The Community Psychologist

A PUBLICATION OF THE SOCIETY FOR COMMUNITY RESEARCH AND ACTION
Division 27 of the American Psychological Association

Contents

From the Editors

Written by Dominique Thomas, Morehouse College and Allana Zuckerman, Northern Arizona University

Dominique Thomas, Editor

Allana Zuckerman, Associate Editor

Hello everyone! We are excited to bring you the Fall 2023 issue of The Community Psychologist! Thank you to Allana Zuckerman, who will be transitioning out of her role as Associate Editor after this issue. She has been instrumental in the evolution of *The Community Psychologist* over the last three years. I am grateful for her and for all of her contributions to this publication.

The Fall 2023 issue features 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.

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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.

Editors' Note

Opinions expressed in The Community Psychologist are those of individual authors and do not necessarily reflect official position taken by SCRA or the Editor and Associate Editor of The Community Psychologist.
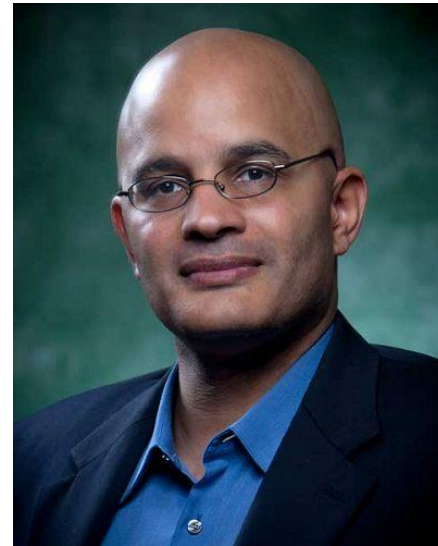
We hope you enjoy this issue!

Dominique and Allana
TCP Editor and TCP Associate Editor

Council for Cultural, Ethnic, and Racial Affairs

Edited by Leo Wilson, State University of New York at Binghamton

Introducing the New Chair of the Council on Cultural, Ethnic, and Racial Affairs (CERA)

Leo Wilton, Ph.D., MPH, is the new chair of the Council on Cultural, Ethnic, and Racial Affairs (CERA) for Division 27 (Society for Community Research and Action – SCRA). He is a Professor in the Department of Human Development at the State University of New York at Binghamton, where he has been on the faculty since 2001, as well as a Senior Research Associate in the Faculty of Humanities at the University of Johannesburg in South Africa. At Binghamton, he is an affiliated faculty member in Africana Studies, Latin American and Caribbean Area Studies (LACAS), Women, Gender, and Sexuality Studies (WGSS), and the Human Rights Institute. His research interests include health disparities and inequities (HIV prevention and care); Black psychological development and mental health; critical community-based research; and mixed- and multi-methods research. Sindhia Colburn, Ph.D., the CERA Co-Chair/Chair from 2021-2023, transitioned to the

CERA Past Chair role after the 2023 SCRA Biennial Conference.

Wilton's research on the HIV epidemic focuses on the intersectionality of race, gender, and sexuality as situated in macro- and micro-level inequalities in Black communities. His research explores how socio-structural and –cultural contexts influence people's development and well-being within African and African diaspora communities, with specific implications for addressing social justice and human rights. In this context, the overall objective of his scholarly research program, incorporating an implementation science framework, has been to examine socio-structural and -cultural factors that provide the basis for developing culturally-informed HIV prevention and care interventions in communities of color. He has served as Principal Investigator (PI) or Co-Investigator on several National Institutes of Health (NIH)-funded research studies. He teaches courses on the psychology of racism, Black child and adolescent development, Black families, and research methods.

Currently, Wilton serves as a multiple principal investigator (MPI) (with Marya Gwadz from New York University) on a NIH/NIDA R01 longitudinal study (*Advancing knowledge on factors that promote or impede engagement along the HIV care continuum over time: A longitudinal mixed methods study of Black and Latinx youth/emerging adults living with HIV*, 2021 to 2025). This prospective longitudinal study examines factors contributing to trajectories of engagement along the HIV care continuum (HCC) among Black and Latinx youth/emerging adults (aged 16-28) living with HIV in New York City. Two interconnected aims guide this study: to describe trajectories of engagement along the HCC (Aim 1) and guided by Social Action Theory, to identify, describe, and understand the contextual influences, self-change processes, and action states that impede or support the behaviors that comprise engagement along the HCC over time, including the youth's perspectives on these factors (Aim 2). A Youth Advisory Board in connection with scientific advisors is incorporated to develop actionable recommendations based on study findings, which will be disseminated.

Wilton's research, policy, advocacy, and social justice contributions to the field of psychology have provided a formidable multi-tiered impact on the profession on (inter)national levels. These contributions are situated in the importance of cultivating an innovative holistic understanding of the life-contexts of historically underserved communities and a commitment to addressing issues of transformative social justice. He was appointed to and served on the NIH Director's Council of Public Representatives (COPR). He worked on issues related to the NIH's mission, advising the NIH on public perspectives of priorities for NIH activities, and disseminating pertinent research-oriented information to the public. He served on the APA Presidential Task Force on Psychology and Health Equity (PTFPHE), which worked on the development of a comprehensive report articulating a vision for the role of psychology in advancing health equity with specific recommendations in the areas of psychological science, education and training, psychological practice, public policy, and legislative advocacy (https://www.apa.org/pi/health-equity/report.pdf). Notably, in 2021, the PTFPHE was awarded an APA Presidential citation for its work that culminated in a ground-breaking resolution on advancing health equity in psychology for the APA that focused on these five areas (https://www.apa.org/about/policy/advancing-health-equity-psychology).

Wilton serves on the Yale Scientific Advisory Group on COVID-19 Vaccine Equity, which aims to leverage multi-discipline expertise to develop and implement strategies to optimize vaccine rollout while minimizing social inequities in immune coverage. He is a lifetime member of the Association of Black Psychologists and the Association for the Study of the Worldwide African Diaspora (ASWAD). He is an Associate Editor of the *Journal of Black Psychology*. He is an elected fellow of the American Psychological Association (APA), Association for Psychological Science (APS), New York Academy of Medicine (NYAM),

and Academy of Behavioral Medicine Research (ABMR).

Building on the work of many social justice pioneers in CERA, Wilton is interested in working collaboratively to contribute to CERA's mission of representing issues of cultural diversity and promoting the concerns and well-being of Black, Indigenous, People of Color (BIPOC) as a focus of community research and intervention; promoting the concerns and well-being of BIPOC in community psychology in academia, practice, and praxis; cultivating training and professional development opportunities for BIPOC interested in community psychology; advising and informing SCRA's Executive Committee on matters of concern to BIPOC, including the dismantling of systemic racism; and informing and educating the SCRA Executive Committee on the implications of decisions that pertain to the well-being of BIPOC and the dismantling of systemic racism.

Wilton is strongly committed to younger generations through mentorship and leadership preparation in community research and action, including the integration of the voices of the younger generation into the leadership structure of CERA. He is particularly interested in leadership development for first-generation and people from historically-underrepresented communities, including consideration of intersectional inequalities. He plans to work collaboratively in advancing scientific knowledge, theory, and praxis in community research and action in building the research infrastructure in CERA, as well as cultivating programmatic efforts in strengthening community research and action within a social justice context, including webinars, symposiums, and conferences. Ensuring that transformative social justice is integrated into the work of CERA will continue to be a significant focus.

Storytelling, and embodied experiences: Reflections on SCRA 2023

Reflecting on SCRA and the generative piece written by the CIDRN

I had the pleasure of editing the Critical Community Psychology column 'A Multivocal Summary and Reflections of Experiences of the 19th Biennial of the Society for Community Research and Action' co-authored by the Community Identity and Displacement Research Network (CIDRN) crew from Victoria University. This generous and generative piece of writing resonated with me and inspired me to tug on some threads through my own reflections. This type of reflective and process-oriented writing and documentation (and the nearly immediate) contribution that they have created for us is so rarely found in academic spaces and our usual routes of knowledge mobilizations (Kivell, Sharma, et al. 2022). They share their personal and collective reflections, moments of growth and resistance, and document their relational and social

experiences from our time together at the conference – and they do so while the conference experience is still warm. In reading, I started to imagine the process through which the CIDRN came to write this piece, sharing stories, tensions, met and unmet expectations, all through dialogue and the relationality that they nurture and actively centre in their own research (Sonn, Quayle, & Kasat, 2022). This coming together of their insights is a model for all of us when we think about relational research and the building of a knowledge community (in our labs, classrooms, community partnerships, etc.).

As a discipline, especially through the International Conference for Community Psychology (ICCP), our community has done an incredible job of mobilizing conference knowledge and content – namely through the ICCP website and in special issues that capture the contributions of previous conferences (see for example the special issue for the 2020 ICCP in Melbourne). However, so many of our insights and learnings happen in the touch points of the social and relational, out of sight in our academic writing. I had some invigorating conversations about this very idea at SCRA this year – about how it would be great if we could bottle the energy and excitement that happens at these conferences and bring it to our classrooms and our programs where much of our reading, learning, and development can feel rote and draining. There is something in the embodiment of these collective spaces that is catalytic.

As I was reflecting during SCRA, specifically as I was developing my discussant notes for the CIDRN session *Resetting the Future through Collective Impact: Arts, Young People, and Wellbeing* I found myself vacillating between worry and curiosity about how I (we) move around conferences like SCRA, and how I (we) continue to find ourselves in rooms, sessions, workshops, spaces with the same people – again and again, year after year, conference after conference. My worry comes from the concern that we are existing in an echo chamber, speaking only to the people who are already thinking in the ways that we are

thinking and approaching research praxis and teaching pedagogy from the same lens. What I think I am coming to understand as more meaningful in this dance from session to session and conversation to conversation is that many of us doing critical, decolonial, relational, participatory, and liberatory research and praxis – a praxis rooted in solidarity - we thirst for the experiential knowledge, the breadcrumbs that show us the abundance of pathways to root our critical praxis.

The CIDRN, folks for example come to these spaces loaded to the brim with breadcrumbs – stories, relationships, creative expressions, posing questions and reflections that help me to continue to build my own praxis in meaningful ways. In their sessions we can bear witness to the tangible examples of their community praxis and social change work that is not as linear and bounded as funding and training would want us to believe. This work is embodied, relational, and inherently includes conflict, tensions, discomfort, and re-learning, and includes joy, play, and love. As conference participants, partners, colleagues, and friends it is in these spaces that I find my passions and commitments to the ethos of this work re-ignited.

Something in the air: Sitting with this historical moment of our discipline.

Any reflections on the historic 19th SCRA Conference must come with a resounding thank you to Dr's Dominique Thomas and Sinead Younge from Morehouse College and their organizing team for the immeasurable labour it took to help us all *Dream New Community Futures* together. Building a conference with the intention and framing that they did is a feat in itself, but to do so at an undergraduate institution is from my understanding a first for SCRA. Dominique and Sinead helped bring to life conference themes that oriented the collective work of conference goers toward love, and solidarity, and liberation.

