social positions inscribed in our culture) are needed in order to move the field *forward* AND *back* to where it began—to some of the original goals of Swampscott—to be a psychology of transformation and social change.

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Community Psychology from Swampscott to Beyond

Edited by Joy S. Kaufman and Nadia L. Ward, Yale University

As the 40th Anniversary of the Swampscott Conference approached we thought it would be interesting to hear from various members who have been active in SCRA over the years regarding their reflections on their time in the field and where they felt community psychology would be in the future. With that in mind we reviewed the membership on the SCRA Executive committee over the years and chose about 12 individuals to invite to contribute their thoughts to this special section. In total 6 of those individuals chose to share their history with SCRA and their views of where we are and where we are going.

The first contribution in this special section is from Ira Iscoe. Ira is one of the few individuals who was at the Swampscott Conference and is still active in the Division. Ira was also the Secretary/Treasurer of SCRA (then called the Division of Community Psychology) from 1967-1969. In his piece, Ira shares with us what the climate was like in the time leading up to the Swampscott Conference, what his experience was of the conference and some of the outcomes of the conference. It felt very important for us to have Ira's experiences during that time documented as a way to help all of us remember the origins of our field.

Anne Mulvey who was Student Representative to the Division from 1976-1978 has also contributed to this section. Anne shares with us what motivated her participation to run for Student Representative and her subsequent involvement in the Division's Task Force on Women, now known as the Committee on Women. Anne also shares with us some of the experiences that shaped her early career, some of her more relevant experiences within the Division and within her career, and shares with us her vision for our field.

Our next contribution is from Rod Watts who served as Member-at-Large during the early 90's. Rod shares with us some of his experiences and reflections of the field, and his excitement of the international expansion of community psychology. He also shares his hope that U.S. based community-psychologists utilize the momentum created overseas to continue to challenge ourselves and expand our worldviews so that the field continues to evolve to meet the ever changing needs within our communities.

Brad Olson, who is the current Chair of the SCRA Membership Committee and recent Chair of the 2005 APA program also shares some of his thoughts with us. Brad presents to us six paradoxes that he believes are most likely to impact our field over the next 40 years and, in doing so, pushes each of us to think about how we will contribute to the growth and redirections that will occur over the next 40 years.

Last, but certainly not least, we asked Sawssan Ahmed, Student Representative from 2003-2005, and currently on internship, to reflect on her now 5 year tenure in the field. Sawssan invited one of her colleagues, Partick Fowler to also share his thoughts about his initial exposure to, and subsequent involvement in, Community Psychology.

Each of the contributing authors has shared their unique experiences and insights that have served to shape their careers and respective identities as community psychologists. It is our hope that their voices will motivate and inspire each of us to do the same. Many of us participated in the visioning process that occurred at the Biennial this past June. That experience marked the beginning of what we hope would be an ongoing and meaningful discourse that will shape the future direction of the field for the next 40 years. Let us take this journey together, guided by the collective wisdom of our colleagues, to move beyond the boundaries that confine us and to wholly embrace what we hold to be the true essence of our work; to be champions of social justice and undaunted in our efforts to support, empower, and uplift those we serve regardless of race and ethnicity, regardless of gender, regardless of sexual orientation, regardless of class, regardless of religious affiliation or any other socially (ill) defined construct that limits the potential of all people.

Swampscott Revisited – A Worthwhile Journey

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I eagerly accepted the invitation of the editors of *The Community Psychologist*, to look back at the Swampscott Boston conference, the significant events leading to the May 1965 meeting, and impressions about the dynamics of the meeting and the decisions arrived at. I admit that it was more difficult than I had thought to turn back some 40 years, and no doubt there are some distortions and misperceptions in my "take". "The Boston Conference: A report of the Boston Conference on the Education of Psychologists for Community Mental Health" is available on the web. It contains an enormous amount of information, and should be required reading for all Division 27 and SCRA members old and new.

One of the basic tenets of Community Psychology is that nothing takes place independently of time and space. Effective research and successful community-based projects can only be carried out with reliable knowledge of background factors. Understanding the flow of events is crucial to effective community projects and research.

Events Leading Up to the Swampscott (Boston) Conference

The 1955 National Conference of Psychology and Mental Health, held at Stanford University (Strother, 1956), recognized many changes in the mental health field were taking place, and recommended that the plans for training of the Boulder Conference on Clinical Psychology (Raimy, 1949) be further implemented. More than 80% of the Stanford conference participants were clinical psychologists, and there was substantial agreement that training should be provided in a number of approaches to behavior change in addition to psychotherapy. The conference was a milestone in the evolution of Community Psychology. Specific alternatives to psychotherapy suggested were mental health education, the use of therapeutic environments, and preventive interventions to counteract negative environmental influences.

The Stanford conference was followed by a national conference concerned with graduate education in Psychology (Roe *et al*., 1958). This conference focused on broad issues of graduate education, manpower demands, and issues regarding certification and licensing laws, as well as alternate training programs. There was great concern about how to meet the increasing demand for psychological services to the general public. Clearly, the field of Clinical Psychology was expanding and facing many problems and issues, not in the least being the problems and issues in the rise of professional Psychology schools. In essence, the increase in professional Psychology schools resulted in more of the "practice" aspects of Clinical Psychology being directed away from established university programs. The classic Ph.D. degree was challenged. There was also the realistic consideration of how to earn a living. The economics of a profession play an important part in the amount of engagements and efforts that can be expended.

The Joint Commission on Mental Health and Mental Illness was commissioned by Congress in 1955. Its purpose was to examine and recommend many needed changes, from the treatment of the severely mentally ill (mostly hospitalized) – at that time numbering some 600,000 – to a detailed examination of the general mental health of the nation. There was the growing recognition that mental health encompassed more than the treatment of the severely mentally ill. There were problems of anxiety, stress, depression, and the unavoidable problems of living. The commission produced some ten reports dealing with various aspects of mental health and mental illness. The final report and recommendations of the commission are contained in "Action for Mental Health" (Ewalt, 1960). Amongst the many recommendations was the strong urging to dramatically decrease the populations of large mental hospitals (e.g. Austin State Hospital had 3,000 patients, ranging from severely mentally ill children, to older persons who had no other place to go), and to limit residential mental health facilities to no more than 500 patients. The availability and effectiveness of psychotropic drug treatments succeeded in reducing the populations of state-supported mental hospitals and opened the possibility of transferring the bulk of care and treatment to community-based mental health centers. Parenthetically, it should be mentioned that state mental hospitals in many ways served the purpose of the county poorhouse. The release of thousands of patients to relatively unprepared community settings led to the disastrous effects of the De-Institutionalization Movement, from which many communities and the mentally ill still suffer. Experience now dictates that community support services are the essence of effective community care and treatment.

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Of particular significance for Psychology was one of the books of the Joint Commission, entitled "Mental Health, Manpower Trends" (Albee, 1959), which pointed out that plans for staffing community mental health centers were inadequate. For example, a "catchment area" of roughly 100,000 persons would be staffed by one psychiatrist, two psychologists, and four social workers. The impossibility of effective delivery of services, let alone research, was emphasized. Albee strongly recommended new methods of dealing with mental health problems, including the training of new types of personnel, and the alleviation of some of the causes of mental illness, such as poverty the unavailability of medical care (especially for older persons), and the limited accessibility of mental health facilities. Five basic services included in-patient (hospitalization), outpatient, daycare, emergency care, and consultation. A high proportion of the clinical psychologists who could be involved did not have the skill or training to carry out some of these functions, and there were needed interactions with social workers, psychiatrists, and rehabilitation specialists, to mention only the major groups. Consultation delivered to caregivers – such as teachers, nurses, priests and ministers, and also parents – would help with the care and treatment of the mentally-ill, and act as prevention activity or at least as a harm-reduction activity. Some psychologists, myself amongst them, strongly supported consultation as an effective treatment for prevention. However, my training in crisis intervention and consultation made me recognize that effective consultation was as difficult to learn and to dispense as psychotherapy.

4th National Conference of Clinical Psychology (1965)

Almost simultaneous with the Boston conference was the 4th National Conference, on the professional preparation of clinical psychologists, held in Chicago (Hoch, Ross, & Winder, 1965). The participants noted development of new methods of doctoral

training, and the emergence of professional schools of Psychology. To quote from the report:

> Quite apart from internal pressures, developments in the community are already creating newer and bigger problems to be confronted: (A) A concern with mental health keeps demands for psychological services mounting; (B) an even greater concern for the prevention of psychological disorders has added further problems and opportunities; (C) it turns out that the newest concern in Clinical Psychology – that of 'Community Psychology' – the more effective utilization of human potential, calls for clinical psychologists to fill still newer and more unaccustomed roles, while not having resolved some of their present dilemmas. (p. 42)

Leaving office or clinic-based practices, and moving into community settings, was a daunting task indeed. The increasing production of Ph.D.-level psychologists from professional schools helped meet this need and, in retrospect, a minority of newly-minted psychologists sought employment in the community mental health movement.

The Community Mental Health Facilities Act of 1963, acting on many of the recommendations of "Action for Mental Health," laid the groundwork for the drastic decreases in the hospitalized mentally ill. From the financial point of view, there was a shift from state-supported care and treatment to community-based mental health centers subsidized mainly by federal funds. In retrospect, it was clear that communities were just not ready to treat the discharged patients from state-run mental hospitals and private facilities. A high proportion of the clinical psychologists involved did not have the skill or training to carry out some of these functions, and there were much needed interactions with social workers, psychiatrists, and rehabilitation workers, to mention only the major groups. The area of consultation delivered to caregivers would help with the care and treatment of the mentally ill, and act as a preventive activity, or at least a harm-reduction activity. Some conference participants, myself amongst them, strongly supported consultation as an effective treatment intervention. Then as now, the problem is the availability of well-trained consultants, able to deal size up situations and offer direction for more effective coping.

The Turbulent 1960's
The 60's can be characterized as a period of misperceptions and confrontations between the older and younger populations. These were exciting and difficult times—the election of the first Catholic president, and his subsequent assassination, the dissatisfaction and problems of higher education including students on strike, Haight-Ashbury, the use of thought-enhancing drugs, changes in sexual mores, all had their effects in the emergence of a "Hippie culture". The Vietnamese war, the widening gap between the rich and the poor, the relative absence of social justice all contributed. Via television, the American public witnessed the onslaught of peaceful demonstrators at Selma, Alabama. Neighborhood race riots, and demands for equality and restitution, were frequent. Psychology graduate students showed their involvement via an organization called "Psychology for Social Action", a movement whose purpose was to involve Psychology in the treatment and amelioration of socially undesirable situations. Calls for equality and social justice were loud and, in some cases, effective. Two highly significant activities for Community Psychology also took place in the 60's . The voting rights bill was signed by President Johnson, culminating the years of struggle by African Americans to gain unrestricted passage to the polls. Medicare was also beginning in 1965, allowing for persons at least 65 years of age to receive various degrees of medical services without charge. This certainly helped to lower the older populations in state hospitals. Psychological services, at the beginning of Medicare, were not well reimbursed, if at all.

The Boston Conference (1965)
The above constitute some of the more important social policy events leading to the Boston conference, which took place in a pleasant seaside town (Swampscott) north of Boston. The conference was beautifully planned. Pre-conference materials helped the participants get down to business in a hurry. Parenthetically the seafood was excellent, and after-conference activities, such as the poker games, convinced me of the skill of my fellow psychologists. I didn't make a dime. There were some 35 participants, plus six members of the conference committee, and of this total there was one female and no ethnic minorities. This certainly was not by design, but somewhat typical of the demographics in Clinical Psychology at that time. Among the 35 participants were five psychologists from the training branches of the National Institute of Mental Health (NIMH). Their interest and background information greatly facilitated the conference. The participants were divided into three groups; I chose the one dealing with training. How were psychologists to be trained in the area of mental health? What training programs could be worked out within the confines of Clinical Psychology programs and meet American Psychological Association accreditation standards? Most of the participants (me included) were traditionally trained in the scientist/ practitioner model for Clinical Psychology formulated at the Boulder conference. The prevailing approach at that time was one of psychodynamics, with a distinct psychoanalytic influence in our training and coursework. In conversations and interactions, I was happy to note that most of the participants (me included) were engaged in a variety of activities, in which I must confess most of us received little or no training. At the time of the conference, I was also the President of the Human Opportunities Corporation of Austin, Texas, dedicated to dealing with community and ethnic minority issues, of which there were many. I was "elected" because neither the Mexican Americans nor the African Americans trusted each other, and I as the "white boy" had to keep things running. At the same time, I was a pro-bono consultant to the Austin State School for the Mentally Retarded on how to better classify the students, and to organize Junior League volunteers to administer abbreviated intelligence tests, so as to help better classify the some 2400 residents (ages 4 – 17). Parenthetically, about half of the students should not have been placed in the State School at all. There were many abandoned, brutalized orphan students amongst the genuinely retarded. I was encouraged to learn that consulting with caregivers, participating in activities in school systems, advising state and legislative systems on a wide range of policy decisions, and even administering and evaluating new projects and activities in the mental health field were quite common to the conference participants. They recognized the need for Psychology to leave the laboratories of departments and engage in problems on different turfs.

For myself, and for I'm quite sure the great majority of participants, there was a recognition of the need for a distinct shift away from "psychic primacy", in which individuals or groups achieved self-determination and

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fulfillment, to a position of person-environment interaction. Kurt Lewin's formula of "Behavior is a function of person and environment", or B=f(P,E), served as a model for some of us. Changing environments could result in changed behavior on the part of the individuals or groups. The problems of involving communities, evaluating the effectiveness of interventions, and training researchers, were topics the conference had to address. Most of us recognized the need for interdisciplinary training and worried at the same how to maintain a Clinical Psychology balance. It became apparent that what was being asked of clinical psychologists could not be met by existing training programs. For example, what type of internships could be offered that would involve community mental health activities, some quite removed from Clinical Psychology? What research possibilities existed, and how would they be supported? The training branch participants pointed out those very effective programs independent of Clinical Psychology were a possibility. This brought about the conception of free-standing Community Psychology programs. At this point we were using the term "Community Psychology" in quite a different perspective than "Clinical Psychology". Community Psychology could be independent from community mental health, and Clinical Psychology would be but one aspect of community mental health. This model had great attraction, but there arose the discussion of what a community psychologist would do for a living. The Dictionary of Occupation Titles, even to this day, does not list Community Psychology as a distinct discipline. There were discussions of programs which would involve community-clinical, clinical-community, or social change models. It was agreed that there was a wide-open field subject to expansion based on many factors.

A highlight of the conference was three evening presentations that furnished much information and were of enormous help in gaining a wider perspective of the needs of community mental health programs. Robert Reiff spoke about the development of mental health education and research for low-income groups. He pointed out that the development of Psychiatry and Clinical Psychology, while gaining increasing acceptance on the part of middle and upper classes, contributed very little to the mental health of the laboring classes. Here again was the old distinction of preferential treatment of the "haves" versus the "have-nots". Reiff's presentation is highly germane for the delivery of mental health services even today. It pointed to the need for different training for psychologists who were to be involved in community activities. A rereading of his presentation is a worthwhile exercise in the training of community psychologists.

Louis Cohen, dealing with the question of research, pointed out the advantages and disadvantages of research carried on in the traditional Psychology mode, as opposed to the epidemiological mode favored by public health personnel. For myself, the presentation by Glidewell on perspectives in community health was enormously important in helping to understand the tremendous complexities of community activities. Glidewell's sophisticated approach to community involvement stands out as a landmark. His nomination of four dimensions of social organization for community mental health (i.e., emotional acceptance, social power, perceived competence, and vulnerability) served to acquaint some of us with the enormous complexities of carrying out activities in community settings. The mental health disciplines of Psychiatry, Clinical Psychology, and Social Work, all recognized that the great majority of mental health problems were essentially problems of living, and were amenable to treatment within a community context. Lou Cohen, urging epidemiological research, was quite convincing, but I wondered how well this approach would fit with the orientations of my own, highly research-oriented department. One approach involved the psychological laboratory; the other involved the wider community.

The three separate presentations served to expand our knowledge of community interactions, and also served as a caveat to the participants about venturing off into a field strewn with potholes, trying to preserve its own identity, and under social pressures to expand its efforts.

Outcomes of the Conference

The final report on the Boston conference contains a series of recommendations approved by the participants. An analysis of the recommendations makes it clear that Community Psychology had a long way to go, but was certainly worth the investment. The decision about not breaking into a separate discipline was a good one for that time, as was the decision not to seek accreditation of Community Psychology programs. The decision to be separate from the medical model was timely. The most immediate need expressed at the end of the Conference was to gain recognition as an interest group within the American Psychological Association (APA).

An organizing committee submitted a petition to APA, and the Division of Community Psychology (Division 27) officially emerged in 1966, with Robert Reiff as its first president, and James Kelly as the second. Donald Klein served as the organization's third president, and I served as the fourth in 1970. A new division is in need of

funds to recruit and to communicate with the membership. By dint of "creative financing", the generosity of the Department of Psychology of the University of Texas, plus contributions from the Hogg Foundation for Mental Health and other sources, allowed for the publication of a newsletter and much-needed secretarial services. I have some copies of the newsletter and it is constructed to note the problems and issues of that time. Some of them are germane to the present.

It is generally acknowledged that on the way to Logan airport after the Conference, there was clear agreement about the need for another conference. This resulted in the Austin conference of 1975 (Iscoe, Bloom, & Spielberger, 1977). The conference has served as a watershed of progress in Community Psychology. The title "Community Psychology in Transition" in many ways expressed the various directions of the evolving field of Community Psychology, the enormous expansion of Community Psychology training programs, the increasing involvement of ethnic minorities, and problems and issues that confronted the field. The recent, well-attended 40th anniversary in 2005 celebration is staunch testimony to the growth of Community Psychology and its contributions. It faces many challenges and fortunately has the leadership and energy for further growth and influence.

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Creating False Sides or Whole Communities: The Role of Ideology in Community Psychology

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Commitment to social change benefiting oppressed, marginalized or denigrated individuals and groups, desire for intellectual and emotional growth, and desire to belong to safe, fair and friendly communities drew me to community psychology. Creating and sustaining communities based on principles of distributive justice and personal well-being continue to be at the center of my visions for the field, my work and myself. Examining the roles of ideology and power in dialectically related structural (e.g., class stratification) and psychological (e.g., internalized privilege) forms are needed to move toward these visions. I had become a feminist activist before entering the field because I believed that the women's movement offered ways to embody my beliefs in community. The same visions brought me to community psychology and have kept me here even though I continue to grapple with personal and political dilemmas.

In 1975 as a second year doctoral student, I attended the Austin Training Conference and was disappointed that feminist perspectives were not considered. When I discussed my concerns with Barbara Dohrenwend, my mentor, she encouraged me to run for the position of student representative to the Division of Community Psychology (27) of the American Psychological Association as a way to my values and views. In the role of student representative from 1976-1978, I met other students interested in women's issues and feminism. We did a content analysis of literature in community psychology journals and found little inclusion of women's issues or feminism, ending with a recommendation that a task force on women be established in Division 27 (Blair, D'Ercole Mamo, O'Connor, Green & Mulvey, 1978). While serving as student rep, I presented the paper on behalf of our group and the ad hoc Task Force on Women was created, later becoming the Committee on Women.

During this time, I chose the role of ideology in community psychology as a doctoral comprehensive topic since I still wanted to know why women as a marginalized group and gender as an analytical category were not being considered more by the professional organization or the field of community psychology.[1.] I reviewed the pre-history and the early history of the field documenting and reflecting on ideological foundations. Verbatim excerpts from the unpublished comp paper are interspersed with new writing, with the old writing italicized.

Ideology was not of central or general concern when the field was founded even though much of the literature asserted that the field had shared values or that *community psychologists are working for the same, always positive, human goals*. A lot of literature critiqued clinical models and a number of the field's founders explicitly considered the influence of ideology including George Albee, Robert Rieff, William Ryan and Seymour Sarason. Sarason (1972) discussed the affects that pre-history had on new settings, noting that they are "not obvious in the same way that categories of thought are not obvious: they are the unquestioned, even unverbalized, aspects of thinking that ensure that the new will have some of the features of the old" (p. 34).

I concluded that the same concept could be used to represent *polar opposites when looked at more closely* and that the field must consider ideological implications in relation to specific issues, groups and communities or *we would have new and impressive methods and jargon* that were "*old wine in new bottles,*" the phrase that Robert Rieff (1975) used to challenge the field to consider ideological issues. Much of the discussion about values was associated with critiques of clinical models and, later, of the limits of the community mental health movement for broad social and community change. *The need for alternatives is voiced repeatedly, though there is little self-conscious-searching or utilization of alternative strategies*. At the same time, *there are conflicting ideological tendencies reflecting divergent psychological traditions as well as differences among individuals within the field…[that] affect both the choice of community and issue considered and the solutions offered by community psychology. … Community psychology defines itself as reacting to the clinical tradition but there is a difference between superficial goals and values and alternative methods and strategies* capable of building *new settings*.

George Albee and Robert Rieff consistently examined ideological and political values and their implications for progressive social change. Both advocated serious scrutiny of choice and definition of social problems, level of analysis, models, methods and motives. From their work in particular, I discovered that the growth, intervention strategies and methods of professional psychology in the US evolved in relation to World War I and World War II.

According to Rieff, the profession reflected and had been financially supported by "activities in the two major wars" (1970, p. 36). Discussing the impact of World War II, George Albee (1970) concluded:

> If 25 years ago, enormously increased amounts of federal support for training in psychology intervention had been funneled through the public school system (or the welfare system) rather than through psychiatric facilities, the present nature of clinical would have been altogether different. (p. 1071)

Rieff (1971) challenged the utility of the scientist-professional adopted in 1949 at the Boulder Conference since it would only work during times of social consensus.

In 1979 shortly after completing doctoral work, I wrote a detailed comparison of community psychology and feminism trying to sort out why the theories, methods and practices that most interested me and were compatible with community psychology were not being considered in the field. I did a draft in one day, but I didn't finish it until much later after much encouragement from a group I was in, the Feminist Research Support Group. Here's why it took so long: it was theoretical not empirical and theoretical papers I'd seen published were by leaders of the field; it was of marginal interest to the field; it was critical of the field; and, probably most important, I was afraid my work wasn't good enough. That paper was far more positively received than any other I have written. By trusting myself enough to articulate my vision and, much later, taking the risk of giving it public voice, I found many others who were doing feminist community psychology, discovering and creating the community I wanted in the process.

Much of what I wrote in my comps and incorporated in the vision paper in the late 1970s is relevant today. Then and now, the way that we frame and conceptualize ideological assumptions has profound implications for our work.

> Ideological concepts are discussed outside of real or particular concepts. Thus, community psychology as a discipline does not take a position on most pressing real world issues, even though this contradicts the fundamental value base of the discipline. Identifying global values without taking stands on particular problems allows us to have it both ways…. [W]e risk inadvertently condoning or perpetuating oppressive systems like sexism and racism. (Mulvey, 1988, p. 80-81)

In contrast to the post-war period when clinical

professional psychology emerged and today's context of regressive US domestic and foreign political and religious agendas, community psychology emerged during social and political upheaval protesting domestic and foreign policies. Mainstream institutions and social policies were challenged by grassroots social activism associated with the civil rights and Black Power movements, the women's movement, student movements and opposition to the U.S. war in Viet Nam. Relationships between domestic racism and global colonialism were examined, as were relationships between the personal and political in order to challenge and mend false splits or sides destructive of our shared humanity and global community. As I wrote in 1988, Robert Rieff warned us that it would only be in times of dissension and risk that we would be able to know whether community psychology is anything more than a new-opportunities movement. That time is now.

Biennial Conferences and Some Recent Experiences

The biennial conferences on Community Research and Action were initiated in 1987 around the time that the Division of Community Psychology of the American Psychological Association (APA) changed to the Society for Community Research and Action (SCRA). Structural changes were made so that the US based organization would be semi-autonomous from the APA in order to increase the participation and equity of individuals and groups from a variety of countries and to encourage interdisciplinary content and participation. While the biennial conferences have done this, some of my experiences at recent conferences have renewed early my concerns about the role of ideology in the field and the direction of the SCRA as an organization.

At the 7th biennial conference at Yale in 1999, there was more programming by and about gay, lesbian, bi-sexual and transgendered peoples than there had been at previous meetings. Unfortunately, I was confronted with the pain of more than one gay man who described being rejected by many communities, including some associated with our profession and community training programs. Intellectually, I already knew this. For some time, the Committee on Women had been aware of the invisibility of GLBT people and the lack of interest in GLBT issues in SCRA. As a lesbian, I had found other APA divisions to be more inclusive of GLBT people and issues (e.g., The Society for the Psychological Study of Social Issues [Div. 9] and the Society for the Psychology of Women [Div. 35]).

What I was not prepared for at the 7th Biennial in 1999 at Yale, however, were visceral experiences of sadness and pain like those that I had had entering the field as a straight feminist when I saw contradictions between espoused values and actual practices. My new experiences were strong as I heard about the shock and disappointment of students and other new conference participants as they described their realization that the organization and community did not appear to care about who they were, about how they felt, or about the substantive topics on which they wanted to work. They were keenly aware of contradictions between values espoused in the literature—empowerment, social justice, valuing of diversity and psychological sense of community—and the homophobia they experienced on personal, academic, professional, political and spiritual levels.

I believe that my feelings represented empathy and my own longing for a psychological sense of community. I was also the oldest person in the room (and probably the longest SCRA member) and felt I should do something to make SCRA safe and welcoming. But I was tired from years of trying to do that for myself and others and felt a sense of powerless responsibility, a concept that has been used to describe dilemmas experienced by women as mothers in capitalist patriarchal systems.

Later, I talked to two graduate students who had traveled from other countries to attend their first biennial conference. The first person became teary as he described the pain he experiences being ostracized by many in his family and community due to homophobia in his culture and church. The other young man told me that he considers it a privilege to come out, regardless of the audience, because it allows others to experience their humanity. While I was moved by his courage and his choice, I immediately thought of Matthew Shepard who was murdered because he was gay and of another young man I had read about on my way to New Haven who had been attacked by fellow students who cut "HOMO" across his back. The assailants were boys attending a progressive alternative high school in Massachusetts.

