

Contents

About the Authors	xiii
Note to Instructors	xxiv
Preface	xxv
Acknowledgements	xxix

Part I Context and Overview **1**

1 Community Psychology: Journeys in the Global Context	3
Chapter Organization	3
Warm-up Exercise	3
The Journey of Community Psychology	4
The Journeys of the Authors/Editors	17
The Journey of the Reader	19
Chapter Summary	20
Commentary: <i>Charity Akotia (Ghana)</i>	20
Resources	22
2 The Project of Community Psychology: Issues, Values and Tools for Liberation and Well-being	23
Chapter Organization	23
Warm-up Exercise	23
Oppression, Liberation and Well-Being: The 'Big Picture' of Community Psychology	24
Issues and Problems	28
Values of Community Psychology	32
Principles and Conceptual Tools of Community Psychology	33
The Science of Community Psychology	39
Chapter Summary	40
Commentary: <i>Julian Rappaport (USA)</i>	41
Resources	44

Part II Values, Principles and Conceptual Tools **45**

3 Values for Community Psychology	47
Chapter Organization	47
Warm-up Exercise	47
Introduction	47
Sources of Values	49
Criteria for Choosing Values	54
Values for Community Psychology	56
Principles for Action	61
Chapter Summary	65
Commentary: <i>Alipio Sánchez Vidal (Spain)</i>	66
Resources	69

4 Ecology, Prevention and Promotion	70
Chapter Organization	70
Warm-up Exercise	70
The Ecological Metaphor	71
Prevention and Promotion	78
Chapter Summary	88
Commentary: <i>George W. Albee</i> (USA)	88
Resources	91
5 Community and Power	92
Chapter Organization	92
Warm-up Exercise: Community, Power and You	92
Community and Power	93
Chapter Summary	111
Commentary: <i>Paul Speer</i> (USA)	112
Resources	114
6 Commitment, Accountability and Inclusion	115
Chapter Organization	115
Warm-up Exercise	115
Commitment and Accountability	116
Inclusion	126
Chapter Summary	134
Commentary: <i>Blanca Ortiz-Torres</i> (Puerto Rico)	134
Resources	136
Part III Tools for Action	137
7 An Overview of Community Psychology Interventions	139
Chapter Organization	139
Warm-up Exercise	139
The Community Psychologist as an Agent of Social Change: Connecting the Personal, Political and Professional	140
The Focus of Community Psychology Interventions: Amelioration vs Transformation	144
Settings for Interventions	148
Chapter Summary	156
Commentary: <i>M. Brinton Lykes</i> (USA)	156
Resources	159
8 Social Interventions	160
Chapter Organization	160
Warm-up Exercise	160
Introduction	161
What Are Social Interventions?	162
What is the Value-base of Social Interventions?	164
Why are Social Interventions so Important?	165
Chapter Summary	183
Commentary: <i>Dennis Fox</i> (USA)	183
Resources	185
9 Organizational and Community Interventions	186
Chapter Organization	186
Warm-up Exercise	186
What are Organizational and Community Interventions?	188

What Values Justify Organizational and Community Interventions?	189
Why are Organizational and Community Interventions so Important?	190
What are the Roles of Community Psychologists Working in Organizations?	191
What is the Role of Community Psychologists Working in Communities?	201
Chapter Summary	207
Commentary: <i>Meg A. Bond</i> (USA)	208
Resources	210
10 Small Group and Individual Interventions	211
Chapter Organization	211
Warm-up Exercise	211
What are Small Group and Individual Interventions?	214
What are the Values Supporting the Work with Small Groups and Individuals?	215
Why are Small Group and Individual Interventions Important?	215
How Do Small Group and Individual Interventions Promote Well-being and Liberation?	217
What is the Role of Community Psychologists Working in Small Groups and Individual Interventions?	220
What are the Strengths and Limitations of Small Group and Individual Interventions?	226
What are Some of the Dilemmas Faced by Community Psychologists Working with Small Groups and Individuals?	228
Chapter Summary	228
Commentary: <i>Mary Watkins</i> (USA)	229
Resources	231
Part IV Tools for Research	233
11 The Foundations of Community Research	235
Chapter Organization	235
Warm-up Exercise	235
The Goals of Community Research: Towards Liberation and Well-being	235
Assumptions and Values Underlying Paradigms for Community Research	237
Processes of Community Research	248
Chapter Summary	252
Commentary: <i>Michael Murray</i> (Canada)	252
Resources	254
12 Community Research Methods: Post-positivist and Social Constructivist Paradigms	255
Chapter Organization	255
Warm-up Exercise	255
Post-positivist Research Methods	256
Social Constructivist Research Methods	267
Chapter Summary	274
13 Community Research Methods: Critical Paradigm	277
Chapter Organization	277
Warm-up Exercise	277
Critical Research Methods	278
Chapter Summary	287
Commentary: <i>Rebecca Campbell</i> (USA)	288
Resources	290

Part V Putting It All Together: Addressing the Issues		291
14	Marginalization <i>Carolyn Kagan and Mark Burton (UK)</i>	293
	Chapter Organization	293
	Warm-up Exercise – Marginality and the Economy	293
	What is Social Marginalization?	294
	Poverty and Economic Marginality	296
	Impaired Social Support Networks and Social Marginalization	296
	Ideological Aspects of Marginalization	297
	Resistance and Resilience	299
	Why Does Marginalization Matter?	299
	The Relevance of Community Psychology to Marginalization	301
	Working Against Social Marginalization: Tools and Examples	302
	Chapter Summary	305
	Commentary: <i>Lesley Hoatson</i> (Australia)	306
	Resources	308
15	Globalization, Poverty and Social Justice <i>Tod Sloan (USA)</i>	309
	Chapter Organization	309
	Warm-up Exercise: The Student Anti-sweatshop Movement	309
	A Personal Journey	311
	Historical Context	312
	The Political Economy of Development	314
	Globalization and Its Effects	317
	Ideology: A Key Concept	319
	The Promise of Global Community Psychology	321
	Chapter Summary	325
	Commentary: <i>Suzanne Galloway</i> (Canada)	326
	Resources	328
16	Colonization and Racism <i>Marewa Glover (NZ), Pat Dudgeon (Aus) and Ingrid Huygens (NZ)</i>	330
	Chapter Organization	330
	Warm-up Exercise	330
	Introduction	331
	Decolonizing Australia and New Zealand	333
	Founding Concepts for Self-determination and Decolonization	335
	Emerging Concepts and Issues	340
	The Role of Psychology/ists in Decolonization	342
	Chapter Summary	344
	Commentary: <i>Randolph Potts</i> (USA)	344
	Resources	347
17	Immigration and Adaptation: Confronting the Challenges of Cultural Diversity	348
	<i>Christopher C. Sonn and Adrian T. Fisher (Australia)</i>	
	Chapter Organization	348
	Warm-up Exercise – Exploring Social Identities	348
	Immigration and Refugees	348
	Basic Definitions	350
	Defining Culture	351
	Cross-cultural Transition: Challenges of Change	352
	Responses of the Receiving Community	357
	Creating Settings and Support Systems	359
	Roles and Challenges for Community Psychologists	360
	Chapter Summary	361

	Commentary: <i>Elba Martell and Eliseo A. Martell</i> (Canada)	362
	Resources	363
18	Gender, Power and Community Psychology <i>Heather Gridley and Colleen Turner (Australia)</i>	364
	Chapter Organization	364
	Warm-up Exercise	364
	Historical Context	365
	Ecology, Prevention and Community in Gendered Contexts	368
	Power, Subjectivity and Reflexivity, Diversity and Partnership in Gendered Contexts	370
	Vision and Values Guiding Feminist Community Work	376
	Chapter Summary	378
	Commentary: <i>Colleen Loomis</i> (Canada)	378
	Resources	381
19	A Journey Towards Liberation: Confronting Heterosexism and the Oppression of Lesbian, Gay, Bisexual and Transgendered People <i>Gary W. Harper (USA)</i>	382
	Chapter Organization	382
	Warm-up Exercise	382
	Defining Variations in Sexual Orientation and Gender Identity: The Power of Words	383
	Heterosexism and Oppression	386
	Towards Liberation and Well-being	394
	Chapter Summary	400
	Commentary: <i>Janice Ristock</i> (Canada)	401
	Resources	404
20	Ableism <i>Glen W. White (USA)</i>	405
	Chapter Organization	405
	Warm-up Exercise	405
	Introduction	405
	Historical Context	406
	The Struggle for Self-determination	408
	Media Portrayal Contributing to Ableism	410
	Challenges for Community Psychologists	411
	Examples of Research and Action	417
	Reflection and Application	419
	International Vistas	420
	Chapter Summary	421
	Commentary: <i>Ora Prilleltensky</i> (Canada, USA)	422
	Resources	425
21	Creating New Possibilities for Promoting Liberation, Well-being and Recovery: Learning from Experiences of Psychiatric Consumers/Survivors <i>Bret Kloos (USA)</i>	426
	Chapter Organization	426
	Warm-up Exercise	426
	Introduction	427
	Definitions of Serious Mental Health Problems and Recovery	427
	Examining Community Contexts for Responding to Serious Mental Health Problems	429
	A Brief History of Community Responses to Serious Mental Health Problems	434
	Changing the Balance? The Emergence of Consumer/Survivors in Society's Efforts to Address Serious Mental Health Problems	437

Community Psychology's Role in Supporting Consumers	439
Chapter Summary	444
Commentary: <i>Allan Strong</i> (Canada)	445
Resources	447
22 Disadvantaged Children and Families <i>Leslea Peirson (Canada)</i>	448
Chapter Organization	448
Warm-up Exercise	448
Introduction	448
Reframing Our Notions of Families and Disadvantage: Towards an Agenda of Well-being	451
Interventions for Children and Families: Ecological and Empowerment Approaches	459
Chapter Summary	464
Commentary: <i>Camil Bouchard</i> (Quebec, Canada)	464
Resources	467
23 Environmental Degradation and Ecologically Minded Alternatives <i>Ed Bennett (Canada)</i>	468
Chapter Organization	468
Warm-up Exercise	468
Environmental Degradation and Community Psychology	469
Environmental Degradation: Issues and Problems	470
Towards Sustainable Living: Values, Principles, Ideas and Strategies	475
Chapter Summary	483
Commentary: <i>Adeline Levine and Murray Levine</i> (USA)	483
Resources	486
Part VI Looking Towards the Future	487
24 Between Person and Society: Community Psychology's Voyage into Complexity <i>Maritza Montero (Venezuela)</i>	489
Chapter Organization	489
Warm-up Exercise	489
Point of Departure: What Discipline, What Objectives?	490
From Where to Where? Preparing for the Voyage	490
Different Practice, New Aims, New Definitions	491
The Liberating Journey of Community Psychology	492
Co-Presence: The Complex Character of Community Phenomena	493
Understanding Power in Community Contexts	493
Community and Society: Exchanges and Influences	494
The Political Side of Community Work	495
The Size and Speed of Community Changes	496
Knowledge is Everywhere	498
Conclusion	498
Chapter Summary	499
Commentary: <i>J. R. Newbrough</i> (USA)	499
References	502
Index	563

Part I

Context and Overview

In the first part of this book, we set the field of community psychology (CP) in context and provide an overview of CP. The goal of the first part of the book is to answer the following questions: What is CP? Where does it come from? Where is it now? And where should it be going? In order to look forward to the future of CP, it is important first to look back at the historical roots of the field and to observe contemporary trends. There are two chapters in this part of the book; the first of which looks at the history of CP and contemporary trends, while the second provides the conceptual framework for the book.