Though I'll likely never put my finger on the one or many reasons why – this time around for SCRA felt different. The conference themes rooted in relationality and liberation, as well as the conversations in our discipline that have us looking

inward to our own histories over the last few years, made many of the spaces I was in feel different. They felt more open, where we were speaking out loud the things that felt only like a whisper before. Different, and imperfect, and ongoing. This conference, at least for me, felt like a truly embodied experience, basking in the experience of being back in person with people that we love. I felt seen, accompanied, and pushed to grow. The critical spaces that I found myself in were expansive, and each session and conversation had me growing in leaps and bounds. I grew in my understanding of theory (when Sam Keast and Erin Ellison shook my world in my session *Epistemically rich theory building practices: Sharing a participatory theory building approach,* by referencing feminist scholarship that questions the goal of theory building and reimagines it in the act of theorizing itself), in my own pedagogy (in the session *Participatory Action Research as Pedagogy in the College Classroom* with Dr's Erin Rose Ellison and Julia Dancis after which I dropped a majority of my current assessments to experiment with a more engaged classroom praxis), and in my research (in the session *Avoiding Violence in our Work: Challenging traditional paradigms in Community-Based Participatory Research (CBPR) to create more transformative work* with Kaylyn Garcia and Elizabeth McGee where we had a powerful group conversation about data violence). My experience is only one piece of this experience. I have historically and continue to hear from friends and colleagues who are racialized, queer, and/or from outside of the pull of North American CP/academia that they do not feel as comfortable, welcomed, represented, or at home at SCRA as I do (a white woman scholar trained in North American CP), thus leaving my ties to SCRA tenuous: I both actively want to work to make SCRA an institution and a space of learning and community a place that is built for and by all of us and allows us to have the opportunity for connection, learning, relationality, and growth that I have had – but I remain untethered enough to seek and build spaces outside of SCRA that meet our plurality of needs as diverse scholars.

In Closing

The comfort and challenge I felt in my own growth and learning at the 19th biennial SCRA conference is an indicator of the deepening of (as Chris would put it) the "pluraversailty" of our discipline. I see (at least in the context of a North American CP as this has elsewhere for a long time) a more solid foundation of scholars and work pushing the discipline in ways that has helped to stretch and shape our imaginations. These moments cannot be fully replicated in the written word. But these relational and embodied moments of nurturing our critical imaginations opens new doors for us as scholars and for our discipline as a whole.

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Multivocal Reflections of Experiences of the 19th Biennial of the Society for Community Research and Action

Written by Christopher Sonn, Karen Jackson, Samuel Keast, Roshani Jayawardana, Angela Paredes Castro, Tracey Cooper, Matthew Klugman, Chenai Mupotsa, Juan Camilo Raino Rodriguez Rama Agung Igusti, Rowena Price, Romana Morda
Victoria University, Australia
Liss Gabb, Vichealth, Australia
Monica Forson, Victorian Equal Opportunity and Human Rights Commission

Members of the Community Identity and Displacement Research Network (CIDRN) and Moondani Balluk Indigenous Academic Centre at Victoria University (VU), and partners from Vichealth and Victorian Human Rights and Equal Opportunity Commission (VEOHRC) have been collaborating on various research that seek to promote epistemic justice and healing for individuals and collectives through critical community engaged research and action (see Image 1). Over many years and through different collaborations we have been negotiating various intersecting structures of oppression and the related dynamics of community, resistance, and healing. We are committed to developing solidarity praxis and understanding our interconnectedness, our context, our histories, in place, the unceded lands of Boon Wurrung and Woiwurrung (Wurundjeri) peoples of the Kulin Nation. For many of us this was our first community psychology conference in the US. We came with different expectations, desires, but also shared ones, to reconnect, to learn, and to be with each other, to reignite commitments to the much-needed work in support of decoloniality, antiracism praxis, and healing in our context.

The 19th biennial conference of the Society of Community Research and Action (SCRA) division of the American Psychological Association was held 20-24 June, 2023, at Morehouse College, (an HBCU, a term that makes visible the places, histories, and institutions that make up Historically Black Colleges and Universities). Morehouse has been producing for over 150 years leaders including graduates such as Martin Luther King Jr. (MLK) and Spike Lee. The conference focus was: "Where Do We Go From Here? Dreaming New Community Futures" a theme inspired by the imagination of MLK and African scholarship. The themes were organised around explorations of how to build the beloved community; healing based in the philosophy of Ubuntu, that is, a philosophy of connectedness and communality; consciousness-raising and storytelling; solidarity; liberation and knowledge creation, and transformative justice in schools and organisations. The conference was attended by over 600 delegates including those who attended online.

Chris (VU) presented on day one with Jesica Fernandez (Santa Clara, USA) work from an international project called Routes and Roots of Decolonial Discourse in Community Psychology. Monica Forson (VEOHRC), Liss Gabb (Vichealth) and Sam Keast (VU) presented work from our current project aimed at developing youth racial literacy. The project is called "Bigger than This: Strategies and insights from developing a youth led school based anti-racism intervention in Australia."

PhD student, Roshani Jayawardana (VU), presented a workshop session alongside post-grad students from Wilfrid Laurier University and the University of Quebec in Montreal (UQAM) in Canada showcasing the INDABA Global Podcast. The INDABA Global Podcast is a project that she and other members of CIDRN are working on which aims to re-root, reimagine and reconstruct everyday community change practice, with academics, practitioners, activists and graduate students from across the globe. On day three of the conference we presented: a symposium on Resetting the Future through Collective Impact: Arts, Young People, and Wellbeing, chaired by Chris Sonn. The papers were delivered by Liss Gabb (VicHealth) on Future Reset: Enacting Social Change though relationality, creativity and collective impact; a paper led by Roshani Jayawardana, Mariam Koslay (independent) and Adongwot Manyoul (independent) on the role of a youth led summit, a setting to imagine and enact healing and an solidarity; and a paper presented by Chris Sonn and Matthew Klugman (Rama Agung Igusti and Sam Keast) that centered the voices of African and First Nations young people in naming structural violence and articulating discourses and practices rooted in ancestral memory and ethics of care as an antidote to violence as are key to their community making. Natalie Kivell of Wilfrid Laurier University in Canada offered commentary as a discussant. Chenai Mupotsa Russell (VU) presented a visually stunning poster to represent "Everyone is a Rainbow: Re-imagining and restructuring normativities through lenses of decolonial practice, collective care, and social justice".

Tracey Cooper (VU) presented an ignite (5-minute) paper titled: "As soon as I'm off the property, I call Aunty – working with mob in colonized spaces" in which she calls out the incompatibility of compliance, risk, and ethics, 'white' practices, with Aboriginal cultural relationships, obligations and responsibilities. In a similar vein, Angela Paredes Castro raised questions about the politics and "Complexity of empowering programs for culturally diverse

women". This theme of working at the border or the intercultural interface was also picked up in the Town Hall led by Angela, Roshani, and Juan Camillo (VU). Their focus was on critically exploring ways of working in and through community partnerships. Juan Camillo also presented some thoughts from his work exploring decolonial aesthesis (Mignolo & Vazquez, 2013), that is art and culture making from below, with Samoan diaspora experiences in partnership with Western Edge.

On the final day, the team presented two sessions. Roshani and Rama (remotely) presented their doctoral work, Brimbank Live and Next in Colour respectively. Paola Balla's work was made available via the CIDRN website. This work focussed on the CIDRN's projects exploring the role of arts and storytelling in community-engaged praxis for healing, resistance. Our final session was presented by Karen Jackson and Rowena Price (Moondani Balluk). The session centered Indigenous Approaches to community psychology with a focus on the journey through place-making in and outside the university and the roles of arts and cultural practice in self-determination, healing, and expression of Black Love. These sessions, woven together, are a multimodal narrative of how we have come together over many years and projects to create places and spaces through centering relationality and to build solidarities needed to tackle coloniality everyday, anti-black racism, and to foster settings of possibility through decolonial praxis and in pursuit of sovereignty and self-determination in various contexts.

Multivocal reflections on the conference, Atlanta, and our journey

In the next section we offer brief reflections, our thinking and feeling, on some aspects of the trip, the conference, what it meant personally, professionally, or a take home message to complement the formal contributions.

Socialising to foster solidarities

It was a real joy to share the conference experience with our community partners and those from discipline areas adjacent to community psychology. This really spoke to the ways in which we seek to blur the arbitrary boundaries enforced by institutions and organisations that unnecessarily separate people and the work they do. It was also fantastic to share time socialising with our Australian crew, to get to know people outside their more formal roles. This all plays an important part in how we are fostering and sustaining solidarities for community, justice-oriented work (Sam). As community a partner, having for me (Liss) this experience alongside our 'critical friends' at VU was both energising and affirming. The sense of shared purpose and opportunity to expand and flex shared language felt empowering and a healing experience in some way. Being able to name and unpack the sometimes bruising experiences of trying to build communities from within a government agency was deeply helpful.

Having attended a few international conferences (albeit quite a while ago) I (KJ, VU) was a little hesitant on what Indigenous voices I would be hearing and what the context of other voices might be espousing on their "indigenous" connections and relationalities. This always feels like a contested space. I think I laid aside my "hesitant" hat and instead focused on the wonderfully talented Australian crew we work alongside -- hearing firsthand about their on-the-ground community embedded research and ways of doing. So, Yay for all of Us! The other tricky part for me was deciding on which sessions to attend and often finding I'd picked the wrong one given others excitement on what they had just listened to! Better just follow the crowd next time…but importantly I felt that SCRA lived up to the conference focus and I loved knowing that there's so-o many researchers out there doing the same sort of work we are in and with community.

I'm so grateful to have attended the conference (Tracey Cooper). Attending the conference gave me a renewed sense of pride, purpose and responsibility. Being at a HBCU reminded me of the immense potential we have within our communities, as well as of the importance of preserving and building upon knowledge and legacies of those who came before us. Participating also reinforced my commitment to continue working toward change and challenging systematic barriers by elevating marginalised voices. Attending the conference was one of those life changing moments for me (Rowena), one of those ones that you come back so profoundly changed that you don't fit neatly into your old life once you return home. Personal growth and change are inevitable. For me, this has come in the form of a healthy curiosity and openness to the possibilities that will be created through the shared research visions of Moondani Balluk and CIDRN.

Re-membering and community

We (Angela and Roshani) were in Atlanta during Juneteenth, a day which commemorates the end of slavery in the United States. Being in Downtown Atlanta during this Federal holiday was extremely powerful as we were able to attend the festival and celebrations, as well as the Juneteenth march. As locals gathered in Centennial Olympic Park, over food and drinks, they also engaged in showcasing dance and music, embodying Black joy. The march, in particular, paid attention to sharing this joy with young people and children performing and marching through the streets. The march highlighted not only the slavery of the past, but also the injustices that continue to harm the lives of Black people in the present. The themes of the march reflected racist mass incarceration and racial profiling. One initiative in particular, "Stop Cop City"; a decentralized movement to stop the construction of the largest, in the USA, Public Safety Training Center by the Atlanta Police Foundation and the City of Atlanta, was heavily discussed. Commemorative activities were also

held at the National Center for Civil and Human Rights. A museum and organisation that hosted art activities for people of all ages to discuss the history of the civil rights movement and the future of the movement. One of those activities included words by young children about their envisioned self and the world, which portrayed the black joy and black future that is embedded in the Juneteenth. These events and activities, the everyday community responses and solidarities, commemorating the past and revealing its legacies in the present, shows the ways that Atlanta's people engaged with its history through nuanced expressions of joy, pain, and action for justice.

Storytelling and Artivism

Several of us also had the privilege of hearing a panel of creatives discuss the role of art and activism or artivism, and Black community making in Atlanta, the *True Colors, telling and celebrating Black stories*. Through storytelling based on the notion of Sankofa, the return to the past to make sense of and contribute to the future, we heard stories of how Atlanta has changed over time through various processes of tearing down and restarting and renewing literally and figuratively. We heard stories of how the city, with a large Black population, is one where there is 'accessible Blackness', Blackness beyond class and hierarchy. Powerful truth telling was punctuated with some amazing music from the performers of the Wiz, a show by an all Black theatre that we were able to experience later in the week.

The role of affect in social change is often underestimated but such a powerful means to mobilise people. This was further emphasised by a second event that many were able to attend, *In My Feels* performed at Apache Café, an innovative space offering live programming, again, we witnessed the way in which the community mobilised various artists, musicians, singers, spoken word artists, to raise awareness about mental health and to harness community support and wisdom to ignite conversation. A resonated message during the spoken word event was 'do not ask children what they want to be, ask them what they want to change'. Coming from Vichealth (Liss)

where a lot of my work is focused on resourcing and supporting communities to develop and drive self-determined approaches to mental health education, the *In My Feels* event really resonated with me. The power of community led conversation using music, poetry and storytelling to communicate about lived experience and create support networks that centre care and solidarity came through strongly, and feels very aligned with the work I am trying to do in Naarm (Melbourne) and in regional Victoria.