Dilemmas and contradictions were exacerbated when I presented a paper, "Convent girls, feminism and community psychology" as part of a symposium about the role of spirituality in community psychology (Mulvey, Gridley & Gawith, 1999). Written with Heather Gridley from Australia and Libby Gawith from New Zealand, we criticized hierarchical, colonial and patriarchal structures and practices of the Catholic Church and attributed our embracing of feminism and community psychology to progressive ideological values and experiences of belonging and spirituality associated with our early experiences as Catholics in different national contexts. While the papers in the session were interesting and some converged with ours in terms of core values, there was little explicit analysis of how religious institutional structures and policies privileged some while excluding or demonizing others. I had just heard about the consequences of homophobia associated with some of the same religions from conference participants. I hungered for a more critical analysis.

The 9th biennial conference held in New Mexico was marked by ongoing efforts on by a minority of conference participants to have a statement opposing the US war in Iraq read publicly and, when that failed, to circulate copies of the statement at a poster session, also not permitted. In a letter to colleagues at the University of Waikato in New Zealand/Aotearoa who had asked to have their statement read to explain why they chose not to attend the conference, Heather Gridley (2003) interpreted her observations as follows:

> I think it's fair to say that the discussions were more about process than "the war" itself …it was hard to tell if that was because most people had a shared position in opposition of the war … or whether the degree of stuckness around these concerns was masking a more defensive response to the criticism of US policy itself; or whether it was a case of "I can criticize my own dysfunctional family, but I have to close ranks if some outsider is criticizing my family." (p. 53-54)

I heard a number of different reasons given to explain why there was no time and why it would be inappropriate to have a public reading of the anti-war statement and why it would be inappropriate for SCRA as an organization to take a position against the war, or any social policy position at all. Until that biennial, my experiences of not having my values or personal or family life acknowledged or affirmed by the field revolved largely around my experiences and identity as a woman, a feminist and a lesbian. I may have minimized feelings of disconnection or false splits within our community because they were directly related to me rather than other marginalized groups or the community as whole. Now I was realizing and experiencing disconnections between espoused values and actual practices of the field that were much wider and deeper than I had ever realized.

From Swampscott, 1965, to Massachusetts, 2005: So Close and So Far

Today, in all Catholic churches and many Protestant churches in the Common-wealth of

Massachusetts, priests and ministers circulated petitions in support of a referendum to initiate a popular vote to end same sex civil marriage. In the short time that same sex marriage has been legal, I have heard and read many hateful religion-based reasons to exclude same sex families from legal rights, recognition and protection. I have also had people in women's studies and community psychology point out to me that marriage is a total institution as they question why members of the gay community would want to participate, sometimes without even mentioning that the right to choose and civil rights, protections and benefit were compelling reasons. In over 25 years since I was introduced to Goffman's concept of total institution, I do not remember hearing parallel questions about why heterosexuals would choose to marry nor have I heard anyone suggest that those who have the legal right to marry forego participation in the total institution of marriage until rights are extended to all community members. The importance of public affirmation and support for all community members and ways that inclusion of all members humanizes an institution and transforms exclusionary practices have not been discussed much in formal coverage or in informal conversations.

My mentor Barbara Dohrenwend and many kindred spirits before and since encouraged me to trust myself and to tell my stories even when it was difficult or no one seemed to be listening. From John Martin, a close friend in school and the first openly gay man I knew, I learned that a carefree and confident public face may mask pain and longing for family and community. I learned from students who came out in classes I taught that I could, too. From two of my students from Indonesia—one a Muslim, one a Catholic, both feminists—I learned that identities are complex and that shared values are at the heart of community. From friend and colleague Khanh Dinh, I have heard another side of the story of the US war in Viet Nam and her story has changed mine.

My vision for our field is one that values and encourages our newest and most vulnerable members. It is a vision that is critical enough and compassionate enough to reflect and encourage distributive justice and personal well-being. As we celebrate 40 years since Swampscott across multiple changed and charged political contexts, I hope that we will engage in public conversations about how our values, our social locations and the work that we do individually and organizationally encourages or discourages false sides and encourages or discourages safe, fair and friendly communities in which all of us may be held and whole.

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Notes
1. Another topic that I chose was the history of the psychology of women which was lengthy, rich, and repeatedly covered and uncovered.
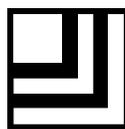
Good News, Bad News in Community Psychology

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Reality aside, I always see community psychology's history as a handful of guys who looked out of their office windows during the social movements of the 1960's and asked themselves how they could make psychology more relevant to social justice and to the creation of communities that promote human well-being. Although I studied community psychology because I resonated with both of those ideas, and certainly to the movements that inspired community psychology, as an African American man I have always seen myself in a very different historical, political and cultural place from that of the Founding Fathers. I see much good in the field's core ideas and values, while at the same time those ideas have never felt grounded in the historical experience of African Americans. But why pick on Community Psychology? These feelings of alienation have been a recurring theme in my experience since elementary school.

As I see it, community psychology continues to mirror the generation that created the transformative social justice work in the 1960's. Just as the ranks of those who practice the high ideals of the sixties are less visible these days, ideas that remain in the mainstream of community psychology have been reworked to reflect the technical terminology of the academy and those who fund it. At the risk of offending some of my friends, I wonder why we keep old terms like "coping" rather than expanding them with new concepts that acknowledge action against oppression—such as "resistance"? Why do we see it as a good idea to think of our children as analogous to rubber balls that can be thrown to the ground and still bounce back because they are "resilient"? Is that the right image? Maybe we should find out why they are being thrown down repeatedly. Just like the stereotypical radical who "sells-out" and joins The Establishment, we see turning down the volume on our jargon as a mark of maturity and scientific thinking. It is also a pragmatic shift that is more likely to lead to institutional rewards and a successful career. I say this without cynicism or self righteousness—I want a nice car, pricey vacations and a house too! I know that not just any salary will take me there. My point is that much of community psychology has settled into a classic U.S. liberal-to-progressive ideological stance, captured so well in most community psychology texts. Yet it could be much worse—the current conservative political climate makes the average

community psychologist look positively leftist. So as the political landscape has shifted to the right, in relative terms community psychologists have actually held their ground. So all of this qualifies as Good News.

The Bad News is that holding one's position in a world that is changing and needs further thoughtful change is not a sign of growth and movement. The arithmetic for calculating membership is complicated given the APA+SCRA computations that must be done, but my eyes tell me that overall membership is not a steadily rising number. Nor is the proportion of members of color. Mid-career SCRA members of color like me do not seem quite as engaged and visible these days. A colleague of mind keeps prodding me to revise the book on diversity I edited with Trickett and Birman (Trickett, Watts, & Birman, 1994) because he laments, no one else in the field has seen fit to follow our lead with another book-length treatment on the topic from a decidedly community psychology perspective in the ten years since its publication. The Good News is that it is still in print.

My other gripe with the field is that it has yet to produce a cogent tradition of action and practice that puts social justice and liberation at the center of our work, rather than as just another term in the index (see "empowerment"). This despite some very visible efforts by senior members of the community psychology family. The domination of traditional U.S. academic thinking in the field is part of the problem in my view, and one that may leave community psychologists looking a great deal like sociologists—academics whose main tool for social change is research with some occasional demonstration projects on the side. A case in point for the academic worldview: I was asked to write this in APA format. Is this becoming a journal too? I guess I still have a bit of rebellion left in my bones.

I want to end this essay with Good News because there is some more. There is one thing I am very, very excited about, which explains why I so frequently qualified my critique of community psychology with the word "U.S.", is the growth and steady assertiveness of *international* community psychology and similar perspectives with other names. We have the first (annual?) international conference on community psychology coming up at the University of Puerto Rico next June! Please support it—I will be there. There is also an annual liberation psychology conference that has been hosted by a different country each year (except for the U.S.). We have a new community psychology text by Prilleltensky loaded with international material. In fact, nearly all my Bad News reports have a corresponding Good News report from outside of the U.S. The perspectives of community psychology seem to be growing worldwide and their ideas about action research, community collaboration, and society are a breath of fresh air. If U.S. community psychology decides to join the rest of the world rather than try to run it, we will have all the Good News we can handle.

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Six Paradoxes Post Swampscott: Struggles for the Next Four Decades

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The Community Field has been struggling with paradoxes ever since the Swampscott conference forty years ago. It might even be said that the field has emerged from a need to address certain paradoxes. It is moreover likely that the field's next forty years will be defined by a need to resolve specific paradoxes and certainly its future shape will depend on how those paradoxes are resolved.

The Community Field's contextualist perspective represents the paradox that any set of possibilities can be true given a certain set of circumstances. The term *community psychology* (a term replaced here by Community Field to be inclusive of other disciplines) is itself a paradox in that it simultaneously incorporates different levels of abstraction in the macro of *community* and the individualism of *psychology* within a single, all-encompassing term. The notion of *prevention* too, a fundamental component of the Community Field, exudes paradoxical qualities as it is an intervention that occurs before the problem ever comes into existence. Even that spirit of the field that simultaneously infuses youthful idealism with the wisdom of age is a paradox.

Some of these paradoxes, and others, are best resolved by being untangled, others are most easily settled through the acceptance of a golden mean, and yet others are just meant to be examined through contemplative thought. It is the aim here to at least label and begin to struggle with six of the more consequential paradoxes that are likely to impact our discipline within the next forty years.

Paradox 1: The Search for a Coherent Identity and a Tolerance for Complexity. One of the paradoxes to be resolved reflects our field's incessant search for a coherent identity while we simultaneously embrace the world's randomness, openness, chaos, and change. Our attempts to boil-down the self-definition—to grasp on to the meaning—of *Community* and the community discipline, in its most tangible and reified forms, began partly at the Swampscott conference and has since become one of the community field's most defining features.

Many of our attempts to categorize the field have defined it in relation to its distinctiveness from other disciplines, particularly within psychology. This contrastive approach has become considerably more difficult over time as other disciplines and divisions have incorporated so many of Community's basic tools, fully integrating them into their own areas (e.g., prevention, seeking participant's input on the research process).

While finding a singular coherent operational definition of the field becomes progressively more difficult, there is a simultaneous trend in the field to defy such isolated and static definitions, and a certain inclination to embrace a more free-floating, complex worldview. We resist specifying the field's core or pinpointing our identity beyond innovation itself. We pride ourselves in the field's strong tolerance for complexity, and desire to loosen rigidities associated with traditional areas of psychology.

There is also a firm reality to the field's diversity—diversity of all types, issues, methods, cultures. Only a person observing the field from outside would perceive its methodologies, values, and content areas as homogeneous, simple, tightly packed, and uniform. The more intimately we know the field, the more complex the science becomes. Despite the medley of issues within the Community Field, it has its unifying themes, and at least its implicit and collective self-definition, even if one such theme signifies a tolerance for some degree of messiness. We remain distinct from traditional psychology in

> Many of our attempts to categorize the field have defined it in relation to its distinctiveness from other disciplines, particularly within psychology.

our flexibility and diversity. Within the loose confines of science, separate entities—new conclusions, new discoveries, new methodologies, come together forming a union brought out of the randomness. Exactly as chaos theory suggests, perpetually changing entities achieve a strong state of stability as patterns form within patterns.

As humans, there is little we can do to reduce our need for a sense of completion. And it is best that we form family-like structures, emphasizing commonalities and communion, drive differences that create interest and yet find emerging attributes that hold the group together as one. The allowance of a little chaos provides us with the opportunity to continually keep on the cutting edge, to stimulate more and more original ideas so when we *give psychology away* we perpetually have more and more ideas to give. Our willingness to struggle with paradoxes does not hurt in this respect either because they ensure a never-ending source of creativity. It is partly from the messiness that good things come—it is from odd connections, incidental epiphanies, and new innovations that set fire under the pots of ideas, keeping them constantly babbling, bubbling, and hot.

* * *

We know to be cautious in interpreting these paradoxes and beginning community actions when the complexities have not been fully understood. Our scientific and intuitive tools may not always possess the ability to change communities and/or we may occasionally lose the competence to use them. In the stop-motion claymation movie, *Nightmare Before Christmas*, Jack Skellington, the leader of HalloweenTown and protagonist of the story, decides to run Christmas one year rather than Halloween, his traditional holiday. In part of Jack's preparation for the new task, he attempts to scientifically deconstruct the meaning of Christmas (its secular form), but with frustrating and negligible results. Each one of Jack's failed experiments points to a fundamental flaw in attempting to empirically understand the spirit of Christmas, and the same may at least be partially true for experiments of community life.

I associate these ideas with *Nightmare Before Christmas* partly because my youngest nephew, Cam, is intellectually disabled, and his favorite pastime is watching *Nightmare Before Christmas*. He and his two brothers and sister

(in addition to my wife's mother) are all visiting us on the three-day weekend of this writing. Cam watches the DVD over and over, usually restarting it from the beginning after the first 15 minutes. As the DVD plays, my nephew turns up the volume to its heights and back down again, and the television has reminded me of Jack's errors scene after scene, song after song, for over two days now. One lesson for us in the film, one that we know, is not to play antiquated anthropologists replacing community stakeholders in a rush of overconfidence. Another is that we should not engage in mad laboratory (or fieldwork) experiments trying to capture the essence of communities in an Erlenmeyer flask.

Some of the scenes include HalloweenTown creatures, like elves, preparing for Christmas. I come upon these scenes twice or three times during the day, and they provide lessons about our field's wish to *give psychology away*. I watch the HalloweenTown creatures create—to give away—mostly morbid and oftentimes dangerous Christmas presents to the children (who will eventually become terrified upon opening the gifts). The creatures do not design these gifts out of animosity. They are what the creatures view as the most special, rewarding, and beneficial surprises. We certainly must—the lesson suggests—be considerably more careful in the Community Field to protect against our own unintentionally dangerous gifts of the psychology we possess.

I am not really this pessimistic about the Community Field. In reality, that which the field shares with communities does far more good than bad. However, we know that even "best practices" do not guarantee any benefit outside of particular localities, and they certainly do not protect against the poor implementation of any one program.

Compared to other members of the HalloweenTown bunch, Jack had, at least momentarily, a far better intuitive sense of the secular Christmas. In one scene, he realizes his explanation of Christmas at a town hall meeting has failed, and that everyone's conceptions had gone awry with misunderstandings. Rather than work harder at convincing the HalloweenTown creatures, Jack gets caught up with everyone else's excitement and succumbs to his own pleasures and misled assumptions. Again, I still believe there is much inherent

value in *giving psychology away*, although there is something to be said about heeding the events that led up to Jack's ill-fated, Icarus-like flight on Santa's sleigh.

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Paradox 2: The Selfless Act of Giving Psychology Away and the Desire for Some Recognition of (and Credit for) the Community Field. Giving psychology away, a collectively selfless act, seems somehow inconsistent with the desire in the field to achieve its already well-deserved recognition. The field is worthy of a more prominent place among the scientific disciplines. How do we expect to receive recognition, adulation, and fame when we freely disseminate our resources and boast about how they do not require any specialized, professional skill? Whatever the answer is we know that the creation of change is not about adulation or fame. We have no desire to keep our resources to ourselves, protect them, boast about our prized resources, or pretend that we alone have the ability to use them. If it means sacrificing the core of our discipline, we would rather forego recognition. It is after all, a bit oversold. With or without recognition, we have achieved our goals and passed on good lessons to community members as well as other disciplines. The resolution of the paradox may be found in how the Community Field has survived so well over the last forty years. Taoist thought for instance suggests that the process of giving, due to nature, leads to the most getting back. At least part of the answer may be found in that the authentic act of giving, in order to promote health and social justice, is exactly what is likely to be most generative to communities and to the discipline as a whole.

* * *

Paradox 3: Collective Tendencies toward Self-Criticism and the Desire for the Field's Growth. Connected but distinctly different from the prior paradox is the underlying tendency in the field related to being highly sensitive and critical of itself, yet simultaneously seeking growth in SCRA and the expansion of membership, which is likely to come about through promotion. While the tendency to be extraordinarily critical and highly vigilant to our own areas is not likely to scare away new students and colleagues, it does not always put us in the right frame of mind to promote our discipline to others.

I do not want to be misinterpreted as being too critical of our discipline. Our inclination to be critical, to challenge ourselves—our language and our behavior—when we are falling short of our ideals, is one of the field's greatest assets. Yet some, generally students and newer members, may hold excessively idealistic views and therefore be struck not just by the criticism but the failures themselves. It is important for

> Our scientific and intuitive tools may not always possess the ability to change communities and/or we may occasionally lose the competence to use them.

us to keep them part of the division, and to get across the reasons for these failures and the need to be critical. We should point out that our ideals are extraordinarily high and demonstrate our faith that these ideals can eventually be reached to an impressive extent.

Moreover, while we dig for more authentic meaning, we must also think strategically about spreading community approaches to students and colleagues who show interest. Many are not yet involved with the Community Field or SCRA, many already demonstrate values consistent with the discipline, and yet only know the name of the field. These are the individuals who if they only knew about Community's existence would want to be a part of it, and the only obstacle to their contribution is having not yet been exposed to it.

It is likely we all run into these people on a daily basis and sense the very same characteristics in them that first attracted us to the field. We were likely all brought in by a moment of insight, whether it came from something someone said, bits and pieces of conversation that were overheard, or books that were read. Because we have become a part of this field, there is a certain responsibility we possess to point out the field's advantages to others while simultaneously being honest about its challenges. In fact, some may actually find the challenges more enticing than the advantages—they are equally likely to find it refreshing when they hear us call ourselves on our own fallibilities.

Paradox 4: The Desire for a more Effective Form of Service-Learning and an Emphasis on Non-Hierarchical Collaboration. The fourth paradox involves a singular emphasis on better training students in the Community Field and a simultaneous effort to compress hierarchical relationships, which are often found in teacher-student relationships. As a primary focus of the whole field, these relationships, and the whole mentoring process, should become more collaborative.

There is a historical emphasis on service-learning demonstrated in the Swampscott report, which might be considered the Constitution of the field. The focus on students and the mentoring process is so pervasive that the report may have been as accurately entitled The Manifesto on Alternative Methods of Mentoring Students. This form of mentoring was a wholly new style of psychology that would seek to lead, in a broader sense, to more utopian communities. While the Community Field will continue to focus on service-learning, these next decades will also struggle with overcoming the unidirectional approach to

education that characterizes so many teacher-student relationships. These unidirectional trends may never be truly overcome. Imbalances in some types of knowledge will always exist between mentor and student, and perhaps necessarily. *Teachers* inherently possess certain forms of crystallized knowledge in research and practice and the goal of much education is to have that information passed on to the *student*. This unidirectional approach is nevertheless in many ways inconsistent with the field's emphasis on collaboration and its foundational opposition to hierarchies.

Fortunately many practices and attitudes can make the teacher-student dynamic more of a lateral, collaborative process. For instance, a greater focus of the educational process could be on modeling community action rather than simple lecturing and discussion, and that modeling can be done both by the teacher and the student to produce reciprocal learning benefits. Therefore, while a unidirectional bias in the flow of information will always occur to some extent, modeling—partly because it involves getting one's hands dirty, and makes it more difficult to merely direct and provide oversight—can make for a more egalitarian learning process.

A second approach to reducing hierarchical structures within service-learning is for educators to share knowledge within more empowerment evaluation frameworks. In an "empowerment education" model as this might be called, the educator would collaborate with the student to improve the student's ability to collaborate with other community members (and perhaps most importantly, to collaborate with their own future students).

Third, condescending implications of one person teaching another can be reduced by teachers having the goal of educating themselves first through the students and then focusing on teaching the students as a by-product of this process. This is about little more than educators redefining their role to encourage their own humility and their ability to empathize with everyone in the relationship. If everyone has the open mind to not just give information, but to equally receive it, there would be an increased tendency for more social lateral and dynamic exchanges.

Our Community Field should be proud of service-learning and the collaboration it has emphasized. Yet we must also live by these methods and practice them within our own academic circles. While there will always be bureaucracies and other obstacles to collaboration, our successful resolution of this paradox over the next four decades will be

imperative to the fields perceived (and actual) authenticity.

Paradox 5: The Need for Coherence (Again) and the Three "I's" of ISCRA. That need for coherent identity in Paradox 1 manifests itself in a slightly different paradox here, but different enough to address independently. It is the paradox between the need to cognitively define the community field and the inclusive approach to opening the field up to the three "I's"—the Interdisciplinary, International, and Intergenerational components of SCRA. There is little doubt over the next four decades that we will move from SCRA to ISCRA (with the three components represented by a single I).

As any entity branches out, it requires stronger bonds in order to remain a single entity. Sometimes these bonds are formed through simple ideas, similar values, and like-minded strategies. Yet for societies and disciplines to truly represent the I's, one of them must truly let down their defense mechanisms and invite in other disciplines. This may be the most central role for the Community Field over the next 40 years. It may also be its fate geographically by holding together international diversity to a greater extent than the separation and misunderstandings that have kept us apart. The spreading out and embracing of a little chaos will bring similar—sometimes small, sometimes large—creative innovations. These relatively simple commonalities can hold together broader, more spread out intellectual and social communities. Little will be more exciting than watching the spreading shape of the discipline as it changes in the coming years.

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Paradox 6: The Critical Community Field and the Need for a Strengths-Based Perspective. Somewhat related to Paradox 2 is a paradox between the field's emphasis on strengths-based approaches originating in Swampscott and the more reactionary approaches of the Critical Community Field whose philosophy stemmed from the Newport conference. The Critical Community Field, which I identify with quite a bit, emphasizes a need to critically address oppressive powers in the world. The distinction between the fields is between strictly focusing on the "good" within communities and the recognition of certain evils associated with power and injustice. Perhaps the best resolution is to not just take a two-pronged approach, but to focus on the two being part of one and the same process. We must wholly focus on humanistic, strengths-based strategies, using our research and science, to address oppression. Swampscott, and therefore the whole Community Field, is a product of the 1960's and we should respect and utilize

traditions of this and other time periods by developing more organizationally consistent and targeted strengths-based methods of promoting health and increasing social justice.

Should the Community Field create a revolution over the next 40 years, which it likely will, this revolution will not manifest itself in the traditional sense. It will not be to overtake other disciplines or to somehow clamor for the social and economic power that is antithetical to our field. The revolution will be of a Gandhian sort, working to influence other disciplines and policies so that others more critically question their own thinking, and analyze their organizations and communities more thoroughly. The revolution will occur through ethical means, consisting of more scientifically-based community actions. The union of a Critical Community approach and a strengths-based perspective is most clearly found in an advocacy approach that argues against ever using techniques to change an oppressive force that one would not want used against their own community. The maintenance of an ethical approach will bring about the most community change and a generally greater balance of good in the world.

<center>* * *</center>

While none of the paradoxes were fully resolved, that was not the intention here, but rather to simply point out some of those seemingly contradictory challenges that we are likely to encounter over the next 40 years. The resolution of paradoxes, the attempt to understand these cognitive complexities, is a worthy task for all of us but they also may never really need to be fully understood. Thinking about them nevertheless can sometimes help us understand our next steps, focus our attentions, and provide some hints at potential innovations. Yet it is sometimes the smallest random connections that will be most important to us individually, if not collectively.

This morning I woke up to my nephew Cam watching Jack Skellington on the screen again. Cam noticed me waking up on the couch and he looked over to his older brother waking up from the floor. This specific television set was brought to our house by my mother-in-law, the one who also likes *Goosebumps* books. Her son, who lives in Iowa, is hearing impaired and the television is still set to a default where the subtitles consistently appear on the bottom-half of the screen. Cam took note of these words, smiling at me while pointing at them. Jack was singing a song as the lyrics popped on the glass tube. My other nephew took Cam's cue and started to read from the TV and then began to sing the lyrics to his brother. Cam then pointed even more vigorously at the words

trying to get me to join in as well, and I began to sing too. As we sang with Jack, Cam began to scream with pleasure due to the silliness of it all. Random groupings from two different families helped to bring about this novel little sing-along with *the Nightmare Before Christmas*. Pretty quickly the event was interrupted by Cam who backed up the DVD to the start again. That was okay, it was no great scientific discovery, but we enjoyed it all for the moment. Scientifically and action-wise, I thought this might have something else to tell us about the opportunities for the field in the next 40 years, but then I decided I would go back to sleep and think about it at a later time. Another four decades leaves plenty of time for contemplation.

Stumbling onto community: A community psychology student reflects on her way out

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By this point in time (my last days as a graduate student), I've had all the requisite training, from the first community psychology class to my clinical practica in the community. However, as I reflect on the field, I realize that most of my knowledge of community psychology and its principles was gained through chance experiences. Despite the field's current solid grounding, I envision a future for community psychology that returns to its roots of discovery inspired by ordinary marvels in the community. Instead of only exploring how our theories and methods can help us understand a group or alleviate a social problem, the field can gain from a continuing

> However, as I reflect on the field, I realize that most of my knowledge of community psychology and its principles was gained through chance experiences.

process of self-reflection that includes a reevaluation of the commitments made during Swampscott as well as a fresh perspective gained by returning to the community free of established theories and methods.

For the past five years, I have lived in an area of the Midwest that boasts the largest concentration of Arabs outside of the Arab world. Although I did not expect that living in this community would inform my community psychology education and training, it ultimately did. I came to know the peace of mind that results from having a strong sense of

community, especially in a time when that community is under great scrutiny. I learned how to take comfort in the invisibility that comes from phenotypically blending in. I also experienced the frustration community members felt when dealing with city officials who always chose to clean and remodel other areas of town while ignoring "their side" of the city. I realized there is a big difference between interacting with a community from the outside in order to research them and being a member of a community and then deciding to conduct research from within. Living, working in, and ultimately conducting research in this community allowed me to become educated and enlightened about community principles in a manner that I could not have accomplished solely from my education in the classroom.