In the first chapter, we begin with a discussion of the value of metaphors as a way of guiding thinking and action. We use the metaphor of a journey as way of understanding the context and history of CP. We then describe three types of journeys in CP:

1. the journey of the field of CP
2. the journeys of the two authors/editors of the book, Geoff and Isaac, and
3. the journey of the reader of this book.

We note that these journeys intersect in many different ways. The fate of CP and community psychologists, like ourselves and the authors who contribute chapters to this book, is tied to that of disadvantaged people. The wellness and liberation of those of us working in the field of CP cannot be complete until those disadvantaged people we work with experience wellness and liberation. We invite the readers to join us in this journey.

In Chapter 2, we introduce the conceptual framework underlying the book. The framework consists of four main components:

1. issues and problems
2. values
3. principles and conceptual tools, and
4. the science of CP.

Using this framework, we discuss the ‘problems’ that have been the focus of the field of CP. CP is an action-oriented field that strives to address problems and create change. This is why values are so important for CP. Science can tell us what *is*, but not what *should be*. We need values to guide us to what *should be*. We examine the

values that underlie CP and discuss which values have received the most emphasis and which values require more attention.

The way that problems are framed depends on one's values and principles. We note that the ways that CP frames problems have changed over time, and we clarify the principles and conceptual tools that are used to frame problems. For example, the problems experienced by people with serious mental illness have traditionally been viewed from a medical viewpoint, but CP helped shift the frame to one emphasizing competence, health and community support. More recently, there has been a further shift to viewing the plight of people with serious mental illness in terms of power and social justice. These different principles and concepts reflect different values. Finally, the science of CP helps us to understand how wellness and liberation can be promoted.

I

Community Psychology: Journeys in the Global Context

Chapter Organization

The Journey of Community Psychology

◆ What is Community Psychology? ◆ The Emergence of Community Psychology in the US; *The Foreshadowing of Community Psychology*; *The Roots of Community Psychology in the US*; *Factors Leading to the Emergence of Community Psychology in the US* ◆ The Emergence of Community Psychology Around the World; *Community Psychology in English-speaking Countries*; *Community Psychology in Continental Europe*; *Latin American Community Psychology*; *Community Psychology in Other Developing Nations*

The Journeys of the Authors/Editors

◆ Geoff ◆ Isaac

The Journey of the Reader

Chapter Summary

COMMENTARY: Values and Principles of Community Psychology: Views from Ghana

Glossary

Resources

Warm-up Exercise

Please reflect on the following questions as you begin your journey in CP:

1. What drew you to the course that you are taking in CP? Describe some of your motivations for pursuing CP.
 2. What particular issues or topics would you like to learn more about in CP?
 3. Where do you see yourself headed in the future in terms of work, further education and participation in the community?
-

In this chapter, you will learn about:

- the defining features of CP
- the roots of CP in the US
- factors leading to the emergence of CP
- how CP has developed around the world
- a bit about the two authors of this book.

We begin this book with a brief history of the field of CP. History is about the roots of a subject, where it comes from and why. As Rappaport and Seidman (2000) stated in the introduction to their *Handbook of Community Psychology*, ‘every field requires a narrative about itself – a vision of its possibilities, a story that explains why it studies what it deems to be important’ (p. 1). In the case of CP, a historical review provides an analysis of the development of the identity of the field. In order to look forward to the future of CP, we need first to look backwards to our history and the lessons that we have learnt from the past.

Throughout this book, we use metaphors as a way of understanding the field of

CP, its phenomena of interest, key concepts and methods. In this chapter on the history of CP, we use the metaphor of a journey as way of understanding the context of CP. Journeys have personal, community and historical dimensions; journeys are about individuals and communities and how their stories unfold over time. Journeys are also stories or narrative accounts that describe important milestones and turning points, highlight the contributions of key players and settings, note main themes and trends and different points in the journey, and provide coherence and meaning about the journey. Are you ready to travel with us? Then let us begin the journey.

The Journey of Community Psychology

The first journey that we describe is that of CP. CP is a sub-discipline of the larger discipline of psychology. While the roots of psychology were in Europe, the field of psychology expanded at a rapid rate in the US during the 20th century. CP was a part of this growth. The specific historical context of the US in the 1960s played an important role in shaping the field of CP. At the same time, however, CP has grown and developed in other countries around the world as well. In this section, we trace the roots of CP in the US and in other countries. Before we consider where CP comes from, we first consider what it is.

What Is Community Psychology?

CP is hard to define in a sentence or even in a paragraph. As the authors of a recent CP text book stated: 'No single definition can accurately capture the complexities inherent in its theory and praxis' (Seedat, Duncan & Lazarus, 2001, p. 19). In one of the first textbooks on the subject, one which played a major role in defining the field, Julian Rappaport (1977) noted the problem of defining CP. He argued that it is difficult to define precisely, because it is more of a new paradigm, perspective, or way of thinking whose contours are constantly emerging, than a distinct and fixed entity. Similarly, the authors of another recent text note that CP entails a 'shift in perspective' (Dalton, Elias & Wandersman, 2001, p. 6). In discussing what CP is, Rappaport (1977) wrote about the following themes: its ecological nature (the fit between people and their environments), the importance of cultural relativity and diversity so that people are not judged against one single standard or value ('an attempt to support every person's right to be different without risk of suffering material and psychological sanctions', p. 1), and a focus on social change ('toward a maximally equitable distribution of psychological as well as material resources', p. 3). Moreover, Rappaport (1977) argued that CP is concerned with human resource development, political activity and scientific inquiry, three elements that are often in conflict with one another. As the subtitle of his book *Community Psychology: Values, Research and Action*, suggests, CP is a balancing act between values, research and action.

Like others who have tried to define the field, we believe that what CP has been in the past is different from what it is now, and that the field will continue to change. Nevertheless, there are some themes that have been consistent over time in its short history. Because we believe that CP represents a different paradigm or world view of psychology, we find it useful to describe how it is different from the more traditional

fields of applied psychology (for example clinical, educational, industrial/organizational, see Table 1.1).

Psychology has traditionally focused on the individual level of analysis. While applied psychology sometimes pays attention to micro-systems, such as the family or peer group, most of the major theories of personality and clinical psychology emphasize individualistic explanations of behaviour and individual strategies of change such as psychotherapy. This is a very western view that puts the individual in the foreground over the collective, whereas other parts of the world do the opposite. In contrast, CP is the study of people in context. There is a more holistic, ecological analysis of the person within multiple social systems, ranging from micro-systems (for example the family) to macro-sociopolitical structures. There is a strong belief that people cannot be understood apart from their context. When problems are defined in terms of individualistic conceptions of human nature, this can lead to a stance of ‘blaming the victim’ (Ryan, 1971), which is common in the social sciences. Whether intentional or not, victim-blaming holds individuals responsible for the causes of and solutions to their problems. However, when problems are reframed in terms of their social context and seen as arising from degrading social conditions, this tendency of blaming the victim is reduced. Moreover, CP tends to focus on the strengths of people living in adverse conditions as well as the strengths of communities, rather than focusing on individual or community ‘deficits’ or problems

Table 1.1 Assumptions and practices of traditional applied psychology and community psychology

Assumptions and Practices	Traditional Applied Psychology	Community Psychology
Levels of analysis	Intrapersonal or micro-systems	Ecological (micro, meso, macro)
Problem definition	Based on individualist philosophies that blame the victim	Problems are reframed in terms of social context and cultural diversity
Focus of intervention	Deficits/problems	Competence/strengths
Timing of intervention	Remedial (late)	Prevention (early)
Goals of intervention	Reduction of ‘maladaptive’ behaviours	Promotion of competence and wellness
Type of intervention	Treatment–rehabilitation	Self-help/community development/social action
Role of ‘client’	Compliance with professional treatment regimes	Active participant who exercises choice and self-direction
Role of professional	Expert (scientist–practitioner)	Resource collaborator (scholar–activist)
Type of research	Applied research based on positivistic assumptions	Participatory action research based on alternative assumptions
Ethics	Emphasis on individual ethics, value neutrality and tacit acceptance of status quo	Emphasis on social ethics, emancipatory values and social change
Interdisciplinary ties	Psychiatry, clinical social work	Critical sociology, health sciences, philosophy, law, social work (community development and social policy), political science, planning and geography

Adapted from Prilleltensky and Nelson (1997)

(Rappaport, 1977). Focusing on problems puts people in a subordinate position to whoever is making such a categorization or diagnosis and suggests that they need monitoring and correction, whereas focusing on strengths enables people to build upon their pre-existing resources, capacities and talents.

In terms of intervention, traditional applied psychology intervenes late after problems have already developed, whereas CP emphasizes the importance of prevention and early intervention. While traditional applied psychology interventions have a goal of reducing 'maladaptive' behaviours or overcoming deficits through treatment and rehabilitation, CP has a goal of promoting competence and well-being through self-help, community development, and social and political action. From a CP perspective, behaviour is not viewed as maladaptive. People are viewed as adapting in the best ways they can to oppressive and stressful conditions. In traditional psychology, the role of the client is a passive one, with compliance and deference to the professional helper as the norm. CP emphasizes active participation, choice, and self-determination of the participants in any intervention, assuming that people know best what they need and that active participation in individual and collective change is healthy and desirable. Community psychologists eschew the traditional role of the helper as the 'expert' who knows best and who is well versed in the science and practice of assessment, diagnosis and treatment. Instead, community psychologists typically function as resource-collaborators, who bring both science and social activism to their community work.