We are back in Melbourne, the conference feels like it was a long time ago now. Yet, we each gained something personal, professional from the experience. It was a vital moment in a different place, which gave us space, distance, and time to repair so that we could come back to continue the critical community-based action and inquiry in our respective settings and sociopolitical ecologies of knowledge and practice.

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Education Connection

Edited by Olya Glantsman, DePaul University and Julia Dancis, University of Washington, Tacoma

Introduction of New Chairs of Council of Education

Olya Introduction

Hello colleagues. My name is Olya Glantsman. I earned my Community Psychology Ph.D. from DePaul University. I currently work as a Sr. Professional Lecturer in DePaul University's Psychology Department and serve as a Program Director for the Combined BA-MS and MS Programs in Community Psychology, Coordinator of the Undergraduate Concentration in Community Psychology, and an affiliate of the MA/PhD in Community Psychology. In 2022 I received DePaul University's Excellence in Teaching and SCRA's Outstanding Educator Awards. I am also proud to be the Executive Editor of the *Global Journal of Community Psychology Practice* (https://www.gjcpp.org/en/).

I predominantly work in the area of access and attainment in academia and Community Psychology education. Some of my current projects include exploring college experiences of students with disabilities, students of color, and first generation students; better understanding students' basic needs (e.g., food and housing insecurities); exploring the use of technology in academia; and better understanding how universities can collaborate with local organizations providing services to immigrants and refugees.

As a former refugee and immigrant, who needed to navigate multiple foreign education systems and who found academic settings to be stable and supportive environments throughout my life, I am passionate about education and want to continue to create inclusive and supportive environments for my students, especially those with marginalized backgrounds. I am equally passionate about the field of Community Psychology and I have co-authored a careers in CP book and an open access introductory textbook in Community Psychology. I am also excited to have worked on multiple initiatives serving the Community Psychology education field including Building Bridges mentorship program and the Educational Knowledge Hub initiative.

I am looking forward to sharing the chair position with Julia Dancis. I hope to continue to raise awareness about the field and improve education for graduate and undergraduate students in Community Psychology.

Julia Introduction

Hi everyone! My name is Julia Dancis. I earned a Ph.D. in Applied Psychology at Portland State University in 2022. I am currently an assistant professor at the University of Washington, Tacoma in the Social, Behavioral, and Human Sciences division. My specialty is qualitative research at the intersection of developmental and community psychology. Threaded through my scholarship and

activism is the question, what is possible in liberatory educational contexts? Relying on sociohistorical, strengths-based, and critical paradigms, I partner with students, educators, and community members to collaboratively build knowledge in pursuit of social transformation. My newest project involves conducting action research in the Tacoma Public Schools to support queer-affirming sex education.

I joined SCRA's Council on Education in 2021, hoping to get more involved in supporting education in the spirit of Community Psychology. In my own experience, I had not been exposed to the field until after college and so I seek to find opportunities to promote the discipline and its values in my classrooms with students. As the incoming co-chair of COE, I am most excited about creating a Knowledge Hub where community psychologists can share educational resources to take our pedagogy and instructional practices to the next level. I am very excited to co-chair the council with someone I admire very much–Olya Glantsman. Together, we will work to build capacity of the COE and embark on several projects to amplify SCRA's educational footprint.

COE Vision

We believe COE is an integral part of SCRA because it provides space for those interested in improving the quality of education, who want to see programs succeed, and who want to help disseminate knowledge. We plan to spend this year building capacity to support undergrad, masters, and phd programs, as well as non-academic CP education. Some of the ongoing and new initiatives of the groups include:

- Updating the list of programs to help raise awareness about the field and to help potential students find good program fit
- Supporting the creation and continuous improvement of CP undergrad, masters, and phd programs (e.g., cross-program collaboration)
- Expanding the knowledge hub (Access Resources; Submit Materials; Propose an Educational Brown Bag)
- Supporting academic freedom for educators

- Interrogating the role of CP as a field in responding to new policies related to higher education

If you are interested in joining the Council on Education or any specific initiative(s), please email us coe@scra27.org

From Our Members
Edited by Dominique Thomas, Morehouse College

Bearing Witness to Palestinian Struggles for Decolonization
Written by Urmitapa Dutta

What is the meaning of this present moment?

What does it mean when we can turn away from the massacre of Palestinian lives and life worlds by Israeli settler colonial occupation and apartheid regime?

What does it reveal about us when our capacity to be human and absorb the humanity of Palestinians is mired in conditions and contingencies (that do not apply to the violence of the empire with its catastrophic consequences)?

What does it reveal about the fault lines in our social justice ideologies that call for Palestinian people to defend their humanity time and again?

What are the tacit (and at times explicit) rules of engagement that permit speaking up against some forms of state violence/terror and not others?

What does it mean to be committed to decolonizing psychology, curriculum, training, syllabus, competencies, etc. without the same kind of commitment to actual struggles for decolonization – as our Palestinian communities are in the midst of (and have been doing so for the last 75 years)?

Bearing witness to the present moment…

We bear witness to the catastrophic violence, the genocide perpetuated by the Israeli state underwritten by political and economic backing of the United States. We bear witness to the emptiness and excesses of the empire that cannot

garner unequivocal horror or grief at [the killing of Palestinian children](). We bear witness to the deafening silence of the empire as it renders disposable more than 8000 Palestinians killed by Israel in Gaza in the past few weeks.

Against the deafening silence of the empire, **we bear witness to Palestinian struggles for decolonization. We listen to the persistent and steadfast voices of our Palestinian friends on the frontlines of these struggles…**

In "**['Ghassa,' The Lump in One's Throat Blocking Tears and Speech]()**," Palestinian feminist scholar Sarah Ihmoud writes about what it means to practice feminism in this moment. Honoring the struggle of Mona Ameen, a young feminist scholar from Gaza, and so many other Palestinian women, Sarah Ihmoud offers the powerful reminder that *"To practice feminism in the midst of bearing witness to genocide is to embrace love as a radical consciousness, as a radical decolonial politic of fighting for life. To practice feminism in this moment is to hold each other through the vast darkness of our grief, to walk with each other hand in hand, to bear witness to landscapes of death, and, as Mona urges us, to tell the truth. . .Telling the truth as feminists in this moment requires rejecting colonial narratives, and boldly affirming the power and creativity of our life force that we have always possessed and cultivated as Indigenous women, the power we have always wielded in service of dismantling settler colonialism and genocidal war, thrusting its overbearingness into crisis. In the same breath, telling the truth means amplifying our visions for freedom and dignity."*

Our Palestinian colleagues have been engaged in this kind of relentless truth telling.

[Devin Atallah]() writes:
We serve up bitter coffee in the academy,
we cast spells and haunt our disciplines and our university halls,
we summon spirits, and set up our classrooms in the mortuary
our research labs in the crematory
our manuscripts—the documents that process our dead.

Sometimes, our writings feel like prison paperwork
texting against colonial logics
that hunt us as captive flesh
as incarcerated creatures—ghosts to the white gaze
This is the old, yet resharpened colonial instrument—a tool to decarnate
to de-person
trying to unpeople people … again and again … and again…
as bodies massacred by modernity—we are reminded that we are nowhere near the armistice line—nowhere near the line of the human …

The Love Toward Liberation Collective members confront this reality in their doctoral training programs as they encounter the limits of social justice discourses within the empire. In "***[Exposing the pervasiveness of and resistance to coloniality through the narratives of clinical-community psychology students]()****,"* published earlier this year, they expose the frayed edges of DEI rhetoric of institutions that use colorblind, power-neutral language to frame ongoing occupation of Palestine as a mutual loss of life and security for the occupier and occupied; the onus of "peace" is then placed on colonized people, which requires them to accept their oppression without resistance or struggle.

Palestinian writer Ismail Khalidi cautions us against the ways in which oppressive discourses are surreptitiously embedded in such calls for "peace." In **"[The Bringers of Violence](),"** he writes: "*When we hear generic calls for "peace," we must recognize that it is not in fact peace that the colonizer wants, so much as he wants to be allowed to maintain in peace the unequal system which places himself above the indigenous "other."…To question the inequalities and dehumanization at the very core of colonialism, whether with the ballot, the bullhorn, or the bullet, is itself the offense. **The questioning of the order of things, in other words, is the problem, not the manner of the questioning**.*"

At this critical moment, we need to keep questioning the order of things! The **Palestinian Feminist Collective** has put together an incredible action toolkit for us to do this – to raise critical consciousness, to mobilize, and to otherwise show up for the struggle for Palestinian liberation.

At this moment of unfathomable grief, when words are difficult to come by, our Palestinian colleagues continue to hold the light to freedom. Devin Atallah penned this powerful piece, *__Beyond Grief: To Love and Stay with Those Who Die in Our Arms__*: *"What does it take to love our babies, our living, and our dead in the midst of Israel's genocidal colonial conquest? How do we care for our massacred bodies and all the collective residues of horror as our people are so violently thrown out of human consideration? When can we release our tears and let them fall free?* **This is not grief. This is our revolutionary, Indigenous love fighting against the apocalyptic violence of genocide. And when we love like this, anchored in Palestinian feminist praxis, we live and die with dignity, and we become the freedom we are demanding."**

The freedom that is woven in the fabric of resistance poetry by Palestinian poet Mahmoud Darwish:

> One day I'll become what I want
> One day I will become a thought that no sword or book can dispatch to the wasteland
> A thought equal to rain on the mountain split open by a blade of grass
> where power will not triumph
> and justice is not fugitive.

Edited by Moshood Olanrewaju, National Louis University and Emily Schkeryantz, University of Madison

Interest Group Report: The SCRA Immigrants Group Reflections and Ongoing Activism

Written by Aminata Kalokoh, Brad Olson, National Louis University; Dora Rebelo, CIS-Iscte-Lisbon University Institute; Emilio Caja, Institute of Social Sciences; University of Lisbon, Erica Briozzo, APPsyCI-Applied Psychology Research Center Capabilities & Inclusion-ISPA-IU; Francesca Esposito, Westminster University, Institute of Social Sciences, University of Lisbon; Jim Porter and Julia Skye, Refugee Action Network, Megan Vine, University of Limerick; Daniel Rodriguez Ramirez, Regina Day Langhout, University of California; Daniele Jesus Negreiros, Doutoranda do Programa de Pós-Graduação em Psicologia da Universidade Federal do Ceará; James Ferreira, Rede de Estudos e Afrontamentos das Pobrezas, Discriminações e Resistências; Moura Júnior, Doutoranda do Programa de Pós-Graduação em Psicologia da Universidade Federal do Ceará; and Moshood Olanrewaju, National Louis University

Introduction: Interest Group

All around the world and at different societal levels, in small villages and larger municipalities as well as at the highest levels of international justice-seeking organizations, Interest Groups are regarded as changemakers, at the forefront, organizing for social justice and using innovative tactics to deliver transformational services. An Interest Group often comprises people from diverse

backgrounds joined together in a mutual effort to achieve a common goal. The set objective, mission, and strategic target goal often determine the group's focus area. Groups have often deviated from the core mission, pivoting to respond to changes as they occur.

Whether these changes are intentional or happen accidentally, individual commitment influences group culture and behavior in the same way group culture influences each group member's behavior, attitude, and satisfaction. At the same time, anecdotal evidence suggests that people who fit into the group culture often feel right at home. In other cases, lack of transparency and premature turnovers lead to toxicity of group culture and ostracized members to feel like strangers in a strange land.