As our field has matured, I have also noticed that there has been a certain frustration with the lack of recognition and visibility accorded to community psychology within mainstream psychology. I am less concerned with whether every psychology student knows what community psychology is and with what "SCRA's response" should be to every newsworthy event. While the field's policy-focused work is more important now more than ever, I am not sure that this and other work has to always be advertised under the banner of community psychology. I feel it is more important that we insure our tools are being implemented rather than spending time worrying about whether the tools are attributed to community psychology. I feel that community psychology should be proud that many of its tools have now become part of other disciplines. I see the field as consisting of professionals from different disciplines who share a common set of values but do not necessarily have to have "community psychologist" as their sole or main identity in order to make a contribution. Our greatest strength as a field is our reflective nature and ability to evaluate whether we are fulfilling the values set forth 40 years ago at Swampscott. These include a commitment to serving communities and the people who reside within them by engaging in constant reevaluation of our field's progress and maintaining a fresh perspective by continuing to work with the communities that inspired the field's creation.

Student Reflection on Community Psychology and its Future

Patrick J. Fowler
Wayne State University

I see community psychology as a means to an end, rather than an end in itself. The means include a dynamic and vital network of people and ideas. The end essentially refers to the ability to help marginalized populations. Help comes in a wide variety of activities and areas, with a particular goal of promoting systematic change to better the lives of the disenfranchised. In the following, I reflect on my personal introduction to community psychology, as well as how I see my future in the field. I hope to convey my vision of community psychology through these reflections.

My entrance into community psychology, similar to many others, occurred through a side door. I had not met a community psychologist until after I applied to graduate programs in the field. Instead, I learned about community psychology in my Developmental Psychopathology class as an undergraduate in 1998. My professor John Grych, a clinical psychologist, taught the class to see problems in context of the environment, as well respect the complex transactions between individual and environmental variables as they pertain to adaptive and maladaptive development.

In addition, Professor Grych emphasized the application of this understanding to the treatment of problems, especially systematic interventions that occurred before symptoms developed. Professor Grych mentioned that an active branch of psychology called community psychology emphasized this ideal of action. We read works by Emory Cowen, Julian Rappaport, Seymour Sarason, and James Kelly. Professor Grych asserted that community psychology had made a profound impact on psychology, but more research was needed.

At that point, I was sold. I wanted to be a community psychologist to help make change among marginalized populations. When I started graduate school, I knew little about the field. First, I was unaware of the spectrum of issues and populations with which community psychology worked. For example, I had no idea that community psychologists, such as Ken Maton and Jennifer Woolard, worked on social policy, an area in which I have become deeply interested. Second, I did not know about the devolution of community psychology. For instance, I assumed that only community psychologists worked on school prevention issues, and I was unaware that a separate field of prevention science existed.

As I learn of community psychology's history and present applications, I become more interested in the field. My excitement grows as I am introduced to different ways community

psychologists perform action research. However, I sometimes worry about the future of the field. I wonder what my role will be as a community psychologist. Will community psychology exist in 20 years? Will it be possible to work with other community psychologists, or will I always be the sole community psychologist in the room? Will I have to choose another field in which to work in the future?

I am comforted by the thought that underlying community psychology lies the devotion to act. The principles upheld by community psychology reduce to this basic concept. That is, community psychology has espoused a number of theories, such as the ecological perspective, the emphasis on strengths, and the need for prevention, in its 40 plus years. However, we use these theories to inform the development of interventions, be it through school interventions, self-help, social policy, political advocacy, etc. The theory is a means to an end. Community psychologists at their core, believe that action is needed to help the marginalized.

I believe that this spirit will carry on into the distant future and will continue to draw like-minded people to the field. Membership may wax and wane, but the underlying spirit of action will keep community psychology alive. This is my vision for the future of community psychology.

SPECIAL FEATURE

Creating a Vision for the Future of Community Psychology

Compiled and edited by Tom Wolff and Jessica Snell-Johns

Introduction and Opening Remarks from the Biennial Visioning Process

A. Overview

B. Draft Vision Statement
   Wolff, T., Berkowitz, B., & Snell-Johns, J. (2005). The Future of Community Psychology: A Guiding Vision for Our Field.

C. Opening Remarks from the Biennial Visioning Process
   Wolff, T. (2005). Creating a Vision for the Future of Community Psychology

   Iscoe, I. (2005). Brief Summary of Ira Iscoe's Opening Remarks.

Tseng, V. (2005). The Times They Are A-Changin'.

Francescato, D. (2005). Areas in Need of Our Attention: Political Psychology, Virtual Communities, and the Feminization of the Field

D. Ideas from the Field: Quotes from Pre-Visioning Listserv Submissions

At the recent Biennial a series of inspiring sessions were held in order to begin creating a vision for Community Psychology's future. What follows is a summary of some of the remarks at the introduction and conclusion of the Biennial and reports from the "Vision to Action" Work Groups. We lead with the draft vision statement that has emerged from the Biennial. We invite

your comments on the draft (tom@tomwolff.com or SCRA-L@LISTS.APA.ORG) before we submit it to the SCRA Executive Committee for adoption. Thank you.

The Future of Community Psychology: A Guiding Vision for Our Field

Tom Wolff, Bill Berkowitz, and Jessica Snell-Johns

Many changes have occurred in the world since community psychology was founded forty years ago. Our global communities are facing expanding inequities and disparities in financial resources, power, and decision making; climate changes and threatening environmental challenges; new forms of terrorism and ongoing violence and war; the depletion of cheap energy

sources such as gas and oil; and continuing racism and intolerance. In light of these changes it is critical that community psychology re-examine its vision to ensure that our ways of organizing and strategies guide us in addressing the issues having the strongest impact on the residents of our planet. Our vision will be informed by our previous work, our current mission, our goals and our principles (http://www.scra27.org/about.html). We remain devoted to advancing theory, research, and social action.

At the same time, we need more focus. We need to reach consensus about where to center our energies and the content of the work to be guided by our principles. Furthermore, while our mission, goals, and principles serve as a foundation, we want to consider our mission and goals in the context of recent, global developments and changing membership and communities. With this in mind, a participatory community visioning process was held at the 10th SCRA Biennial conference in June 2005. The process involved six different sessions focusing on creating a vision for the field and on moving from vision to action. A consensus statement expressing a guiding vision emerged from that three-day process involving over 150 participants. This vision builds on the roots of our past, on recent successes and challenges, and on our deep commitment to address the evolving needs of our interconnected world.

The community psychology of the future will be guided by four key qualities: global in nature; use of multi-sectoral, interdisciplinary partnerships and approaches; a focus on creating policies informed by community psychology and social justice values; and research and action that promote social justice. Each of these priority areas are described in more detail below.

Global in Nature
Community psychology will become increasingly global in nature. In this era of rapid globalization, local communities are increasingly affected by global forces, and community psychology must respond to these developments to effectively help communities cope with such changes. Our vision is for an international field of inquiry and action that respects cultural differences, seeks out and incorporates contributions from all corners of the world, and is not dominated by any one nation or group.

Use of Multi-Sectoral, Interdisciplinary Partnerships and Approaches
A community psychology approach, by definition, must be an approach informed by multiple perspectives. Thus, the future of community psychology will require

partnerships with other disciplines. These partnerships will incorporate the strengths of other fields. In academia this approach is often labeled interdisciplinary, in communities it is often called multi-sectoral. Whatever the label, this approach will manifest itself in all aspects of our work. We will partner with others while maintaining our own unique identity.

Influencing Policies Based Upon Community Psychology and Social Justice Values
Community psychology will become more engaged in the formation and institutionalization of policy. These policies will be based upon the values that are at the core of our discipline and will incorporate psychological principles. Involvement with policy is consistent with community psychology's ecological perspective on community which recognizes the importance of macrosystem factors, such as policy, on communities. National, regional, and international associations of community psychologists will develop the capacity to take policy stands as a group and as individuals. The field of community psychology will help prepare groups to act as advocates in policy arenas. In addition, the field will encourage and prepare individual community psychologists to be active advocates in the promotion of social policies that promote social justice. Community psychology associations will organize and encourage such action.

Research and Action that Promote Social Justice
Community psychology will become a field of research and action that makes a significant difference on issues of social change by promoting social justice. Social justice is defined as conditions that promote equitable distribution of resources, equal opportunity for all, non exploitation, prevention of violence, and active citizenry. The field will explicitly state its commitment to social changes that promotes social justice, and will see that commitment manifest in the various aspects of the field's work.

This overall vision of community psychology, when adopted, will be communicated to the current membership and disseminated to students, colleagues, and community members at large. It will also be circulated to international community psychology groups in hopes of their adoption and appropriate modification. The leadership will develop a specific, strategic action plan to accompany this vision that will include a process for benchmarking and monitoring the field's progress towards these visionary goals.

We will work to keep this vision in front of us so it can guide us as we move forward.

Community Psychology must be a growing, vibrant, powerful field of research, theory, action, practice, and policy that makes a measurable difference in the lives of people around the world by promoting social justice, equality, citizen participation, and grassroots engagement. In order to do that, the field must embrace all its members – both academic and practice-based – and promote itself so that the field and its accomplishments are known to policy makers, funders, students, and community members everywhere. As we move toward manifesting this vision, we will see the full potential of the field of community psychology emerge.

Creating a Vision for the Future of Community Psychology

Tom Wolff
Tom Wolff & Associates

I have spent many years developing healthy communities; helping communities improve their quality of life. Through my work I have learned that if the community cannot *envision* its future and *plan* for this future, then it cannot get there. So when I first heard about the Biennial and the focus on 40 years post Swampscott, I wondered about the vision for the future of Community Psychology. Do we have one? What is it? Who created it?

My first answer was that community psychologists are a smart, independent, sassy group, so we most likely have as many visions as we have members. Actually we most likely have even more than that, since so many of us are hyperactive and have many visions. In fact there are sub groups of community psychologists who have some agreed upon visions and goals that they work towards. But as a field, I don't know that we have an updated, agreed upon vision. And when we understand that the field is now global, we know that creating a common vision is even more challenging.

What guides our field? What are our mutual visions? What steps do we take to reach our vision? Do we act as nations, regions, or as a global field? If the status is that we don't have a vision, then I think we are in trouble. For without a vision, where are we going? Many believe that Swampscott was a moment in history when a group gathered and produced a process and a document that created a vision

> As we move toward manifesting this vision, we will see the full potential of the field of community psychology emerge.

for this field, at least in the U.S. So I asked myself whether it was possible for us to do that again now. I shared my questions on the list serve and sent it to various sub groups. I received a terrific response. Many community psychologists are enthusiastic about the need for a common vision and are willing to engage in a process to get there. A group of 17 community psychologists emerged from the listserv discussion and helped design a visioning process.

> We want to create a bold, daring vision that we can hold for 10, 20, 30, 40 years.

At the Biennial this wonderful planning group of community psychologists from around the world helped facilitate a visioning and planning process for the field that we have designed with the hope and belief that it can lead to real change. The goals of this ongoing visioning process are to create a process that:

- Will lead the field of Community Psychology into the next 40 years.
- Is inclusive of the voices of all members and stakeholders.
- Is based on the past and present accomplishments of the field and the emerging needs of the people of this Earth.
- Encourages people to think big and that supports creativity
- Results in active, effective steps that are concise, useful and can and will guide the field.

As a field, we have more power than we are often willing to acknowledge. Many individual community psychologists hold positions, create organizations, etc. that move mountains. This work may not be part of what they publish, but it is where they act. As a field we will have much more capacity to create change if we harness this energy and power for mutually agreed upon changes. Those of you who have been part of successful coalitions know this.

We want to create a bold, daring vision that we can hold for 10, 20, 30, 40 years. A daring vision of community psychology for: academic programs, for practice, for public policy, for the international community, for social change and equity, and most of all, a daring vision of Community Psychology to benefit all our communities. With this in mind, here is what we did at the Biennial:

We began with an introductory panel that set the stage. The panel included views from an original Swampscott participant (Ira Iscoe), from an international perspective (Donata Francescato), and from our newest generation

(Vivian Tseng). We then ran two sessions that followed each other, one on Creating a Vision, and one on moving us from Vision to Action. In the Visioning session (actually this session was repeated twice), we dreamed and prioritize together using an exercise around writing a newspaper story in ten years about community psychology's progress and changes. We posted those visions in the halls so that all could participate. In the second session, Vision to Action, (also repeated twice) we started to translate these visions into concrete action plans. We summarized our findings, our priorities, formed follow up groups, chose designated champions and posted our conclusions.

We know that energetic discussions at a Biennial may be fun but will not necessarily create a vision for a field or actions to make that happen. So we asked participants to identify next steps by drawing on previous successes at creating change and on what they know works. We designed a process that will facilitate follow through. We are committed to giving this vision legs to walk into the future. With the support of the SCRA Executive Committee we have created an ongoing Visioning Task Force. And we will push for action groups to emerge from our Vision to Action sessions.

We could not have gotten this far without great support from Cliff O'Donnell, Nicole Allen, Mark Aber, Paul Toro, and the SCRA Executive Committee. Many thanks to them.

> *A plan without a vision is drudgery*
> *A vision with out a plan is fantasy*
> *But a vision with a plan can change the world*
> *- Old Proverb*

Brief Summary of Ira Iscoe's Opening Remarks

Professor Emeritus
University of Texas at Austin

Ira Iscoe served to bring past history up to the present concerns. As a veteran of Swampscott, he held up to the audience of some 500 persons a copy of the Swampscott Report, pointing out

some of the conditions that led up to the conference. He remarked, "Where there is no vision, the people perish". Iscoe pointed out that then, as now, there were many forces that dictated a community, rather than an office-based approach to Community Psychology. He briefly mentioned the Civil Rights Act of 1965, the deinstitutionalization of mental hospitals, and the Community Health Centers Act of 1963. His six minute delivery laid the groundwork for a productive first Vision session, which was helpful in further Vision sessions.

The Times They Are A-Changin'

Vivian Tseng
WT Grant Foundation

At the Biennial Conference, Ira Iscoe reminded us that times have changed since the Swampscott Conference, and so has the demography of community psychologists. There were no people of color and only one White woman at the 1965 Swampscott Conference.

> Our demographics as community psychologists are changing; but I think that, then as now, we are drawn together as individuals aspiring to create a more socially just world.

Today, about 20% of SCRA members are people of color and 30% are women. About 7% identified as lesbian, gay, bisexual or transgendered in a 1999 presidential survey. Our demographics as community psychologists are changing; but I think that, then as now, we are drawn together as individuals aspiring to create a more socially just world.

Our society is changing. In the U.S., we are witnessing the largest numbers of immigrants in history. Today, 1 in 5 children in the U.S. are children of immigrants; and their numbers are growing 7 times faster than for children of U.S.-born parents. Unlike prior waves of immigration, 80% of immigrants are from Asia, Latin America, and the Caribbean. Latinos are the fastest growing panethnic group in the U.S. In the U.S., Australia, and Western Europe, we are witnessing increased anti-immigrant and xenophobic sentiments and policies, imbued with racial undertones. White flight from "inner-city" neighborhoods and economic restructuring have contributed to resegregation of U.S.-born and immigrant families of color in areas of concentrated urban poverty.

Our social justice movements also are changing. The first decade of Community Psychology occurred during the Vietnam War and a burgeoning peace movement. Today, we are in

the midst of another war and another swell in the peace movement. As I've partici-pated in this movement, I have seen both changes and continuity with the past. I have worked along side those involved with Movements born out of past decades, organized around nationalism, redress and reparations, human rights, labor unions, and peace. I have also witnessed inspiring changes. New alliances were forged in the aftermath of September 11, amidst increased hate crimes, threats to civil liberties, and the U.S. military invasion of Afghanistan and Iraq. Immediately after September 11, Japanese Americans who had fought for redress and reparations for those interned in World War II reached out and formed alliances with the American Muslim community: they had seen what wartime hysteria and racism cost those characterized as the "enemy," and they did not wish to see it happen again. They held candlelight vigils; they broke the Fast of Ramadan together; they organized and educated their communities about threats to civil liberties for Arab, Muslim, and South Asian Americans after 9/11; and Japanese Americans accompanied their Arab and South Asian compatriots in visits to the Immigration and Naturalization Service when INS issued a "Special Registration" process (see www.ncrr-la.org). At rallies, protests, and press conferences, Arab American organizations stood alongside Latino, Asian, and African American immigrant and civil rights groups; and mosques, churches, synagogues, and temples forged interfaith alliances. The Internet and access to international news media also has created greater connections between peace, justice, and sovereignty movements around the globe. These are the new foundations for social justice movements as we continue to struggle against unbridled Capitalism, militarism, and persistent inequality in race, class, sexuality, and disability.

These changes provide a context for envisioning the next 40 years of Community Psychology. How do we want to be part of building and sustaining movements for social justice? As we envision the possibilities for change in our world, I suspect we will be faced with confronting changes in ourselves and in our field. How will we and our field need to change to adapt to our new diversity in SCRA, in our society, and in the world? How will we confront our own power and privilege as a field dominated by individuals and cultures that are U.S., White, male, and straight? I hope that we will move beyond discussions of inclusion

(e.g., including more people of color in leadership positions, graduate programs, etc.) that do not necessarily challenge the status quo, toward discussions of power and transformation: How do our formal and informal practices, organizational structures, and social networks and processes reflect and reproduce power relationships? How do we sort through our own biases, fear, anger, and guilt? How do we transform our field to be a more just space? And how do we join with others in transforming our society and world?

How do we want to be part of building and sustaining movements for social justice?

The last meeting I attended at Biennial was the Women's Committee meeting. At that meeting, as in all the other Biennials I've attended, I heard women discuss being silenced at the Conference. At this Biennial, as in all the others, I had hallway discussions about the lack of serious attention to ethnicity and race. I am also reminded of homophobia, heterosexism, and U.S.-centrism. And so these challenges remain, but the times they are a-changin' and I hope that we will be part of that change.

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Areas in Need of Our Attention: Political Psychology, Virtual Communities, and the Feminization of the Field

Donata Francescato
University of Rome, Italy

Donata Francescato, a prominent European community psychologist, delivered opening remarks that argued that the vision for community psychology needs to be revisited as exemplified by three areas that are

challenging community psychology¾ political psychology, our role in virtual communities, and the feminization of the field.

Bringing More Political Psychology into Community Psychology
We need to bring more political psychology into community psychology and cross-fertilize the two fields. Community psychologists need to study the influence of a global culture, dominated by commercial mass media, in promoting moral disengagement and individualistic values and behaviours. This is especially crucial in a historical period when the world faces many complex economical, environmental, and cultural challenges in work, educational, and family settings that require collective, collaborative problem solving, and stronger sense of community. Italian community psychologists feel it is crucial to underline the historical link between the process of valorisation of individual freedom and collective struggles, which have given many Europeans more social rights, including wide access to health care, education, and unemployment protection. Such rights are denied to many poor Americans, who are left to fight on their own in a society that blames failure and celebrates success as mainly individual endeavours

The concept of empowerment should have a socio-political side and redirect attention to socio-economical resources and power unequally available in different networks and communities. Empowerment makes choices that were "unthinkable" become "imaginable" through new narratives. However, narratives are not enough. Changes can become "feasible" by creating socio-economical conditions that foster individual and collective empowerment. In the last decades, for instance, the women and gay movements have empowered women and gay people by both providing new positive narratives and fighting against legal, economical, and cultural discriminations that make new conceivable life projects too difficult to achieve.

Empowerment processes for community psychologists should strongly emphasize that we have to pay attention to both psychological and socio-political aspects. It is necessary to promote: (1) self-efficacy and psychological awareness of power dynamics in one's settings; (2) participatory competence in personal networks (bonding social capital); and (3) active participation in civic and political organisations or movements (bridging social capital) to gain more access. There is the need to change the legal, economical, and cultural conditions in order to diminish the environmental hurdles, which make it hard for people (even if they have

high achievement needs, high competence and resilience) to reach their goals. To achieve these aims, community psychologists need to incorporate the concepts and tools developed by political science and political psychology and bond with these and other groups to achieve political changes.

Increased Role with Virtual Communities
Community psychologists need to take a more active role in working with virtual communities of practice, using the Internet to bridge social capital among people who cannot meet face to face. The growing role of virtual communities (VC) shows the increasing desire for empathic, highly social and low demanding relationships. Moreover, VC offer people many op-portunities to participate across territorial boundaries. The global movements, for instance, make extensive use of the Internet to communicate, aggregate people and, consequently shape new collective identities. Online communities can, therefore, become real political agora for new issues. Beside the social and the political dimensions, virtual communities could be great resources in the field of education and work organizations.

The Feminization of Psychology: Asset or Liability?
Is the feminization of psychology as asset or a liability for community psychology? In Italy, in the fifties, two thirds of the psychologists were men. Now the situation is reversed, and in most psychology graduate and undergraduate programs, we have 70% or more female students. Most female students are particularly interested in clinical and developmental psychology and not very involved in community psychology. Community psychology unites clinical psychology's traditional concern with the welfare of the individual with an interest in the legislative and political processes that create the conditions in which individuals live. Perhaps the same cultural heritage that pulls women toward the "caring professions" is the same narrative that pushes them toward the "privatization" of social problems and thus, the implications of the feminization of psychology for community psychology, which may vary across cultures, needs to be examined.

Ideas from the Field

Prior to the Biennial, we asked community psychologists to share their thoughts on visions for the field on the web. Here are some of the rich responses that we received:

 "I would like to see far greater attention paid to key decision makers, the members of the elite, the top military strategists and powers that be,

and others who make decisions that affect the globe. We spend a great deal of time studying "down" among the vulnerable, and wonder why things don't change, while the decision makers are hidden from view, obscuring their lives, ideas, politics, values, and decisions. Make the implicit more explicit, and draw out the implications and ramifications of those decisions so that the majority of us can understand what we are losing and why."
- Robert Gregory, New Zealand

"The field will maintain its vigilance in critically examining its own flaws, again and again, continuing to be the most enjoyable of processes largely because it will have been designed and practiced along with all other beings… It will continue to tolerate and even learn to take better advantage of Paradox..."
- Brad Olson, Chicago, IL

"We're never as far as I know been listed in the 'guides to careers in psychology' or other similar books, etc., and that hurts our chances of recruiting good students, limits our opportunities in academic and other professional job markets, and keeps us marginalized as a discipline."
- Susan Staggs, Chicago, IL

"No matter what direction community psychology chooses to go in, it is going to run into other disciplines - political psychology, clinical psychology, political science, communications, social psychology, education, public administration. So one of the important decisions it has to make is how it will interface with other disciplines and position itself to get the biggest bang for a limited buck."
- Albert Galves, Las Cruces, NM
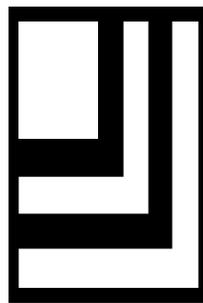
Section 2: Vision-to-Action Work Group Papers

A. Interdisciplinary Vision-to-Action Work Group Paper
Snell-Johns, J., Davis, M., & Acosta, J. (2005) The Interdisciplinary Dilemma: Expanding and Diversifying Our Membership, Publications, Training, and Impact While Not Losing Our Identity.

B. Social Policy Vision-to-Action Work Group Paper
Keener, D. (2005). SCRA: Moving Forward as a Force to Impact Social Policy.

C. Social Justice and Inequality Work Group Papers
Sloan, T. (2005). The Dialogue, Democracy, and Social Justice.

Darnell, A. (2005). Inequality.

D. Global/International Vision-to-Action Work Group Paper
Garcia, I.S., Swift, C., & Torres-Harding, S. (2005). The International Society for Community Research and Action (ISCRA): Testing Independence, World-Wide Membership, and Humility!

E. Keeping the Vision Alive Vision-to-Action Work Group Paper
Francisco, V.T. (2005). SCRA: Keeping the Vision Alive.

Interdisciplinary Vision-to-Action Work Group

The Interdisciplinary Dilemma: Expanding and Diversifying Our Membership, Publications, Training, and Impact While Not Losing Our Identity

Jessica Snell-Johns
Southwest Educational Development Laboratory and Austin Child Guidance Center

Margaret Davis
Dickinson College

Joie Acosta
Association for the Study and Development of Community

As we plan for the future and position ourselves to tackle longstanding and emerging social problems, we know we will be more successful if we bring multiple voices and perspectives to the table, but how do we do this successfully? Our theories and values guide us to

conceptualize problems and solutions as embedded within ecological systems, but how do we ensure that representatives from each of these systems (e.g., education, business, United Nations) are part of the dialogue? During two visioning sessions at the 2005 biennial meeting, a team of people[1] worked together to address these questions and to identify a vision and action steps for how SCRA can become more interdisciplinary. In addition, ideas generated by a team focused on training issues and ideas shared electronically were also incorporated[2].

When we looked around the room at SCRA and learned about each others' backgrounds, we saw what has been accomplished and what remains to be accomplished in terms of bringing together a group of people with diverse skill sets from various disciplines. As we discussed the vision of becoming more interdisciplinary, we began to question the consistency between our labels and our values. Why do we call our conference the Society for Research and Action, a name that encompasses many disciplines, and yet so often refer to community psychology in other titles and labels? For example, are we communicating the right message when we call our publications The Community Psychologist and the American Journal of Community Psychology? Some participants suggested we consider expanding the use of the term SCRA and consider letting go of "community psychology" as the all-encompassing term. While these participants see the advantage of letting go of community psychology as defining our identity, others expressed concern about diffusing what they see as an already loose identity.

Much of the interdisciplinary visioning conversation centered on the dilemma of striving to expand SCRA's membership, publications, training, and impact while simultaneously striving to increase the public's awareness and appreciation for the field of community psychology. We do not believe these goals are mutually exclusive and think the ability to become both more interdisciplinary and more centered depends on our ability to be thoughtful about how we label our work, our roles, our publications, etc. For example, if SCRA achieves its vision of becoming more interdisciplinary, attendees from corporations, funding institutes, and public health should no longer feel on the fringe of SCRA, but as core members of the Society. It was expressed by different voices during the visioning sessions that there seems to be a

norm that if you are not a community psychologist, your affiliation is unusual. This suggests we have yet to achieve our vision.