Research in applied psychology is typically guided by a philosophy of science known as logical positivism/empiricism, or what we more commonly know as the scientific method. Community psychologists believe that there is no one scientific method, but many, and their research is often very participatory, action-oriented, and guided by assumptions of alternative philosophies of science. Research is not conducted just for the sake of developing new knowledge; research is conducted to create knowledge and change social conditions. Since community psychologists do not believe in the 'expert' approach of traditional applied psychology, community stakeholders participate in the creation of knowledge. The question of 'whose knowledge?' is one that concerns community psychologists. The ethics of traditional applied psychology are focused on the individual client or research participant and emphasize values such as informed consent and confidentiality. CP also abides by such individual ethics, but it goes further to consider social ethics and values that promote social change. Traditional psychology often claims to be 'value-neutral' when it comes to social ethics, but such a position often provides tacit acceptance of unjust social conditions.

Finally, traditional applied psychology has interdisciplinary ties with other helping professions, such as psychiatry and clinical social work, while CP allies itself with critical perspectives in a range of social and health science and humanities disciplines that focus on the interface between people and social environments. The question of how CP differs from social work often arises. Like psychology, social work is a broad field; unlike psychology, social work has more of a professional practice orientation and less of a research orientation. As in applied psychology, the dominant approach to social work training focuses on clinical intervention with individuals, families and groups. CP has much more in common with that part of social work which emphasizes community development and social policy. In CP, research is emphasized much more than social work and is seen as inseparable from practice.

Finally, while there is diversity within CP, the field is based on a fairly coherent set of values and concepts. In contrast, social work is a broader field with more diverse strands and less of a uniform ideology.

The Emergence of Community Psychology in the US

Having provided a brief sketch of CP, we now turn to an examination of the roots of CP. We begin with a focus on the US scene, because much of the early history of CP has been centred there. We want to examine the context from which these emphases and themes emerged.

The Foreshadowing of Community Psychology

While the field of CP did not formally coalesce until the 1960s, the work of CP was foreshadowed as early as the turn of the last century. From 1890 to 1914 was a time of considerable social unrest in the US, with social institutions being plagued with problems related to immigration, industrialization, urbanization and poverty. Community psychologist Murray Levine and sociologist Adeline Levine wrote an important book about this time period, entitled *Helping Children: A Social History*. In their book, Levine and Levine (1992) described how many social programs that are common today throughout North America had their roots during this time period, including mental health associations, the YWCA and YMCA, scout groups, juvenile courts and psychological clinics. While these activities were not typically tied to the field of psychology, in many ways they were the beginning of the journey of CP.

Box 1.1 Jane Addams and Hull-House

One important setting during the time period between 1890 and 1914 was the settlement house, which provided support to immigrants to the US who were living in large cities. But settlement houses dealt with much more than immigration issues; they served as a base for community organization, social action, education, the labour movement and the peace movement. In her book *Twenty Years at Hull-House*, community developer and social activist Jane Addams (1910) describes Hull-House, a settlement house on the west side of Chicago which consisted of several different ethnic enclaves (Italians, Polish and Russian Jews, Irish). All these groups lived in slum conditions. The description of Hull-House is strikingly similar to contemporary community-driven prevention projects or neighbour-

hood organizations with a community development, prevention and social change focus. Hull-House operated a coffee house, a gymnasium, a coal cooperative, cooperative housing, a day nursery and much more. When workers at Hull-House learnt that women and children were working from dawn until late in the evening in sweatshops, they advocated successfully for labour legislation that included an eight-hour day and a minimum age limit of 14 for young people to work. For people like Jane Addams, social issues of women, children, poverty, education, health and social justice were interrelated and thus action was called for on several fronts and at several different levels. Addams went on to found the Women's International League for Peace and Freedom and she won the Nobel Peace Prize in 1931.

Returning to Levine and Levine's (1992) historical study of children's services, they found that the progressive era at the turn of the century was followed by a conservative era in the aftermath of World War I during the 1920s. With this shift in political climate, there was also a shift in the ideology of social services from one of social change to one emphasizing individual change and blaming the victims for not 'adjusting' to degrading social conditions. As an example, the field of psychology had created intelligence testing in the UK (Francis Galton) and France (Alfred Binet) and

IQ tests were imported to and refined in the US during this period. Galton and other psychologists in the area of intelligence testing were proponents of Social Darwinism (Albee, 1996a), which took Darwin's concepts of natural selection and survival of the fittest and applied them to human beings and intelligence. IQ was viewed as an innate quality of individuals, and people with low IQ scores were seen as inferior and unworthy, people who should be 'weeded out' of society because they weakened the genetic stock. The eugenics movement, which was prominent in the 1920s, used the philosophy of Social Darwinism to advocate for the separation of the 'feeble-minded' from the rest of society into institutions, sterilization of people with low IQ, and restrictions on the immigration of people deemed to be inferior (those from eastern and southern Europe, Africa and Asia). Consider the following chilling quotes that Albee (1981) has gathered from advocates of the eugenics movement.

We face the possibility of racial admixture here that is infinitely worse than that favoured by any European country today, for we are incorporating the Negro into our racial stock, while all of Europe is comparatively free from this taint ... the decline of American intelligence will be more rapid ... owing to the presence of the Negro. (Brigham [Princeton psychologist], 1923)

[Massive sterilization] is a practical, merciful and inevitable solution of the whole problem and can be applied to an ever widening circle of social discards, beginning always with the criminal, the diseased, and the insane and extending gradually to types which may be called weaklings rather than defectives and perhaps ultimately to worthless race types. (Grant [New York Zoological Society], 1919)

Grant's quote foreshadowed the Nazi holocaust against Jewish people, gypsies, homosexuals and other supposedly 'inferior', non-Aryan ethnoracial groups.

Based on their historical review, Levine and Levine (1992) advanced the following thesis:

Social and economic conditions and the intellectual and political spirit of the times greatly influence the mental health problems that concern us and forms of help that flourish ... More specifically our thesis states that there are essentially two modes of help, the situational and the intrapsychic ... We believe that the situational modes of help, which demand that we question the social environment – and change the social environment – flourish during periods of political or social reform ... Intrapsychic modes of help ... are prominent during periods of political or social conservatism. (p. 8)

This thesis provides an interesting perspective on the emergence of activities and settings at the turn of the century that bear a striking resemblance to contemporary CP in terms of the values and strategies employed by people working within this *Zeitgeist*. Psychology was still in its infancy during this period, and thus the role for psychology in community action was not yet evident. However, by the 1960s much had changed.

The Roots of Community Psychology in the US

There are three important aspects of the social context to be aware of in understanding the beginning journey of CP in the US: (a) the growth of mental health services, (b) the rapid expansion of clinical psychology and (c) the social-political context of the 1960s.

The mental health connection. In the aftermath of World War II, the US government devoted considerable attention to mental health issues. Many veterans of the war returned home with mental health problems, variously labelled as ‘shell shock’ or ‘combat neurosis’. Veteran’s Administration (VA) hospitals were established to attend to these problems, as well as other problems of health and disability. A Joint Commission on Mental Health and Illness was formed, and this Commission released its final report, *Action for Mental Health*, in 1961, along with several other reports. Two years later in 1963, the federal government enacted legislation establishing a nationwide program of Community Mental Health Centers (CMHCs). While proclaimed as a ‘bold, new approach’ to mental health, the CMHCs retained a strong medical model and clinical approach to mental health problems. The intrapsychic approach elaborated by Levine and Levine (1992) in the previous section continued to dominate mental health services.

The shift away from clinical psychology. Clinical psychology grew rapidly at this time. The National Institute of Mental Health (NIMH) was established at the end of World War II, and it provided funding for training in the mental health professions and for research in mental health. Clinical psychology emerged as a major subdiscipline of psychology during this time, and the Boulder ‘scientist–practitioner’ model of training in clinical psychology (named after a training conference held in Boulder, Colorado in 1949) became the dominant approach to training in clinical psychology. Clinical psychologists were to have a Ph.D. degree, with emphasis on both research and practice. While clinical psychology was expanding, psychiatry continued to be the most powerful player in mental health. Clinical psychology and social work clearly played secondary roles in many hospital and clinic settings, functioning as ‘handmaidens’ to psychiatry (Rappaport, 1977). Clinical psychologists were often relegated to diagnostic testing and did not play much of a role in treatment, in spite of their training in psychotherapy.

The 1960s and social reform. CP was born in the 1960s, a time of social and political change in the US. Bob Dylan, an American folk musician who emerged during this time, sang ‘we’ll soon shake your windows and rattle your walls, for the times they are a changin’’. The 1960s was much like the turn of the century; it was an era of social reform which saw the emergence of several different social movements in the US, including the civil rights movement, the women’s movement, the peace movement in the context of the Vietnam war, and later the disability rights movement and gay, lesbian and bisexual movements. Clinical psychologists who began to create the field of CP were aware of how sociopolitical conditions impact on the competence and well-being of individuals. Many became active in the so-called ‘Great Society’ programs of the 1960s, including preschool education programs (for example Head Start), community mental health centres, and community action centres. The 1960s was certainly not a radical or revolutionary time period in the US, but it was a progressive era, much like the period at the turn of the century that Levine and Levine (1992) have written about. It was a time of change, hope and acknowledgment of the important role of the state in addressing social issues.

Summary. CP in the US grew out of this context and has roots in mental health, clinical psychology, and the time of change in the 1960s. Originally, CP was quite strongly tied to the mental health field. In its developing discourse, CP and community mental health were often mentioned in the same breath. A pivotal moment in the jour-

ney of CP was the Swampscott conference, named after the Boston suburb in which it was held in 1965. The focus of this conference was on the training of psychologists in community mental health, but those present were dissatisfied with the individually centred approaches of clinical psychology that emphasized the roles of testing and psychotherapy. Conference participants were searching for conceptual and practical alternatives. They were interested in applying public health concepts of prevention and promotion to mental health, in the creation of innovative program approaches, and in social action regarding broader issues of social injustice. The notion of a 'participant-conceptualizer' role was advanced as an alternative to the scientist-practitioner role (Bennett, Anderson, Cooper, Hassol, Klein & Rosenblum, 1966). This role is quite similar to the resource-collaborator role that we described earlier.

In 1967, following the Swampscott conference, CP became a Division (27) of the American Psychological Association (it is now called the Society for Community Research and Action) and, in 1973, Division 27 started its own journal, the *American Journal of Community Psychology*. Another US-based journal, the *Journal of Community Psychology*, was also developed at this time to provide another outlet for the research of community psychologists. Until the 1990s, these journals published mostly quantitative research based on the traditional scientific method, with few examples of qualitative and participatory studies. Thus, in its early history, CP in the US tended to adopt traditional research methods, such as those used in clinical research. Since 1987, the Society for Community Research and Action has held a popular and well-attended biennial conference.