The Society of Community Research and Action (SCRA) strongly encourages members and student members to form Interest Groups with colleagues who share a lively interest in a particular issue. The purpose of these Interest Groups is to provide a visible yet informal organizational vehicle for members to pursue shared community interests. SCRA currently has eight active Interest Groups committed to the ideals of Community Psychology:

- Community Psychology Practice in Undergraduate Settings
- Criminal Justice
- Critical Community Psychology
- Early Career
- Immigrant Justice
- Rural
- US Reparations for the Descendants of Enslaved Africans
- School Engagement
- Environment + Justice Interest Group

SCRA Immigrant Justice Interests Group

In 2017, the SCRA Immigrant Justice Interest Group was formed to play a key role in shaping immigration discourses among community psychologists. The group came into being as a response to political events around the world exacerbating acts of aggression and discrimination towards immigrants or those perceived as immigrants. Our group mission was very clear:

We wanted to identify ways in which community psychologists could assist and support new immigrants/refugees at the local level, educate SCRA members about opportunities to collaborate with local agencies/organizations in support of immigrants/refugees, to provide information and tools that could be shared with local agencies/organizations to help immigrants and refugees, to advocate for the rights of immigrants and refugees at the national and international levels, and to work toward permanent protection, dignity, and respect for the migrant communities around the world.

The founding members strategically planted the seed of our activism into the SCRA interest group agenda, enabling us:

- To create a space to focus on protecting the rights of immigrants and refugees in the U.S. and other countries receiving large numbers of immigrants and refugees.
- To protect the human rights of individuals who enter a country without documentation. As psychologists (and social scientists), we want to offer our support and labor to those groups and organizations working to support immigrants and refugees.
- To invest in understanding immigrant injustices and proactively calling attention to anti-immigration policies and other related processes creating unsafe and uncomfortable, including frequently life-threatening situations.

We worked with students, scholars, organizations, and academic institutions, indirectly influencing immigration policy to allow polycentric systems—local markets, communities, and governments– substantial space to work freely on the challenge of welcoming and assimilating migrants displaced by pursuit/war/climate crises. As a group, we research, educate, write, organize, and advocate– we do all these to give power back to immigrants while equally interrogating our privilege. We understand to speak of safety and comfort is to speak from a position of privilege, relative though it may be. Life has never been safe or comfortable for

many of the groups we advocate for, many of whom have existed too long in limbo.

SCRA Immigrants Group Ongoing Activism and Price of Changes

The prevailing definition of international refugees is highly selective among those who genuinely need refuge and assistance, which often means refuge seekers are automatically disqualified. Refugee, the umbrella term for all those seeking safety, is often limited to refugees as defined by the 1951 UN Convention. Those in the human services profession in the Western Hemisphere often see refugees as Third-World crises. At the same time, immigrants are mistakenly often thought of as a developed-world border crisis (case in point: those arriving through the US Southern border with Mexico).

The complexity of these situations, seen through our members' research and related practices with multinational agencies and localized settlement NGOs, we have observed and learned that migrants, refugees, DACA students, and asylum seekers are victims of circumstance, including those suffering from moral injuries, prolongs griefs, war trauma, and other post-migration stresses. We are aware of many physical and psychological symptoms and disorders, partly owing to the stressful experiences of multiple phases of the migratory journey and the continuous exploitation of their bodies via overemployment and underemployment.

Assessing the stressful experiences and the symptoms and disorders is challenging, partly because the sheer number of rollovers of events and symptoms can be overwhelming to discover for investigators and to hear and process by practitioners. Most of the assessments available are thus not comprehensive but assess parts of experiences and/or symptoms and disorders.

Presentation at the Biennial

Over the years, our group has used different tools to aid our efforts. We have engaged in many unique forms of activism, standing shoulder to shoulder with vulnerable communities while standing up to challenge the authorities. We have

publications. We have individual members involved in multiple social reformist movements.

The 2023 SCRA biennial conference presents a unique opportunity for our members to meet at the historical Morehouse College to deliberate on the group's future. Our group presentation varies in scholarship and comes from a global perspective. It was exciting to meet many colleagues for the first time in person and also to be able to put faces to names.

Below, we have carefully listed some of our member's presentations at the biennial. The listing is intended to serve multiple purposes. The first is to showcase the diverse areas of scholarship our members are engaged in. Second, to show the state of our global outreach and collaboration. Third is to use the opportunity to seek out partners both in our individual work and collective endeavors.

Summary of Presentations 2023 SCRA Biennial Conference

Author(s): Aminata Kalokoh, Brad Olson, Dora Rebelo, Emilio Caja, Francesca Esposito, Megan Vine, Erica Briozzo, and Moshood Olanrewaju

Title of presentation: *Solidarities and Allyship with People on the Move: Critical Reflections by an academic research group focused on Migrant Justice.*

Discussion Questions: As people on the move are exposed to ever-increasing levels of border violence and injustice, how can solidarity/CP practitioners avoid perpetuating harmful power dynamics and envisage a more liberatory way of enacting solidarity? Which actors are involved in solidarity with people on the move? What has been the impact of these actions in today's increasingly harsher border regimes, which have immobilized and stranded people all over the Global North? What types of solidarity occur in these spaces, and which positionality do they assume? What are researchers doing in these spaces? Are we helping or merely being passive utilitarian actors performing what the border regimes have already decided as the faith for people on the move?

Contributions/Recommendations from Attendees/Participants:

The session critically reflects on solidarity initiatives with people affected by multiple border violence, making the dilemmas explicit and discussing possible avenues of resistance by thinking about practices within more collective horizons to create coherent, cohesive, and planned actions that can have a greater and transformative effect. The session involves brief presentations on solidarity and allyship with people in detention, the role of Community Psychologists, and accounts of activism and scholarship on solidarity initiatives with people on the move in Europe. These reflections open the floor to discussion and debate and conclude the session by presenting a collective manifesto for a new approach to solidarity with people on the move.

Author(s) summary of takeaways:

We came away with more questions which, in a way, is good. We continue the discussion on our CP & Immigrant Justice WhatsApp space. Interrogating the clinical approach to diagnosing and treating migrants and how so much of it is problematic in its sole focus on individuals and communities while excusing the role of misrepresentation by powerful organizations. For these organizations, the diagnosis and dysfunctional analysis are more appropriate to apply to governments, border policies, and socio-political structures Unfortunately, the dysfunctional analysis mirrors the norms and beliefs of so many citizens in the Global North.

We talked about the problematic concept of *"deservingness." Separating who is and who is not worth entering our countries, as if any governments could even accurately make such assessments. But also about how damaging those policy approaches are.* One member describes it as "relational splitting," a characteristic of borderline personality disorder. And ask the following question: *Would it be better to try, even if it failed, to point out that if concepts of BPD can be diagnosed and healed, it is better to apply to Border Regimes and Border Policies instead of human beings? And what would individual therapy options suggest for interventions to help heal those structures?* They concluded by saying: the *psychological splitting our policies do to communities when governments assume they can decide who is deserving or worthy vs. not or when they try to rank people on these dimensions.*

Another member said *there needs to be an incorporation of "power"- some kind of definition and function in how it is used now and a redefining of what it could mean and function of the governments (and their people because ultimately, people are making the policies) are more integrated.*

Trying to tease apart the discussion between the interaction of the "people," the government policies, and power. Another member said *the influences of those that tend to shape the dominant immigration attitudes kind of work back and forth and reinforce each other, and so much of the reactions are based on fear and assumptions and imaginings about the other. So, the power is reciprocal but can feed off each other in bad ways and can be driven by fear...like what clinical psychologists talk about in terms of trauma, these policies seem to be coming out of a place of...fragmentation. Power manifests itself in problematic ways partly because of this fear and fragmentation. At least partly? How, as community psychologists, do we better understand and untangle these mechanisms of power and its various influences from governments to the people and the reverberating forms of paranoia, othering, and lack of empathy that result? And how do these different contributors of power create policies that reflect their own internal fragmentation?*

Yet, another member said borrowing from social psychology - *social representations theory may be a useful framework for looking at this, as it deals with how beliefs about groups are transmitted within and between macro/micro levels. I think we are trying to work along the lines of many of our predecessors /ancestors :) in liberation psychology and decolonial thinking. This persistent continuity of hierarchical relations of dominance and exploitation, the continuities of colonial practices,*

and structural violence, which divides people, is the old coloniality of power. When we align with it in our institutions and practices, we are complicit in determining who does and does not belong to a collective through the existing social and political mechanisms that condition the lives and the everyday settings of people on the move and, by extension, the implications on their well-being. A critical work would be to always conduct a systemic analysis of the relations at stake in any institution where we work, including the tensions that come from power and decision-making. Maybe we could try an exercise together? Like, targeting one case study? For example, looking at one institution that has responsibilities in supporting the mental health of migrants. IOM comes to my mind as a blatant example of schizophrenia: they have a manual of community-based psychosocial care and are also publicly applauding the policies of the EU and Italy while, the next day, "calling for support" to migrants stranded on the Tunisia- Libya border.

This generative discussion may be presented to the larger immigrant justice group at our October meeting as a case study:

- To emphasize the resilience of people.
- To think about practices within more collective horizons, coherent, cohesive, and planned actions that can have a greater and transformative effect.

Author(s): Moshood Olanrewaju, Jim Porter, and Julia Skye

Title of presentation: *Refugee Action Network (RAN): Process of Building State-Level*

Author(s) summary of takeaways:
What are the most pressing challenges faced by the Refugee Action Network? This question was asked repeatedly.

First, it was important to emphasize that close to three years after we reconvened the coalition, we did not have a paid staff. Volunteer members did all the coalition's work, almost all of whom are also leaders within their own organizations. Everyone put in the time needed to do the grunt work

necessary for RAN to have a more robust advocacy effort. The second challenge is that because RAN is approaching advocacy holistically, it is difficult to narrow in on what are the highest priority issues. There are countless issues affecting refugees, many of which are interconnected, from housing to healthcare to education, and our members have varying opinions on what is most pressing, but we simply do not have the capacity to advocate on all fronts, and so we always need to develop a strategy to determine what is the most effective use of our resources, as well as a measure to determine how successful we are in our advocacy. The third challenge is that there is a different level of information available about refugees at the state level than at the federal level, and this lack of information contributes to the aforementioned difficulty in setting priorities for the Coalition.

Going forward, we hope to expand the size and reach of RAN and continue to establish ourselves as the expert source for refugee issues in Illinois. While so much attention is paid to federal advocacy, wherever we can, we want to make a difference for refugees at the state and local levels and reduce the barriers that refugees face when adapting to life in Illinois. Furthermore, we hope to be a model for what can be accomplished in other states. (To our knowledge, the only organization similar to RAN is in Georgia.) RAN is a model that can be replicated with huge benefits in other states, and we hope to inspire other communities to come together for shared advocacy.

Author(s): Regina Langhout and Daniel Rodriguez Ramirez

Title of presentation: *"Showing up for our Community and Giving Love": Co-constructing Communality in People from Immigrant Backgrounds and Allies*

Contributions/Recommendations from attendees/participants:
Communality is an essential aspect of our shared humanity, highlighting our capacity to

support one another, resist oppression, improve our living conditions as a collective, and promote people's well-being (Langhout, 2016, Lugones, 2010). Our presentation, therefore, aimed to highlight how immigrant people from Latinx backgrounds built a sense of community while actively serving their communities to resist systemic discrimination and create pathways for improving their life circumstances. Rejecting the notion of an individualistic mindset focused on "saving oneself," they work collectively to save and uplift one another. Professor Michaela Hynie from York University skillfully moderated the discussion. During the session, an insightful question posed by Professor Hynie allowed us to reflect on the relative lack of attention in psychological research to the study of love and spirituality. This question led me (Daniel) to realize that heart research endeavors to illuminate participants' experiences within their communities, where love and support intertwine, enabling them to survive and thrive.

Author(s) summary of takeaways:

Throughout the presentation, we emphasized the significance of our participants' commitment to each other's well-being by actively advocating for one another's rights. Presenting at the SCRA conference provided a valuable opportunity to engage in dialogue with other scholars equally passionate about researching and promoting community efforts to enhance psychological well-being and foster communality.