Our interdisciplinary visioning also led us to discuss how to best organize ourselves for interdisciplinary participation. For example, we think we can learn from organizations like the Centers for Disease Control and Prevention in terms of how they organize by issue (e.g., disease, population, classes of health problem) instead of by discipline. We have a vision that interdisciplinary groups can be brought together naturally within SCRA because they are working together on specific, shared issues. While SCRA already has interest groups, we suggest that the topics, infrastructure, and purpose of these groups be examined to determine whether additional interest groups need to be created and whether these groups might be called "action" groups or task forces instead of interest groups.

Our vision involves continuing to enhance our conference format and content. In the future, we hope to hold more joint conferences with related disciplines. For example, SCRA has already entered into a reciprocal joint sponsorship with the Society for Applied Anthropology and there have been discussions of engaging other organizations, such as SOPHE and the Community Development Society. We see these joint conferences as natural ways to build more interdisciplinary connections, and existing efforts could be further developed.

We also envision adding more workshops, sessions that are longer than panels or symposia, where participants can expect to learn and practice new professional skills. We identified several associations that already utilize this format successfully that we could use as examples. For instance, before the American Evaluation Association meetings, there are professional development workshops that require a small fee. Our vision is to begin increasing interdisciplinary participation by inviting presenters from other disciplines who are experts in areas where SCRA members would like to build skills (e.g., leadership, diversity). SCRA also could use continuing sessions like

these to attract people from outside the discipline by offering continuing education credits. In addition to adding more workshops, we would like to have more community members involved in presenting. One idea is to decide that a certain presentation category (e.g., symposia) must involve community members. This would encourage research investigators to more directly involve community members and this style of presenting would be aligned with our value of participatory research methods.

Related to our interdisciplinary (as well as social policy, social justice, and international) visions is the issue of training. How do we train people to become the future leaders and pioneers in our field? In order to make our vision a reality, we will need leaders with knowledge and expertise in a diverse range of disciplines, capable of organizing action-focused efforts and communicating our vision and accomplishments to the public. It is important for SCRA to embrace diverse disciplines by offering interdisciplinary and/or cross-disciplinary training at future biennial conferences, including training related to organizing and public speaking. Traditional training programs for SCRA members are masters and doctorate programs in psychology. We need to expand the diversity of SCRA members to include training in areas such as urban planning, policy studies, community development, and economics. It is our vision that SCRA members will lead university efforts to examine course structure and curriculum of their training programs.

If we are going to become more interdisciplinary, we need to develop a specific plan for marketing ourselves. These marketing efforts will need to distinguish between expanding visibility of SCRA versus increasing awareness of the field of community psychology. At a minimum, this marketing plan would involve a variety of strategies, including ways to proactively seek media coverage and to increase undergraduate students' awareness of community psychology. For instance, we could give an annual Community Psychology Media Award for the best report in the media on the field of community psychology and we could create a Textbook Award for the best coverage of community psychology in a non-community psychology book. We also need to identify the specific groups/fields that SCRA and community psychology can reach out to in order to pursue this vision. Once these groups are identified, a variety of strategies need to be planned to

> ## As we discussed the vision of becoming more interdisciplinary, we began to question the consistency between our labels and our values.

> ## If we are going to become more interdisciplinary, we need to develop a specific plan for marketing ourselves.

encourage participation. In order for our vision to be achieved, one of our first goals is to ensure that we support and/or establish infrastructure that keeps us focused, efficient, and effective in sustaining our visions.

Based on our visions, we identified several action steps that can be taken to make SCRA more interdisciplinary. These actions steps are organized by the following aims: make our publications more interdisciplinary; improve outreach; enhance our conferences; increase exposure and better market ourselves; and examine our infrastructure to ensure focus, efficiency, effectiveness, and sustainability of our interdisciplinary vision.

Make our Publications More Interdisciplinary
- Determine a specific way the <u>American Journal of Community Psychology</u> (AJCP) can encourage and support interdisciplinary publications. One important step has already been taken toward achieving this goal! The SCRA Interdisciplinary Task Force (Dave Altman, Lorraine Gutierrez, Jim Kelly, Doug Perkins, Julian Rappaport, Susan Saigert, chaired by Ken Maton) is putting together a special issue of AJCP focused on interdisciplinary research.
- Consider changing the name of <u>The Community Psychologist</u> (TCP) to something more consistent with the interdisciplinary nature of SCRA.
- In order to become more interdisciplinary while also solidifying the field of community psychology, we suggest maintaining the title of AJCP but changing the title of TCP. A second approach would be to create a third, peer reviewed, journal. In order to encourage interdisciplinary work and publications, we need to ensure that publication in a SCRA-related journal provides prestige for a variety of disciplines.
- Since a primary value of our work involves the collaborative process, more articles published in our journals should inform the reader how community members were involved in the research investigation.

Improve Outreach
- Identify specific groups/fields for whom SCRA and community psychologists need to do more outreach. In other words, what related fields seem underrepresented at SCRA (e.g., public health? social work? cultural studies? religion? non-profit management? education? for-profit?). Once these groups are identified, create a plan for how to reach out to key representatives from these groups.
- Create an SCRA Ambassadors program with SCRA members assigned to serve as

ambassadors to other APA divisions and to other professional and scientific organizations, including international organizations.

Continue Enhancing Our Conferences
- Expand existing interdisciplinary activities and hold joint conferences with related disciplines.
- Invite presenters from other disciplines to present 2-4 hour workshops at SCRA. There would be a small fee for attendance at these workshops, and continuing education credits could be earned which would help attract members of disciplines such as social work, clinical and counseling psychology, health education, and nursing. The purpose of providing workshops is threefold. First, these presenters could provide SCRA members with more in-depth training in areas members would like to develop more skills (e.g., leadership, policy development). Second, this would be a natural way to develop new relationships and collaborations on individual and organizational levels. Third, many applied professionals have difficulty obtaining funding or time away from their positions unless they are attending "professional development" workshops or receiving CEU credits. Providing CEUs could increase participation by people who work in practice/applied areas of community psychology, as well as attract practitioners from other applied fields.
- Consider less "academic" presentation styles. For example, continue to encourage interactive, hands-on formats so that our presentation/teaching styles match a variety of disciplines.
- Consider ways to encourage more involvement of community members in conference presentations. For example, for a certain category of presentation (e.g., symposia), it could be a requirement that community members actively participate in the presentation. This would provide a strong incentive for investigators to more directly involve practitioners in the dissemination of our work.

Training Future Community Psychologists
- Review course structure and curriculum to increase the opportunities for engagement in practical skills
- Offer interdisciplinary and/or cross-disciplinary training at biennial conferences

Increase Exposure and Better Market Ourselves
- In order to expand SCRA while not losing individual members' identities as

community psychologists, it will be important to distinguish between plans for expanding visibility of SCRA versus plans for increasing awareness of the field of community psychology.
- Consult with a group that specializes in marketing to create a plan for how to better market SCRA and community psychology.
- Be more proactive about working with the media to publicize SCRA and the field of community psychology.
- Consider how to make better use of awards as a way to increase people's exposure to community psychology and to acknowledge important efforts in the field and in communities.

Examine Our Infrastructure to Ensure Focus, Efficiency, Effectiveness, and Sustainability
- The Visioning Group will work with the SCRA Interdisciplinary Linkages Committee to encourage creation of a subcommittee with members from both of these teams. One goal of this subcommittee would be to ensure that conferences, publications, etc, send a consistent message about SCRA's interdisciplinary nature.
- Consider adding an "Interdisciplinary" position to the SCRA Executive Committee.
- Revisit SCRA interest group topics, infrastructure, and purpose. Consider whether these interest groups should be called "action" groups or be designed more as task forces than as interest groups.

Social Policy Vision-to-Action Work Group Papers

SCRA: Moving Forward as a Force to Impact Social Policy

Dana Keener
University of South Carolina, Columbia

Members of SCRA understand that second order change is essential to ending many of the problems of our world. And yet, I think most of us would agree that we, as a society, do not yet have as much impact as we would like to have on social policy. The question is: how can SCRA become a more effective force for positive change in social policy at national, state, and local levels?

This question was one of the topics addressed as part of the visioning process at the 2005 biennial meeting in Champaign, Ill. The participants of the policy discussion included Theresa Armstead, Joe Durlak, Milton Fuentes, Mark Goldstein, Ben Hidalgo, Ira Iscoe, Dana

Keener, Jon Miles, Angela Mooss, and Janet Saul. Two of us, Dana Keener and Jon Miles, also attended the SCRA Social Policy Committee Meeting, led by Jen Woolard, that immediately followed the visioning meeting. Some aspects of both meetings may be reflected here—which is consistent with the "next step" of connecting the discussion of these two groups.

> The question is: how can SCRA become a more effective force for positive change in social policy at national, state, and local levels?

Part of the visioning discussion focused on the need for greater public recognition of our field in order to increase our range of influence. Many of us were interested in increasing our name recognition not only to policy makers, but also to the general public. We talked about possible names to represent us. We agreed that the term "community psychology" does not represent everyone in the society, especially as we are proactively striving to be more interdisciplinary. However, we also agreed that the phrase "Society for Community Research and Action" is not an effective branding tool from a marketing perspective. Along these lines, Jon Miles, who works for Senator Tom Harkin on Capitol Hill, provided valuable feedback during the SCRA Social Policy Committee meeting. He explained that his colleagues on "the Hill" generally do not latch on to the name "Society for Community Research and Action"; policy makers are confronted with so many groups and interests every day, "SCRA" is not easily remembered. So on this front, the next step is to strategically define "who we are" and "what we do", in terms that represent all of us and that are easy to remember, so that we can more effectively communicate to the general public and to policy-makers.

Another strand of our discussion revolved around the process by which members of our society attempt to take a position or make a policy stand on a social issue. Somewhat related to this topic was the issue of making information about various social issues available and accessible to the public and to policy makers. The group recognized the inherent difficulty in forming a single position that represents everyone in our society. Even if this were possible, the process would be time consuming and prohibit a timely response to many issues when they are receiving significant media attention. Several great ideas emerged. First, other societies and organizations have developed successful practices for promoting policy positions, such as APA, the Society for the Psychological Study of Social Issues (SPSSI), and the Society for Public Health

Education (SOPHE), so we agreed to make an effort to learn from them. Second, we considered tactics similar to those used by MoveOn.org in which individual members take action, rather than developing one official position that represents the entire organization. Third, we agreed that we can do more to work with existing groups in SCRA (e.g., interest groups) to develop resources and policy stands on particular topics.

The final strand of discussion focused on the education of SCRA members to be effective agents of change in the policy arena. This topic was discussed in greater detail during the Social Policy Committee meeting and included strategies such as 1) including practical training sessions during SCRA biennial meetings that focus on social policy, 2) coordinating with existing training programs offered by APA and SPSSI, and 3) providing guidance to graduate programs in community psychology and other disciplines on how to incorporate public policy training into their graduate studies.

The key will be to create enough momentum to follow through on these thoughtful ideas and to link up the members of the visioning process with the members of the existing SCRA Social Policy Committee. Below is a brief summary of the vision and action steps that resulted from our meeting.

Vision
- SCRA and/or community psychology will be recognized by the general public and by policy makers as a resource for information and research about social problems and solutions to those problems.
- SCRA will have information and resources about particular social policy issues that are easy to access (on the web) by society members, the general public, and policy makers.
- SCRA members will have a process by which they can develop a policy stand, share it with other members of the society, and distribute it to policy makers.
- SCRA will continue to educate its members with training that promotes awareness and skills to positively change social policy at multiple levels.

Summary of Action Steps
- Bring the ideas generated from the visioning process to the existing SCRA social policy committee.
- Engage in a strategic process to promote recognition of our field; better define "who we are" and "what we do" in a way that is easy to communicate and remember; use social marketing tools.
- Review and adapt policy protocols from the Society for Public Health Education (SOPHE) and from the Society for Psychological Study of Social Issues (SPSSI).
- Develop a stronger relationship with the APA policy office.
- Work with the existing SCRA interest groups to develop resources and policy stands in particular topic areas.

Social Justice and Inequality Vision-to-Action Work Group Papers

Dialogue, Democracy, and Social Justice

Tod Sloan
Lewis and Clark College

Our visioning group aims to focus on equipping community psychologists to participate in local and global initiatives to achieve social justice through productive dialogue and deeper democracy. Marginalized communities and citizens in general lack voice in the decisions that affect their well-being and are therefore relatively powerless. A major contribution of community psychologists will be to promote and sustain spaces where creative dialogue processes will help citizens gather wisdom and power while they develop better solutions for social problems. This effort will need to proceed through several action phases:

1) Become familiar with existing movements and resources such as those linked with the National Council on Dialogue and Deliberation (www.thataway.org) and The Co-Intelligence Institute (www.co-intelligence.org).

> Train ourselves to contribute to deeper democracy by practicing dialogic methods in our own meetings in SCRA and elsewhere, learning how to listen and to facilitate difficult dialogues.

2) Train ourselves to contribute to deeper democracy by practicing dialogic methods in our own meetings in SCRA and elsewhere, learning how to listen and to facilitate difficult dialogues.

3) Organize ways to bring our skills in research and community organizing to bear on sustaining and evaluating dialogue and deliberation processes in larger spheres. In particular, we can conduct participatory action research designed to help communities work toward social justice through dialogue.

4) Systematically infuse this deepening of democracy in all the spheres in which we live and work by building a culture and science of dialogue and deliberation as one of the primary functions of community psychologists. All interested in participating in the network that will spearhead this project should contact Tod Sloan as soon as possible at sloan@lclark.edu or 503-768-6066.

Inequality

Adam Darnell
Georgia State University

Our group focused on the problem of inequality, in general, and more specifically on economic inequality (personal income and wealth) and related inequalities in access to education and healthcare. Group members felt that these fundamental structural realities impede the achievement of ideals such as well-being and liberation and reflect unaddressed value conflicts in society at large and in the Society for Community Research and Action. Solutions to these prob-lems were not discovered in the working group session, but it was clear that a first step is that SCRA develop an explicit stance on resource (broadly defined to include material desirables as well as access to decision-making, self-determination, power, etc.) inequalities. This would necessarily include some treatment of the values underlying distributions of resources, such as equity and equality, the conflict between which is absolutely essential to any treatment of *social justice*.

Do the members of SCRA want greater equality of resources, or do we want outright equality? Why is equality good, and why is it bad? Our commitment to social justice needs to be qualified by greater familiarity with its underlying value conflicts and by a more sophisticated practical understanding of how resources are currently distributed, and ultimately, the means by which they might better be distributed. Clarification of SCRA members' stances (there will be many) on social justice in general, and inequality in specific, is our suggestion for a plausible first step towards becoming able as a field to advocate for countless practical strategies that can be taken to achieve a more just society.

Global/International Vision-to-Action Work Group

The International Society for Community Research and Action (ISCRA): Testing Independence, World-Wide Membership, and Humility!

Irma Serrano Garcia
University of Puerto Rico, San Juan

Carolyn Swift

Susan Torres-Harding
DePaul University

Group members envisioned the creation of a new group: The International Society of Community Research and Action. Although community psychology as an international movement is a significant priority for SCRA, group members raised questions about the ways in which the names of our two publications and of our Society impede our efforts to be interdisciplinary (see discussions of this issue in the above reports from the Interdisciplinary and Social Policy Groups). This discussion led to the question of what the elimination of the term "psychology" from our publications or our identity might mean for the relationship between SCRA and APA, i.e., whether it would entail SCRA breaking away from APA. No conclusion was reached, although some solutions were offered (e.g., community psychology leaves APA and joins Public Health Association).

The necessity of change was a strong theme, pushing our discipline to a broader identity-perhaps a bridge to other disciplines, but certainly to a multidisciplinary approach. Here a paradox was noted: the desire to broaden our discipline to include other disciplines, conflicting with the desire to maintain our current identity. Although there are

> **Group members envisioned the creation of a new group: The International Society of Community Research and Action**

many differences, this paradox is reminiscent of a controversy from the 1965 Swampscott conference. At the birth of community psychology, some of the researchers, clinicians, and practitioners attending were conflicted about expanding their discipline from a clinical focus to a community one; others were concerned that working for social change, or publicly taking sides on local or national issues would reduce the credibility of their research, practice or their capacity to offer expert ("objective") consultation on social policies or other significant affairs within communities.

Our group was fired up by the opportunity to envision creative solutions to some of the problems confronting our discipline and frustrated by the necessary time-limits. We look forward to continuing the development of our vision and integrating it with those of the other groups. Below is a summary of our discussion.

Vision for the Next Decade
- An international, interdisciplinary SCRA will be created.
- No nation will dominate in a fully developed International SCRA.
- Reciprocal relationships will be established with nations around the globe.
- Our field will expand to include other countries' histories, cultures, and visions of community research, action, and social policy development.
- Conference sites will be world-wide (not just in the US).
- The International SCRA will use current and emerging communication technology to create global community through an umbrella website and links to international resources.
- International community research, practice, and social policy development will be celebrated.
- Papers will be presented and journal articles and books published in multiple languages.
- A prize will be awarded to the first international doctorate in our discipline.
- The International SCRA will study the organizational relationships and networks of the United Nations and other international bodies for tips on how to organize to balance equity, economy and justice in leadership and representation among member countries (e.g., rotating vs. elected leadership, committee assignments, etc.).
- The UN approves and cosponsors a convention for the rights of communities.
- Thriving communities with broad citizen participation will be developed through the auspices of the International SCRA working in collaboration with many other community groups at various levels-local, regional, and national.
- The International SCRA will achieve effective collaborative work in member countries with public health, social work, criminal justice, law, business, nursing, community agencies, and health and human service delivery systems.

- University curricula will include community organization, activism, prevention, diversity, public policy, grant writing, and consultation in nonacademic settings.
- International training will become a part of graduate training—student and faculty exchange and the study of other histories and cultures will be integral parts of the graduate experience.
- One of the foci of the International SCRA will be behavioral context, transforming environments for the well-being of all, developing community theory that transcends both levels of organizing and educational partnerships between learning settings and communities.

Action Steps

Although time did not permit addressing each vision, the action steps below give the flavor of the group's brainstorming:
- Volunteer translators will be sought for future conferences as well as for publications.
- The International Conference planned for Puerto Rico next year will be a model for future SCRA international conferences; close consultation with Irma Serrano Garcia and her staff will shorten the learning curve for other SCRA members in planning future conferences.
- Reciprocal systems of mentoring will be set up so that authors may publish in journals outside their own country (i.e., American mentors will work with authors from other countries so their work can be published in our journals, and mentors from other countries will work with American authors so their work can be published in journals in the mentor's country. SCRA volunteers from current AJCP's and TCP's editorial boards could pursue this initiative).
- Accessibility to global communities will be created through the collaborative development of websites in member countries. The logical leadership for this initiative is SCRA's Electronic Communications Committee.
- Lists of resources- journals, books, courses, and other resources— will be shared on the SCRA website (e.g., Cliff O'Donnell's proposal re: "Teaching for the Global Community").
- Methodologies will be created and developed to capture the dynamics of interactions between and among groups systems, to better understand relational aspects of communities at multiple levels.
- Community psychology reality TV, "Community Makeover": civic democracy on reality TV! (A creative, outside-the-box proposal!).

Barriers

Group members considered a variety of barriers to implementing the action steps. Although they raised questions about how to address these steps, the task of brainstorming barriers and solutions was postponed till future visioning sessions due to time limits. The few barriers identified include:
- Resistance to change and to giving up power,
- Difficulties in trying to integrate diverse cultures, standards, and languages under one umbrella organization,
- The relative ignorance of US community psychology researchers, practitioners, and policy makers to the work of comparable professionals in other countries, and
- Discrepancies in technological resources among countries.

Ongoing Vision Process Work Group

Keeping the Vision Alive

Vincent T Francisco
University North Carolina Greensboro

Involvement in the process for ongoing visioning and development are important tasks for members of any professional organization. We have a wonderfully rich legacy we inherited from those that defined the field of Community Psychology before us. A vision of the future that included all of us redeveloping and redefining the field is one aspect of that inheritance. Many of the SCRA members present at the 2005 Biennial conference participated in the visioning process. Several of those members (including Raymond Scott, Jim Dalton, Gordon Hannah, Susana Helm, and Vincent Francisco) focused their efforts on collecting ideas for how we might be able to continue to develop that vision, and keep this organization healthy and vibrant.

> Involvement in the process for ongoing visioning and development are important tasks for members of any professional organization.

Two framing questions set the stage for this conversation:
1) How can we do active outreach to people who did not yet contribute (e.g., surveys, editorials)?
2) How can we get practitioners more involved (e.g., workshops and sessions of relevance to them)?

A wide variety of ideas for possible activities to accomplish these goals included:
- Develop a strategic plan for SCRA;

committees and others can report back on activities that relate back to specific objectives in the strategic plan.
- Develop an ambassador program to provide liaisons and strategic connections with other groups that have a similar mission and purpose.
- Develop a database for the organization that would allow for the tracking of members and the tracking of accomplishments of the group.
- Create space to allow for others to continue to contribute to the visioning process, make it ongoing, and possibly web-based to allow for broad engagement.
- Scan the environment to document what works with other similar groups.
- Create opportunities for outside groups to contribute to the vision of SCRA.
- Have committees and other formally identified people report activities back to the Executive Committee on a regular basis.
- Use TCP as a mechanism for committees and others to report to the membership on activities/accomplishments relating to the strategic plan.
- Create a more direct link with the program directors group (e.g., have a representative on SCRA Executive Committee).
- Involve the regional coordinators as a communication link, provide support for newsletters and space on the web site for their reporting of activities in their regions.
- Use the web site and email reflectors to collect more input on the vision and use it to disseminate findings.
- Create a diverse standing committee (ensure diverse representation) reporting to executive committee to: (1) oversee ongoing visioning process, and (2) evaluate whether vision is being followed by organization and whether outcomes are being reached

The group discussed the need for it to become a standing committee, reporting directly to the Executive Committee. Ideas for what the Ongoing Vision Committee might do included (very specifically):
1. The need to have broad input from SCRA members and it's interest groups
2. Continuing the visioning process, and re-looking at this process
3. Keeping the SCRA Executive Committee abreast of progress and accomplishments
4. Ensuring that the visioning process becomes a perpetual part of SCRA.

While these ideas need input from more members, it was strongly felt by the group that the Executive Committee must adopt the vision and ensure that SCRA's mission is consistent with vision through these means. Formats for ongoing input and feedback that were brainstormed by the team included:
- Newsletters
- Internet surveys
- Division 27, SCRA web site
- Use the program directors group to get information to students
- Regional coordinators
- Interest groups
- Biennial conferences

We all felt that it was a great privilege to be part of this historic process, and look forward not only for this process to continue, but to be an integral part of SCRA in the future.

Steps that Have Already Been Taken
Since the visioning discussions and planning that occurred at the biennial, a few important steps have already been taken to create an infrastructure to support the ongoing visioning process. To begin with, a Visioning Task Force has been created. Tom Wolff will Chair this Task Force and, as suggested by the Ongoing Vision Process work group, representation on this task force is diverse. See Table 2. at the end of these articles for the full list. of the Visioning Task Force chair and membership. In addition, each priority area has one to three people who have agreed to serve as champions or advocates to keep planning and action happening for each vision priority area.

Table 1. Vision-to-Action Work Groups

Priority Area	Champions
Global/ International	Irma Serrano Garcia, iserranog@prte.net Susan Torres Harding, storres@depaul.edu
Interdisciplinary	Jessica Snell-Johns, snelljohns@yahoo.com Margaret Davis, davismar@dickinson.edu
Social Policy	Dana Keener, danakeener@yahoo.com
Social Justice	Tod Sloan, sloan@lclark.edu Adam Darnell, adam_darnell@yahoo.com Joie Acosta, joiea@hawaii.edu
Ongoing Visioning Process	Ray Scott, rscott@ulv.edu Vince Francisco, vincent_francisco@uncg.edu

Table 1 presents the priority area/vision-to-action work group as well as the champions for each area. Please contact these colleagues if you wish to work with them.

Concluding Remarks on the Biennial Visioning Process and Progress

Peterson, J. L. (2005). Achieving Global Appreciation for Human Diversity: "And All That Divided them Merged."

Meissen, G. (2005). Are These the Best of Times or the Worst of Times for Community Psychology?

Snell-Johns, J. (2005). Our Past and Our Hope Guide Our Future.

Wolff, T. (2005). Visioning: What We Have Learned and Created at this Biennial.

Achieving Global Appreciation for Human Diversity: "And All that Divided them Merged"

John L. Peterson
Georgia State University

During the 40th anniversary conference of the Society for Community Research and Action (SCRA), the biennial visioning workshops were convened to help establish direction for our organization in the future. Among the several issues that emerged, the one that preoccupied my thought was the need to achieve appreciation for "human diversity" in all facets of American life, as well as across the globe. SCRA was founded on principles that respect and demand equal access to social, political, and economic opportunities for all people, and our science and practice have attempted to realize this goal over the last four decades.

The visioning process informed us that the need for such efforts has never been greater. Many workshop participants expressed interest in a renewed focus on social justice and global concerns, which involve an underlying emphasis on human diversity. Most global problems that confront the world's nations involve enormous differences among people who differ in sex, age, race, ethnicity, social class, sexual orientation, disability, and nationality (Trickett, Watts, & Birman, 1994). Many national and international conflicts result directly or indirectly from major

differences in worldviews that have their basis in human diversity. These major social problems are derived from intolerance of human differences that result in enduring forms of prejudice, discrimination, and oppression (e.g., sexism, racism, ageism, homophobia, and genocide). Participants in the visioning process often referred to the need for greater professional involvement internationally in recognition of the need to build bridges across nations. Other participants suggested that equally important efforts are warranted to help resolve social intolerance that causes disenfranchisement of women, racial and ethnic minorities, older adults, the disabled, and gays, lesbians, bisexuals, and transgender males and females.