Factors Leading to the Emergence of Community Psychology in the US

In this section, we consider the question of why CP emerged in the US during the 1960s.

The gap between the scope of mental health problems and available resources. First, there was, and there remains today, a large gap between the scope of human problems and professional psychological resources to deal with such problems. For example, studies of the prevalence of mental health problems have revealed very high rates for both adults and children. The Ontario Health Supplement conducted in 1991 found that in a representative sample of adults in Ontario (close to 10,000 respondents) the one-year prevalence rate for any disorder was 19%, and the lifetime prevalence rate for any mental disorder was 48% (Offord et al., 1994). In the Ontario Child Health study of a representative sample of children and young people (3,000 children) in Ontario, Offord et al. (1987) found a one-year prevalence rate of 18% for any disorder.

What is most disturbing about these findings is that the majority of adults and children with mental disorders were not receiving any mental health intervention for their problems (Offord et al., 1987; Offord et al., 1994). Based on his report on human resources in mental health, George Albee (1959) concluded that there were not, and never could be, enough trained mental health professionals to provide treatment services to everyone with a mental health problem. Even if therapy were 100% effective, mental health problems could not be eliminated, because the need for services far outstrips their supply. As Albee (1996a) has reminded us, 'no mass disease (disorder) in human history has ever been eliminated or significantly

controlled by attempts at treating the affected individual, nor by training large numbers of individual treatment personnel' (pp. 4–5).

Dissatisfaction with the medical model of mental health. A second reason for the development of CP in the US is a dissatisfaction with traditional modes of service delivery in mental health. As we just noted, most people who need help do not receive it. In fact, there appears to be a middle-class bias in the provision of psychotherapy. Schofield (1964) argued that psychotherapy tends to be geared to clients who are young, attractive, verbal, intelligent and successful. To this list we can add that psychotherapy clients are those who have health insurance or can afford this treatment. In their famous study of social class and mental illness, Hollingshead and Redlich (1958) found a two-tiered system of treatment, one for the affluent and one for the poor. Affluent people with less serious mental health problems tended to receive psychotherapy, while poor people with more serious mental health problems tended to be 'treated' in mental hospitals with drug therapy and custodial care.

As Offord et al. (1994) reported, nearly half (42%) of those respondents who do not have a diagnosable mental disorder receive some form of mental health intervention. Beiser, Gill and Edwards (1993) reviewed factors that influence people's utilization of mental health services and they argued that treatment approaches typically reflect Euro-North American values, which may contradict the beliefs of people from different cultures. Language is another barrier for some cultural and ethnic groups to receiving mental health intervention. As a result, many ethnic minority consumers either do not access services or they drop out of programs after their initial contacts. Moreover, while there is a growing trend for people who experience personal problems to use the services of non-medical mental health professionals (Gurin, Veroff & Feld, 1960; Kulka, Veroff & Douvan, 1979; Swindle, Heller, Pescosolido & Kikuzawa, 2000), a large number of people tend to seek more informal sources of support, including family, friends, clergy, hairdressers, lawyers, job supervisors, bartenders, and self-help groups (Cowen, 1982; Gurin et al., 1960; Kulka et al., 1979; Swindle et al., 2000). These findings call into question the way treatment services in mental health are organized (Swindle et al., 2000).

Recognition of the importance of the social environment. A third reason for the shift to CP was the recognition of the importance of social environment for the development of competence and well-being. Mental health research had shown that the prevalence of many mental health problems was inversely related to one's social class position (Dohrenwend & Dohrenwend, 1969; Hollingshead & Redlich, 1958). Later community psychologist Barbara Dohrenwend (1978) formulated a social stress theory to demonstrate and explain the ways that poverty and low social status could cause mental health problems. Also, research from several different strands of psychology (for example behaviourism, group and organizational dynamics, family systems) was beginning to indicate the powerful role that social environments play in human welfare. For these reasons, CP recognized the need to consider social and community-level interventions over individually focused approaches to change.

The Emergence of Community Psychology Around the World

While CP became a distinct sub-discipline of psychology in the US context, it was also developing in many other countries as well. The stories of how CP developed

in other parts of the world bear many similarities to those of CP in the US. However, the particular contexts of other countries also uniquely shaped the form that CP has taken in those countries.

Community Psychology in English-speaking Countries

Overall, CP as a sub-discipline of psychology has been more organized in English-speaking countries in the so-called 'developed' world.

Canada. In Canada, the roots of CP can be traced back to the University of Toronto. Professor Edward A. Bott was the first chair of the Psychology Department at Toronto and served from 1926 to 1956 (Pols, 2000). Bott and his colleagues were concerned with human development and had strong ties to the Canadian National Committee for Mental Hygiene (now the Canadian Mental Health Association). There is a story that Yale University tried to hire the entire Psychology Department from the University of Toronto, offering to double their pay (Babarik, 1979), but Clarence Hincks, the founder of the Canadian National Committee for Mental Hygiene, was able to come up with money from this new organization to keep these faculty members in Canada. This is quite an interesting element in the journey of CP, because when Seymour Sarason was later hired as a psychology professor at Yale University, he established the Psychoeducational Clinic, which became a major training ground for CP in the US.

While psychology at the University of Toronto was definitely applied in nature before World War II, it was not until after the war that a CP orientation became clearly evident through the leadership of William Line. It was Line who first coined the term 'CP' (Babarik, 1979), and as President of the Canadian Psychological Association (CPA) in 1945, Line exhorted his colleagues to resist the status quo and work for social responsibility (Pols, 2000). Line had an international influence through his involvement as President of the World Federation for Mental Health from 1951–52.

In spite of these early roots, the CP Section of the CPA was not formed until 1982. There was an influx of US-trained community psychologists during the 1970s that began to mobilize CP in Canada (Davidson, 1981; Walsh, 1988). Also, in 1982, the first issues of a bilingual (French and English) Canadian CP journal with an inter-disciplinary emphasis, the *Canadian Journal of Community Mental Health (CJCMH)*, were published, with the second issue devoted to CP in Canada (Tefft, 1982). Both francophone and anglophone community psychologists have been strongly influenced by US CP. While CP is practised today in both French-speaking and English-speaking Canada, there are relatively few graduate-level training programs and the sub-discipline is marginalized in the broader field of psychology in Canada (Walsh-Bowers, 1998). The programs at the Université du Québec à Montréal (UQAM), Université Laval and Wilfrid Laurier University are the only free-standing training programs in Canadian CP.

While CP in Canada has been influenced by US-trained community psychologists and, like the US, has deep roots in the mental health field, there are some interesting differences. First, the particular faculty members at Wilfrid Laurier University espouse a critical, value-based approach to CP with a strong emphasis on social intervention and social justice (Bennett, 1987). Second, Canadian CP has a long-

standing tradition of participatory, action-oriented and qualitative approaches to research, as is evident in the research published in the CJCMH.

Australia and New Zealand. In Australia and New Zealand, CP has roots in mental health, but it has also been influenced by other applied areas of psychology (Bishop & D'Rozario, 2002; Bishop, Sonn, Fisher & Drew, 2001; Wingenfeld & Newbrough, 2000). As in Canada, CP formally emerged in these two countries in the early 1980s. The National Board of Community Psychologists was founded in Australia in 1981, and now the College of Community Psychologists of the Australian Psychological Society (APS) plays an important role in enhancing the profile of the profession. In recent years, most of the Chairs of the Social Issues Directorate of the APS have been community psychologists. A Vice-President of the APS (2003 – present), Heather Gridley, is one of the main CP figures in the country. Recently, CP has developed a more prominent profile in Australia, particularly in Victoria and Western Australia (Bishop et al., 2001).

New Zealand community psychologists have played an active role in the New Zealand Mental Health Foundation and contributed to the journal *Community Mental Health in New Zealand*. There is a graduate training program at the University of Waikato, in which there is a major focus on feminist issues, diversity, and social justice (Thomas, Neill & Robertson, 1997). New Zealand and Australian community psychologists have close ties and hold joint CP conferences. Within New Zealand and Australian CP, there is an emphasis on issues of social justice, with a particular focus on colonization of aboriginal people and the need for reconciliation through healing and depowerment of the dominant white majority (for example Bishop, Higgins, Casella & Contos, 2002; Huygens & Sonn, 2000).

Another influence on CP in New Zealand and Australia is that of critical psychology. Critical psychology is not so much a sub-discipline of psychology as it is a perspective or alternative view of all of psychology, or at least applied psychology. Moreover, critical psychology is not a single, unified perspective, but rather a focal point for a number of diverse critiques of psychology and society from feminist, anti-racist and other radical psychologists (Prilleltensky & Fox, 1997). The University of Western Sydney has become a focal point for critical psychology with the development of a program in critical psychology, the birth of a journal, the *International Journal of Critical Psychology*, and an international conference on critical psychology, under the leadership of Valerie Walkerdine. While critical psychology has thus far been more of a critique than an action-oriented approach, this is changing (Prilleltensky & Nelson, 2002).

The United Kingdom. In the UK, CP has been growing for more than a decade. CP also has roots in both clinical psychology and mental health and in applied social psychology. Jim Orford of the University of Birmingham has written a CP textbook (Orford, 1992) and co-edited the *Journal of Community and Applied Social Psychology*, launched in 1991. Critical psychology is another influence on UK CP. Ian Parker and Erica Burman of Manchester Metropolitan University have developed a program in critical psychology, a new journal, the *Annual Review of Critical Psychology*, and a network called 'Psychology Politics Resistance'. Moreover, programs at the University of Stirling in Scotland (David Fryer and Steve McKenna) and Manchester Metropolitan University (Carolyn Kagan and Mark Burton) strive to integrate critical and CP. Several CP conferences have been orga-

nized in the UK beginning in the 1990s. Interest groups also hold several meetings during the year. Many of the people who identify with CP in the UK work in traditional clinical settings but have an affiliation with the field. Another emerging trend in the UK is the association between health psychologists and CP. At London's City University, for instance, David Marks and Carla Willig engage in health psychology research and action that is very much in line with the vision and values of CP.

South Africa. The legacy of colonization, oppression and segregation of black people under the system of apartheid is the backdrop against which CP has developed in South Africa (Pretorius-Heuchert & Ahmed, 2001). CP emerged as part of a critique of the individual-centred approach of mainstream psychology in South Africa, which did not challenge the status quo of racism in the state. Thus, it is not surprising that CP in South Africa has a more radical and political edge than CP in other English-speaking countries. In fact, one of the chapters in a recent South African CP text is entitled 'Towards a Marxist CP: Radical Tools to Community Psychological Analysis and Practice' (Seedat et al., 2001). The journal *Psychology in Society* has provided an outlet for the work of critical and community psychologists in South Africa. In addition to focusing on social change, South African CP has also been concerned with mental health issues (Pretorius-Heuchert & Ahmed, 2001). Training in community and critical psychology is offered at several South African universities.