Author(s): Daniele Jesus Negreiros, James Ferreira Moura Júnior

Title of the presentation: *Structural Violence, Human Rights and Healing Processes: An Intersectional Analysis of Subaltern College Students in Brazil and the United States*

Discussion Question(s): Healing the consequences of violence and human rights violations is essential for Brazilian and American societies' just and equitable development.

From Martín Baró's perspective, liberation psychology has functioned as an alternative paradigm for decolonizing hegemonic psychology. By criticizing structural imperialism, it seeks to overcome the colonial and psychosocial trauma resulting from the effects of war. This project seeks to analyze the practices of structural violence that permeate and violate the notion of human rights, as well as the processes of healing, care, and resistance, to confront the oppressions arising from these structures. We start from the understanding that we face wounds that are inseparable from the process of colonization and that human rights policies have not served to support groups and communities vulnerable to the effects of coloniality. In this way, human rights and healing processes are contested issues. Thus, this study poses the following central question How are the relationships between structural violence and human rights expressed in the healing and resistance processes of subaltern university students in Brazil and the United States? Based on the intersection of race, class, and gender, the qualitative method will use observations and conversations in everyday life, focus groups, and semi-structured interviews as procedures of meaning production, with young subalternate university students in Brazil and the United States as main interlocutors. In this sense, it is hoped that the interventions produced throughout the research can design a transnational human rights promotion program at the university level to reduce the impact of structural violence against young university students in Brazil and the United States.

Participant

Contributions/Recommendations: As essential aspects of this study, we have a path to be strengthened by Latin American community psychology, which aims to study healing processes from a non-biomedical, non-hegemonic, and non-scientific idea. Some questions guided the debate, such as 1. How to decolonize psychology, healing processes, and human rights? What is it like to be in one of the world's most imperialist countries and understand how coloniality is constructed and criticized? How do these studies affect the

subjectivity of students in both countries? Moreover, how do they react to me, a colonized Latin American mestizo woman? There were also comments about the need for better articulation between healing and colonial wound trauma so that a fair distinction can be made between the terminology of "healing" based on the marker of the structuring axis of violence that one wants to study, for example: do the psychosocial wounds of racism have a different density than the trauma of poverty? Because the pain of color cannot be overcome when a black person becomes rich in a racist society. Participants commented on the need to support the study with more data on the manifestations of structural violence against university students in the United States and aspects of comparison with Brazil. Cesaire brought the concept of revolutionary violence against colonialism to think about healing. There is also the need to articulate the concept of colonial trauma from Grada Kilomba, Fanon, and intersectional feminist authors. Adolfo Achinte, a Colombian writer, was mentioned as a way to think about art and resistance.

Finally, in the debate on youth, the work needs to understand what it means to be young in the context of the Global South. How does decoloniality constitute the experience/condition of youth? Summary of the author's conclusions: Under the aegis of modernity-coloniality, many students from the subalternized classes cannot get into the university because it is a place of social and economic development that belongs to the wealthy classes and is denied to the working classes. Therefore, the pathways offered to black, poor, and diverse sexual youth have become increasingly limited. The paper aims to be a robust study by comparing the university reality of two countries with different social, cultural, economic, and political characteristics. Therefore, it is necessary to justify the criteria and elements of comparison used for this analysis. In addition, it is necessary to involve psychology in decolonizing the hegemonic knowledge produced. This knowledge tends to locate "healing processes" from a conservative and biologizing movement that does not consider

the psychosocial impact of colonial wounds. In addition, it is necessary to examine the intended relationships between the central concepts of the study, such as structural violence and human rights, and processes of healing and resistance in the university context. Finally, this study aims to empower university students to be multipliers of critical readings about themselves and reality. As a result, it is expected to understand human rights violations from different audiences through the intersection of markers of race, class, and gender among university students in Brazil and the United States, as well as to know and strengthen the processes of healing and resistance built collectively. Our contribution, therefore, would be the construction of targeted preventive public policies.

International Committee

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International Community Psychology: Future Directions and Critical Questions

Column Editors and new co-chairs of the International Committee:

We, Tiffeny, Sam, and Mazna, came together in response to an email sent to the International Committee (IC) Listserv by Doug Perkins, seeking collaboration on a Town Hall at the SCRA Biennial 2023 on Current Issues and Future Directions for International CP. The listserv exchange brought us together where we shared questions and ideas that we grapple with and would like to discuss. These questions are rooted in our roles as people working within CP as well as emerging issues we have observed.

The Biennial session was titled "Town Hall on International Community Psychology & SCRA's Positionality" and proposed questions were bifurcated as follows: (1) *Organizational Questions* (relating directly to SCRA) and (2) *Broader Theory/Scholarship Questions* (concerning knowledge production and practice). Herein, we list each of the questions posed followed by the name(s) of the those who opted to introduce a particular question as well as their own brief summary of their points.

Organizational Questions:

How international/global is SCRA? How can the Biennial, website, groups/committees, publications, media facilitate more international participation and communication? (Irma Serrano García)

Does SCRA want to be an international organization or a US organization with links globally? If it wants to be an international organization, it is important to define what is considered international. Does international mean that SCRA has international members? Does it mean that we have international speakers at Biennials and APA? Are collaborations with international or other nation's organizations necessary so as to be considered international?

Historically, how have SCRA and CP in the US both influenced, and been influenced by, the global development of the field? (Doug Perkins)

One influence of American CP has been training international students who returned to their home countries to establish CP in those countries (e.g., Donata Francescato in Italy, the earliest community psychologists in Australia, Sheung-Tak Cheng in Hong Kong, Liping Yang in China). One exception is that, although Irma Serrano-Garcia was trained in Michigan and has greatly influenced CP in Latin America, the field developed mostly independently and differently in Latin America. I recently organized an international group of editors and authors, who created a Virtual Special Issue on international CP articles in the American Journal of Community Psychology for the journal's 50th anniversary this year, which tells an opposite story—i.e., that AJCP (and the Journal of Community Psychology) mostly ignored international CP until the past 20 years or so, which have seen a great increase of articles and special issues by authors from outside the US as well as an increase in truly international (e.g., comparative) and global studies, including unique work and perspectives that have influenced CP in the US and globally.

I participated in two separate group discussions during the Town Hall and this last point I'd like to add came up, but had also been emailed to me by others who attended and one international community psychologist who was unable to attend: the feeling expressed was that SCRA and much current CP in the US, as found in journals, at conferences, and on SCRA-L listserv are mostly out of touch with the rest of the world and will continue to diminish in influence. These international voices expressed that US community psychologists' international focus is mostly on the sins of Western colonialism and writing hard-to-understand critical theoretical articles about it that have little immediate practical value. Even though I personally understand the importance of anti-colonial critiques, I've heard this view enough that I think it is important to share and reckon with. It ought to be possible for the field to address both critical epistemic justice issues and practical community intervention needs.

How do community psychologists around the world perceive SCRA and CP in the US? (Toshi Sasao & Francesca Esposito)

In Japan, SCRA is still perceived strictly as a US organization, preventing many from Asia to participate in SCRA activities including biennials, and CP ideas seem perceived as the same as community mental health, not addressing issues related to social justice and empowerment among the disenfranchised.

Perceptions of SCRA vary. Because most countries in Latin America were colonized or neo-colonized by the US, community psychologists in Latin America initially were trained in the US and brought concepts and methods to their countries. As the discipline has developed in Latin America, distancing from US CP, it has increased and more

indigenous versions have developed. In many countries there is now resistance to what is seen as a colonizing US-centric CP. Language is also a tremendous barrier. Most US events do not have translation. People from other countries are expected to know English although the same is not expected of US citizens when they travel or present in other countries. As is mentioned for Japan this keeps many non-English speaking people from participating in SCRA activities and also keeps many from learning of the transformations that have occurred in CP in the US in recent decades, which in my opinion are favorable to a more global outlook.

What is our vision for how SCRA could/should be structured to better represent, or interact with, CP internationally, and why? (Moshood Olanrewaju)

Interest in internationalizing or indigenizing SCRA has been a concern for many experts in our field, from the second generation of community psychologists after those that attended Swampscott Conference, raising the question of structural neglect enabling exclusionary mechanisms to function (*see Toshi's point about perception of SCRA in Japan*). All of which heavily favour Westernized practitioners. Therefore, the renewed interest to be a values-based organization (VBO) can be achieved only by out-of-the-box thinking, including investing in people and their context (see SCRA EC 2023 committee goals: https://scra27.org/who-we-are/committee/new-committees/). There is also a need for constantly renegotiating SCRA's positionality within the American Psychology Association mega-structure.

SCRA undoubtedly enjoys enormous benefits as a Division of the APA. However, the structural relationship benefits practitioners based in the US more than dues-paying members living abroad. Through Regional Activities, SCRA's current Executive Council is reaching out to practitioners outside of the US to take up space within the SCRA ecosystem. However, since the disconnect has historical connections with the triad of coloniality, internationalizing SCRA requires purposefully and internationally taking up space to become a co-creator of spaces—an effort where spaces serve indigenizing interests and enjoyment of standardized membership benefits.

Understanding SCRA Regional outreach, the breakdown into regional blocs to educate SCRA through cultural affinity is the first of many steps in the revisioning process. The recently established and ongoing interaction with Regional Coordinators based in Latin America (***SCRA-Latin America Webinar Series***), Africa (***SCRA-Africa Lecture Series***), Asia (***SCRA South/East Asia Seminars***), Australia/New Zealand/Pacific Highlanders (all context-specific collaborations) has created a renewal interest where professionals share perceptions of SCRA in their respective indigenized contexts.

How could we better organize and design for global solidarity and alignment of purpose? (Tiffeny Jimenez)

Our social justice lens brings to the fore a breadth of questions we need to ask ourselves about the structure of our professional association, but also our systems of knowledge generation and education (i.e., research and scholarship), and how we have perceived our role with communities we have sought to serve. I believe that truly understanding our positionality will change much about who we are and how we work, and could bring us deeper into the potential of our roles as community psychologists (Jimenez, Mingo, Viola, Olson, & Balthazar, 2023).

A frame of communicative justice is valuable in that it acknowledges hegemonic dominant knowledge systems and the importance of seeking to know through varied social processes, practices, and ways of narrating one's autonomy. It encourages us to consider voice less as about being one source of information and instead consider the ways in which certain discourses/flows sustain world systems we wish to escape. It is an analysis of power and the ways in which dominant communication streams are overemphasized as the most legitimate ways of knowing (e.g., the written word, writing in certain languages, assumptions within publication outlets, etc.). Ultimately, communicative justice is important for us to

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consider because it is "the precondition that makes other justices possible (cognitive, sociocultural and spiritual, environmental, political economy, sociopolitical)." (Herrera-Huerfano, Pedro-Caranana, & Ochoa Almanza, 2023; p. 21)

Identifying and addressing the power dynamics embedded in this knowledge system is an important first step. We need to consider how are we participating in and perpetuating epistemic violence through our "own systems of exclusion, our forms of rejection and denial, through what is not wanted, its limits, and the feeling of obligation that prompts us to suppress people and processes" (Foucault, 1999). We may also need to consider the limitations of current conceptions of knowledge systems (Santos, 2007) and create additional means of communicating in ways that "informs and communicates the existence of alternative viable, constructible realities" (Herrera-Huerfano, Pedro-Caranana, & Ochoa Almanza, 2023; p. 20). For these reasons, we might suggest that our main proxies of the world-system of knowledge production undergo deeper analysis and consider how this might shape our relationships:

1. Investigate the relational structure among all of our CP colleagues paying attention specifically to how academic capital shapes these relationships. This will increase our awareness of the potential harms inherent in our current configuration as a professional association.
2. Investigate the norms inherent in academic institutions and role of academic capital (i.e., degrees, certificates, professionalization practices) within and across contexts.
3. Investigate the main content and impact of publication outputs, particularly within various national systems and local contexts.
4. Investigate the ownership of leading periodicals/journals, particularly those hosted by the US, including an examination of the epistemological diversity, structure, and practices of editorial boards and individual editing practices.