However, we should consider one other challenge as we discuss greater efforts to advance appreciation for human diversity on the planet. That challenge involves the need to better demonstrate our appreciation for diversity within SCRA itself, both in our training programs and in our membership. Notably, for the 50th anniversary biennial, we should feel challenged to significantly increase the diversity of faculty and students in community psychology. Previous issues of the SCRA newsletter have documented the disproportionate representation of racial and ethnic minority faculty and graduate students in our Ph.D. programs. Substantial progress has been achieved in the gender diversity of our graduate programs in community psychology. However, racial/ethnic diversity has been far less varied. Similarly, great work remains to diversify academic community psychology in the representation of sexual minority faculty and students. If we seriously face this challenge, our science and practice can guide us in ways to remedy the current situation. What better example can be offered to demonstrate our commitment to human diversity than the reflection of diversity in the graduates we produce and the faculty who train them?

In addition, our commitment to an appreciation for human diversity would be further advanced by a solid increase in the diversity of our membership. This diversity would include, though not be limited to, significant improvements in the pro-portions of members who are not white, who are not American, who are not heterosexual, as well as, those who are disabled, and who are more than middle-aged. There are great opportunities to recruit such diversity for membership in SCRA if we are prepared to make the effort. The human diversity within our own organization could enhance our capacity to achieve the goals for diversity that we seek across national and

international communities. Our appreciation of human diversity, within SCRA, offers the prospect to help us achieve an appreciation of human diversity outside SCRA, both in America and around the globe. Imagine the possibilities if that appreciation for human diversity was shared by people around the world and, as a result, that vision enabled the global community to recognize the dilemma of diversity. The dilemma is not that all different groups should be viewed the same but that, despite their differences, all groups should be treated the same. Moreover, those differences should be celebrated as strengths rather than as deficits because their combined strengths demonstrate how the "whole is greater than the sum of its parts." Then, the diverse members of the global community may fully appreciate how all that divided them merged.

References

Trickett, E. J., Watts, R. J. & Birman, D. (1994). *Human Diversity*: *Perspectives on people in context*. San Francisco: Jossey-Bass.

Are These the Best of Times or the Worst of Times for Community Psychology?

Greg Meissen
Wichita State University

The Vision Process at the Biennial Conference was upbeat and much needed but many also have pointed out that we are in some difficult times politically and globally that impact our work and especially those we serve. Despite the celebratory nature of our times together as community psychologists and friends, many worry out loud about the future of community psychology and SCRA. Many celebrate our growing interdisciplinary nature along with new approaches and research methods while others worry that we are losing our theoretical and rigorous methodological roots. While we are in different times with different issues, much of the same "angst" and concern for the future that brought a group of visionary people together 40 years ago at Swampscott is with our field today.

Community psychology was one of the first to call for a genuine interdisciplinary approach—to the point of questioning the term "psychology" in its name. For this and many other good reasons, we are now the Society for Community Research and Action—not the Division of Community Psychology. We are indeed more interdisciplinary than ever in terms of our backgrounds and in the range of our partners. But along with that overall positive change and some specific positive impacts have come "growing/shrinking" pains and some unintended consequences. For example, as our graduate programs have become more interdisciplinary and encouraged more non-psychology courses and degrees, such as the increasingly popular PhD/MPH combination, many graduates self-identify with other disciplines and professions (e.g., public health, evaluation research, prevention science, community health). They do not remain members of SCRA. They do not continue attending our Biennial conference, our programs at APA, or regional conferences, and they do not self-identify as community psychologists locally or nationally.

It is also a troubling time in terms of our graduate programs. We celebrated Julian Rappaport's retirement as we have others recently, but our graduate programs will miss these leaders greatly. The Council of Program Directors in Community Research and Action has become inactive, and we have lost some important graduate programs at the PhD and masters levels. At the same time, some positive things have occurred regarding graduate education including:

- A commitment by the Executive Committee to create a more stable structure of the Council of Program Directors financially and giving the Council's chair a seat on the Executive Committee,
- Recent survey of graduate programs by Kelly Hazel that provides accurate data regarding what and how we are educating future community psychologists. Results from the survey identified some new training programs, many of which are very interdisciplinary and applied in nature. However faculty, students and graduates from many of these new programs are not members of SCRA, do not come to our Biennial conference, and do not self-identify as community psychologists.
- As reported by Brad Olson, there is a plan in place to increase membership, which will include reaching out to these new programs but SCRA and our Biennial conference must genuinely provide them something relevant to their work, which is more interdisciplinary and applied than is reflected even in the fine program of this Biennial conference.

> Despite the celebratory nature of our times together as community psychologists and friends, many worry out loud about the future of community psychology and SCRA.

We are maturing as a field and as an organization which is positive and appropriate. Along with that maturation come questions and issues about how we operate and sustain ourselves. Our own experts in organizational and community capacity building always advise a review and evolution of an organization's vision and mission as a first step in addressing these normal developmental issues. We have a legacy of Swampscott which is invaluable and has guided us and been our social conscious for 40 years, but it is time for a shared vision for our future to truly fulfill the "spirit" of Swampscott.

Finally, some of our leaders and founders are retiring and some have passed since we were last together. They have left us a rich legacy, and I see that legacy when I interact with the students and recent graduates of our programs. This is the new "greatest generation" of community psychologists who have such great values, which are so similar to our founders, and do they ever have remarkable skills. They are "scary" good. I wonder if my anxiety about the future is that I am different than this new generation who is so eager to change our communities for the better. Let's embrace our future even though that future is not exactly that predicted at Swampscott or what I learned in graduate school so long ago. Let's not lose this generation as they leave our graduate programs and begin their careers regardless of the nature of their work, community setting, or academic department lucky enough to get them. Let's give this greatest generation plenty of room in the visioning process for all of our benefit.

Our Past and Our Hope Guide Our Future

Jessica Snell-Johns
Southwest Educational Development Laboratory and Austin Child Guidance Center

I am honored to be one of the people bringing our 2005 Biennial experience to a close by sharing concluding remarks about our visioning process. I graduated last August from the University of South Carolina's Clinical-Community Psychology program. I currently work as a program evaluator and as a postdoctoral fellow doing psychological testing and family therapy. Given my dual training and experiences, wherein my clinical training informed my community work and vice versa, I am interested in supporting integration between community psychology and other fields. However, my reason for joining the visioning process was not that I was concerned about the field or because I had disgruntlements. Instead, it was because I wanted to further develop my professional identity as a community psychologist.

I was somewhat surprised to hear some of the concerns expressed during the visioning work sessions. While these concerns and frustrations are important, I want to express, particularly to students and those new to SCRA or to the field of community psychology, that my experiences as a new professional trained in community psychology have been only positive. I am excited and confident about our future and capacity to fulfill our visions together.

I want to encourage others to get involved and to take on small leadership roles. As a recent graduate, I was a bit nervous about offering to help with the visioning process. I didn't feel like I had any special knowledge or expertise to offer. However, the experience affirmed that there is more work than there are people. I was welcomed. Pick something you want to learn more about; jump in.

As we plan for the future, I hope we are reminded of our solid foundation and our past accomplishments. These serve as our history and framework. At the same time, changes need to be made, and great ideas and plans were generated during the visioning sessions. People engaged in the process. In fact, the energy level seemed different in these sessions than any other session I attended. This caused me to reflect on whether our teaching modality and formats are consistent with our disciplines, methods, and what we know about engaging people in the learning process. For example, during the visioning sessions, people seemed relaxed and worked together at tables or on the floor. There was a spirit of community. I believe that both the process and the content of these sessions will help guide and motivate as we work together to achieve our visions.

Visioning: What We Have Learned and Created at This Biennial

Tom Wolff

Our visioning process at this biennial was a huge success. What did we learn? We reconfirmed that visioning is a central process for community. It reconnected us. It allowed us to dream together. It was hopeful. It was fun.

Many of those at the conference participated.

What did we find? We hold common visions. Two completely separate visioning sessions with almost 80 participants each came up with a very similar overlapping set of dreams and visions. These visions included future images of our field as international; interdisciplinary; emphasizing social justice, social inequity, and citizen participation; working to influence policy, and taking action. We also share the vision of ensuring that we put structures into place that support an ongoing visioning process.

> We hold common visions. Two completely separate visioning sessions with almost 80 participants each came up with a very similar overlapping set of dreams and visions.

When asked to write headlines for the vision newspaper stories here is a sample of what participants created (some more serious than others):

"June 10, 2015, SCRA finally fulfills its original mission"
"Walking the walk— new show on Comedy Central replaces Fox news"
"Community psychology joins others in new unifying field"
"10th international community psychology conference: Social justice triumphs"
"Community Makeover: citizen engagement meets reality TV"

This was not just an exercise. This was the start of an ongoing process. What was especially noteworthy about the visioning discussions was the richness, respectfulness and creativity. The visions and action steps identified in these discussions have been thoughtfully summarized in each of the vision-to-action work group papers included in this edition of TCP. This envisioning is already creating action, and our aim is to continue. One important step that has already been achieved is that the SCRA Executive Committee has agreed to establish an ongoing Visioning Task Force that will keep our visioning process moving forward (see Table 2 for list of

members). We are continuing to look for other members, if you're interested please contact me (tom@tomwolff.com). We are especially interested in recruiting students and people of color. The five work groups continue to meet via email if you wish to join them, contact the champions also listed in the Ongoing Visioning Process article written by Vincent Francisco.

There have been rumblings throughout the conference concerning the future of community psychology. These include: fear of losing our identity, fear of losing academic support, fear of the consequences of doing socially progressive work in a right wing era, and fear of where our new leaders will come from. We see these concerns in the context of the exciting, hopeful visions of possibilities and opportunities and in the historical context of the field. Community psychology is 40 years old. It is moving into its maturity, exciting new leaders are on the horizon. Although the field faces challenges, we feel quite confident in its future. What emerges from this vision is true excitement, hope, possibility, and opportunity. We see a young set of leaders emerging with more women and minorities and international representation from the amazing group of young people here.

How we will proceed:
- We will hold the vision. We'll take visions from the biennial and have them become our mantra with the vision of a healthy, growing, and more powerful field of community psychology.
- We will ask the SCRA Executive Committee to hold this vision is well.
- We raise the question of seeking the resources for this vision and for implementation. A number of people have pointed out that Swampscott and the early history of community psychology was supported by NIMH. Now, are there equivalent organizations who care about our work enough to support us? The United Nations? The World Bank? Bill Gates? We don't know, but we think this discussion should occur.

We urge all of you to replicate this visioning process in your departments, communities, regional meetings, and community psychology associations (especially around the world). Let a garden of ideas sprout for our future.

Nelson Mandela and at his inauguration said

Table 2. Visioning Task Force

Chair	Members
Tom Wolff	Mark Aber, Jody Beeson, Meg Bond, Leticia Braga, Jim Emshoff, Donata Francescato, Vince Francisco, David Fryer, Gordon Hannah, Kelly Hazel, Karin Jeschke, Rhonda Lewis, Eric Mankowski, Greg Meissen, Dena Murphy-Medley, Jose Ornelas, Julie Pellman, Sally Schwer Canning, Raymond Scott, Irma Serrano Garcia, Rachel Smolowitz, Jessica Snell-Johns, Toshi Sasao, Wolfgang Stark, Carolyn Swift, Vivian Tseng

the following, and it applies well to our future.

Our worst fear is not that we are inadequate
Our deepest fear is that we are powerful beyond measure
It is our light, not our darkness that most frightens us
We ask ourselves:
Who am I to be brilliant, gorgeous, talented and fabulous
Actually, who are you not to be
You are a child of God; you playing small doesn't serve the world
There is nothing enlightened about shrinking so that other people won't feel insecure around you
We were born to make manifest the glory of God within us
It is not just in some of us, it is in everyone, and as we let our light shine we unconsciously give other people permission to do the same
As we are liberated from our own fear our presence automatically liberates others
Nelson Mandela – Inaugural Address

[1] The following people participated in at least one of the 2005 biennial visioning sessions and contributed to the ideas in this summary: Sally Shewer Canning, Jim Cook, Meg Davis, Steve Erickson, Charles Izzo, Tara Fmchitthavong, Rich Jenkins, Murray Levine, Ken Maton, Jon Miles, Ken Miller, Emily Ozer, Jessica Snell-Johns, and Chantal Poister Tusher.

[2] During one of the visioning sessions, a group of people focused on visioning issues pertaining to training. Because of the relevance of these ideas to the Interdisciplinary Work Group, the main ideas from the training discussion were incorporated into this paper. Prior to the biennial visioning sessions, members of the SCRA listserv were invited to share their ideas electronically, especially if they would not be able to participate in the sessions to be held at the biennial meeting. Leonard Jason and Brad Olson submitted ideas pertaining to SCRA becoming more interdisciplinary, and these ideas were incorporated into this summary

"40 Years Post-Swampscott: Community Psychology in Global Perspective": Evaluation of the 10th Biennial Conference of the Society for Community Research and Action[1]

Margaret Davis[2, 3], Cécile Lardon[4], Heather Foltz[4], David Groh[5], Michelle Davidson[5], and Dan Cooper[6]

[3]*Dickinson College*
[4]*University of Alaska Fairbanks*
[5]*DePaul University*
[6]*Vanderbilt University*

The 10th Biennial Conference of the Society for Community Research and Action (SCRA) was held at the University of Illinois at Champaign-Urbana in Illinois on June 9-12, 2005. The conference theme was "40 Years Post-Swampscott: Community Psychology in Global Perspective." At each Biennial, conference participants provide feedback regarding satisfaction with the conference arrangements and content. The evaluations also provide an opportunity to examine current research and prevention efforts in the field and recommendations for the organization of future Biennials (Martin, et al., 1999; Tandon, Mashburn, & Holditch, 2001; Woods & Wilson, 2003). The current paper reports on the evaluation results of the 10th Biennial Conference.

Method
Conference evaluation surveys were placed in the registration packets of all conference participants. In an attempt to increase the response rate, those who returned a completed survey were eligible to win a prize. Two hundred eighteen conference attendees completed and submitted the evaluation surveys. This represents a 37% response rate of all 596 conference participants (including registered individuals and invited/keynote speakers). One hundred fifty-two of these surveys were completed at the conference site, and 46 surveys were completed on-line at a later date. Approximately 20 surveys were returned by mail after participants returned home from the conference. The response rate for this conference evaluation survey is comparable to 4 of the past 9 conferences (see Figure 1) and is the same as the mean for all conferences (M = 37.22%).

Conference Evaluation Form
The evaluation survey was a revised version of the survey used for the 9th Biennial Conference (Woods & Wilson, 2003). The survey contains quantitative and qualitative items. The survey asks for demographic and descriptive information about the participants, reasons for attending the conference, and satisfaction with conference accommodations, mentoring activities, content, and value. The survey also probed for preferences for future Biennials. Additionally, respondents had the opportunity to provide feedback regarding their conference views and recommendations via open-ended questions.

Presentation Content Analysis
The abstracts in the conference program were used to categorize the content of the presentations. A content analysis of the symposia, poster, roundtable, and innovative presentation abstracts was conducted. Each abstract was coded with up to five presentation subject and population categories. These categories were derived from the content analyses of the 7th, 8th, and 9th Biennial conference evaluations (Salem et al., 2000; Tandon et al., 2001, Woods & Wilson, 2003).

Results
Demographic and Descriptive Information
The average age of the survey respondents was 37 years (SD = 11.86). About two-thirds (68.9%) reported that they are European American/White, 6% African American/Black,

Figure 1
Biennial Evaluation Survey Response Rate
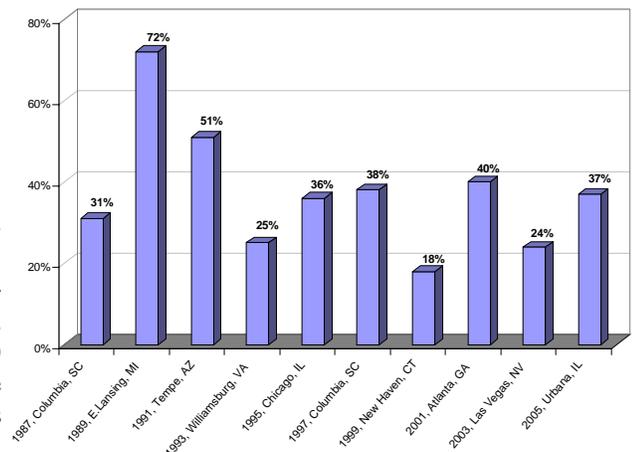
3% Asian/Asian American, 6% Latino/Hispanic American, 6% Non-American, and 8% other. When asked which geographic region they reside in 86% of respondents reported being from the US with the majority being from the Midwest (23.7%), Southeast (25.4%), and Northeast (16.7%). Additionally, 2.7% of respondents reported being from Australia, 3% from Canada, and 1% from Latin America.

Almost half of the participants (47%) reported having a doctorate degree, an additional 31% held a Master's degree, and 16% a Bachelor's degree. Students and faculty/staff at academic institutions were almost equally represented (46% and 42%, respectively). Smaller numbers of participants reported being employed at government or non-profit organizations (2.3%), business (0.5%), mental health agencies (0.9%), and other (3.7%). The majority of respondents (73%) were members of SCRA; 41% were members of both SCRA and APA. A few respondents (2%) reported being a member of APA only, and another 2% were neither APA nor SCRA members. About one third (36%) of respondents indicated that the current conference was their first SCRA Biennial, and 4% reported having attended all Biennial conferences.

Conference Arrangements
Items related to participants' satisfaction with the conference arrangements were rated on a

Likert scale ranging from 1 (*very unsatisfied*) to 5 (*very satisfied*). Table 1 summarizes the mean ratings of arrangement satisfaction of the Urbana Biennial conference compared to the previous five conferences. The mean overall site quality rating was 4.01 (*SD* = .85). Respondents were most satisfied with the assistance given by the volunteers at the conference (*M* = 4.29, *SD* = .90), followed by the on-line registration (*M* = 4.18, *SD* = 0.98). Respondents were least satisfied with dining arrangements (*M* = 3.42, *SD* = 1.15). Compared to other arrangement aspects, respondents also were less satisfied with housing arrangements. These data indicate that overall participants were quite satisfied with conference arrangements and that conference attendees were especially pleased with the assistance they received while at the conference in Urbana. While ratings for online registration were fairly high, they were somewhat lower than for the previous conference, and ratings for online abstract sub-mission were quite a bit lower.

The majority of respondents felt that conference costs for SCRA members, student members, non-members, and student non-members were appropriate, with 73.8% indicating that the costs were reasonable. However, about on third (37.1%) of respondents felt that the costs were too high, and 3.2% of respondents felt that the costs were too low.

Respondents also had the opportunity to write comments regarding the location of the conference as well as arrangements for housing, meeting rooms, and transportation. On the positive side, the majority of respondents were generally satisfied with the conference and a number of respondents expressed that they were very satisfied with the assistance offered by the conference volunteers, finding them helpful and friendly.

Less positively, many felt that the conference was held in too small a city and difficult to reach by travel. Respondents also expressed dissatisfaction with the housing for the conference. While some commented on the

limited accommodations available in Urbana, others expressed dissatisfaction with the dorms where temperatures were experienced as either too hot or too cold. Some thought that the distance between the dorms and meeting locations was too long. In addition, many respondents commented that the meeting rooms were not appropriately sized for the number of people attending the events – while some rooms seemed too big, others could not hold everyone interested in the event. Finally, there were a number of comments about the lack of protein in the vegetarian lunches that were provided, which may have affected satisfaction ratings for the dining arrangements.

A few respondents also mentioned a lack of attention to persons with disabilities and special needs. When planning future conferences, special attention should be paid to those with disabilities, to ensure equal access for all attendees. Also, when planning future Biennials, the locations of the accommodations as well as the sizes of the meeting rooms should be closely considered. Many suggestions were made to hold the next Biennial in more of a "community setting."

Reasons for Attending the Conference
Reasons for attending the conference were also rated on a Likert scale ranging from 1 (*not at all important*) to 5 (*very important*). Table 2 displays the mean ratings for reasons for attending for the current conference and the previous five conferences (Woods & Wilson, 2003). The highest rated reason for attending was to acquire new ideas or theories (*M* = 4.30, *SD* = 0.81), and the lowest rated reason was to take a break or vacation (*M* = 2.28, *SD* = 1.27). Other reasons for attending included discussions about teaching, international cooperation, as well as networking and collaboration opportunities. One person even mentioned attending the conference as a means of recommitting him or herself to SCRA. Table 2 illustrates that the ratings for this year's conference are very similar to those of past Biennials.

Conference Content
Approximately 86% (*n* = 187) of survey respondents were presenters at the Biennial. The 2005 conference presentations consisted of 94 poster presentations, 99 symposia, 46 roundtables, 36 innovative sessions, 10 town meetings, 8 interest group meetings, 5 plenary sessions, 3 reception/banquet presentations, and 2 workshops, for a total of 303 presentations. Eight hundred nine (809) authors were listed in the program. The conference also included 12 special events, 4 invited presentations, and two mentoring sessions. Based on a content analysis of the session

Table 1
Mean Conference Satisfaction Ratings by Conference (1997-2005)

	Chicago 1995	Columbia 1997	New Haven 1999	Atlanta 2001	Las Vegas, NM 2003	Urbana, IL 2005
On-line registration	N/A	N/A	N/A	N/A	4.46	4.18 (SD=.98)
On-line abstract submission	N/A	N/A	N/A	N/A	4.16	3.76 (SD=1.36)
Housing arrangements	3.4	3.6	4.0	3.9	3.33	3.73 (SD=1.10)
Dining arrangements	3.6	2.9	4.3	3.8	3.21	3.42 (SD=1.15)
Conference meeting rooms	3.6	3.4	4.2	4.4	3.66	3.43 (SD=1.07)
Scheduled social events	3.2	3.4	4.2	4.4	3.61	3.51 (SD=.98)
Informal social opportunities	3.8	3.5	4.0	4.2	3.82	3.75 (SD=1.00)
Opportunities for interest group meetings	4.1	3.6	3.8	3.7	3.64	3.55 (SD=.94)
Conference volunteer assistance	N/A	N/A	4.3	4.5	4.10	4.29 (SD=.90)
On-Site Transportation	N/A	N/A	N/A	N/A	N/A	3.76 (SD=1.16)
Overall site quality	N/A	N/A	N/A	N/A	3.45	4.01 (SD=.85)

Note: Items were rated on a 5-point scale, where 1 = *very unsatisfied* and 5 = *very satisfied*.

Table 2
Mean Reason for Attending Biennial Ratings by Conference (1997-2005)

	Chicago 1995	Columbia 1997	New Haven 1999	Atlanta 2001	Las Vegas, NM 2003	Urbana, IL 2005
Acquire new ideas/theories	4.3	4.3	4.4	4.4	4.30	4.30 (SD=.81)
Learn about new developments in field	4.4	4.4	4.4	4.4	4.26	4.28 (SD=.81)
Acquire new factual information	3.9	3.8	3.7	3.9	3.72	3.56 (SD=1.10)
Meet new people	4.0	4.1	4.0	4.2	4.05	4.05 (SD=.96)
Learn about community psychology	N/A	N/A	N/A	N/A	3.09	2.67 (SD=1.44)
Receive mentoring	3.7	3.6	3.7	3.9	3.35	3.05 (SD=1.34)
Present work	3.5	3.7	3.6	4.0	3.93	3.83 (SD=1.32)
See friends/colleagues	3.5	3.7	3.7	3.9	3.61	3.86 (SD=1.32)
Take a break/vacation	2.5	2.5	2.6	2.7	2.64	2.24 (SD=1.27)
Attend special interest groups	2.7	2.4	2.5	2.8	2.15	2.58 (SD=1.35)
Get rejuvenated, inspired	N/A	N/A	N/A	N/A	N/A	3.99 (SD=1.10)
Other reasons	N/A	N/A	N/A	N/A	3.79	4.91 (SD=.30)

Note: Items were rated on a 5-point scale, where 1 = *not at all important* and 5 = *very important*.

Table 3
Distribution of Presentation Subjects

Subject	# of Presentations	% of Presentations*
School Issues, Curricula, Learning	92	18.4
Prevention/Positive Development Efforts and Programs	85	17
Race and Cultural Issues/Diversity	84	16.8
Program Evaluation, Outcomes, Assessment	83	16.6
Political Activity, Citizenship, Policy, Social Justice	81	16.2
Program Development, Community Collaboration	77	15.4
Mental Issues, Health, Treatment	72	14.4
Social Support, Self Help, Mutual Aid, Peers, Mentoring	64	12.9
Violence, Crimes	61	12.2
Community Psychology Issues	56	11.2
Methodology, Measures, Implementation	41	8.2
Individual Adjustment, Well Being, Coping	39	7.8
Family Issues, Divorce, Bereavement	39	7.8
Sense of Community, Community Building	38	7.6
Legal System and Issues, Delinquency	33	6.6
Professional Training, Students, Service	33	6.6
Empowerment, Leadership, Advocacy	30	6
Action Research	29	5.8
Health and Medical Programs, Treatments, Issues	24	4.8
Participatory Research	22	4.4
Service Providers and Workers	21	4.2
Gender Issues	18	3.6
Drugs and Alcohol	17	3.4
Ethics/Values	17	3.4
HIV/AIDS	16	3.2
Identity Development	16	3.2
Spirituality	15	3
Economic Issues, Employment	14	2.8
Homelessness	14	2.8
Women's Issues	10	2
Workplace Issues	10	2
Disability Issues	9	1.8
Person-Environment Fit Issues	7	1.4
Sex and Sexuality	6	1.2
Sexual Orientation, Education, Issues	6	1.2
Technological Issues and Tools	6	1.2
Media	5	1
Poverty and SES	2	0.4
Epidemiology	2	0.4
Suicide	1	0.2

The total number of presentations analyzed was 202. Percentages total more than 100% because presentations may have multiple applicable population descriptions.

abstracts (see Table 3), the two most common presentation subjects were school issues, including curricula and learning (92 presentations); closely followed by prevention and positive development efforts and programs (85 presentations); race, cultural, and diversity issues (84 presentations); program evaluation and outcomes assessment (83 presentations); as well as topics related to political activity, citizenship, social policy, and social justice (81 presentations). The least frequently reported topics were suicide (1 presentation), epidemiology (2 presentations), and poverty/social class (2 presentations). As depicted in Table 4, the most common populations studied were youth (110 presentations) and ethnic minorities (99 presentations), while the least studied pop-ulations were the elderly (2 presentations), legislators, politicians, and government workers (2 presentations), the police (4 presentations), and refugees and war crime victims (4 presentations).