Community Psychology in Continental Europe

CP has also developed in some countries on the European continent, including Italy, Germany and Poland (Wingenfeld & Newbrough, 2000). In Italy, the Division of CP of the Italian Psychological Association was created in 1980. As was the case in the US, CP grew out of social protest movements and government legislation in human services and mental health (Francescato & Ghirelli, 1992). There have been major reforms in the mental health system in Italy, and there has been training in CP for over 20 years. CP in Germany has been influenced by European critical theory perspectives, which have been used to analyse and critique the mental health system in particular (Keupp & Stark, 1992). A European Network of CP, including the UK, was formed in 1996 and meetings and conferences have been held. While there are pockets of CP in continental Europe, the field is very much in its developmental stages.

Francescato and Tomai (2001) assert that European CP differs from US CP in at least three ways. First, there is less emphasis on the individual and more emphasis on the collective. Moreover, the individual and the collective are considered within the broader trends of globalization and free trade. Second, following from the first point, western and northern European countries have stronger social policies than those in the US, particularly those that emphasize income redistribution.

Most European community psychologists have underlined the importance of not importing acritically values from the US and of preserving as a precious resource the European tradition of valuing social capital and welfare policies that mitigate economic inequalities (Francescato & Tomai, 2001, p. 374).

Third, they argue that European CP emphasizes theory (theory that strives to integrate traditional, postmodern and critical approaches) more than US CP, which tends to be more pragmatic.

Latin American Community Psychology

Through their publications in US CP journals, some of the work of Latin American community psychologists has come to the attention of English-speaking community psychologists (for example Bernal & Enchautegui-de-Jesús, 1994; Bernal & Marín, 1985; Montero, 1998a; Serrano-García, 1984). According to Montero (1996b), the origins of Latin American CP are more diverse than those in other countries, because Latin America constitutes a large area, composed of many different states. CP is practised in many different Latin American countries (Wiesenfeld, 1998; Wingenfeld & Newbrough, 2000), some of which have training programs in community and social psychology, and there is a Community Psychology Task Force of the Interamerican Society of Psychology (Wingenfeld & Newbrough, 2000). While there are parallels with the US field of practice, Latin American CP has had many unique influences and emphases (Montero, 1996b).

In the 1950s and 60s, the popular education approach developed by Brazilian Paulo Freire (1970) was very influential in social intervention throughout Latin America. Freire's work with illiterate, poor people linked education with emancipation from oppression through a highly participatory and action-oriented process. He introduced the concepts of conscientization – the process whereby students develop awareness of the psychological and sociopolitical circumstances oppressing them – and praxis, which refers to critical 'reflection and action upon the world to transform it' (1970, p. 33). This cycle of reflection and action in social intervention has been a model for Latin American CP.

Within the Latin American academic community, CP is closely related to Latin American sociology, social psychology, critical theory and other social science disciplines (Montero, 1996b). Columbian sociologist Fals Borda emphasized the need for social scientists to be engaged in social and community intervention with disadvantaged people. Community and social psychology are much more strongly linked in Latin America than in North America and have a strong social activist and community development orientation (Wiesenfeld, 1998). The social and political engagement of El Salvadoran social psychologist Ignacio Martín-Baró is an example of this emphasis. For Latin American community and social psychologists who live under repressive dictatorships, their political engagement is very risky. Martín-Baró, who argued for a psychology of liberation, was assassinated by death squads for his beliefs and actions in 1989. Montero (1996b) has asserted that while the development of CP was impeded in Latin American countries in which there were or are repressive dictatorships, such conditions also 'forged a powerful and lasting link between CP and political causes related to the development of social consciousness' (p. 593). Latin American community and social psychologists have been practising research that is participatory and action-oriented for many years, and they have been influenced by critical, alternative philosophies of science (Montero, 1996b).

CP in Latin America is distinctly political. Unlike North America, where there is more of a pull towards mainstream psychology, in Latin America the political and the professional are closely intertwined. This is why there is a close affinity between community and political psychologists in that continent. The political overtures of CP in Latin America have much to offer to the practice of the field in other areas of the world.

Box 1.2 Community Psychology in Cuba

Of particular interest is community psychology in Cuba, which, as a communist country, has a strong ideological commitment to economic equality and collective well-being (see Bernal & Marin, 1985). Cuba's social policies emphasize full employment, universal health care and education, and housing, with the goal of promoting quality of life and preventing social problems (Nikelly, 1987). In spite of material deprivation resulting from the embargo by the US and the loss of support of the former Soviet Union, Cuba boasts high rates of literacy and few problems related to malnutrition, homelessness, anti-social behaviour or alcoholism. What role has psychology played in Cuba? It is interesting to note that some more traditional clinical practices have been retained in Cuban psychology, such as the emphasis on psychological testing (Bernal, 1985). At the same time, however, Cuban psychology is guided by a 'pragmatic,

action-oriented model focused on resolving social and community needs in areas such as health and education' (p. 234). When psychologists graduate they find work immediately and are incorporated in practically all sectors of society: industry, education, health, human services, and corrections among others (Ardila, 1986). At present the work of psychologists is focused on helping citizens face the difficult economic situation. Research is directed at the effects of the 'special period' on the Cuban family, formation and strengthening of values, and the impact of tourism on society (Torre & Calviño, 1996). Psychologists are aware of the impact of the 'special period' on their own subjectivity and professional behaviour, as they are not immune to the adverse effects of the social and economic crisis (Sánchez Valdés, Prilleltensky, Walsh Bowers & Rossiter, 2002).

Community Psychology in Other Developing Nations

While there is not a formal 'CP' in many developing countries, particularly in Africa and Asia, we believe that the defining characteristics of CP are compatible with the values and needs of collectivist societies. The emphasis on extended family, community and collective well-being that is more characteristic of Africa and Asia than English-speaking countries and continental Europe is a natural fit with CP. Moreover, there is a clear need for prevention and health-promotion interventions in Africa and Asia. Consider the widespread poverty and alarmingly high rates of malnutrition and various diseases, such as the AIDS epidemic, found in many developing countries (Prilleltensky, 2003a; UNICEF, 2001). Community approaches to the prevention of disease and death and the development of individual, family, community, and economic well-being are sorely needed.

There is currently a trend to 'internationalize' psychology in such developing countries (see the American Psychological Association's Office of International Affairs and their newsletter *Psychology International*). However, community psychologists who are interested in working with developing countries or preparing students to work in such countries need to be careful not to engage in paternalistic 'helping' responses. Just as trade agreements between industrial powers of the world and developing nations have led to exploitation of people in developing nations, a growing division between 'have' and 'have not' nations (the north-south divide), and 'third world debt' (Korten, 1995), 'exporting' western CP to developing nations might unintentionally serve to colonize psychology in developing nations.

A better stance for community psychologists might be to work with psychologists and disadvantaged people in developing nations to help them construct their own indigenous forms of CP, as community social psychologists have done in Latin America (Montero, 1996b). Working in partnerships with disadvantaged people in developing countries requires a mindset of humility, a desire to hear people's stories and learn about their strengths, and a willingness to share power. Consider the following quote from a Canadian psychologist who speaks of her experiences in preparing students to work in developing countries.

There is nothing like hands-on applications to alert one to the relevant elements of one's knowledge and skills. I learned this humbling lesson when a former student spoke to my current class about her summer experience with a Ghanaian local NGO (non-government organization). She spent two months solving daily survival issues and learning from her Ghanaian colleagues, before even thinking to unpack her text and lecture notes on delivering health promotion messages and constructing latrines and safe water sites. (Aboud, 2001, p. 4)

The work of community psychologist Brinton Lykes (2001a, 2001b, 2001c) with Mayan women in Guatemala stands out as an example of how to work in solidarity with disadvantaged people in developing countries. (For more information, see the Commentary at the end of Chapter 7 by Brinton Lykes.)

The Journeys of the Authors/Editors

In this section we discuss our journeys – those of the two authors/editors, Geoff and Isaac. We think that it is important that you know something about who we are and where we are coming from. This will help you, the reader, to understand our construction of this book and the field about which it is written. As feminist writers have argued, it is important for researchers and writers to own their location and position in their field and the larger social order. In the social sciences, it is the norm for researchers and writers to be objective and dispassionate. We do not believe it is possible to be completely objective, because all of us have values and biases. Objectivity is important, but so is subjectivity. Moreover, we think that it is sad if people are not passionate about their field of work. For us, CP theory, research and practice are passionate and engaging – a major part of our personal and professional lives; and it is often impossible to draw a boundary between the personal and professional. In fact, we have learnt that it is important for our identities to connect the personal, professional and political parts of ourselves, as feminists have argued. In what follows, we provide a brief biographical sketch of ourselves and our involvement in the field of CP.

Geoff

I grew up on the south side of Chicago in the 1950s, back when the Prudential building was the tallest skyscraper in the city. My family moved 'downstate' to central Illinois in the 1960s. My concern with social issues came at an early age from my mother and father, and I became active in social issues when I attended the University of Illinois as an undergraduate from 1968 to 1972. This was the era of the Vietnam War and my friends and I were involved in anti-war protests. I was in the first class of students to take a new course in CP introduced by Julian Rappaport. There wasn't even a textbook in CP then (and if someone had told me at the time that I would someday be the author of a CP text, I am sure I would have seen this as ludicrous). Sometimes people take a university course that makes a lifelong impression and serves as a turning point in their life journey. That's what happened to me. I resonated to the readings, the lectures, and my field placement experience working in a Head Start program for disadvantaged preschool children. This course

brought together my interests in psychology, mental health and working with people and my views about politics and the need for social change.

In 1972, my wife Judy and I moved to Canada where I attended graduate school in psychology at the University of Manitoba. I pursued my interest in CP through coursework; pushing my program to offer more community-oriented courses; through employment and practicum placements, including conducting research and doing front-line work with a storefront community health clinic and crisis intervention centre; consulting with resident advisory groups to promote citizen participation in city government; helping to create community mental health programs in rural areas in southern Manitoba; and through a one-year internship at the Mendota Mental Health Institute, which was a very progressive, community-oriented setting in Madison, Wisconsin.