5. Investigate the role of CP education and academic capital within different countries/contexts/systems (e.g., peer review systems in differing contexts, mentoring, professional roles in society, etc.).

***Broader Theory/Scholarship Questions*: How does the structure of world knowledge systems overlay with the structure of our relationships with CP colleagues around the world? How is this problematic?** (Tiffeny Jimenez)

Until recently, CP has not fully understood how its core institutions and academic capital (e.g., universities, publications, degrees, scientific practices, etc.) are part of the construction of the systems of oppression we seek to escape (Jimenez & Lee, 2022). There is an assumption that using the mechanisms of this system will get us out of the mess we are in, however, these institutions/mechanisms are part of a "world-system of knowledge production" that arises out of particular global power dynamics entrenched in economic and geopolitical agendas of nation states. This world-system of knowledge production provides an explanation of how international knowledge production systems work, incentive structures tied to decisions about knowledge dissemination, and the politics associated with perceptions of expertise, including where and how knowledge systems are designed and implemented across contexts. If the flows of world-systems of knowledge production align with the flows of economic industry, and communications (and therefore global capitalism), we must proceed to check our alignment with such a system.

According to Demeter (2021), observations of academic capital within these system dynamics demonstrate a core-periphery structure within the social sciences that identify a few hegemonic countries and distinctly peripheral world regions indicating clear power structures we should be aware of when considering SCRA's positionality and power. The US and Europe are cited as being at the center of this system meaning that core institutions of academic capital hosted within the

US (such as SCRA affiliated institutions) need to consider: what they do, what they communicate, and how they support the cultivation of multiple ecologies of knowledge (Santos, 2007), and disengage from epistemic coloniality (Santos, Nunes, & Meneses, 2020). Our colleagues outside the US have expressed feeling marginalized for decades. If we are to be more adequately in right relationship with CP grounded in local contexts and struggles around the world, and identify facets of solidarity, we need to be more aware of how we participate in this system; we must awaken to this consciousness. Therefore, the questions within this Town Hall session bring up a number of additional questions for consideration as we move forward:

- If CP is being hegemonic without realizing it, how do we move forward creating a relational community between the US and others around the world? How does this connect with the role of the Network Coordinator, the IC, other CP organizations in other locations, and international members individually?
- Through a deeper understanding of academic capital and the world-system of knowledge production, we can observe the flows of a global system of social science that privileges certain structures of knowledge (i.e., ways of knowing, being, and communicating), how can we proceed to clarify whose knowledge systems are being privileged within this current system of knowledge construction, dissemination, and application?
- How are we part of the problem in maintaining the status quo of coloniality of knowledge and epistemic violence happening around the world?
- What are our intentions and how might we consider more deliberately developing alternative flows/communication patterns and alliances that will create alternative outcomes for various historically oppressed communities?

What are the possibilities provided by CP in different countries with different social contexts (e.g., pandemic experience, and different welfare/health organizations) and target populations? (Patrizia Meringolo & Toshi Sasao) May CP become a really critical perspective on psychological science, social structure, and civic engagement? In Japan, it would be a long way to go in acquiring CP perspectives and producing interventions to address issues other than clinical populations. Nonetheless, the Japanese Society of Community Psychology lists about 500 individual members, who are mostly practicing clinical psychologists at the MA level. [4]

Framing the aims of the committee

Following from these critical conversations a group of IC members gathered outside on the grounds of Morehouse College during the SCRA biennial. Here we shared what we thought the role of the international committee should/could be, and how we might capture the collective concerns and desires of the committee in a statement of aims. We anticipate that this can be an evolving statement, but the current draft of the statement is as follows.

Given the expansive presence and history of CP globally, SCRA needs to widen its lens from a self-focus to one that includes a more diverse range of knowledges and knowers from around the globe. We need to build on the strengths of the international collective and foster greater inclusion of theories, histories, and practice from a wider range of countries. We need to advocate for improved educational practices that embrace epistemic justice and inclusion and assist training the next generation of scholars to understand the plurality of CP around the world. We need to cultivate more humility and accountability that in turn questions and unsettles the dominance of US-centric forms of knowledge and practice so that CP can recognize historical harms and avoid enacting future ones. Today's problems are too big for one country (with limited history, theories, and practices) to solve. We must, as an organization, and as individuals think more globally.

Our discussions of the questions, the overall Town Hall experience and the IC meeting at SCRA has brought us together, with those not in attendance at SCRA 2023 welcome to join, to

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explore (1) who are we? (2) what are our mission and goals? and (3) what actions can we take and sustain to reach our mission and goals?

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Reading Circle
Edited by Dominique Thomas, Morehouse College and Allana Zuckerman, Northern Arizona University

To encourage ongoing dialogue with each other about what we are reading and how those readings are influencing our work, we share a 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.

Regional Updates
Edited by Moshood Olanrewaju, National Louis University

Highlights of the SCRA Webinar Series: Community Psychology in Latin America
Written by Gabriel L. Medianero Araúz, Universidad de Panamá, Facultad de Psicología, Universidad de Panamá; Dra. Nelly Ayala Rodríguez, Centro de Estudios e Investigaciones en Psicología, Universidad Católica de Colombia and Mgtr. Sonia Andrea Camargo Bastidas, Facultad de Psicología, Fundación Universitaria Konrad Lorenz

Between June 3 and July 29, the Webinars Series: Community Psychology in Latin America took place. This activity, which brought together students and experts from Panama, Colombia, El Salvador, Mexico, and Argentina, aimed to highlight the work of community psychologists in Latin America and the various contributions being made.

Over the course of two months, a total of 9 webinars were presented, which were as follows:

1. *Collaborative community practices with individuals experiencing homelessness in urban contexts. Research for action.* Presented by Dra. Jorgelina Di Iorio from Argentina on June 3rd.


2. *The peace and coexistence in Colombia: A psychosocial construction issue.* Presented by Carlos Arango Cálad. Ph.D. on June 10th.
3. *Health Literacy.* Presented by Dr. Miguel Angel Cañizales from Panamá on July 17th.
4. *Community, intergenerational trauma, and memories of the Salvadoran armed conflict in youth.* Presented by Mtro. Fernando Chacón Serrano from El Salvador on June 24th.
5. *Socio-environmental conflict and psychosocial impacts of constructing the Guillermo Gaviria Echeverri tunnel in the Buenos Aires, Cañasgordas - Colombia community.* Presented by Juliana Cataño Rivillas from Colombia on July 1st.
6. *Community Psychology in migrant care.* Presented by Lic. Tomás Rincón from Panamá on July 15th.
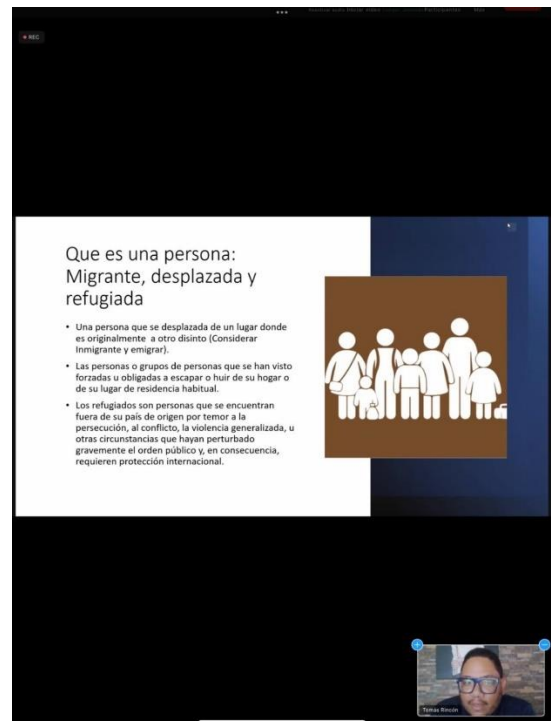
7. The mini symposium "Community Psychology in Action" took place on July 22nd, where the topic "Colombianizing to Strengthen the Sense of Nationhood" was presented by Dra. Nelly Ayala Rodriguez, and "Community Actions in Context" was presented by Master Sonia Andrea Camargo Bastidas, both speakers from Colombia. (*Written summary of the two presentations can be found below*)
8. *Intervention in emotional co-regulation strategies for parents of school-age children.* Presented by Lic. Diana Ramos from Mexico on July 29th.

These webinars were conducted with the Spaniard Psychology Students Association (CEP-PIE due to its name in Spanish) and the Global Students Psychology Committee (GSPC). The members of these student associations actively participated as viewers and moderators in the webinars, where they could ask questions and exchange ideas with the speakers. In addition to them, students, professors, and practicing psychologists from each of their countries, as well as from the United States, Uruguay, and Puerto Rico, joined.

If you were not able to watch the webinars live, you could still watch them by accessing:

https://www.youtube.com/playlist?list=PLzQPIYK0nLqfZb3Fc1mShdt5XoXu3Qchq

(Spanish Version)

Entre el 3 de junio y el 29 de julio se llevó a cabo la serie de webinars sobre Psicología Comunitaria en América Latina. Está actividad, que logró reunir a estudiantes y expertos de Panamá, Colombia, El Salvador, México y Argentina, buscaba resaltar la labor de los psicólogos comunitarios en América latina y los diferentes aportes que se están haciendo. A lo largo de dos meses se presentaron un total de 9 Webinars siendo estos:

1. *Prácticas comunitarias colaborativas con personas en situación de calle en contextos urbanos. Investigación para la acción* por la Dra. Jorgelina Di Iorio de Argentina presentado el 3 de junio.
2. *La paz y la convivencia en Colombia. Un asunto de construcción psicosocial* por Carlos Arango Cálad. Ph.D. de Colombia presentado el 10 de junio.
3. *Alfabetización en Salud* por el Dr. Miguel Angel Cañizales de Panamá el 17 de Julio.
4. *Comunidad, trauma intergeneracional y memorias del conflicto armado salvadoreño en jóvenes* presentado por el Maestro Fernando Chacón Serrano de El Salvador el 24 de junio.
5. *Conflicto socioambiental y afectaciones psicosociales por la construcción del túnel Guillermo Gaviria Echeverri en la comunidad de Buenos Aires, Cañasgordas - Colombia* por Juliana Cataño Rivillas de Colombia el 1 de julio.
6. *Psicología Comunitaria en la atención al migrante por* el Licenciado Tomás Rincón de Panamá el 15 de julio.
7. El mini simposio "*Psicología Comunitaria en Acción*" el 22 de julio donde se presentó el tema "Colombianizando para fortalecer el

sentido de país" por la Dra. Nelly Ayala Rodriguez y "Acciones Comunitarias en contexto" por la Magíster Sonia Andrea Camargo Bastidas, ambas ponentes de Colombia.

8. *Intervención en estrategias de co-regulación emocional en padres y madres de niños/as escolares* por la Licenciada Diana Ramos de Mexico el 29 de julio.

Estos webinars se realizaron con la colaboración del Colectivo de Estudiantes de Psicología de España y el Comité Global de Estudiantes de Psicología. Los miembros de estas asociaciones estudiantiles participaron activamente como espectadores y moderadores de los webinars donde pudieron realizar preguntas e intercambiar ideas con los ponentes. A estos se sumaron estudiantes, profesores y psicólogos en la práctica comunitaria de cada uno de sus países y de Estados Unidos, Uruguay y Puerto Rico.