Respondents were asked to evaluate the content of the conference. Using a Likert scale ranging from 1 (*strongly disagree)* to 5 (*strongly agree*), participants were asked how the content of the conference reflected various aspects of Community Psychology. Table 5 illustrates the mean ratings for the conference content areas for the last conference as well as the previous six Biennials. Although respondents felt that the overall quality of the conference content was high ($M = 3.99$, $SD = .76$) and that the conference program reflected the scope ($M = 4.03$, $SD = .86$) and values ($M = 4.17$, $SD = .89$) of the field, they seemed slightly less convinced that the conference provided a sufficient emphasis on how research contributes to theory ($M = 3.75$, $SD = .95$), sufficiently represented social policy issues ($M = 3.68$, $SD = .99$), placed sufficient emphasis on how research contributes to action ($M = 3.54$, $SD = .99$), and placed sufficient emphasis on applied work ($M = 3.60$, $SD = 1.01$). However, all

content related ratings for the 2005 Biennial were on par with and in most cases to the higher end of the ratings reported for previous conferences.

To gather more information about preferences for future conference content, survey respondents were also given the opportunity to elaborate on their ratings by writing comments. Some attendees felt that the focus of some presentations was too clinical and did not reflect the values of SCRA. Topics that were suggested to be focused on more in the future included reproductive health, gender identity and issues, feminist views, as well as aging, the elderly, and issues related to people with disabilities. Many respondents expressed the feeling that the conference was still dominated by white males, and that there was a lack of diversity of points of view in the presentations. Others suggested that the conference focus more on where the field is going instead of reporting on the status quo. A few respondents wanted to see more "action oriented" topics.

Mentoring Activities
Mentoring activities were greatly expanded at the 9th Biennial and these activities were again featured at the 10th Biennial. An extensive

Table 4
Distribution of Populations Studied

Population	# of Presentations	% of Presentations*
adolescents/youth	110	22
ethnic minorities	99	19.8
faculty/researchers	62	12.4
immigrants/international/indigenous	58	11.6
females	53	10.6
school groups and institutions	52	10.4
groups/organizations	51	10.2
children	46	9.2
neighborhood/community	42	8.4
low income, disadvantaged, disenfranchised	40	8
professionals/service providers	37	7.4
urban populations	37	7.4
college/university/graduate students	36	7.2
people with mental illness	25	5
adults	23	4.6
trauma, crime, and disaster victims	19	3.8
people with disabilities	17	3.4
incarcerated/offenders	13	2.6
lesbian/gay/bisexual/transgender	13	2.6
rural populations	11	2.2
caretakers/volunteers/paraprofessionals	11	2.2
sex and gender groups	9	1.8
males	9	1.8
substance abusers / in recovery	6	1.2
refugees and war crime victims	4	0.8
police/law enforcement	4	0.8
legislators/politicians/government workers	2	0.4
elderly	2	0.4

The total number of presentations analyzed was 303. Percentages total more than 100% because presentations may have multiple applicable population descriptions.

mentoring section was, therefore, added to the evaluation in 2003. Approximately one third (32%) of survey respondents participated in the mentoring activities, with 23.9% participating as mentees and 8.7% participating as mentors. A few of the participants (1.8%) attended all mentoring sessions – orientation, small group, and individual; 24.3% attended the small group only; 18.8% attended the orientation and small groups; and 14.2% attended the small group and individual sessions.

Responses to items pertaining to the sessions were scored on a Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Table 6 displays the satisfaction ratings with the orientation, small group, and individual mentoring sessions. Only the responses of the mentees were included in this summary. As evident in Table 6, participants responded favorably to all items. The individual mentoring sessions received the highest satisfaction rating, but all of the mentoring sessions were rated positively. Those who attended the mentoring sessions as mentees felt that all three types of sessions were worthwhile and should be continued at future conferences.

In their written comments, many respondents said that the mentoring sessions were helpful. One person commented that it was the most inspiring part of the conference for them. Many respondents felt that the range of topics should have been larger. They also suggested that the mentoring sessions be designed for those who are not yet in graduate school, as well as for those who already are. Time conflicts between the mentoring sessions and interest group meetings were mentioned as well. Those who did not attend the mentoring sessions mentioned reasons for not attending included sessions being full and lack of knowledge about the sessions. Many also expressed that they were excited about the opportunity, but were too busy or had scheduling conflicts with other activities being held at the same time.

Preferences and Recommendations for the Next Biennial

On a scale of 1 to 10, the average rating of the overall value of the conference was 7.75 (*SD* = 1.60). Survey respondents noted that generally they plan to attend the next Biennial, with an average rating of 8.34 (*SD* = 1.96) out of 10. Respondents tended to prefer having the conference at the same time of year as the current conference (62.4%) or in early summer (20.6%). About half of respondents (53%) preferred holding the conference on a college campus, while 20% of respondents did not have a setting preference, and 19.3% had multiple preferences. When asked about a preferred international region for a future Biennial, Australia, Latin America, and Europe were mentioned, as well as India, Singapore, Germany, Spain, Portugal, New Zealand, and Russia. One respondent said "anywhere other than the US." With regard to length of the meeting, slightly less than half of the respondents (45%) favored 3 days, but slightly less than one third (30.7%) requested the meeting be 3.5 to 5 days. When asked to consider cost, full fees for professionals and student discounts were the preferred fee type (74.3%). Some respondents also suggested discount or special fees for international attendees, low-income attendees, and non-member guests (e.g., spouses of attendees), as well as partial fees with student discounts.

Preferences for presentation formats of the next Biennial were also rated on a Likert scale ranging from 1 (*would like fewer*) to 5 (*would like more*). Table 7 summarizes the content preferences for the 8th, 9th, and 10th Biennial

Table 5
Mean Agreement Ratings of Conference Content by Conference (1993-2003)

	Williamsburg[a] 1993	Chicago[c] 1995	Columbia[a] 1997	New Haven[b] 1999	Atlanta[a] 2001	Las Vegas, NM[b] 2003	Urbana[a] 2005
Reflected scope of field	3.4	3.6	3.3	3.9	4.0	3.7	4.03 (SD=.86)
Reflected values of field	3.3	3.6	3.4	3.8	4.2	3.6	4.17 (SD=.89)
Sufficient emphasis on research contributing to theory	3.3	3.5	3.2	3.7	3.8	3.5	3.75 (SD=.95)
Represented social policy issues sufficiently	3.1	3.7	3.1	3.6	3.5	3.4	3.68 (SD=.99)
Sufficient emphasis on research contributing to action	3.0	3.3	3.2	3.6	3.8	3.4	3.54 (SD=.99)
Represented applied settings sufficiently	3.0	3.3	3.0	3.5	3.5	3.4	3.60 (SD=1.01)
Overall content quality high	N/A	N/A	3.9	4.1	3.6		3.99 (SD=.76)

Notes:
[a] Items were rated on a 5-point scale, where 1 = strongly disagree and 5 = strongly agree.
[b] Items were rated on a 5-point scale, where 1 = strongly agree and 5 = strongly disagree , but were transformed here to correspond with others' scale.
[c] The direction of the 5-point scale used is uncertain given conflicting evidence reported by Ferrari and Tadavich (1996).

Table 6
Mean Mentoring Satisfaction Ratings by Session Format

	Orientation Session	Small Group Sessions	Individual Program
Provided strategies for getting the most out of the conference	3.33 (SD=1.19)	3.35 (SD=1.56)	3.67 (SD=1.5-6)
Made attendees feel welcomed	4.17 (SD=.71)	4.24 (SD=.98)	4.23 (SD=.72)
Provided an opportunity to get support from peers	3.94 (SD=.87)	4.04 (SD=1.00)	4.21 (SD=.89)
Provided an opportunity to get support from peers	4.28 (SD=.90)	4.26 (SD=1.06)	4.5 (SD=.94)
Was worth attending	4.00 (SD=1.08)	4.27 (SD=1.02)	4.43 (SD=1.0-2)
Should be repeated	4.50 (SD=.62)	4.58 (SD=.70)	4.64 (SD=.84)

Note: Items were rated on a 5-point scale, where 1 = *strongly disagree* and 5 = *strongly agree*.

Table 7
Mean Future Content Preferences by Conference (2001-2005)

	Atlanta, GA 2001	Las Vegas, NM 2003	Urbana, IL 2005
Symposia	3.2	2.90	3.20 (SD=.90)
Panel discussions	N/A	3.17	3.46 (SD=.86)
Workshops	3.5	3.58	3.66 (SD=.91)
Invited addresses	3.2	3.10	3.12 (SD=.78)
Interest group/Committee meetings	3.2	3.19	3.25 (SD=.69)
Poster sessions	3.1	3.23	3.23 (SD=.71)
Resource fair	N/A	3.60	3.43 (SD=.93)
Innovative sessions	3.7	3.66	3.71 (SD=.86)
Pre-conference workshops	3.0	3.18	3.25 (SD=.88)
Conversation/Open meetings/Roundtables	3.5	3.62	3.80 (SD=.90)
Conference dinner	3.2	3.30	3.31 (SD=.86)
Mentoring sessions	N/A	3.23	3.47 (SD=.83)
Other	N/A	3.57	4.07 (SD=1.00)

Note: Items were rated on a 5-point scale, where 1 = w*ould like much fewer* and 5 = *would like much more*

conferences. Overall, preferences for the format of the next Biennial were similar to those in past years. Some presentation formats have become more favorable over the years, including panel discussions, pre-conference workshops, less formal formats, such as open meetings and roundtables, and mentoring sessions. About half of the respondents (48%) did not see workshops offering continuing education units (CEUs) as important; 12% felt that they were somewhat important; and 16% felt that CEUs were important or very important.

When asked to make suggestions for the format of the next Biennial, many respondents commented that the balance of events during this year's conference worked well. An increased opportunity for discussion was suggested, as well as more workshops, more time for questions after the plenary sessions and symposia, and more interaction with the host community. Many people mentioned wanting to see more dialogue. One frequent suggestion was to include more participants and presenters from other disciplines such as sociology, education, public health, and philosophy.

Discussion
This report summarizes the results of the evaluation of the 10th Biennial Conference. Overall, participants continue to enjoy the SCRA Biennial Conference's unique structure and were satisfied with the conference. Attendees who participated in the evaluation felt the conference was valuable and plan to attend future Biennials. The atmosphere was considered encouraging, invigorating, informative, and collaborative; and participants benefited from the mentoring sessions. Participants especially enjoyed talking, connecting, and networking with others in the field as well as the exposure to the current efforts in community psychology. Many participants were satisfied with the conference content and session formats. Based on the presentation abstract content analysis, the presentations were consistent with the theme of the conference, as race, diversity, and cultural issues; program development and community collaboration; and people of color were the most commonly examined topics

and populations. The satisfaction ratings were consistent with the evaluations of previous Biennials (e.g., Salem et al., 2000; Tandon et al., 2001), however the 8th Biennial particularly was noted for its organization. It should be noted that the on-line registration, which was new with this Biennial, was viewed quite positively by the conference attendees.

Despite positive feedback regarding the content of the meeting, some participants were dissatisfied with conference accommodations, particularly transportation, food, lodging, and meeting space. Participants appreciated the emphasis on diversity in the selection of the conference site but recommended that future conferences be held in a location that is better equipped to accommodate a large conference. Of particular concern was the lack of accommodations for participants with disabilities. Future conference organizers should carefully attend to issues of accessibility. There were also somewhat conflicting desires expressed by our participants. On the one hand, there was a wish to be closer to "community settings"; on the other hand, respondents commented negatively on the relative inconvenience related to having to travel to and meet in a more rural setting. It is not clear to what extent this is an expression of the more urban orientation of the field as opposed to the urban life styles of many attendees. We would like to suggest that future conference organizing team should not exclude settings that are more remote, perhaps even a site outside the U.S., as they offer different experiences that can enrich our understanding of non-urban and cross-cultural settings.

The current conference planners heeded several of the recommendations made in the evaluations of prior Biennials (Hill, 2003; Tandon et al., 2001). For example, in accordance with recommendations, conference planners attempted to provide healthier snacks and vegetarian lunch options, which continued to receive recommendations for improvement. Planners arranged transportation between conference site and hotels and reserved rooms at inexpensive hotels. Many sessions, such as roundtables, allowed attendees to reflect and participate in substantive areas of interest, and many participants felt that the program content was consistent with the conference theme.

Some aspects of the conference, however, were not consistent with prior recommendations. For example, although comments were made in evaluations of past Biennials regarding the need for a central location for informal conversations and meetings, explicit instructions and expectations about all presentation formats, and effective scheduling

of interest group meetings, attendees at the 10th Biennial continued to express some of these same concerns.

Some limitations of evaluating the conference should be considered. The survey response rate was less than 40% and the degree to which the survey respondents were representative of all conference attendees could not be determined because the demographic information of all conference attendees was not available. However the present evaluation did attempt to remedy several weaknesses that had been noted regarding past evaluation surveys. For example, the direction of Likert scale ratings were made consistent throughout the evaluation tool and, based on concerns about sensitivity of socio-demographic information, the demographic section of the evaluation was revised based on NIH suggestions and feedback from representatives of a variety of populations. Additionally, the option of completing the evaluation on-line in addition to at the conference was available, and gave conference participants who either forgot to submit their evaluation or had to leave early another opportunity for input. As web-based technology for registration and surveys becomes more accessible and easier to set up it seems to offer a valuable tool for SCRA Biennial Conferences.

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SPECIAL FEATURE

The Community Student

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Talking the Talk and Walking the Walk: Integrating Values into Praxis

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Since its inception, community psychology has walked a fine line between being a science and taking the pursuit of value issues seriously. Recently, community psychologists have begun to question whether our discipline needs to continue their courtship of conventional science (Hess, 2005). Rappaport wrote an article entitled "Community Psychology is (Thank God) More Than Science" in which he challenged the notion that our field needs to limit itself to what is traditionally considered "good science" (Rappaport, 2004). Although scientists have long held that scientific inquiry needs to be value-free, community psychologists have rejected this assumption. Instead, community psychology claims that while science can tell us where we are, only vision and values can tell us where we need to go (Nelson and Prilleltensky, 2004; Fondacaro and Weinberg, 2002). Thus, if we expand our concept of science we can incorporate values into our theories and actions. As we move towards a value-based praxis, more work must be done to theorize and research what our values are and how they should guide our field.

Although community psychologists discuss the importance of values for their work, we have yet to create a framework for how these values should be integrated into research and action (Fondacaro and Weinberg, 2002). We must start by defining the values of our field, our own personal values as researchers and research groups, and the values of the communities we are working with. We also must create methods for negotiating values and mediating differences and conflicts between the values of different groups. Finally, we must let these negotiated values guide our praxis.

If our field is to fulfill their promise of creating social justice, it seems logical that we must begin by defining what we mean by social justice and what our values are in general. Prilleltensky (2001a) has created a set of criteria with which to guide our selection of values. He argues that values should "guide the processes and mechanisms that lead toward an ideal scenario," "avoid dogmatism and relativism," "be complementary and not contradictory," and finally "promote personal, collective, and relational wellness" (Prilleltensky, 2001a). Since each individual has a specific set of values, it is foreseeable that the process of value selection could be difficult, since it is likely that differing and often conflicting values will most likely exist within a diverse group of individuals.

As for our field, Prilleltensky (2001a) has suggested a list of values that include: self-determination, health, personal growth, social justice, support for enabling community structures, respect for diversity, collaboration, and democratic participation. The concepts included here appear to be moral goods which most people would support; however, if we truly value concepts such as respect for diversity, self-determination, collaboration, and democratic participation then it is not enough for researchers to decide on a set of values and let those values guide their work with

communities. Rather, we must join with communities to decide on a set of values that is appropriate to guide our collaborative work in each specific context. Not only is negotiating values with the community important if we are to uphold our value system, "research has shown that commitment to clear and consensually agreed upon purposes or goals is important for partnerships" (Prilleltensky, 2001b, p. 657). Thus, if we are to effectively integrate values into our research and action we must include communities in the discussion and selection of values.

> If our field is to fulfill their promise of creating social justice, it seems logical that we must begin by defining what we mean by social justice and what our values are in general.

Involving community partners in value negotiation is an important yet challenging aspect of creating a value-based praxis and one that demands more attention. It is likely that community members will not share the same values as the community psychology researchers since individual and contextual factors influence values and most community psychologists come from academia whereas most of our community partners come from oppressed communities. Prilleltensky suggests that "some incongruence is natural, inevitable, and desirable" (Prilleltensky, 2001b, p. 657); however, "when there is substantial value incongruence between partners a successful value-based partnership is unlikely" (Prilleltensky, 2001b, p. 657). More work must be done to clarify these distinctions. How much disagreement is acceptable? How much agreement is necessary?

During the process of value negotiation, we must begin by critiquing the status quo and envisioning a better future based on our shared values. Although we might disagree on some values, we must strive to develop a set of shared values with which to guide our collaboration in creating meaningful, transformative change. As for the values that differ or conflict, we must continue to discuss them until we understand how they relate or don't relate to the context we are working in and the community with whom we are working. It may be the case that some of our values are not relevant to our community partners. For example, if working with a group of disabled individuals it might be more helpful to concentrate on the value of interdependence rather than independence (Prilleltensky, 2001a). In other cases, the stakeholders may come to see the relevance of some community psychology principles they did not accept at first once they have established an open and trusting relationship with the researchers. In the case of differing values, the researchers must not attempt to simply impose their values on the community. Not only would such an act be a violation of community psychology values, it would negate the partnership which the researchers are trying to create. Throughout these negotiations, humility and compromise on the part of the researcher are critical, especially given the power differential between researchers and the communities with which they collaborate (Mohatt et al., 2004). Researchers are usually seen as experts, and often have access to knowledge and resources that the communities need. If compromise cannot be researched on certain values, then it is best for the collaborators to focus on agreed upon values or decide that a value-based collaboration is not possible at the time. If stakeholders can agree upon a set of values to guide their work, it is our belief that such as beginning to a partnership will gave strength, solidarity, and direction to the intervention. This value negotiation process is another aspect of what happens "before the beginning" which will certainly have a significant impact on the intervention (Sarason, 2004). Therefore, we must research and write about this process so that we can increase our knowledge, skills, and successes in creating value based partnerships.

We contend that, in most instances, stakeholders will be able to generate some set of values upon which they can all agree. This statement is especially true when we collaborate with "oppressed" groups (as we usually do) because our values are geared to creating more fair and equitable living conditions for everyone (which would especially benefit those that are currently oppressed.) Though we feel that collaborating with oppressed groups is important, we believe that in order to create sustainable, transformative change we must also work with the "oppressors." Thus far, community psychology has not given much attention to this group. It seems impossible to get to the root of the oppression without including them in the change process. If we do choose to collaborate with people who have power and resources, this move might seem to jeopardize our value-based approach. It is likely that those with power and resources would be reluctant to give up said assets, and are quite probably reasonably content with the status quo. Their values, instead of guiding us to an ideal situation, would be structured around defending the status quo. Such values as racism, sexism, or ageism, could arise to justify the unequal distribution of power and resources that exists. In our framework of value-based praxis, we have not dealt with the question of what to do if we believe that we must change a value of the community in order to work towards social justice. One solution could be to have a more extensive critical education process with the people in power. Another solution could be to continue to focus on common values and build bridges between oppressed and oppressors, with the hope of gradually changing the values of the oppressors. Any attempt to change a group's values seems subversive, yet there are certain values to which we can neither agree nor ignore if we are to fulfill our promise of social justice.

Of course, coming up with a communal set of values is just the beginning. From there, we must adjust our methods and practices to fit the values we have selected. This process requires flexibility and creativity in methods, which pushes us to continue to broaden our conception of "good science." For example, participatory action research and story telling methods were used with Alaskan Natives in order to honor their oral traditions and cultural values (Mohatt et al., 2004). By allowing the community's values to guide the research methods, the researchers were able to create more accurate knowledge that was culturally and morally acceptable.

Once the intervention has occurred, the evaluation must also take into account the group's set of values. This step is especially important to hold collaborators accountable to the values and goals they selected, and to ensure that those values are indeed guiding their work. If the results show that the goals were not achieved, then either the values must be renegotiated or the intervention needs to be changed to better reflect the group's values. In this way, values can drive the cycle of action and reflection to establish value-based praxis.

As community psychologists, we need to "talk the talk and walk the walk" when it comes to values. We need to learn how to negotiate values with communities, even when our community partners don't necessarily share our values. And, we need to learn how to incorporate the agreed upon values into our work.

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Radical or Logical? Moving CP Training Outside of Academia

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I am excited in many ways to be part of the Community Psychology program at Wilfrid Laurier University in Waterloo, Ontario. Yet as I delve deeper into the piles of readings assigned by my professors and mentors, I become more and more disillusioned about community psychology's (CP) place in academia. I am not implying that CP courses should not be taught or that CP faculty should not work in universities. However, I am implying that there may be a more viable and logical option for CP training. I make this statement based on the disconnect between university values and CP values and our need as a discipline to better integrate theory and research with practice and action. Levin & Greenwood (2001) demonstrate a similar belief:

> Universities, as institutions charged with the generation and transmission of knowledge, have created a variety of conditions inimical to the practice of action

research and thus to competent knowledge generation, thereby producing poor quality knowledge and isolating themselves unproductively from the societies they claim to serve. (p.103)

CP is a community-based field. It is grassroots to some extent and many of us want jobs that will allow us to work in the system, becoming activists, community interventionists and prevention workers. It makes sense to hold our professional training in settings congruent with this line of thinking. I do realize that universities are a "part" of the community. However, a great deal of the citizens we will be working with may not be highly educated and settings such as universities may prove to be intimidating. From personal experience, I know that many people see those who attend university as "better than" or as "experts" and "all-knowers" – people they should be suspicious of and will never be equal to. Is this the type of message we want to send?

In essence community psychology is about working with the people, for the people from the ground up. Universities breed hierarchies, top down approaches, and are driven by numbers, research, dollars and cents. We are merely student numbers within such institutions and administrators care only about the recognition we can bring them. The population in universities is still predominately white middle-class and there is great competition caused by ranking, scholarships, awards and grading systems. Such an environment is not consistent with CP values of diversity, equality, fairness, participation and health.

I do feel that our CP program has its own unique set of values and rules apart from the rest of the university. Our faculty is compassionate about social issues and wants the best for their students. Yet, the 'big ivory towers' are housing our small group and in ways we cannot help but be influenced by its policies, rules and competition. Faculty is regulated on what they can teach, who they can hire and what grades they should be assigning. This occurrence is what Prilleltensky, Walsh-Bowers, and Rossiter (1999) refer to as "systemic entanglements" – being accountable to several masters. In this case accountability would be to other faculty, department heads, deans, chancellors and presidents. As a result, I see our department following the status quo that we speak about challenging in class. Sarason (1981) provides a congruent perspective by describing psychologists as successfully conditioned to not deviate from the intellectual order prescribed by the contemporary, ideological

atmosphere. In addition, Nelson & Prilleltensky (2004) ask, "How can we change ourselves, others, and society when we are very much part of the system that resists change?" They elaborate by discussing the need for community psychology values to begin at "home" (the places we live, work, study, and train).

There are too many disconnects, contradictions and rules within the university setting to fully integrate our professional, political and personal values and become fully functioning community psychologists. Consequently, I will not simply leave you with my ramblings and critiques, but will build you a very "utopic", yet logical image of CP training outside of the university. Discussions with professors at Wilfrid Laurier further reinforce this 'radical' conception.

Colleen Loomis* (personal communication, February 8, 2005) suggests that this idea to move CP outside of the academy takes earlier initiatives for creating alternative settings for training community psychologists to the next level. Jim Kelly (1970) suggested that CP establish a place where community psychologists at various stages of their career (students, practitioners, and academics) would bring their families and come together in a lodge-like setting to work side-by-side on action projects. The development of Community Action Research Centers (CARC, e.g., Puerto Rico) by Bob Newbrough and his colleagues (1997) have implemented Kelly's idea. The radical proposal to move CP education outside of the academy takes these earlier visions and efforts to the next level.

Ideally, a training school of community psychology would be set up in the larger community, close to the poverty and powerlessness we seek to transform. We would be housed in an informal setting, inside a home or other building unrepresentative of a typical institution. The government would fund the CP program as a training institute. Our faculty would be hired based on their community experience, research experience and mentorship capabilities, not simply on their funding and publications. Class schedules and courses would be created with student input and would be based on student development needs. Grading would not exist; one would simply pass or fail by meeting or not meeting requirements. However, feedback would be given on an ongoing basis and revisions of assignments would be required. Most importantly, the community would have a stake in the CP school. Community agencies and organizations would also fund the school with the agreement that students would complete field practicums

within their organizations. This way, agencies could have tools such as evaluations and proposals completed free of cost and students would gain valuable experience at the same time. A community-based approach to training would introduce students to 'multiple mentors' using an apprenticeship style of learning (Loomis, 1998). Students would be exposed to mentors and advisors who hold practical experience, thus gaining a stronger understanding of CP values, issues, and approaches than one would with a single academic-based mentor. In addition, community speakers would be brought in on a regular basis to further create linkages and cooperation. The wider community would be made aware of the CP school through tours, workshops, presentations, wellness fairs and community outreach projects. As well, the CP school could set up a resource or service run by CP faculty and students based on a community need. Or perhaps the school could take an activist approach – lobbying for groups and individuals to impact policy. Furthermore, action approaches would be more probable outside of a regulatory university setting. A board of faculty, students, community agency representatives and community members would meet monthly to discuss any problems or concerns, work through conflict and build partnerships. According to Sarason (1982), many of the problems in schools are a result of institutional hierarchy. Therefore, in the proposed alternative setting for CP training there would be no hierarchy. Instead, faculty members would take turns carrying out specific administrative tasks.