I moved to Kitchener-Waterloo, Ontario in 1979 to take a faculty position in a CP program at Wilfrid Laurier University. This position has been a very good 'fit' for me. I have had the good fortune to work with colleagues and graduate students in CP and community members, with whom I share many values, experiences and interests. I have been able to pursue my research and action interests in community mental health, community development, and prevention – some of the main themes of CP. Over the past decade, I have become increasingly concerned about the growing power of transnational corporations and the impacts that this trend is having on global economic inequality, democracy, the environment, and the diminishing role of the state in providing social policies that promote human welfare. These larger global issues are having an enormous impact on the issues, people and interventions that are the concern of CP. I believe that education about these issues, civic participation and political action must become part of the mainstream of CP.

I am well aware that I lead a very privileged life. As a white, male, well-paid full professor, I am often in a position of power in relation to other people. I enjoy a wonderful family; Judy and I have three youngsters, all in university at the time of writing of this book. The eldest, Nicole, is working on a PhD on the social, ethical and legal aspects of genetics at Cornell University. Imagine that, a scientist, who is also a feminist social activist! Then there are our twins, Laura and Dan. Laura is a psychology and English major who is taking courses in CP and who completed a field placement looking after the children of single women while they attend a mutual support group in a church basement; Dan is a kinesiology major who is definitely a 'people person', having what we call a high level of 'emotional intelligence' (an understanding of and deep compassion for people). I also have cherished friends, colleagues, and community partners, and I live in a safe and prosperous community. I lead a comfortable life. I also spend much of my time working with people who have only dreamed of having all the advantages that I have. These experiences, my values about social justice, and the vast gaps between what the world *is* like and what I believe it *should* be like are constant sources of discomfort which motivate me in my personal and professional life to work with disadvantaged people and like-minded individuals for social change.

Isaac

I was born in Argentina and grew up during turbulent times. There was constant and

consistent persecution of social and political activists and there was marked anti-Semitism. As a young Jewish boy I remember going to school and reading graffiti on walls imploring fellow Argentinians to 'be a patriot, kill a Jew'. I joined a Zionist Socialist youth movement at a young age. We were taught how to decipher the news and the media and to become political actors in a highly charged environment. My sister was one of the people who were made to 'disappear' by the dictatorial government. She was one of the very few people who ended up in exile, who was not killed or thrown from an aeroplane in chains into the freezing waters of the Atlantic.

My parents died when I was young and I spent a lot of my time with friends in the youth movement, talking and discussing politics, injustice, and the fate of some of our friends and relatives who were 'disappeared'. I emigrated to Israel in 1976 with a group of friends. Paradoxically, I had a couple of very quiet years while I was finishing high school there. Compared to Argentina, Israel was a calm place. I met Ora, my wife, during my MA studies and we moved together to Canada. In Winnipeg, our port of landing, I completed a Ph.D. at the University of Manitoba and worked for the Child Guidance Clinic of Winnipeg for six years. Upon completion of my PhD, I joined the faculty of the CP program at Wilfrid Laurier University, where I worked for nine years. I moved with my family to Melbourne, Australia in 1999, and then to Nashville, Tennessee in 2003.

My affiliation to CP is no doubt connected to my early political experiences and family circumstances. In my present family we experience a physical disability which reminds me of how little attention societies pay to the needs of people with different abilities and disabilities. Ora and I talk a lot about social and psychological issues. Matan, our son, who is also a very good conversationalist, keeps me honest in terms of my espoused values and is quick to point to incongruence between espoused and lived principles. Thanks Matan.

Throughout my adult life I've been involved with various child advocacy and community groups trying to promote the well-being of children and families. I struggle to contribute to community wellness in ways that are not just ameliorative but transformative as well. This is my biggest personal and professional challenge; a challenge that is only matched by my arduous attempts to live the values that I write about.

Like Geoff, I consider myself privileged. Although I grew up very poor, I belong now to a privileged class of academics. Sometimes I find myself having more privileges than I ever thought I could. Some of my efforts to contribute back to the community involve volunteer work in social change and mental health organizations. Together with Dennis Fox, I co-founded the Radical Psychology Network (www.radpsynet.org), and with Scot Evans, a PhD student, PsyACT (www.psyact.org) – Psychologists Acting with Conscience Together: A Global Coalition for Justice and Well-Being. The latter is a coalition dedicated to concrete actions to promote social justice.

The Journey of the Reader

We want to briefly consider the journey of you, the reader. We invite you to join us in the journey of this book, which is your introduction to CP. You will learn about the story of CP, its mission, its founders, key ideas and applications. This journey

may be bumpy, jarring and upsetting, both emotionally and intellectually, as we consider the gaps between our own privilege and the disenfranchisement and pain of those with whom we work. In this book we challenge the field of CP to expand its boundaries and to consider new ways of thinking and acting. Many of you who read this book will be students taking your first course in CP. You may have a field placement experience as part of your course, in which you will come face-to-face with the issues that we discuss and the disadvantaged people with whom we work.

We encourage you to go gently into these uncharted waters, listening respectfully to disadvantaged people, suspending judgement and constantly reflecting on your thoughts, actions and experiences. Don't take everything that we or the other authors or commentators say as 'gospel'. The ability to think critically, challenge ideas, question assumptions and develop alternative arguments based on experiences, values and evidence is fundamental to CP. Remember that social change movements have often started with student activism. What follows in the book and in your journey may be very sobering, disturbing, or eye-opening for those of you who are new to the field of CP. At the same time, however, we want to convey a message of hope and inspiration that change is possible and suggest ways that you can contribute to personal and collective change.

Chapter Summary

In this chapter, we used the metaphor of a journey to introduce the field of CP. We began by outlining the contours of CP and differentiating it from mainstream applied psychology. We then traced the origins of the journey of CP in the US and other parts of the world to put CP in its global context. We then introduced you to ourselves, the authors/editors, and told you a bit about our journeys.

COMMENTARY: Values and Principles of Community Psychology: Views from Ghana

Charity Akotia

I grew up in several towns and villages in Ghana as both my parents were teachers and were frequently transferred from one community to another. During this period, I learnt of the many struggles that people go through to make life a little more comfortable. Everywhere my parents stayed, they played key roles in the community. They served as church leaders and 'counsellors' in the community as a whole. They joined the community in initiating and executing projects and also advised on healthy practices. I followed their lead and also got involved in community work. I became convinced about the need to do something to improve people's quality of life.

On moving to the city, the contrast between life in the rural areas and the city became obvious to

me. Many people, especially those in the rural areas, were struggling to make ends meet. Many of them, particularly women, were living in very challenging environments compared with residents in the cities, who were better off economically and had better access to social services.

In 1991, I started my journey to Waterloo, Ontario, Canada as a graduate student at Wilfrid Laurier University (WLU). This was a turning point in my life, not only because I was leaving my country for another, but also because the program reinforced my desire and determination to be involved in the community, giving a hand to improve the quality of life. The practical experiences shared with my colleagues in the program, the approach to teaching, and so on, all served different purposes

in my life. CP actually provided a fit between my goals and how to put these into practice.

On my completion of the program in 1992, I joined the faculty at the University of Ghana and introduced CP into the existing psychology programs. As the sole community psychologist at the university, I have taught several undergraduate students over the years. CP always serves as an eye-opener to my students. Often they wonder why this field of psychology is late in arriving in Ghana, considering its values and their relevance in solving the multifaceted problems in the country. Currently, past students of CP are all over the country (and abroad) serving in various positions and helping to develop the various communities. I am learning a lot from teaching and working with students and other community members. In the past years, I have worked with refugees. I have also been involved in community health-related issues in some rural communities. Currently, my research focus has been on obstacles faced by professional women in Ghana. I am collaborating with some colleagues in one of the universities in Norway on this project. I also involve myself in debates and discussions on social and community issues on radio and in newspapers.

Are the concepts, ideals and values of CP applicable in the Ghanaian society? As the authors point out, although the field of CP did not formally coalesce until the 1960s, its work was foreshadowed as early as the turn of the century. In the same way, in Ghana, many people have been practising the values and principles of CP without its being officially referred to as such. The ideals, concepts and values of CP are very much applicable in Ghana. In the following paragraphs, I shall highlight some values and concepts and indicate how applicable and relevant they are in our society.

The shift from treatment to prevention is also an ideal option in Ghanaian society. Just as there were too few mental health professionals in the US to handle the throngs of patients in the hospitals at the time of the birth of CP, so there are even fewer in Ghana in relation to the number of patients needing professional attention. Additionally, social conditions in the country are very challenging. Many citizens live in poverty. Diseases such as malaria, tuberculosis, diarrhoea and HIV/AIDS abound, and yet the few medical professionals we have often leave the country in search of greener pastures in the developed countries. Those who stay seem to be overconcentrated in the cities to the neglect of the rural areas. Furthermore, there are no major health insurance schemes in the country, making it difficult for the poor to attend

hospital when they fall ill. This makes prevention very applicable and relevant in the country.

Understanding and enhancing community and individual life, rather than the individual, is crucial to community psychologists. Our culture is based on collectivism, rather than the individualism which characterizes many western cultures. Thus, Ghana is already a natural fit for this value. The happiness of community members depends on the happiness of each individual within the community. Consequently, the quality of life of both individuals and the community are intertwined (Prilleltensky, 1999).

Sadly, however, the communal system that has held the communities together for centuries is being lost gradually to western individualism without the benefit of western intervention programs and social policies. For example, there is a break in our external family system (Nukuruya, 1992; Asenso-Okyere, 1993), as many families, especially those in the urban areas, now focus on the nuclear family system. Thus the emphasis on community well-being rather than individual well-being helps bring back the original Ghanaian value.

Unlike mainstream psychology, which uses person-centred approaches in studying behaviour, CP advocates the use of a wider framework in understanding behaviour. According to Orford (1992), behaviour is a function of the person, his or her environment and the interaction of the two (that is, $B = f(P, E)$). Studying people out of their social context only leads to 'blaming the victim', as indicated by the authors in this chapter. In Ghana, for example, many people hold strong beliefs and taboos about eating certain types of food. Avoiding these foods may pose health problems. To change the beliefs of this group of people, one needs to go beyond the individual and look at the wider cultural context. In a study, Ofori Atta (2001) suggested that in dealing with problems, therapists must go beyond the person and look at the wider environment. The identified patient, according to her, may not be the one who bears the symptoms, but rather the system within which the individual operates.

Serving as 'resource collaborators' rather than 'experts' is also a laudable and feasible idea in Ghana. People generally want to feel respected and recognized by others. Indeed, it is more enjoyable working with others in this type of role than in the role of an 'expert'. Personal experiences with the rural folks in Ghana, who comprise most of the country's poor, clearly show how ready these people are to share information and give out ideas if they are treated with respect. CP's value of active participation of citizens in any planned change is therefore healthy for Ghanaian society.