Si no pudiste ver los webinars en vivo aun puedes verlos accediendo a:

https://www.youtube.com/playlist?list=PLzQPIYK0nLqfZb3Fc1mShdt5XoXu3Qchq

Colombianizando para fortalecer el sentido de país

Dra. Nelly Ayala Rodríguez, nayala@ucatolica.edu.co, Universidad Católica de Colombia, Centro de Estudios e Investigaciones en Psicología

Resumen:

Al siglo XXI, ya se le puede caracterizar por ser una etapa de "crisis planetaria al extremo", y eso que tan solo llevamos 23 años. Los grandes problemas interconectados: la pandemia del Covid 19 que impactó grandemente a los diversos países, la guerra Rusia-Ucrania que nos avergüenza porque pensábamos que ya este tipo de confrontaciones habían quedado en el pasado, las migraciones, el calentamiento global, entre otros, retan a los diversos actores de la sociedad, entre ellos a la educación superior, para que el conocimiento construido llegue a las poblaciones, y no se quede en los artículos posicionando al académico y circulando por redes de información

especializada. En coherencia con este planteamiento, la presente ponencia muestra el trabajo que el semillero de innovación social, denominado POLITEIA, de la facultad de psicología, viene desarrollando desde el año 2019, en el propósito de aportar a la reconstrucción psicosocial de Colombia. Se inscribe en la línea de investigación e integración curricular en psicología social, política y comunitaria, y dentro de esta, en el eje temático denominado *Sentido de comunidad*. Se fundamenta teóricamente en la propuesta de cuatro componentes de McMillan y Chavis (1986) , quien lo define como el sentimiento que generan los integrantes de la comunidad, de pertenecer, de estar vinculados unos con otros, lo cual va a la vez fortaleciendo la creencia de que las necesidades y problemas que se les presenten, pueden ser resueltos con el apoyo de todas y todos. El semillero ha denominado a su programa de investigación e intervención: "Colombianizando para fortalecer el sentido de país", dentro del cual ha generado videos, cartillas, podcast e investigación.

De esta manera se visibiliza como la psicología comunitaria, desde agendas innovadoras aporta al mejoramiento de la calidad de vida de las comunidades, desde una perspectiva dialógica, ética y humanizante.

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Acciones Comunitarias en contexto

Mgtr. Sonia Andrea Camargo Bastidas, soniaa.camargob@konradlorenz.edu.co, Facultad de Psicología, Fundación Universitaria Konrad Lorenz

Resumen:

Acciones comunitarias en contexto, recoge experiencias significativas de acciones comunitarias desarrolladas en diferentes contextos Colombianos donde equipos transdisciplinares incluyendo la psicología comunitaria como campo transversal ha implementado y gestado estrategias y propuestas de intercambios de saberes e intercambio de herramientas, como otras formas de participación e incidencia en las acciones desarrolladas con diferentes poblaciones en contexto para el fortalecimiento de las realidades sociales.

De acuerdo con Marisela Montenegro (2004). "El aumento de los grados de calidad de vida y bienestar social es uno de los objetivos básicos del trabajo en comunidades desde el punto de vista de la Psicología Comunitaria. A partir de una demanda realizada por un grupo comunitario (demanda directa) o bien por otro agente social (demanda indirecta), se trabajan cuáles son las necesidades sentidas de los miembros de una comunidad y cuáles perciben que son los problemas sociales que son prioritarios para atacar a través de la acción comunitaria".

Estas acciones comunitarias se han venido sistematizando a través del tiempo en herramientas que reconocen algunas realidades sociales en colombiano y ha permitido narrar las experiencias situadas.

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Research Council
Edited by Chris Keys, DePaul University

2023 Cohort of SCRA Research Scholars

The SCRA Research Council is delighted to announce the outcome of the 2023 cycle of recruitment, review, and selection of Research Scholar applicants. The SCRA Research Council was founded in 2017 and decided a good way to

begin supporting community research would be to help untenured community psychology faculty in graduate programs where they can mentor upcoming community psychology research contributors. Such scholars may become tenured faculty, contribute to community research literature and mentor future scholars for decades to come. This effort helps build a base of community psychology knowledge that is bedrock for our field. To date with this cohort about 26 individuals have been appointed as Research Scholars over the last six cohorts. Of these 24 have contributed to the diversity of SCRA by virtue of their race or ethnicity, sexual orientation and/or nationality. All of those who have sought to be promoted to associate professor with tenure have been successful, with at least two more being considered this year. Many are using cutting edge methods and studying important contemporary issues like understanding systemic racism and the experience of the Black family, building community health coalitions, developing critical community psychology internationally, promoting disability rights. Several have taken leadership positions in SCRA. A number have contributed to DEI efforts in their home departments. In short, the SCRA Research Scholar Program has been successful in supporting talented young faculty and helping them be successful en route to promotion to Associate Professor. Scholars value the peer support they have received from cohort members and the mentoring that they have obtained from senior scholars in community psychology. Many thanks to our senior mentors!!

In winter 2023 the SCRA Executive Committee (EC) approved the SCRA Research Scholars Program for 2023, SCRA's sixth cohort of Research Scholars, and committed $24,000 to support four Scholars. As part of the SCRA's commitment to promoting social justice and uprooting white supremacy, the Executive Committee designated two of these appointments for Black and BIPOC Scholars. For other appointments, racial and ethnic diversity is an important but not an exclusive criterion in the selection process. In addition to financial support for four Scholars, all Scholars

receive mentoring assistance from one or more accomplished senior researchers in community psychology or related field and meet regularly in a peer support group focused on writing and other professional development topic. The Research Council called for applications in the spring and was happy that a number of talented young university researchers applied. After carefully reviewing these SCRA members' applications, the Council selected the following seven very promising assistant professors in community psychology as SCRA Research Scholars:

- Aixa Marchand, University of Illinois at Champaign Urbana
- Andrew Nalani, Vanderbilt University
- Ansuk Jeong, DePaul University
- Kayla Fike, Vanderbilt University
- Lidia Monjaras-Gaytan, Loyola University Chicago
- Nada Goodrum, University of South Carolina
- Stephanie Torres, University of Illinois at Chicago

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

Aixa Marchand

Dr. Aixa Marchand is an assistant professor at the University of Illinois Urbana Champaign in the Developmental Sciences area of the Educational Psychology Department. She received her Ph.D. from the Combined Program in Educational Psychology Program at the University of Michigan. Dr. Marchand utilizes an interdisciplinary approach to explore the societal, contextual, and cultural factors that shape the academic experiences of students of color, focusing on Black parents' critical consciousness. More specifically, her research uses a mixed-method approach to focus on Black parents' attributions about educational inequities and how these attributions may relate to how they engage with their children's schools. Related work uses a strengths-based approach to investigate the way that Black immigrant parents perceive the expected relationship between home and school in relation to expectations in their home country. Dr. Marchand's other research inquiries include a) illuminating how students and parents of color critically analyze school structures; b) elucidating how familial processes, such as familism and parent racial socialization, impact adolescents' academic experiences and socio-emotional wellbeing; and c) the use and development of rigorous methodological tools to address societal inequities.

As A SCRA Research Scholar, Dr. Marchand will collaborate on a project with the local school district that seeks to engage with Black families and better to understand their thoughts on school integration and segregation. This will be done by implementing a participatory Photovoice research project to gain a better understanding of the relationship between Black families and schools by elevating the voices of Black parents. Further, Dr. Marchand is excited to utilize the principles of community psychology in her work and learn from her SCRA research mentor, Pamela Martin at the University of South Carolina and her fellow SCRA Research Scholars peers!

Andrew Nalani

Dr. Andrew Nalani is an Assistant Professor of Human and Organizational Development at Peabody College, Vanderbilt University. He studies the organizational dynamics of youth work in community-based and institutionalized settings. As an interdisciplinary community psychologist, he aims to portray how power ideologies and distributions across organizational levels enable or constrain the transformative potential of youth work. With over a decade of practice as a group facilitator and youth worker in North America and East Africa, he is committed to a translational research agenda that bridges insights from both practice and scholarship to advance positive development in community and organizational contexts.

Dr. Nalani will accomplish two goals during his mentored appointment as a SCRA Research Scholar. First, he will conduct analyses to validate novel approaches to measuring youth-adult

partnerships that combine survey data from youth and frontline staff in institutionalized and school/community settings. To do so, he will leverage secondary data from SAFE Spaces, an NIH-funded clinical trial to promote frontline staff wellness and reduce youth suicide in congregate care and juvenile facilities, and from Search Institute's Developmental Relationships Pilot Survey designed to understand how young people experience developmental relationships within schools and youth-serving organizations. Second, he will develop a grant proposal to launch a social artist research collaborative to accelerate the impact of an international movement of youth workers using an innovative multi-modal arts approach to promote creative youth leadership and community change. This work builds on a long-term partnership he has cultivated with Partners for Youth Empowerment, an international non-profit that builds capacity for youth workers and organizations to deliver transformative programs that support youth's personal development and community leadership. He is looking forward to working with his mentor, Beth Shinn.

Ansuk Jeong

Dr. Ansuk Jeong is an Assistant Professor in Community Psychology in the Department of Psychology at DePaul University. I graduated from the University of Illinois at Chicago with a doctorate in Psychology and a minor in Methods and Measurement. My M.A and B.A. degrees are in Psychology from Yonsei University in Seoul, South Korea where she also studied Korean linguistics and literature.

As a community psychologist, I have been looking at how families cope with outside stressors, including migration and such health stressors as cancer and dementia. I conducted research on immigrant families in the U.S., North Korean defectors in South Korea, and returnees going through re-acculturation in Korea.

My recent focus of research regards the psychological dynamics and mechanisms of caregiving in families with cancer. Particular socio-cultural context of the families, from local region, socio-economic status, living arrangement, to health and labor policies are taken into account to better understand the lived experience and the nuanced implications. And this program of research is being expanded to other medical conditions like dementia and ALS (Amyotrophic Lateral Sclerosis).

The more I learn about the families with care needs, the firmer I believe there should be more attention to elderly care. With this rapidly aging population, the support system for the families with care needs are to be implemented in the community level. Depending on individual family's resource cannot be sustainable. Based on community partnerships, I try to figure out the ecological ways of identifying both the needs and the solutions for the families and the communities.

Another research project that I took the leadership of as a community psychologist was social connection promotion. Initiated by the Ministry of Culture, Sports, and Tourism of Korea, selected local communities have embarked on the project with their own programs tailored to the communities' needs. As a researcher, I led a team to develop the measurement scale of social isolation, which will be used as a part of its program evaluation. While based in Chicago, I will continue to work with the Ministry in scaling up this social prescription project. Look forward to working with my mentor, Susan McMahon.

Kayla Fike

Dr. Kayla Fike received her Ph.D. in Psychology and Women's and Gender Studies at the University of Michigan and is an Assistant Professor in Human and Organizational Development at Vanderbilt University. She examines how young Black and Brown people navigate and respond to legacies of racialized and classed inequity in urban communities, such as community violence, racial discrimination, and public disinvestment in neighborhoods. Her research program highlights ways that young people of color navigate interpersonal and systemic manifestations of discrimination and rely on their resources and skills to come to thrive. In her newest line of research, she examines potential contributing factors to urban-residing young Black adults' ratings of the quality of their neighborhoods with specific attention to the role of gender. She is committed to breaking down the divide between academia and minoritized communities by developing community-university partnerships and using participatory action methodology in the future. Last but certainly not least, she is a proud Michigan native, born and raised in Detroit and Pontiac, Michigan.

As a SCRA Research Scholar, Dr. Fike's plans involve expanding her network within community psychology and within urban affairs as well as obtaining more methodological and software training. To deepen her neighborhood-focused line of work, she is eager to learn new approaches to studying urban neighborhoods, their social and political histories, and the ways in which young Black people understand, evaluate, and navigate these spaces. She is designing research studies that seek to understand and (re)conceptualize urban neighborhood quality and perceptions of urban neighborhoods from community-based and psychometric perspectives. Specifically, she plans to interrogate the history of how researchers in community psychology and urban studies have conceptualized urban neighborhoods and what conditions make them assets or drains to residents, and to reimagine these concepts by prioritizing the important features of Black youth and their families. Additionally, she is excited to grow in methodological expertise in multi-level and multi-sector approaches to studying the urban spaces young Black people traverse. Namely, she plans to explore the mutual influence that neighborhoods, schools, and other community contexts have on youth's self-concept, future aspirations, educational attitudes, and critical consciousness. She will use the funding from the SCRA Research Scholars Program to obtain training in multi-level and person-centered statistical approaches, such as multilevel structural equation modeling and latent class/cluster analysis. She will also fund pilot research, focusing on cognitive debrief methods with Black emerging adults as they respond to exiting neighborhood assessment measures. She intends to support project meetings with community stakeholders and to attend the Urban Affairs Association and the American Association of Geographers conferences. She is excited about her mentoring with Amanda Roy.