The creation of such a school would not be easy or without its problems. I have created an image of CP training functioning without university influence and gaining credentials based on community recognition and partnerships. Other researchers have echoed similar approaches, but have used university partnerships to develop CP institutions outside of academia. For an in depth example, the work of David L. Snow is of use (Wolff, 1999). Snow discusses the development of The Consultation Center which offers CP services, training and research due to collaboration between Yale University, the Connecticut Mental Health Center and the Community Consultation Board (a private, non-profit organization). This development has led to a growth in training and employment opportunities and the growth of an institutional base for CP.

From the work and words of other CPers and community professionals it is my belief that we should follow the words of Carolyn Swift (Wolff, 1999) and become "pioneers" by creating our institutional base in the community itself. Future CPers would be better equipped to do their jobs if their learning environment was consistent with the values they learn. It will be difficult for our discipline to grow in the ways recommended by our predecessors if we remain in an institution that oppresses us like the disenfranchised citizens we support in communities around the world.

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How to Collaborate in Research from a Student Perspective[1]

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Research that produces nothing but books will not suffice. – Kurt Lewin, (1948)

Community psychology teaches us the value of a holistic approach to research (Nelson & Prilleltensky, 2005), one which proactively seeks to minimize the harm which can potentially arise as a result of impersonal, invasive, or exploitative research (Reinharz, 1992). The primary research approach promoted by community psychologists is participatory and action-oriented. Community-based researchers are asked to involve those people affected by the research process and outcomes. Such a collaborative approach may take shape through participatory action research (PAR), a collaborative partnership between researchers and community members in the acquisition of knowledge and the achievement of positive social change (Nelson, Ochocka, Griffin, & Lord 1998; Nelson & Prilleltensky, 2005). Another way of involving the individuals whose lives may be affected by the process or findings of research is to elicit stakeholder participation on a steering committee (Patton, 1997), from which committee members can influence decision-making and learning processes. A steering committee may also function as an accountability mechanism by providing an outlet through which stakeholder voices can be heard.

Participatory action research and steering committee involvement are valuable systems for working toward the goal of a research process that is done with people, rather than for them or to them (Taylor & Botschner, 1998). Not all collaborative approaches attain this goal. With attention to the challenges and potential pitfalls (Isenberg, Loomis, Humphreys, & Maton, 2004) however, reaching the goals of PAR is possible. Involving people who are affected by research may lessen resistance, especially among those who may feel threatened by external researchers whose findings and conclusions may considerably affect their lives. With the input and guidance of community stakeholders, the research questions and objectives may be revisited and developed as the project progresses over time, in order to better address the phenomenon under study. When program stakeholders contribute to the process and planning of a study, there is likely more commitment to the project, and the likelihood is greater that the research findings will promote further action (Taylor & Botschner, 1998).

From the beginning of my studies in a graduate community psychology program, the importance of doing respectful research was emphasized. Consequently, when the time came to think about my own research, I consciously decided that any future research in which I was to be involved, in particular my master's thesis, would occur within a participatory framework, emphasizing collaborative partnerships and respect.

I soon learned, however, that what initially seemed so pragmatic and logical was at times both daunting and frustrating. Despite the challenges associated with adopting a collaborative perspective, I continue to advocate for and pursue this noteworthy research tradition. The following is an overview of my experiences in developing, implementing, and completing a collaborative community-based thesis, and how the challenges associated with turning theory into action were overcome.

Finding the Research

The primary purpose of my thesis was to assess the effectiveness of a cultural competency employee training program offered in a provincial, community-based child welfare agency (Vinograd, 2005). The study investigated the extent to which training influences the development of multicultural awareness, knowledge and skills. A further goal was to assess participant reaction to and satisfaction with the training experience.

An initial step in my venture involved extensive networking. First and foremost, I had to determine the phenomenon under study, as well as the context within which to investigate the issue. In what I regard as a "fortuitous coincidence," I found my research topic with considerable ease. Building on my undergraduate honour's thesis (Vinograd, 2003), I discussed my interests in cultural diversity during a meeting with my mentor and undergraduate thesis advisor, Bob Flynn. He informed me of a diversity initiative being developed and implemented in a child welfare agency in southwestern Ontario, near where I was attending graduate school. This particular agency had taken a proactive stance in addressing issues of multiculturalism and organizational diversity.

Given the discrepancy between the demographic composition of agency personnel and their distinctly multicultural clients, senior management made a conscious commitment to enhance service delivery. The promotion of culturally competent child welfare practice was addressed through ongoing diversity training for all staff. Not only was senior management

determined to promote cultural competency through training, they were also eager to evaluate their efforts, to confirm that the curriculum was in fact achieving its intended goals of improving worker-client interactions.

My undergraduate mentor suggested that I contact his acquaintances at the agency to find out whether they would be interested in recruiting external researchers to complete an evaluation of the training program. This is where I came in. I telephoned Sharon Evans, Supervisor of Training and Development at the agency and introduced myself. Then, I was referred to Marlene dei Amoah, Supervisor of CARE Homes and Specialized School Programmes. Within a few weeks, my thesis advisor, Colleen, and I met with Marlene and Sharon to learn more about the training initiative and to discuss the possibility of a collaborative research relationship.

Understanding the Research Context / Explaining the Research Approach

During our initial meeting with Marlene and Sharon, Colleen and I learned about the impetus for improving interactions between agency staff and their multicultural clientele. We also learned more about the curriculum and training program (Maiter & Dumbrill, 2003). Our first meeting also gave us the opportunity to describe the concept and theory behind the participatory approach to research and to propose that our evaluation of the training program be grounded in this method. The idea was embraced by both Marlene and Sharon and they volunteered to assemble a steering committee.

Steering Committee Involvement

A primary objective of the thesis was to involve individuals who are directly affected by the process, outcomes, and potential actions generated based on the research findings. A steering committee was therefore assembled to guide the research design and method, as well as the learning and decision-making processes. The steering committee also ensured that the needs and requests of agency workers were respected throughout the study, discussed and revised items prior to survey administration, and assured that the study complied with Tri-Council Policy Statement for ethical research conduct.

Ideally, all individuals who are affected by a program should be represented in the steering committee including, in this case, agency employees, management, foster parents, service recipients, and community members. However, it was determined that bringing together such a comprehensive stakeholder group went beyond the scope of the thesis. Thus, the

steering committee members of the study consisted of a cross-section of agency directors, managers, and supervisors.

Understanding the Program Intervention

With the approval of my agency contacts, I attended the first two-day training session offered to agency staff. The purpose of attending training was three-fold. First, it gave me an opportunity to familiarize myself with the curriculum. Prior to my participation I had seen the curriculum on paper only, thus limiting my ability to conceptualize how a participant might experience training. By attending, I became acquainted with the integration of theories, concepts, and program activities presented to trainees. Second, through a direct understanding of the curriculum, I was better informed for determining the research design, selecting and creating assessment protocols, and developing the research procedure. Finally, my presence allowed me to be a participant-observer. In other words, I experienced the program at the same time and in the same way as a group of agency employees, observing and developing a better understanding of the experiences and the reactions of other participants.

Determining the Research Design and Procedure

The next step in developing my collaborative thesis was to present a proposal for the method and procedure to the steering committee, with the intent of soliciting their input and feedback, and ultimately to reach consensus prior to beginning data collection. This process occurred during two meetings at the agency.

I began by developing a questionnaire to evaluate employees' satisfaction with training. In addition to this aspect, my advisor suggested I assess cultural competency itself and referred me to the literature on training culturally competent counselors and clinicians. A measure was selected. Then the survey was presented to the committee, which made slight modifications to the items to more accurately reflect the learning objectives of the curriculum and the work context. This part of the collaboration reflects a complex process involving individual student work, mentor's advice, and steering committee input. Respecting, integrating, and responding to each of these entities is challenging.

The process of modifying the survey items involved two researchers and four committee members deliberating over the precise wording, merit, and layout of approximately 115 survey items. For me, this experience was tedious, exhausting, and at times frustrating. One committee member in particular was meticulous

in examining the content and semantics of what seemed to be each and every item. During this time I felt overwhelmed and irritated—I was nervous that such close scrutiny and doubt would result in considerable alterations to the research I had proposed. In retrospect, I now realize that this process was important, if not essential to the success of the thesis. I had neglected to acknowledge that several survey items were of a sensitive and personal nature. If we had not been so careful in the presentation of these items, we risked compromising the emotional safety and well-being of the research participants. In essence, this was a necessary ethical exercise.

In addition to the survey items, I developed an open-ended focus group guideline to explore participants' lived experiences with and personal reflections on the training program. The focus group protocol was reviewed and approved by steering committee members, and a small subset of committee members participated in a pilot study of the focus group discussions to make certain that the content of the discussions were relevant and respectful. This participation facilitated the research process, ensuring buy-in from the agency. Also, the agency steering committee members contributed a lot of work by photocopying, distributing, and collecting the surveys. This assistance provided me with the additional time needed to run focus groups, transcribe, and analyze qualitative data in addition to entering the survey responses into SPSS and analyzing quantitative data.

Challenges

Challenges and obstacles are indisputable features of psychological research, and collaborative, community-based research is no exception. It is arguable that this type of research is even more challenging than laboratory-based studies. Research conducted in the "real world" is undeniably subject to real-world problems, including scheduling conflicts, multiple deadlines, differences of opinion, and conflicts of interest.

One of the first things I learned about community-based research is that it can take a great deal of time. It is not only dependent on the researcher's timeline and ability to set and meet goals, but also on the schedules and availability of steering committee members, administrative personnel, and research participants (Balcazar, Keys, Kaplan, & Suarez-Balcazar, 1998). Whereas the project at hand may be the primary focus of the researchers, it is important to recognize that steering committee members are often volunteering their time over and above their own job demands, and may understandably give precedence to

their regular responsibilities and deadlines. Researcher patience and flexibility are valuable characteristics when doing collaborative research.

Another potential obstacle is difference of opinion between and among steering committee members (researcher members and agency members). Whereas, in most cases, committee members are working with researchers towards a shared goal, it is possible that individuals disagree concerning the best or most practical ways of achieving these goals. In my experience, the challenges of overcoming conflicts of interest occurred during the revision of survey items. What I learned from this experience is that it is vital to hear and to understand the input provided by all members, and to be flexible in revising and modifying the design, procedure, and research tools. Although it is frustrating to have someone question your hard work, open-mindedness and willingness to change may be to your advantage. Had the comments of the persistent committee member been discounted, it is likely that the respondents would have had adverse reactions to certain items, and perhaps would not have responded to the survey at all.

Strengths and Lessons

The quote presented at the beginning of this paper articulates how I feel about collaborative research. That is, the outcomes of research ought to be more than just books. In other words, research is about more than just words and numbers, articles and chapters. For me, it is about people and action. This is one of the many important lessons we are taught as community psychologists.

I believe that through the integration of a collaborative, community-based study, I was able to take a small step towards turning theory into action. Recently, we presented the findings of my thesis to a group of Ontarian social workers (dei Amoah, Evans & Vinograd, 2005) and to the agency employees in an internal organizational newsletter. The findings have implications for designing and implementing cultural competence training in other workplaces (e.g., other child welfare agencies within Ontario and across Canada and other organizations) (Vinograd & Loomis, under review). Such widespread implementation can potentially work towards mitigating the damaging consequences of racism, classism, sexism, religious prejudice, heterosexism, and other forms of discrimination. It is clear to me that the success of the research and the actions generated based on the results would not have been possible without the thoughtful, insightful, and vital input provided by the members of the steering committee.

The ten steps enumerated below summarize progress during my PAR master's thesis project: (1) networking with my previous advisor; (2) initiating new community contacts by introducing myself through a person already known to the community agency; (3) integrating the university where I was attending for my master's with the community agency—establishing a steering committee; (4) searching for resources—my individual student literature searches and developing new material; (5) working with my academic mentor, adding to and revising my work; (6) participating in the steering committee as a leader in presenting suggested tools; (7) participating in the steering committee as a member—listening and being receptive to changes to the ideas I presented; (8) sharing ownership with the committee, being flexible, revising, and persisting; (9) appreciating the collaboration, valuing the work the other team members gave to the project; (10) communicating research findings as a team in multiple formats, such as academic articles, conference presentations, executive summaries, and news releases.

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Student Reflection on SCRA Student Research Grant

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As described in the Spring issue of TCP, I was fortunate to receive the 2004 SCRA student research grant and wanted to give everyone an update on my progress in addition to getting across how beneficial this award has been to my graduate education thus far. First off, I would like to thank SCRA for providing the opportunity for graduate students to get this experience writing research grants. This grant has served to remove several obstacles to my work and has given me a positive boost in several other areas, all working toward what I have achieved in this past school year. Second, I would like to thank Sawssan and Omar and others involved in the process for selecting my grant proposal among what seemed like many other worthy submissions.

Through this grant, I set out to identify risk and protective factors associated with educational attainment in young adulthood. Using a matched sample of homeless and non-homeless participants from Detroit, I examined mean-level differences in psychological, emotional, and environmental variables and investigated how these differences might impact educational outcome and attainment in drop-out, non-college bound, and college bound young adults. More specifically, I sought to answer the following question: How do previously homeless and matched at-risk non-homeless adolescents differ in young adulthood based on their educational attainment at earlier ages? The overarching aim of this SCRA student grant was twofold: producing direction for a Master's Thesis, and providing pilot data for the submission of a NIH pre-doctoral training grant. Much to my excitement, this SCRA grant did just those things. Through this funding, I was able to successfully finish several projects, including multiple conference presentations, one publication currently under review, one NIH pre-doctoral training grant that will soon be submitted, and extensive direction for what I think is a very interesting Master's Thesis. Each of these conference presentations examined myriad risk and protective factors involved in educational attainment progressively, beginning with a brief exploration of descriptive variables, leading to a more thorough inferential investigation of hierarchical models. Again, if it were not for the generosity of SCRA and this grant, there would have been considerably more obstacles and taking on these endeavors may not have been possible.

The first conference I was able to attend was the Midwest Ecological-Community Psychology Conference in Saugatuck, Michigan. In Saugatuck, I presented a poster examining the impact of educational attainment on housing outcomes in a longitudinal sample. Recent shifts in education, economics, job security, and family status have brought abrupt changes to individuals in their late teens and early 20s (basically those "emerging" into adulthood). These changes have affected both high school dropouts and college attendees in very different ways. In this study, late adolescents who had dropped out of high school were found to be significantly more mobile in their housing patterns when compared to high school graduates not attending college. High school dropouts and non-college adolescents were also more likely to be living with their parents or in some other dependent relationship when compared to their college-attending counterparts. This poster developed into a manuscript now under review for the special issue of student research in the *American Journal of Community Psychology.*

Next, I was able attend the 2nd meeting of the Society for Research on Adolescence's special interest group on Emerging Adulthood; a term coined by Dr. Jeffery Arnett describing youth who have graduated from high school, but who are not yet married, do not have children, etc. This conference was exhilarating in every way, as I was able to meet many colleagues and professionals studying the population in which I have been most interested for some time. Again, if it were not for the funds available from the SCRA grant, I would not have been able to attend such a thrilling and educational conference. At this conference, I presented a poster examining mental health outcomes for the three educational groups previously discussed. Although at-risk homeless and housed youth do not significantly differ on rates of severe mental illness, rates of substance abuse/dependence and amount of psychological distress are much higher for homeless youth. However, high educational attainment may serve as a buffer for poor mental health and substance abuse outcomes. Homeless adolescents were found to report significantly more symptoms of depression, anxiety, and aggression. Educational status found to be unrelated to the three mental health outcomes examined, although individuals who had dropped out were more likely to experience symptoms of alcohol and drug abuse/dependence. Moreover, the study found interactions between housing status (i.e., homeless vs. housed) and educational attainment. Findings suggest that the further homeless adolescents progressed in school, the more likely they were to report symptoms of anxiety and depression. This poster may have produced some of the most exciting findings of all the research I have conducted in the past year and it will therefore serve as the backbone for my Master's Thesis.

At the Society for Research on Child Development conference, more community-level variables were examined and findings were presented in a poster session. This presentation explored the relationship between employment status and educational attainment. While it is widely known that dropping out of school has damaging effects on later employment, this poster sought to investigate what those in higher education were experiencing as a result of their housing status. Homeless college attendees reported having been employed for longer, having higher incomes, and having less family cohesion than their housed counterparts. It seemed through these analyses that as

homeless adolescents move on to higher levels of educational attainment, they may receive increasingly less social support, thus leading to an amplified need to rely on additional employment to succeed.

During the Biennial conference for SCRA this year, I presented a poster that explored ecological predictors of depression in young adulthood. This study examined the effect of housing status on depression outcomes while considering other ecological factors such as social support and family cohesion. Results indicated a very strong relationship between homelessness and experience of depressive symptoms, with a majority of our participants endorsing at least 3 depressive symptoms. Nevertheless, family cohesion and interpersonal support were found to buffer depressive symptoms for both homeless and housed adolescents.

As I mentioned earlier, my hopes were to also use this SCRA grant as a foundational basis for a larger, NIH-funded pre-doctoral training grant. I was fortunate enough to have the pilot data necessary to submit a grant proposal to the National Institutes of Mental Health (NIMH). This training grant aims to examine some of the same protective and risk factors that have been explored over the last year, mainly using depression outcomes. This will be carried out at a much higher level, incorporating hierarchical linear modeling as the primary method of analysis. Our database includes seven follow-up periods of data collection with a sample of 400 homeless and housed adolescents. At each wave, we have collected data on depressive symptoms, and included many measures of risk and protective factors, all worth examining with this population that we presently know too little about. This grant will be submitted toward the end of this calendar year and will hopefully be well received by NIMH.

I would again like to thank SCRA, Sawssan, Omar, and my mentors, Dr. Paul Toro and Dr. Debra Jozefowicz-Simbeni, along with Brad Olson, for aiding my efforts with these two grants. Without the SCRA student grant, I may have not had the opportunities that I have been fortunate enough to receive over the past year. Certainly I would not have had the chance to meet so many wonderful colleagues at the conferences I have been able to attend because of it. Thanks again to all for the helped along the way. I look forward to presenting my work in many forms over the years for all interested in reading it.

The Community Practitioner: Future Directions

David A. Julian, Ohio State University

The Editorial Board along with several interested individuals met at the 10th Biennial Conference in Urbana-Champaign to discuss future directions for the *Community Practitioner*. In its original inception, the *Community Practitioner* was intended to inform practitioners about best practices and strategies for effecting community/system change. To date, the *Community Practitioner* has published a variety of articles that have addressed significant issues related to practice at the community level. Individuals in attendance at the meeting in Urbana-Champaign affirmed the original mission of the *Community Practitioner* and suggested several ideas for future development.

Perhaps most significantly, there was strong support for establishing the *Community Practitioner* as a more formal SCRA/Division 27 journal. Meeting attendees discussed several issues related to the prospect of establishing the *Community Practitioner* as a "publication of record." These issues involved fee structures, identification of a primary audience, registration with the Library of Congress and the adoption of formal editorial policies. It was suggested that the first step in considering this recommendation is to engage the SCRA Executive Committee in a discussion of the merits and costs of such an endeavor. In the interim, meeting attendees recommended seven strategies for advancing the mission of the *Community Practitioner*. These recommendations included:

1. Reissuing the call for papers in The Community Psychologist and on the SCRA list-serv

2. Publishing the call for papers in publications of related disciplines such as the Community Development Society

3. Ensuring that *Community Practitioner* content appears on a regular basis in The Community Psychologist

4. Recruiting special issue editors to develop themed issues

5. Recruiting several new Editorial Board members

6. Investigating the possibility of publishing the *Community Practitioner* as a separate pull-out section of The Community Psychologist

7. Publishing the text of the *Community Practitioner* on-line

These major objectives provide the basis for the development of a formal, multi-year work plan. The work plan will guide actions in the interest of creating a more visible presence for the *Community Practitioner* as a significant forum for discussing issues of interest to community practitioners. Please feel free to add your thoughts to the current discussion about the future of the *Community Practitioner*. Finally, please consider joining the Editorial Board. If you have comments or would like to be involved in any of the initiatives defined above, please e-mail Dave Julian at *julian.3@osu.edu*.

Call for Papers: The Community Practitioner
Please consider submitting short papers related to community practice to be considered for publication in the *Community Practitioner*. The *Community Practitioner* is a regular feature of The Community Psychologist providing an opportunity for practitioners to describe critical incidents, innovative examples of community practice, ethical dilemmas and/or other issues related to community practice in a journal format. Manuscripts submitted to the *Community Practitioner* will be peer reviewed. Format is flexible and papers should not exceed ten pages in length. If authors have questions, they should contact Dave Julian at *julian.3@osu.edu*.

ARTICLES
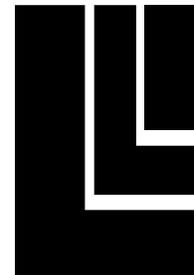
The Components of Social Connectivity: A Work in Progress

Jeanne M. McIntosh
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Community programs often incorporate methods of assessing and/or promoting social connectivity into their prevention and intervention activities. Such efforts may be variously directed at collective efficacy, social capital, social support, perceived sense of community, social cohesion, neighboring, or social integration. Definitions of these constructs (See Table 1) illustrate that common elements are present across constructs, making it difficult to fully differentiate them. For example, references to reciprocity or mutuality are common to definitions of social capital and social support. References to group influence are present in definitions of social capital, collective efficacy, neighboring, and social cohesion. Along with the problem of overlapping definitions, there are a number of problems with so many different constructs related to social connectivity.

- As individual constructs "mature", definitions evolve to include additional concepts (Almedom, in press; Williams, Barclay, & Schmied, 2004). This leads to a lack of consensus among researchers and a lack of comparability of results.
- There is very little evidence about the relative meaningfulness of these constructs to the populations on which they are used.
- Utilizers may find it difficult deciding on what construct to measure given the overlap of components items constituting these measures.
- Efficiency may be compromised by assessing several constructs.
- Program developers have little guidance in deciding what elements of social connectivity to devote their resources to;

Table 1
Definitions of Social Connectivity Constructs

Construct	Definition
Social Capital	"Social capital is defined by its function. It is not a single entity, but a variety of different entities having two characteristics in common: they all consist of some aspect of social structure and they facilitate certain actions of individuals who are within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that would not be attainable in its absence" (Coleman, 1988, p. S96). "Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them" (Putnam 2000, p. 19). "Social capital is the sum of the resources, actual or virtual, that accrue to a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition" (Bourdieu, 1986)
Social Integration	"People's involvement with community institutions, as well as their participation in the community's social life" (Holahan, Betak, Spearly, & Chance, 1983, p. 302)
Social Support	Information from others that one is loved and cared for, esteemed and valued, and part of a network of communication and mutual obligation (Cobb, 1976) Social support is an interpersonal transaction involving one or more of the following: (1) emotional concern (like, love, empathy) (2) instrumental aid (good or services) (3) information (about the environment) or (4) appraisal (information relevant to self evaluation)" (House, 1981, p. 39).
Psychological Sense of Community (PSOC)	Perception among community members that they are similar to others in the community; Recognition of a mutual interdependence; and belief that community members are part of a larger structure that is both stable and dependable. (S. B. Sarason, 1974) Awareness among members of mutuality of membership; influence; integration and fulfillment of needs; and shared emotional connection (McMillan and Chavis 1986) The presence of beliefs, feelings, and relationships that connect members of a community to each other; providing a sense of belonging to something that transcends the situational relationships in an organization. (Belenardo, 2001)
Collective Efficacy	"Social cohesion among neighbors combined with their willingness to intervene on behalf of the common good." (Sampson, Raudenbush, & Earls, 1997 p. 918) People's shared beliefs in their collective power to produce desired results" (Bandura, 2000 p. 75) "Collective efficacy reflects shared beliefs in a neighborhoods capability to achieve the intended effect and assumes active engagement among neighbors" (Duncan, Duncan, Okut, Strycher and Hix-Small, 2003, p.245).
Neighboring	"Neighboring shapes perceptions of neighbors, influences social interaction or isolation, and affects the problem solving and neighborhood viability…" (Unger and Wandersman, 1982, p.506).
Social Cohesion	"A neighborhood high in social cohesion refers to a neighborhood where residents, on average, report feeling a strong sense of community, report engaging in frequent acts of neighboring, and are highly attracted to live in and remain residents of the neighborhood." (Buckner, 1988, p. 774).