I personally think the ideals of social change advocated by CP are the ultimate desire of every Ghanaian. According to the authors of this chapter, mainstream research is usually basic in nature (that is, done for the sake of knowledge). However, CP believes research should go beyond this and bring about change in the lives of people and their communities. Considering the poverty in which people live and the feeling of helplessness among many of them, particularly in the rural areas, one can think only of helping to plan change in their lives. Furthermore, it is uncommon to get the government's support for change in many communities. Thus, social change as a value is also very helpful and feasible in our communities.

In recent years, Ghana has seen the emergence of many non-governmental organizations that are helping in various ways to bring change in the lives of individuals. They help build community

clinics, school and roads and also provide drinking water to many communities. From experience, it works better when people are involved in defining their own problems and in finding solutions to the problems. The best sustainable projects in the country are those that involve the community in identifying needs, and planning and implementing change in the community. Thus, citizen participation as a value of CP, though time consuming, is also very relevant and applicable in our communities.

In conclusion, personal experiences with some people living in rural Ghana clearly show how applicable the values of CP discussed above are in Ghana. Even though the authors advocate that the field should be left to develop within the socio-cultural context of each country, I believe the multi-faceted problems faced by many developing countries make the values adopted by the field already a natural fit in these countries.

Chapter glossary

community psychology the sub-discipline of psychology that is concerned with understanding people in the context of their communities, the prevention of problems in living, the celebration of human diversity, and the pursuit of social justice through social action

conscientization the process by which individuals become aware of the sociopolitical and psychological conditions that oppress disadvantaged people

eugenics movement guided by the philosophy of Social Darwinism, this movement asserted that certain groups of people were of inferior genetic stock and advocated restrictive immigration policies to keep some people (for example African Americans) out of the US, as well as institutionalization and

sterilization to prevent people with intellectual and mental health challenges from procreating

informal support social and emotional support that comes from one's informal network (for example family, friends, spiritual advisors, mentors) rather than formal sources (that is, professionals)

logical positivism/empiricism the scientific method as we understand it traditionally, including a focus on describing, explaining and predicting reality through objective research and hypothesis-testing, that aims to discover natural laws

participatory action research collaborative research between professionals and disadvantaged community members towards the goals of knowledge creation and social change

resource-collaborator in contrast to the 'expert' role of diagnostician or therapist, this is a role taken by the community psychologist to offer resources and collaborate with community groups

social stress theory a theory that emphasizes the role that social stress plays in the causation of psychological problems

strengths orientation an emphasis on the strengths and capacities of individuals and communities, rather than a focus on deficits

victim-blaming holding individuals responsible for problems that they experience without acknowledging the role that various ecological contexts may play in contributing to such problems

RESOURCES

Websites in Community Psychology

- Community Psychology Network, <http://www.cmmtpsychnet.net>.
- Community Psychology UK, <http://homepages.poptel.org.uk/mark.burton/index.htm>.
- Council of Community Psychology Program Directors, <http://www.msu.edu/user/lounsbu1/cpdpcra.html>.
- European Network of Community Psychologists, <http://userpage.fu-berlin.de/~cpbergol/>.
- Society for Community Research and Action, <http://www.apa.org/divisions/div27/>.
- Videos relevant to community psychology, <http://www.msu.edu/user/lounsbu1/clearfilms.html>.

Author Index

A

Abdul Adil, J. 108
Aboud, F. 17
Adams-Leavitt, W. 97
Adan, A. 226
Addams, J. 7
Adeghe, N.U. 405
Adler, N. 462
Agnitsch, K. 110
Ahmed, R. 14, 61
Akbar, N. 345
Alarcon, R.D. 332
Albee, G.W. 8, 10, 35–6,
78–9, 81, 83, 86–8, 130,
146–7, 227, 440, 454–5,
467
Alcoff, L.M. 301,
Alinsky, S. 177, 185
Allen, N. 164
Alm, R. 484
Alvesson, M. 38, 201, 235,
244, 246, 270, 280
Amin, A. 299
Amio, J. 87, 147, 169, 202,
249, 457, 460
Anderson, B. 371
Anderson, L.S. 10
Anderson, S. 318
Angelique, H. 187
Anthony, W.A. 321, 397, 427,
429
Anzaldúa, G. 402
Appathurai, C. 392
Ardila, R. 16
Arellano, L. 95
Aristide, J.B. 48, 172, 450
Arnett, J. 317
Arnstein, S. 302
Asenso-Okyere, W. 21
Ashton, J. 479
Astbury, J. 366
Asuni, T. 434
Atweh, B. 302
Aubry, T. 72, 442
Awatere-Huata, D. 343
Ayala, G. 394
Azar, S.T. 298

B

Babarik, P. 12
Bacon, F. 445, 498

Bakan, D. 93
Baker, C.K. 154
Balcazar, F.E. 39, 278–80,
282, 285–7, 412, 416,
420, 424
Balfour, J. 462
Ball-Rokeach, S.J. 50
Baltaz, D. 480
Bangí, A.K. 398
Banton, M. 358
Barbato, A. 436
Baritz, L. 201
Barker, D. 326
Barker, J. 323–4
Barker, R.G. 75
Barlow, M. 30, 174, 205, 318,
327, 472–5
Barnes, C. 126, 423
Barrera, M. 102, 216
Bartky, S.L. 106, 129
Barton, H.A. 478
Barton, L. 423
Baum, A. 470
Bayer, R. 400
Becker, D.R. 443
Beckwith, J. 371, 375
Beecham, J. 436, 516
Beehr, T. 190, 193, 201, 516
Beers, C.W. 435, 446–7, 516
Bein, E. 394, 516
Beiser, M. 11, 516
Belenky, M.F. 229, 230, 516
Bellah, R.N. 68, 516
Bellavia, C.W. 516
Ben Shlomo, Y. 462
Benbow, C. 190,
Bennett, C.C. 10, 378
Bennett, E.M. 12, 37, 143–4,
148, 163, 469, 476, 481,
484
Beresford, P. 302
Berkman, L.F. 104
Berkowitz, S. 85, 164, 177,
202
Bernal, G. 15–16, 440
Berry, J.W. 151, 350, 352,
353, 362
Bess, K. 94, 516
Bhasker, R. 239, 246
Bhatia, S. 354, 356
Bicknell, E. 407
Bieschke, K.J. 215

Birman, D. 131, 249, 352,
356
Bishop, B.J. 13, 35, 94, 107,
194
Black, M. 369
Black, R. 342
Blakeley, G. 110, 112
Blane, D. 190
Blaxall, M. 360
Blumenfeld, W.J. 387, 388
Bogat, G.A. 84
Bolam, B. 170
Bond, M.A. 28, 37, 95, 98,
107, 127, 129, 130,
132–3, 141, 190, 196,
200, 207–9, 230, 368,
378, 416–17
Borkman, T. 103, 216, 219
Bostock, J. 369
Botschner, J.V. 281, 283
Bouchard, C. 460, 464–7
Bourdieu, P. 99, 100, 105–8,
111, 117, 175, 179, 488,
497
Boyd, A. 300
Boyd, N. 187
Boydell, K.M. 245
Bradbury, H. 200, 206, 247,
249, 278
Braddock, D.L. 406–7
Bradshaw, P. 64
Brandum, S. 475
Branstetter, A. 420
Brazier, C. 180–1
Breakey, W.R. 439
Brecher, J. 318
Brigham, C.C. 8
Brodsky, A.E. 378
Bronfenbrenner, U. 34, 355
Broome, R. 333
Brown, D. 26
Brown, L.D. 278
Brunner, E. 517
Brydon-Miller, M. 239, 247,
278
Bryson, L. 370
Bryson, M. 392
Buchner, D. 517
Bulhan, H.A. 106, 517
Bullough, V.L. 384, 400
Bumbarger, B. 34
Burdekin, B. 406

- Burman, E. 13, 370
 Burns, J. 441
 Burris, M. 157
 Burton, M. 13, 159, 291, 293,
 296–7, 301, 305–7
 Busch, R. 377
 Bustello, S. 355
- C**
- Caceres, C.F. 386
 Cahill, J. 78, 98
 Cain, C. 431
 Cameron, G. 169
 Campbell, B. 30, 204, 232
 Campbell, C. 169
 Campbell, D.T. 264–5
 Campbell, R. 154, 239, 278,
 289, 339
 Cannon, L.W. 288
 Caplan, G. 34
 Caplan, P. 366
 Caplan, R. 478
 Capponi, P. 72
 Cardemil, E.V. 441
 Carey, R.G. 257, 263–4
 Carling, P.J. 428, 432, 436–8,
 440–2, 444
 Carmichael, S. 128, 129
 Carpenter, W.T. 428
 Carrier, J.M. 386
 Carson, R. 484
 Carspecken, P. 246
 Casella, F. 13
 Castillo, R.J. 434
 Catalano, R. 84
 Caton, L. 479
 Caton, S. 299
 Cauce, A.M. 87
 Cavanagh, J. 318
 Cernovsky, Z.Z. 260
 Cerqueira, M. 391
 Cerullo, R. 176, 181
 Chamberlain, K. 170
 Chamberland, C. 29, 32, 34
 Chamberlin, J. 259, 428,
 436–7, 442
 Chamberlin, K. 177, 243,
 248, 282
 Chambers, R. 56, 60, 176,
 180, 310, 325, 450
 Chanpong, M.S. 423
 Chapman, V. 420
 Charlesworth, S.J. 295,
 299–300
 Charlton, J.I. 406, 416,
 423–4
- Chasin, B. 168, 180, 464
 Chavis, D. 35, 39, 94
 Cherlin, D.L. 484
 Cherniss, C. 151, 192, 194,
 198, 207, 236, 252, 262
 Chesler, M.A. 414
 Chinman, M. 438, 443
 Chinsky, J.M. 43
 Chisholm, R.F. 414
 Chomsky, N. 100, 166–7,
 296, 320
 Choudhury, M. 305
 Christenfeld, R.M. 500
 Church, K. 133, 178, 205,
 239
 Churchill, H. 299
 Cicchetti, D. 84, 467
 Clark, K.B. 129
 Clark, R. 316
 Clarke, T. 318, 327, 472–4
 Clinchy, B. 229
 Cobb, J.B. 470–1, 483
 Coburn, D. 260
 Coddington, J. 472
 Cogan, J.C. 393
 Cohen, A. 367
 Cohen, M.D. 442
 Cohen, R. 462
 Cohen, S. 35, 101–2
 Cole, E. 362
 Coleman, H. 352
 Colley, H. 305
 Collins, P.H. 50, 128, 246
 Comas-Diaz, L. 332
 Combs, G. 214
 Comer, J.P. 87
 Connors, N. 76, 131
 Constantino, V. 153
 Contini, A. 436
 Contos, N. 13
 Contreras, R. 398
 Cook, S. 367
 Cook, T. 241
 Cooke, B. 302, 324
 Cooke, H. 112
 Corbin, J. 272
 Corey, G. 214, 231
 Corey, M. 214, 231
 Cormick, G. 68
 Cornwall, A. 111
 Corrigan, P.W. 427–8, 430,
 432, 443
 Costello, T. 318
 Cowen, E.L. 11, 34, 43, 56,
 73, 79–86, 471
 Cox, D.R. 359
- Cox, W.M. 484
 Craig, J. 105, 111
 Craig, M. 105, 111
 Cram, F. 340, 368
 Crean, T. 259
 Croft, S. 302
 Cronbach, L.J. 259
 Cross, E.J. 443
 Crowley-Long, K. 367
 Cruikshank, M. 388
 Crusto, C. 86, 442
- D**
- D'Andrea, M.J. 213
 D'Augelli, A.R. 390, 393,
 397, 398, 401
 D'Rozario, P. 13
 Dalgard, O.S. 190, 191
 Dalton, J.H. 4, 39, 58, 200,
 249, 374, 397, 465, 469,
 478
 Daly, H.E. 470, 471, 483
 Damon, W. 51, 117, 123, 124
 Daniels, J.A. 213
 Dasen, P.R. 350
 Davidson, L. 171, 225, 438,
 441–2
 Davidson, P.O. 12, 43
 Davidson, W.S. 66, 264, 265
 Davis, L.J. 406, 407
 Day, J. 89, 365, 374, 376,
 396, 405
 DeBord, K.A. 215
 Deegan, P.E. 37, 192, 194,
 428, 430, 437–8
 Dehar, M.-A.B. 360
 DeJong, G. 409, 410, 422
 DeLeon, P.H. 171
 Della Porta, D. 175, 182
 Delormier, T. 251
 Dennis, D. 19, 118, 179, 183
 Denzin, N.K. 268, 282, 284
 Desrosiers, S. 251
 Dey, A. 294
 Diani, M. 175, 177, 182
 Diaz, R.M. 383, 391–2, 394
 Dickey, B. 442
 DiClemente, C. 191
 Dimock, H. 179, 196, 200–1,
 218
 Dion, K.L. 354
 DiTella, R. 104
 DiVenere, N. 414
 Dobash, R.E. 377
 Dobash, R.P. 377
 Dobbin, M. 326