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Nada Goodrum

Dr. Nada Goodrum is an Assistant Professor in the Department of Psychology at the University of South Carolina, in the Clinical-Community program. She is also affiliated with the USC Research Center for Child Well-Being, a multidisciplinary center focused on preventing physical and social-emotional health problems in children aged 2-10. She received her Ph.D. in clinical psychology in 2019 from Georgia State University. She completed her predoctoral internship and postdoctoral fellowship at the Medical University of South Carolina. Prior to her graduate training, she earned her bachelor's degree from the University of North Carolina at Chapel Hill, where she majored in psychology and international studies with a minor in Arabic.

Dr. Goodrum's research investigates family- and community-level risk and protective factors for youth well-being among families affected by major stressors. Her work centers on the impact of family stressors, such as trauma, HIV and other chronic illness, racism, financial strain, and parental substance use, on child health and parent-child relationships. She is interested in parents' role in promoting child and adolescent health and preventing the intergenerational transmission of risk. The goal of her research is to promote health equity by using knowledge about risk and protective factors to guide the development of family-based, trauma-informed prevention and intervention efforts. Her research is primarily conducted among communities of color, and she strives to adopt a multicultural, antiracist, and social justice lens in research.

As a SCRA Research Scholar, Dr. Goodrum plans to conduct a pilot feasibility trial of a community-engaged, parent-based prevention program to support parents experiencing major stressors and promote their children's well-being. Her goals for her Research Scholar appointment are to gain mentorship and peer support in applying community psychology principles in the implementation of culturally-responsive preventive interventions; improve her mentoring capacity and skills to train the next generation of community and clinical-community psychologists; and address health equity through community-engaged research focused on improving well-being of families affected by stress and adversity. Her mentor will be Shabnam Javdani of NYU!

Lidia Y. Monjaras-Gaytan

Lidia Y. Monjaras-Gaytan, PhD is an Assistant Professor in Applied Social Psychology at Loyola University Chicago. She earned her PhD in Community Psychology at DePaul University under the mentorship of Dr. Bernadette Sánchez. During her doctoral studies, she examined the mentoring relationships of historically underrepresented college students and Black and Brown adolescents. She also explored how mentors can support adolescents' critical consciousness. Her doctoral work was supported by the National Academies of

Sciences, Engineering, and Medicine Ford Foundation Fellowship Program.

Dr. Monjaras-Gaytan's scholarship focuses on the mentoring and educational experiences of adolescents and emerging adults marginalized by society, primarily focusing on the experiences of students of color. Her next steps will be to longitudinally study the mentoring relationships of college students of color with institutional agents, specifically focused on the antecedents (e.g., individual and contextual) and benefits of these relationships. She is specifically interested in exploring how contextual factors including interpersonal and institutional racial discrimination on campus, campus racial climate, sense of belonging, and other institutional factors, influence the development of these relationships. Dr. Monjaras-Gaytan is committed to using her research to support interventions and institutional changes that will benefit marginalized students. She has high hopes for the mentoring she will receive from Gabe Kuperminc.

Stephanie Torres

Stephanie Torres, Ph.D. is an Assistant Professor in the Department of Educational Psychology in the College of Education at the University of Illinois at Chicago (UIC) and holds an affiliate faculty position in Community and Applied Developmental Psychology (C&ADP) in the Department of Psychology and in the Center for Dissemination and Implementation Science in the Department of Medicine. She is the proud daughter of a Mexican immigrant family. Her research focuses on utilizing community-based participatory research (CBPR) to develop, disseminate, and implement school- and community-based programs that promote well-being and mental health among immigrant communities. Her work is currently funded by the Center for Clinical and Translational Science (NIH UL1TR002003) and the Institute for Research on Race and Public Policy at UIC. In partnership with a local community organization, Dr. Torres developed a community health worker-led, 10-session, group intervention called FIESTA (Familias Inmigrantes Empoderándose contra eStrés Tomando Acción), which aims to reduce stress due to structural racism among Latinx immigrant families.

Dr. Torres is also passionate about infusing trauma-informed care in community and education spaces. She engages in interdisciplinary work across UIC's College of Education to build trauma-informed, anti-racist curricula in pre-service teacher education programs. Dr. Torres is a licensed clinical psychologist in the State of Illinois. Her clinical work focuses on addressing trauma among minoritized families and she specializes in serving bilingual, Spanish-speaking families. She is engaged in the Coalition for Immigrant Mental Health (CIMH), a non-profit which brings together multiple stakeholders (mental health practitioners, community organizers, and researchers) to promote awareness and access to mental health services. Dr. Torres is the co-chair of the CIMH Mental Health Practice and Training committee.

As a SCRA scholar, Dr. Torres aims to 1) increase the number of publications in community psychology outlets; 2) submit an external grant based on her current community-engaged project; and 3) engage in professional development and networking opportunities (e.g., seminars, conferences, writing groups). She is excited to work with her mentor, Dr. Irma Serrano García and her cohort of Research Scholars!

Congratulations to these seven outstanding 2023 SCRA Research Scholars! Many thanks to our esteemed senior colleagues who responded so quickly and positively to requests to mentor from applicants and the Research Council! We wish them all well as they embark on their Research Scholar and mentor experiences.

Rural Issues Interest Group

Edited by Nicole M. Summers-Gabr, Department of Population Science and Policy, Southern Illinois University School of Medicine

Intergenerational Care Programs and Future of Rural Communities

Written by Jessica Cantrall, Department of Population Science and Policy, Southern Illinois University School of Medicine

Living in a rural area can come with various challenges, and the disparities in health outcomes that affect those living in these areas have been documented throughout existing literature. Some of these disparities include a higher risk of preventable diseases such as diabetes, a higher risk of suicide, unintentional injury, and opioid overdose (Eberhardt & Pamuk, 2004; Hartley, 2004, Case & Deaton, 2015; Stein et al., 2017). Two groups that may have a greater struggle in rural areas are children and older people. Around 20% of U.S. children live in rural areas and face unique health and healthcare challenges such as geographic and socioeconomic determinants (Bettenhausen et al., 2021). Older adults face similar challenges with geographic isolation and socioeconomic health determinants. For example, rural elderly were more likely to not seek medical care due to cost than those living in urban areas (Carter & Dean, 2021). One of the greatest needs for children and older people in rural areas is access to essential services such as long-term care facilities and daycares.

Workforce Shortages in Eldercare and Childcare

As rural populations tend to be older than urban populations, rural places increasingly need eldercare services. In 2021, adults over 65 years old accounted for more than 20% of the rural population (Davis, et al., 2022). However, rural areas have fewer nursing homes than urban or suburban areas (Sharma et al., 2022). Additionally, 43% of those living without skilled nursing facility services are in rural counties. Not only do residents in rural areas struggle with access to a nearby nursing facility, but the open nursing facilities are also facing debilitating staff shortages. One recent survey found that 86% of nursing homes experienced at least moderate staffing shortages (O'Connell-Domenech, 2023). As residents of rural communities age, they are often forced to make difficult decisions between moving away from family, trying to age at home without much assistance, or choosing a nursing home where the quality of care may be lacking due to limited staff.

Another service that may be limited in rural areas is daycares. Daycares benefit communities greatly; however, there are often significant barriers to accessing care, such as long waitlists due to limited facilities and higher costs (Workman & Ullrich, 2017). Overall, 31.7% of families with children under six do not have access to formal childcare facilities. Families in rural areas may face an even greater need for childcare services. For example, rural parents live an average of 10 miles from their daycare provider, while those in urban areas are only around 3.5 miles away. Lack of available childcare was also cited as the reason that 80% of rural households had one parent per household not working (Guevara, 2021).

Consequently, unless families have a network they can rely on for support, families in rural areas face difficult decisions to drive long distances or only have one working parent in the household. Table 1 demonstrates rural and urban disparities in elder and childcare services.

Table 1
Rural and urban disparities in elder and childcare services

	Rural Counties	Non-Rural Counties
Elderly		
% Population 65+ [a]	17.5%	13.8%
% of counties with nursing homes [b]	87%	96%
Children		
% children under 18 [c]	22.3	23.5
Number of children per childcare slot [d]	9	5
% of census tracts in a childcare desert [e]	59%	50%

Note. a: Symens-Smith & Trevelyan, 2019; b: Sharma et al., 2022; c: United States Census 2016; d: Jessen-Howard et al., 2018; e: Rush, 2022

Benefits of Intergenerational Care Centers

As the lack of eldercare and childcare centers persists in rural communities, one solution could be to have intergenerational care centers. Intergenerational care centers combine child daycare and senior care services (either senior daycare programs or nursing homes). This is not a new concept; several communities have implemented this kind of program. There are around 105 intergenerational shared spaces in the U.S., and while they may differ in the form of programming, they share the same goal of uniting young children with older adults (Abate, 2018). For instance, a facility in California brought elderly adults into the daycare for special programming each day, where they did activities such as cooking and playing together (Abate, 2018). In another example in Washington state, the daycare and the nursing facility are situated in the same building (Jansen, 2016). Six days a week, a daycare

classroom of young children would visit with the residents. While these are urban examples, rural communities may be able to create something similar where a daycare is housed inside of a nursing home or combined with a senior services center. The daycare and activity staff for older people could facilitate specific times during the day for shared activities such as craft or story time. This type of program could be incredibly beneficial, especially for staff working at the facility, who could enroll their children in these programs and lessen the transportation burden.

Another benefit to combing daycares and eldercare facilities in rural areas would be the combination of resources. For example, while many daycares do not have a nurse on staff, children could benefit from having a trained nurse who could better tend to emergencies. Another way that combined resources may benefit intergenerational care centers is that they may require fewer employees. Some staff may have roles that serve two purposes, such as an activity assistant could serve both older adults and young children. In the past, a lack of staffing meant that nursing homes and daycares were at risk of reducing their capacity or shutting down entirely (Leonhardt, 2022; Leys, 2023). Combining these services may help lessen the staffing burden, as there would only be a need for one set of administrative staff.

Finally, formulating intergenerational care facilities in rural communities may ameliorate the social isolation and loneliness that many older adults face. Older adults have a higher risk of loneliness due to retirement or living alone, and rural residents have an even greater risk due to barriers such as transportation or lack of broadband access (Henning-Smith, 2020). Older adults in intergenerational care programs or facilities may thrive with opportunities to provide mentorship for young children, such as by reading, demonstrating how to write their letters, or scaffolding activities.

Concerns of Intergenerational Care Centers

Of course, with the benefits of intergenerational facilities, it is also important to recognize potential risks. First, there is the increased risk of the spread of disease where you have populations interacting

that are already vulnerable. Second, there is the challenge of safety, where background checks would likely be necessary for adult residents for the protection of the children. Third, there could be a challenge around coverage. While both eldercare and childcare centers often have out-of-pocket costs, Medicaid can provide coverage for some instances of long-term care; however, it is unclear if creating combined centers could impact coverage eligibility. Finally, creating an intergenerational care center or program does not automatically solve the dilemma of transportation or distance for those who live farther away.

Closing Remarks

As rural communities consider innovative ways to meet their aging population and encourage the retention of young families, intergenerational care facilities may need to be an option. The intergeneration care model has been piloted in several communities and benefited both groups participating in the programs. While there are still some challenges to consider, creating more centers utilizing this model may fill a gap in services in rural communities while also providing further incentives to the financial and social benefits still being discovered.

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SCRA News

Edited by Dominique Thomas, Morehouse College

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

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.
- Long quotes: Follow APA guidelines for quoted materials.
- Please put your email information and an invitation to contact you into the article.

The Community Psychologist