantes@gmail.com*

As Student Representatives, we have been working over the last 6 months or so on several projects including but not limited to hosting virtual social and career-focused events and serving on various working groups and subcommittees of the Executive Committee. One of the major projects of this season was the SCRA Student Research Grant. With the assistance of a committee of students, we selected 4 recipients for the Student Research Grant:

- Inés Botto (University of Wisconsin): Promoting Color-Conscious Conversations in Preschool
- Dominique Tunzi (Vanderbilt University): Understanding Youth Development of an Antiracist Orientation
- Alexis Briggs (North Carolina State University): The Young Black Activists Project
- Mariajosé Paton (University of South Carolina): Development and evaluation of a youth-engaged program to scale up pre-exposure prophylaxis (PrEP) in the southern United States.
Many thanks to Sophia Druffner (Vanderbilt University), Emmanuel-Sathya Gray (University of Cincinnati), and Stéphanie Radziszewski (Université du Québec à Montréal) for their service on the SCRA Student Research Grant Review Committee.

Another project we have been working on is reconsidering the Student Issues column itself. We have identified topics for the upcoming The Community Psychologist issues to allow for a broader platform for students to be able to contribute to and participate in the Society and the field. Our upcoming topics are:

- Fall 2022: Bringing It Back to Community: Perspectives from Students on Community (due July 15th)
- Winter 2022: Student Insights into the Exploration, Evolution, or Critique of Community Psychology Methodologies or Practices (due October 15th)
- Spring 2023: Vision for the Community Psychology Profession (due January 15th)
- Summer 2023: Student Research Highlights (due April 15th)

Be sure to check our website for more details related to our Call for Submissions for the upcoming issues: https://www.scra27.org/who-we-are/students/

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**Treasurer’s Report**

*Edited by Dominique Thomas, Morehouse College*

**Fiscal Year 2021 Treasurer Report**

*Written by Christopher D. Nettles*

I was elected to the Treasurer position in 2021 and started in Mid-August of the same year. Since then, it has been an opportunity for me to learn about this role and gain a deeper understanding of the Society for Community Research and Action’s (SCRA) finances. This column represents my commitment to financial transparency at SCRA. Please feel free to email treasurer@scra27.org if you have any questions at all.

The American Psychological Association (APA) provides accounting services (and legal counsel) to us at no charge. This report was created with financial details we have been provided by APA in April 2022, after the books officially closed. I provided a provisional report during the 2022 Mid-Winter Meeting in February. This Treasurer column may be considered the final word on fiscal year 2021. All dollar figures stated are rounded to the nearest one thousand dollars.

**Executive Summary**

Overall, in fiscal year (FY) 21 we took in $392K in total revenue and we incurred $315k in expenses, giving us a surplus of $77k, which we will apply to the FY22 budget.

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**Revenue By Source**

- Dues: 34%
- Investments: 25%
- Donations: 27%
- Wiley Pass Through: 13%
- Royalties: 1%

**Budgeted Expenditures**

- Business Operations: 52%
- Staffing: 26%
- AJCP Editorial: 7%
- Publications/Visibility/GJCPP: 5%
- Student Reps: 6%
- Councils and Committees: 5%
- Regional: 1%

In summary, our membership numbers and the associated revenue are stable and were a bit higher this past year, consistent with a Biennial...
year (which 2021 was). Our ‘21 Biennial revenue was about one-third of previous years and our expenses for the ‘21 Biennial exceeded revenue by about $9k. We continue to have good financial stability resulting from the American Journal of Community Psychology, our major revenue source, which included significant bonuses in 2020 and 2021 ($135k & $90k, respectively). Also, the assets in our long-term investment accounts ($2.23M) grew moderately in 2021. The details follow.

2021 Highlights
We took in $50K from membership dues in 2021, up $8k from 2020, and this was similar to other Biennial years. Our membership numbers seem relatively stable.

The 2021 Biennial sustained a minor loss. The loss was primarily driven by the revenue side of the equation. The 2021 Biennial brought in approximately $49k, which is about one third of our historical average revenue. Due to the fact that the 2021 Biennial was virtual, expenses were substantially less than previous Biennials ($58K in 2021). However, revenues were not enough to cover expenses. We lost about $9k on the Biennial in 2021.

American Journal of Community Psychology, published through Wiley, continues to be a bright spot in our ongoing finances. In addition to our annual base royalties ($100K), in FY2021 we received a $90k revenue sharing bonus.

In FY2020, the $135K AJCP bonus was placed into a protected 3-year budget to fund activities associated with the Call to Action on Anti-Blackness. While there was $78K budgeted in FY2021 for these activities, we only spent half the budgeted amount (~$38K spent). We have approximately $98k left to spend in FY2022 and FY2023 combined.

Our investment accounts are doing well. As of end of FY2021, year-to-date return was 7.4%. Our SCRA Risk-to-Return Analysis year-to-date was within the range of a moderate return with moderate-risk investment strategy, as required by our investment criteria. Historically, our investment goal has been 5% growth per year as guided by the EC. Our investment firm ensures that SCRA is investing in socially responsible industries. As of Q4 2021, we had about $2.23M in unrestricted assets contained in our investment accounts. More details are provided about our investment accounts in the Historical Information section.