Table 2
Search Terms

- Social Capital
- Social Integration
- Social Support
- Psychological Sense of Community
- Collective Efficacy
- Social Cohesion
- Neighboring/Neighbor
- Neighborhood
- Village
- Community
- Measure
- Validity
- Reliability
- Survey
- Questionnaire

Table 3
Construct by Component Matrix of Social Connectivity Measures

	Social Capital[a,b]	Social Integration[c]	PSOC[d,e]	Social Support[f,g]	Neighboring[h,i]	Collective Efficacy[j]	Social Cohesion[k]
Availability of information	✓	✓		✓			✓
Characteristics of leadership	✓		✓		✓		✓
Civic involvement	✓		✓		✓		
Concentration	✓	✓	✓			✓	
Crime	✓						✓
Emergency help	✓		✓	✓		✓	✓
Exchange of social support	✓	✓		✓	✓	✓	
Heterogeneity	✓		✓	✓			✓
Homogeneity	✓		✓		✓	✓	
Institutional trust	✓		✓				
Level of engagement	✓		✓	✓			
Physical disorder	✓				✓		
Proactive actions	✓		✓			✓	✓
Relational community	✓			✓	✓		
Safety	✓		✓		✓		
Sense of belonging	✓		✓				
Social contact	✓	✓		✓		✓	
Social control	✓		✓				✓
Social exchange	✓	✓					
Social involvement	✓			✓	✓	✓	
Trust-community	✓				✓	✓	✓

Note. Each column represents a specific construct associated with Social Connectivity. Each row represents a component of social connectivity conceptually derived from a content analysis of all items contained in 11 measures of the constructs. The measures associated with each construct are indicated by respective letters in superscript, as follows:
[a] Social Capital Measure (Onyx & Bullen, 2000).
[b] World Bank Questionnaire—SC-IQ (Grootaert, Narayan, Jones, & Woolcock 2004).
[c] Neighborhood Integration Measure (Fellin & Litwak 1963).
[d] Neighborhood Sense of Community Scale (Nassar & Julian, 1995).
[e] Brief Sense of Community Scale (Long & Perkins, 2003).
[f] Duke-UNC Functional Social Support Scale (Broadhead, Gehlbach, DeGruy & Kaplan, 1988)
[g] Social Provisions Scale (Cutrona & Russell, 1987)
[h] Neighboring in an Urban Environment (Unger & Wandersman, 1982)
[i] Multidimensional Measure of Neighboring (Skjaeveland, Garling, & Maeland, 1997)
[j] Measure of Collective Efficacy (Sampson, Raudenbush, & Earls, 1997)
[k] Measure of Neighborhood Cohesion (Buckner, 1988)

given that lack of specificity in the measurement of these constructs has lead to similar outcomes, this problem increases the problem increases the difficulty of using findings to attract funding.

While these issues are a particular problem for the practice of community psychology, they present an opportunity for research. This paper serves as a preliminary step to the refinement of these constructs by highlighting current similarities and differences in their theoretical conceptualization. We present a conceptual matrix of the components of social connectivity resulting from our content analysis of these measures. Finally, we recommend next steps in the empirical refinement of social connectivity measurement, and invite our colleagues to collaborate with us in this process.

Our interest in addressing these questions stems from our goal of improving the quality and cultural relevance of coordinated community support for youth. The Village Project is a program of research and service inspired by the proverb "it takes a village to raise a child". Our current research focuses on qualitatively understanding youth and families' experiences of their community or "village" as a preliminary step to refining measurement of constructs of community interaction that may be meaningful to child development. We are particularly interested in advancing the measurement of the ecological construct of mesosystems (Bronfenbrenner, 1979). The majority of the few existing mesosystem measures are limited to a single mesosystem (McIntosh, Apling, Lyon, Bates, & Loera, 2005), while we aim to construct a measure that more comprehensively examines interacting settings.

Given our interest in measurement and the fact that mesosystem measures are not commonly labeled as such, we reviewed measures of several social connectivity constructs in our quest for mesosystem measures. A number of the measures included items relating to monitoring of youth by community members, which is one type of mesosystem activity. In the process of surveying these measures we noticed that monitoring of youth was just one of several areas in which redundancy occurred across constructs.

What follows is an overview of our content analysis of nine constructs of social connectivity. We present this analysis in order

to illustrate the conceptual "muckiness" of these constructs and to invite our colleagues to collaborate with us in the substantial task of qualitatively and quantitatively refining these concepts in community settings.

Method

Four electronic bibliographic databases were used in the search: Academic Search Elite, PsychInfo, ScienceDirect, and Social Sciences Citation Index. Dissertations were eliminated from the search. Table 2 identifies 15 search terms that we used to find constructs associated with social connectivity. We included three additional terms associated with community constructs in order to identify additional relevant articles. The results of these searches were then limited by adding secondary search terms to identify papers relating to measurement. We reviewed the resulting pool of measures and retained those that were appropriate for measurement at a community versus individual level. We did a content analysis of the measures.

Results

Based on conceptual similarity, we categorized the items into 19 aspects of social connectivity. Table 3 displays a matrix identifying which of the 11 measures contained each category. Based on content of measures, the most inclusive constructs appear to be Social Capital and Perceived Sense of Community. The most narrowly defined construct, containing five categories, was Social Integration. The most common components across constructs were Exchange of Social Support and Emergency Help; Sense of Belonging, Institutional Trust, and Physical Disorder were the least represented components, each appearing in only two constructs. There was no component unique to a single construct.

Discussion

The content analysis we conducted shows the high degree of overlap within the measure of these constructs of social connectivity; as we mentioned earlier this is a problem for utlizers in both program and research settings. We recommend several strategies for refining social connectivity constructs in order to enhance their utility. (1) Qualitative approaches would help to map the elements of social connectivity that are relevant to community members. (2) Theoretical models could be developed to explain the relationship of the existing constructs' relationships to one another. (3) Factor analysis of the aggregation of items across constructs could confirm existing constructs or identify new factors. Our research team is preparing to focus on this latter goal. We invite our colleagues to contact us if they are interested in collaborating or sharing ideas regarding this approach. We would also like to be in touch with other researchers who are pursuing related goals.

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The Ethics of Violence Research

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Violence researchers, Institutional Review Boards (IRBs), and participants link in a triangular relationship. Researchers seek to develop knowledge that will advance understanding of causes, effects, contexts, and solutions for violence at multiple ecological levels. IRBs ensure that researchers protect participants from unnecessary risk, fully inform participants of their rights, and conduct research in accordance with federal policies and guidelines. Participants engage in research for a variety of reasons including course credit, interest in a particular topic, and the desire to contribute to scientific knowledge.

In response to several participant deaths in biomedical research (an 18 year old research volunteer died following experimental gene therapy at University of Pennsylvania; a 24 year old research volunteer died from inhalation of a chemical in an asthma study at Johns Hopkins– both were healthy prior to participation) and other problematic cases involving informed consent in social science research (e.g., children asked to provide third party information about their parents) federal regulations have mandated more rigorous requirements than previously existed (Hansen, 2001), and IRB operations have changed considerably. For example, researchers must now complete extensive mandatory training on ethics in human subjects research before gaining IRB approval for research.

Researchers have necessarily responded to these changes. As always, researchers must balance research method and design with ethical considerations and IRB requirements (Collins, 2002). Achieving this balance is often not easy. Researchers experience frustration as revisions to protocols are needed and research is delayed. Puglisi (2001) asserts that researchers must demonstrate with increased clarity how their protocols meet IRB guidelines. As risk to participants is of paramount concern, researchers must overtly explain in their proposals what they will do to minimize all foreseeable risks. Violence research may be perceived as particularly problematic due to concerns about the potential for harm resulting from participation. For example, IRB members may fear that rape survivors will experience extreme or debilitating distress when reporting experiences of assault, or that data from perpetrators can be subpoenaed for use in criminal or civil proceedings against an alleged assailant. To elucidate these and other problematic issues that arise in violence against women research and strategies for solving them, Sarah Cook and Sharon Smith led a roundtable discussion at the 2005 Society for Community Research and Action (SCRA) Biennial Conference. As promised to attendees, this column summarizes our conversation, provides further information, and outlines a process for continuing the dialogue.

Common Researcher Experiences

Overall, IRB concerns most frequently encountered by attendees relate to the risk of psychological or physical harm to survivors, researchers, and perpetrators as a result of research participation. Attendees reported that some IRB panels fear participation in research will distress participants who have experienced victimization to the extent that psychological intervention is needed. Attendees share the concern for participant well-being, but often do not agree with recommended solutions by IRBs. For example, one researcher studying disclosure of sexual assault conducted interviews in a clinic setting to alleviate concerns the IRB had about the lack of readily available clinicians in other settings. The investigator reported that the clinic setting inadvertently sent a

> As always, researchers must balance research method and design with ethical considerations and IRB requirements.

potentially harmful and disempowering message to survivors of violence that they were fragile and not capable of making decisions in their own best interests regarding research participation. Some roundtable participants encountered a similar perspective from grant review panels. In one instance, a roundtable attendee reported a grant panel required adding a clinical psychologist to the team in case of psychological crisis, despite the primary investigator's extensive and direct experience with domestic violence survivors and the in-depth training she required of all other investigators on the project.

One attendee reported IRB concerns related to the physical safety of researchers in potentially volatile environments. No one reported IRB concerns about women's physical safety upon return to her home or other setting. We presume the lack of concern may be attributable to the widely used safety procedures outlined by Sullivan and colleagues (Sullivan & Davidson, 1991). In our own research, we have encountered a concern that even with a Certificate of Confidentiality, local prosecutors would be able to subpoena self-report data from perpetrators, which the IRB believed could be self-incriminating.

Promising Strategies for Overcoming IRB Concerns

Short of service on one's IRB (which is a significant service commitment), attendees agreed that one solution to assist IRBs in making the best decisions concerning violence research is through education. Obtaining approval for a research protocol can be particularly challenging when no IRB member is familiar with the content area of the research, and this is particularly true in violence research. Even when a member who is knowledgeable about violence research serves on the IRB, education about specific issues may still be necessary.

A second solution is to provide data. As empiricists, we believe in data. IRB members are also predominantly empiricists and thus may find data useful. Data that may be helpful for educational purposes already exists in some cases. Given frequent concerns about negative psychological effects, researchers may want to become familiar with evidence that trauma research participation has generally not resulted in reports of harm or other negative consequences. In fact, many participants who are also survivors of trauma report benefiting from participation. Results from studies such as Newman, Walker, & Gefland's (1999), Walker, Newman, Koss, & Bernstein's (1997), and Griffin, Resick, Waldrop, & Mechanic's (2003) may be helpful for researchers to include in their IRB proposals. Walker et al. and Newman et al.'s studies involved women in an HMO who completed a questionnaire about previous sexual, physical, and emotional abuse and neglect and a trauma-focused health survey, respectively. A subsample of participants in Newman's study also completed an interview about their traumatic experience. For each survey, around 75% of women reported no regret about completing the surveys and less than 15% were more upset than they had expected from the experience. For the interview, 86% of participants reported gaining something positive from the experience and 97% expressed no regret about participation. Interviewees reported this positive gain and no regret 48 hours after the interviews as well. Griffin et al. found that survivors of interpersonal violence reported low levels of distress throughout a series of trauma assessments, although the distress was during a period of talking about the sexual or physical assault they had

experienced. Ninety-five percent of survivors reported willingness to participate in future assessments.

In addition to educating IRB members, roundtable attendees also recommended highlighting in proposals that participants, including survivors of violence, *choose* to be in research studies; they are not forced to participate. Emphasizing that survivors are strong and capable decision makers is imperative to counteract the prevailing assumption that survivors are unable to determine their best interests for themselves.

Education is not the only solution, however, and our perspective as community psychologists leads us to conceptualize the research process as a system in which we ask individuals, groups, and communities to participate. In this view, it is incumbent on us to consider and investigate the effects of research participation. Beyond the existing small scope of literature on the effects of participation in research, we are limited to the observations and reflections of researchers who have conducted studies with violence survivors. Moreover, a systematic base of knowledge on the effects of research participation would assist IRBs as they weigh the risks and benefits of protocols.

We envision three approaches for developing this knowledge base. The first is to use principles of participatory research and define questions by the population the studies are designed to benefit, in this case, IRB members. Admittedly, we are accustomed to using participatory research with less, not more, powerful groups. However, this approach would begin by asking IRBs directly what information would help them reduce uncertainty in decision-making, and together, developing original research to answer these questions.

The second approach encourages researchers to creatively integrate smaller studies on the effects of research participation into ongoing or newly established studies. For instance, Griffin et al. (2003) included questions about the distress, interest, confusion, and difficulty participants experienced during different phases of a trauma assessment with samples of rape, physical assault, and domestic violence survivors. The Reactions to Research Participation Questionnaire (RRPQ) consists of a series of questions to assess the effects of research participation (Newman, Willard, Sinclair, & Kaloupek, 2001). Shortened versions of the questionnaire for adults and children also exist (Kassam-Adams & Newman, 2002). Questions from the RRPQ could be added easily to ongoing studies. Follow-up with participants could occur at variety of time points, from shortly after the study ends to several weeks or even months later. Community agencies could collect post-study participation data from community samples, as participants may find these agencies to be a more comfortable and natural location for follow-up data collection. Researchers could also make use of the debriefing period of research to ask participants about their experiences.

A third and our final approach is to establish a research agenda specific to the ethics of violence research. Following our discussion of experiences at various institutions, roundtable attendees generated a broad list of potential research questions that primarily related to the ethical principles of beneficence and respect for persons. These principles comprise two of the three principles guiding decisions about human research participation, as outlined in the Belmont Report. Although questions related to the third principle, justice, did not emerge clearly from our discussion, questions related to this principle could also be developed. Below is a list of the questions organized by these principles. We hope it entices some investigators.

Research Questions
Beneficence refers to the "cost-benefit" ratio of a study – that is, whether the benefits and gains from research sufficiently outweigh any potential harm. Research could investigate:
- What are the positive and negative impacts of research on mental health and wellbeing (e.g., benefits of voluntary disclosure and emotional distress)?
- Does research participation promote survivors' understanding of their experiences?
- What is the influence of time and cultural context on these potential outcomes?
- How does research tradition (quantitative vs. qualitative vs. mixed designs) influence participants' experiences?
- How does providing resources on violence influence participants' experiences, and if gains result, what is the impact of presenting resources before or after a study?
- What resources and types of information are helpful to survivors of violence who participate?
- What other factors in the research process can be modified to enhance benefits and reduce risks?

Respect for persons involves recognizing the autonomy of participants and providing informed consent. In studies investigating sensitive, illegal, or stigmatizing behaviors and experiences, challenges to recruitment and participation arise due to fear of public identification, the degree to which stereotypes hamper the public's understanding of violence against women, and the resulting lack of understanding that one's experiences are relevant to the study, or avoidance of personally difficult subject areas. Thus, research could explore issues related to informed consent such as:
- Can a balance between providing enough detail about a study in recruitment procedures and informed consent documents vs. compromising the goals of the study be identified? (e.g., When do recruitment materials feel misleading to potential participants?)
- How well do participants understand aspects of informed consent (e.g. the voluntary nature of participation and other rights as participants)?

Future Collaboration
Roundtable attendees acknowledged the importance of this topic and expressed enthusiasm about proceeding. The complexity of this issue requires researchers to think creatively not only about research designs, but also about the logistics of conducting such research, including potential collaboration. Thus, a final purpose of the roundtable was to begin to establish a collaborative network to continue thinking about and addressing these issues.

Investigating ethical issues in relation to violence against women research will be a focus of our future research. We encourage researchers to consider incorporating some of the questions above into ongoing studies. In addition, we would like to establish a network of investigators interested in collaborating with us. If interested, please send an electronic message to Sarah Cook at *scook@gsu.edu*. We will pursue a forum for communication among any group that emerges to continue discussion and develop and plan research studies. Our hope is that as a group we can contribute knowledge to inform a system in which we ask others to participate.

> Education is not the only solution, however, and our perspective as community psychologists leads us to conceptualize the research process as a system in which we ask individuals, groups, and communities to participate.

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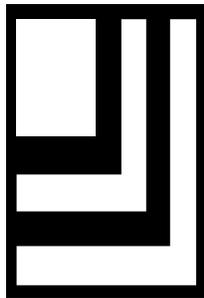
APA Expert Summit on Immigration
"Global Realities: Intersections and Transitions"
February 2, 2006

Through his "focus on family" platform, APA President-Elect Dr. Gerry Koocher plans to spotlight three areas that span all of psychology's constituencies, one of which is: Diversity in Psychology: "Our society is becoming diverse in ways that couldn't have been imagined 20 years ago," says Koocher, noting that not only are minority populations growing, but so are transracial marriages and international adoptions. "Psychology has the potential to help to move America in greater acceptance of multiculturalism."

Registration: available beginning 9/1/05 at **www.Reisman-White.com**
Earlybird Rate: $135 (before 12/15/05) ,
Regular and On-Site Rate: $150 (on or after 12/15/05)

Confirmed Plenary Speakers:
Dr. Mary Pipher: Clinical psychologist and an adjunct clinical professor at the University of Nebraska; *NY Times* bestselling author of *Reviving Ophelia* and *In the Middle of Everywhere* in which she "unites refugees, people who have fled some of the most repressive regimes in the world, with all of us..."
Dr. Donald J. Hernandez: Professor in the Department of Sociology at the University at Albany (SUNY); had overall responsibility for the National Research Council report titled From Generation to Generation: The Health and Well-Being of Children in Immigrant Families and Children of Immigrants: Health, Adjustment, and Public Assistance
Dr. Carola Suarez-Orozco: Co-Director of Immigration Studies at NYU and co-author of *Children of Immigration* and *Transformations: Migration, Family Life,* *and Achievement Motivation Among Latino Adolescents*. She is also a co-editor of the award-winning six volume series entitled *Interdisciplinary Perspectives on the New Immigration.*

A call for Conference Poster presentations is forthcoming through participating Divisions (*Div 12 Section VI, Divisions 12, 16, 17, 29, 35, 37, 39, 42, 43, 45, 48, 51, 52, 53, 54*)*. Check your newsletters for more information.

Location: *St. Anthony - A Wyndham Historic Hotel, 300 East Travis, San Antonio, TX, 78202 (*210) 227-4392 **Room Rate:** $139.00 (single/double) before January 9, 2006

Co-Sponsors: The American Orthopsychiatric Association; SRCD (Society for Research on Child Development); CEMRRAT-2 (Commission on Ethnic Minority Recruitment, Retention and Training), Division 45 - Society for the Psychological Study of Ethnic Minority Issues, Division 35 - Society for the Psychology of Women, Texas Psychological Association

Summit Co-Chairs: *Toy Caldwell-Colbert, PhD - President of Div 45 and Cynthia de las Fuentes, PhD - President of Div 35*

Continuing Education: *Society of Counseling Psychology (Division 17) is approved by the American Psychological Association to offer continuing education for psychologists. Society of Counseling Psychology (Division 17) maintains responsibility for the program.*

American Psychological Foundation
CHARLES L. BREWER DISTINGUISHED TEACHING OF PSYCHOLOGY AWARD

The American Psychological Foundation (APF) invites nominations for the APF 2006 Charles L. Brewer Distinguished Teaching of Psychology Award.

The Award:
The awardee receives a plaque, a $2,000 check, and a two-night, three-day, all-expenses- paid trip to the American Psychological Association's (APA) 2006 annual convention, in New Orleans, LA where the award will be presented.

Requirements:
The award recognizes a career contribution to the teaching of psychology. The APF Teaching Subcommittee selects a psychologist for the award who has demonstrated:

➢ Exemplary performance as a classroom teacher;
➢ Development of innovative curricula and courses;
➢ Development of effective teaching methods and/or materials;
➢ Teaching of advanced research methods and practice in psychology; and/or,
➢ Administrative facilitation of teaching;
➢ Research on teaching;
➢ Training of teachers of psychology;
➢ Evidence of influence as a teacher of students who become psychologists.

Application Process:
APF provides nomination forms. Nominations should include the form, a statement that illustrates how the nominee fulfills the guidelines of the award, and the nominee's current vita and bibliography. Letters in support of the nomination are welcome. All materials should be coordinated and collected by the chief nominator and forwarded to APF at the same time.

The deadline for receipt of materials is **December 1, 2005**. Requests for nomination forms and completed nomination packets should be mailed to the APF Charles L. Brewer Teaching Award Coordinator, 750 First Street, NE, Washington, DC, 20002-4242. Requests for nomination forms may also be sent to *foundation@apa.org*.

American Psychological Foundation Gold Medal Awards

The American Psychological Foundation (APF) invites nominations for the APF 2006 Gold Medal awards. The awards include a medal, $2,000 (to be donated by APF to the charitable institution of the winner's choice), and an all-expense-paid trip for the award winner and one guest to the 2006 APA convention in New Orleans, L.A., for two nights and three days. Coach round-trip airfare, and reasonable expenses for accommodations, and meals for two individuals will be reimbursed. The Gold Medal awards recognize life achievement in and enduring contributions to psychology. Eligibility is limited to psychologists 65 years or older residing in North America. Awards are conferred in four categories:

• Gold Medal Award for Life Achievement in the Science of Psychology recognizes a distinguished career and enduring contribution to advancing psychological science.

• Gold Medal Award for Life Achievement in the Application of Psychology recognizes a distinguished career and enduring contribution to advancing the application of psychology through methods, research, and/or application of psychological techniques to important practical problems.

• Gold Medal Award for Enduring Contribution by a Psychologist in the Public Interest recognizes a distinguished career and enduring contribution to the application of psychology in the public interest.

• Gold Medal Award for Life Achievement in the Practice of Psychology recognizes a distinguished career and enduring contribution to advancing the professional practice of psychology through a demonstrable effect on patterns of service delivery in the profession.

Nomination Process:
Gold medal award nominations should indicate the specific award for which the individual is nominated and should include a nomination statement that traces the nominee's cumulative record of enduring contribution to the purpose of the award, as well as the nominee's current vita and bibliography. Letters in support of the nomination are also welcome. All nomination materials should be coordinated and collected by the chief nominator and forwarded together in one package. (Note: There is no nomination form.)

The deadline for receipt of complete nomination materials is **December 1, 2005;** complete nomination packets may be emailed to *Foundation@apa.org* or mailed to the Gold Medal Awards Coordinator, American Psychological Foundation, 750 First Street, NE, Washington, DC 20002-4242.

Biennial 2009 is on the Drawing Board

Thanks to the forward planning of the Executive Committee, SCRA is in the fortunate position of starting the search for the site of our 2009 Biennial four years ahead. Please begin thinking about sites, including your own, that might have the resources for this event—those that might also be ideal for exploring issues at the top of SCRA's agenda, including expanding our membership and our focus to include both more interdisciplinary programs, and more exploration of cultures and international events outside the U.S. More information about site requirements will appear in the next TCP issue. Please send suggestions or questions to Carolyn Swift, cfswift@aol.com; 1102 Hilltop Drive, Lawrence, KS. 66044.

Call for Papers

Community and Politics. The Interface between Community and Political Psychology
A proposal for the *American Journal of Community Psychology*

The relations between community psychological studies, action, research, and politics (this term understood in its wider sense, regarding what concerns the public space and its occupation by the people), have been an obvious presence in community psychological work. The influence of public policies regarding a variety of community issues as well as the political role of community stakeholders and the political effects of their actions, creates an interface between both fields that has not often been considered a subject of research. The interest of the topic and its scarcity motivate this proposal. The following aspects cover some aspects of it:

- Difficulties and/or benefits deriving from contacts between community programmes and government agencies.
- Impact of community transformations on public policies and/or impact of public policies on community changing or stagnation.
- Effects of community development, organisation and transformation on the development of citizenship, and on the strengthening of civil society.
- Hurdles and limitations as well as motivation and impulse, deriving from social-political and cultural conditions and their effects on community projects.
- Other topics in which the interface between community and politics shows its presence and effects.

Proposals should be sent to Professor Maritza Montero, at the address below, and should be received by January 30, 2006. The papers should adjust to the norms stated by AJCP.

Apdo. 80394. Prados del Este
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Call for Papers on "Ethical Challenges in Community Research and Action"

The Summer 2006 issue of *The Community Psychologist* will feature a special section devoted to "Ethical Challenges in Community Research and Action." We are seeking case studies focusing on ethical issues that the authors have encountered in their community-oriented work. Contributors are encouraged to pay particular attention to the "lessons learned" from these experiences, in terms of their implications for ethical practice in community psychology.

Submissions should not exceed 2500 words (double-spaced) with references formatted in APA style. Pictures and graphics are welcome. **The deadline for submissions is March 1st, 2006.** Please send both a hard copy and an e-mail attachment in Word to Michael Morris, who is serving as editor of this section. Feel free to contact him with your questions (203-932-7289; mmorris@newhaven.edu; Department of Psychology, University of New Haven, 300 Boston Post Road, West Haven, CT 06516).

CALL FOR INTERNATIONAL COMMUNITY PSYCHOLOGY JOURNALS

We thought it would be useful for community psychology (CP) academics and practitioners to have an idea of what CP journals (i.e., non-US published journals) might be available on the international scene. We are interested in knowing a bit of the history behind the journal as well as the current editor contact info and circulation details. A brief summary piece for these journals will be included in an upcoming issue of *TCP*. This information will provide a valuable resource and might also prove beneficial for some of the smaller CP journals worldwide.

If you know of an international CP journal, please send that information on the following **NO LATER THAN DECEMBER 1, 2005** to Joe Ferrari (*jferrari@depaul.edu*) at DePaul University or Dawn Darlaston-Jones (*ddarlaston-jones@nd.edu.au*) at the University of Notre Dame in Western Australia.

Information about international community psychology journals that you should include are:
- full title of journal
- current/past Editors; their affiliation and contact info
- year started
- current circulation
- publisher and subscription info
- available on-line?
- database listing
- is it peer reviewed?
- do authors pay for publication?

Please include a 50-75 word summary about the focus/aim of the journal, its target audience (e.g., academic or practitioner) and the type of content that it publishes (i.e., empirical, theoretical).

A

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Society for Community Research & Action

The Division of Community Psychology (27) of the American Psychological Association

The Society for Community Research and Action (SCRA), Division 27 of the American Psychological Association, is an international organization devoted to advancing theory, research, and social action. Its members are committed to promoting health and empowerment and to preventing problems in communities, groups, and individuals. Four broad principles guide SCRA:

1. Community research and action requires explicit attention to and respect for diversity among peoples and settings.

2. Human competencies and problems are best understood by viewing people within their social, cultural, economic, geographic, and historical contexts.

3. Community research and action is an active collaboration among researchers, practitioners, and community members that uses multiple methodologies.

4. Change strategies are needed at multiple levels in order to foster settings that promote competence and well being.

The SCRA serves many different disciplines that focus on community research and action. Our members have found that, regardless of the professional work they do, the knowledge and professional relationships they gain in SCRA are invaluable and invigorating. Membership provides new ideas and strategies for research and action that benefit people and improve institutions and communities.

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♦ To promote theory development and research that increase our understanding of human behavior in context;

♦ To encourage the exchange of knowledge and skills in community research and action among those in academic and applied settings;

♦ To engage in action, research, and practice committed to liberating oppressed peoples and respecting of all cultures;

♦ To promote the development of careers in community research and action in both academic and applied settings.

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