Historical Information
Member Dues
Our membership dues normally account for between 12% and 25% of unrestricted income. Over the last decade, annual totals have ranged from $56k (2017) down to $37K (2015). Our revenue from membership dues in 2021 was consistent with previous Biennial years.

American Journal of Community Psychology
Historically, AJCP royalties have been the largest source of our income over the past decade, providing between $100K and $368k annually. These royalties account for about 65% of our annual unrestricted revenues, on average. As you can see from the chart below, while we had good years in 2020 & 2021, the overall trend for annual royalty dollars is downward.
We expect to obtain $100,000 as our base rate of royalties from AJCP for the next few years. That appears stable. We have had 2 years in which we received bonus revenue sharing ($135k in 2020 and $90k in 2021) from AJCP which has allowed SCRA to take on major initiatives like the Call to Action on Anti-Blackness. We have protected the 2020 AJCP bonus ($135k) as money intended for the Call to Action. The $90k FY2021 AJCP bonus allowed SCRA to completely absorb the 2021 Biennial loss. Trends in the academic publishing industry, such as open access and institutional journal cancellations indicate that we should be cautious about this source of revenue over the longer term.

Biennial Conference

During Biennial years, we have typically taken in between $150k and $190k in Biennial revenues. This year our virtual Biennial conference only brought in about $48k. After expenses, we often make a little money on the Biennial. In FY2021, after expenses, we lost almost $9K on the Biennial conference. This was primarily due to dramatically lower Biennial conference registrations in 2021.

Our Long-Term Investments

As of the end of Q4 2021, we had $2.23 million in unrestricted investments, with approximately $102k in restricted award accounts (Sarason, etc.). We continue to employ a moderate risk/moderate return strategy with a mix of about 63% stocks and 30% bonds/fixed investments/cash and 7% in gold.

We have averaged a 7.4% return in the prior 9 years. But as you can see, the variability is significant. Fortunately, we have good advisors and an investment committee that oversees those investments. We invest rather conservatively, trying to reduce risk of principal loss. Our investment manager has been instructed to invest our assets in a socially responsible way. They employ an Environmental, Social, and Corporate Governance (ESG) strategy to determine appropriate companies for our portfolio.

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<th>Table 1: SCRA Investment Returns</th>
<th>2019</th>
<th>2020</th>
<th>2021</th>
<th>Since Inception</th>
</tr>
</thead>
<tbody>
<tr>
<td>Return</td>
<td>19.4%</td>
<td>0.8%</td>
<td>10.8%</td>
<td>7.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 2: Top Ten Holdings</th>
<th>Holding</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MICROSOFT</td>
<td>10.0%</td>
</tr>
<tr>
<td></td>
<td>ABBOTT LABS COM</td>
<td>7.4%</td>
</tr>
<tr>
<td></td>
<td>SPDR GOLD ETF</td>
<td>5.8%</td>
</tr>
<tr>
<td></td>
<td>PROCTER AND GAMBLE CO COM</td>
<td>4.7%</td>
</tr>
<tr>
<td></td>
<td>AMERICAN WATER WORKS CO</td>
<td>4.7%</td>
</tr>
<tr>
<td></td>
<td>CASH – CASH</td>
<td>4.0%</td>
</tr>
<tr>
<td></td>
<td>MONDELEZ INTL INC CL A</td>
<td>3.6%</td>
</tr>
<tr>
<td></td>
<td>MURPHY USA INC</td>
<td>3.2%</td>
</tr>
<tr>
<td></td>
<td>MERCK &amp; CO INC</td>
<td>3.2%</td>
</tr>
<tr>
<td></td>
<td>VERIZON COMMUNICATIONS</td>
<td>3.1%</td>
</tr>
</tbody>
</table>

Historical trends suggest that we will continue to prosper, even with occasional minor financial difficulties. The American Journal of American Psychology contract with Wiley expires in 2025. Negotiating a similar long-term contract would keep us in good financial health through the end of the decade. Our long-term investments give us added stability in case of unforeseen events and are
consistent with other APA divisions, holding approximately six times the annual expense budget in a quasi-endowment.

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**SCRA News**
*Edited by Dominique Thomas, Morehouse College*

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**First In-Person and Virtual Conference**

**Biennial 2023**

**June 15th - 19th 2023**

Will you join us in Atlanta?
Please complete the survey using the QR Code or [Link](https://redcap.link/biennial2023participation) by July 14th @ 5pm EST

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**Member Mondays**

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

Nominate yourself or another SCRA member

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

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

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

TCP Submission Guidelines

TCP is published four times a year. Articles, columns, features, and announcements should be submitted as Word attachments in an e-mail message to 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. Submit the image(s) as a separate file.
- Images: Images are highly recommended, but please limit to two images per article. Images should be higher than 300 dpi. If images need to be scanned, please scan them at 300 dpi and save them as JPEGs. Submit the image(s) as a separate file.
- Margins: 1” margins on all four sides
- Text: Times New Roman, 12-point font – this includes headings and titles and subheadings.
- Alignment: All text should be aligned to the left (including titles) with a .5” paragraph indentation.
- Punctuation Spacing: Per APA guidelines, make sure that there is only one space after periods, question marks, etc.
- Do NOT include footnotes or endnotes.
- References: Follow APA guidelines. These should also be justified to the left with a hanging indent of .25”.
- Headers/Footers: Do not use headers and footers.
- Please put your email information and an invitation to contact you into the article.
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