- Dodgen, D. 51
Dohrenwend, B.P. 11, 36
Dohrenwend, B.S. 11, 36, 83, 84
Dokecki, P. 111, 123, 126, 501
Domitrovich, C. 34
Donovan, J.M. 384
Dooley, D. 84
Dorling, D. 191
Douglas, C. 60, 95, 192
Douvan, E. 11
Dovidio, J.F. 350
Doyal, L. 300, 301
Drake, R.E. 443
Dressel, H. 475
Drew, N.M. 13
DuBois, B. 157
DuBois, D.L. 84
Dudgeon, P. 58, 94, 291, 330, 332-3, 337-8, 342-3, 345-6
Dunn, J.R. 362
Durie, M.H. 334-6
Durlak, J. 34, 39, 85
Dussel, E. 301
Dyck, I. 362
- E**
- Eakin, J. 260
Earls, M. 284
Eckersley, R. 60
Edelman, M. 162
Edelstein, M. 470
Edwards, M. 323
Edwards, R.G. 11, 131
Ehrlich, P.R. 472, 480
Eichler, M. 459
Eisenberg, R.F. 443
Eisler, R. 375
Ekins, P. 476
Elden, M. 414
Eldering, L. 295
Elias, M.J. 4, 202, 206, 454, 484
Elkins, S.R. 419
Ellerbe, H. 366
Ellison, M.L. 259
El-Mouelhy, M. 130
Engwicht, D. 479
Enwemeka, C.S. 405
Epp, J. 82, 471
Epston, D. 215
Erdman, K. 436
Escovar, L.A. 491
Esses, V.M. 350, 358
- Etzioni, A. 50, 51, 52, 120, 267, 501
Everett, B. 437
- F**
- Fabrega, H. Jr 434-5
Fahrbach, K. 164
Fairweather, G.W. 264-5
Fals Borda, O. 15, 53, 116, 302, 498
Fanon, F. 106, 185, 298
Faraone, S.V. 440
Farber, B.A. 298
Fattore, G. 436
Faundez, A. 302
Fawcett, S.B. 85, 412-14, 420, 424
Fawzy, F. 102
Fawzy, N. 102
Febbraro, A. 87, 461
Feeney, A. 190
Feld, S. 11
Feldblum, C.R. 389, 398
Felner, R. 83, 226
Felner, T.Y. 83
Felton, C.J. 520
Fentem, P.H. 418
Fenton, S. 349, 356
Ferrarotti, F. 495
Ferree, M.M. 208
Fetterman, D. 262, 282
Feuerstein, M-T. 450
Fielder, J. 94
Fine, M. 157, 267-8, 358
Finkelstein, V. 424
Finn-Stevenson, M. 460
Fischer, P.J. 439
Fish, W.B. 407
Fisher, A.T. 13, 35, 94, 107, 191, 351, 353, 355, 357, 360-1
Fisher, D.B. 438
Fitch, M. 282
Fleming, I. 470
Flora, J. 110
Florin, P. 36, 206
Flyvbjerg, B. 49, 117, 123, 206, 246, 247, 248
Foderaro, M. 185
Folkman, S. 471
Fong, A. 324, 520
Foster-Fishman, P. 85, 164, 177, 182, 202
Foucault, M. 99, 244, 494, 500
Fox, D.R. 13, 184, 315
Francescato, D. 14, 379
- Francisco, V.T. 395, 486
Frank, S. 187, 520
Franke, R. 168, 180, 464
Frankenberg, R. 358
Freedman, J. 214
Freeman, H.L. 436
Freeman, J. 124, 164, 175-7, 181, 208
Freire, P. 15, 27, 106, 108, 176, 185, 229, 253, 298, 302-3, 307-8, 332, 345-6, 465, 491-2, 498, 501
Frey, B. 104, 520
Friedman, T. 317
Friesen, B.J. 414
Frieze, I.H. 288
Froehlich, A.K. 414, 418, 425
Fromm, E. 108, 477
Fryers, T. 436
Fukuyama, M.A. 385, 391, 392
Futterman, D. 393-4
- G**
- Gainor, K.A. 384, 400
Gallimore, R. 356
Galuzzi, G-E. 362
Gamble, A. 167, 172
Garbarino, J. 460
Garcia, L. 481
Garland, R. 406
Garnets, L.D. 390, 393, 397-8
Gaventa, J. 111, 323
Gavey, D. 368, 373
Geerling, T. 300
Gelberg, L. 295
Gensheimer, L. 97
George, R. 10, 78-9, 88, 164, 171, 265, 386, 394, 440, 475
Gergen, K.J. 241, 243-5, 373
Gerlach, L.P. 175, 177, 179
Gersham, J. 48
Gershman, J. 107
Gerton, J. 352
Ghirelli, G. 14
Gibbs, N. 111
Gibson, C. 294
Giddens, A. 66
Gidron, B. 103
Gil, D.G. 236
Gilbert, S.W. 157, 385
Gill, K. 11
Gilligan, C. 231

- Gillis, J.R. 393
 Gilner, J.A. 414
 Ginsberg, C. 414
 Gittell, M. 109
 Glaser, B.G. 268, 269, 271
 Glidewell, J.C. 142
 Glover, M. 291, 330, 336,
 340, 343, 345
 Godelski, L. 428
 Goering, P.N. 245, 248
 Goffman, E. 430
 Gokhale, S.D. 406
 Goldberger, N. 229
 Goldenberg, C. 356
 Goldenberg, I.I. 36, 140,
 194, 452, 457, 459
 Goldfinger, S. 521
 Goleman, D. 191, 197–8,
 200, 217, 478
 Gonick, L. 25, 29, 58, 106,
 128–9, 465, 492
 Gonsiorek, J.C. 393
 Gonzalez, O. 442
 Good, T. 41, 124, 486
 Goodkind, J. 182
 Goodman, D. 215, 218
 Gottlieb, B.H. 35, 103
 Gough, I. 300–1
 Gould, J. 151
 Granovetter, M. 307
 Grant, M. 8, 82–3, 425
 Gray, A. 161
 Gray, R.E. 282, 285–6
 Greeley, D. 521
 Green, J. 175, 299
 Greenberg, M.T. 34, 85, 87
 Greene, B. 385
 Greene, J.C. 273
 Greenwood, D.J. 414
 Gregory, W. 300, 387, 388,
 393
 Griffin, K. 38, 109
 Griggs, P. 294
 Guba, E.G. 238–9, 243, 246,
 269, 271–4, 282, 285
 Gurin, G. 11
 Gutek, B. 367
 Gutierrez, R.G. 414
- H**
- Habermas, J. 239, 245, 247,
 253
 Hage, G. 358
 Hahn, A. 201
 Hahn, H. 423
 Hakiwai, A. 334
 Haley, A. 25
 Hall, B. 249, 278
 Hall, M.F. 163, 175–6, 178
 Hallman, D. 143, 470, 476
 Hamerton, H. 367
 Hamilton, C.V. 127–9
 Han, S. 392
 Harding, C.M. 428
 Harding, S. 239, 246, 248
 Hardt, M. 326
 Hare-Mustin, R.T. 130,
 133–4, 260, 521
 Harper, G.W. 292, 382–3,
 398, 400–1, 404
 Harris, K.J. 414
 Hassol, L. 10
 Hastie, R. 431
 Haugaard, M. 113
 Hayday, B. 263–4, 284
 Hazel, K.L. 434
 Heath, G.W. 418
 Heise, D. 377
 Held, D. 499
 Heller, K. 11, 359, 496
 Hellstedt, J.C. 143
 Henderson, M.J. 143
 Henne, J. 394
 Herdt, G. 385
 Herek, G. 387–90, 393
 Hermans, H.J.M. 351
 Hernandez, P. 153
 Hershberger, S.L. 390, 393
 Herskovits, M.L. 352
 Hertzman, C. 59–60, 88, 105
 Hesson-McInnis, M.S. 393
 Hickie, I. 441
 Hicks, R. 362
 Higginbotham, E. 288
 Higgins, D. 13
 Hill Collins, P. 50, 128
 Hill, J. 28
 Hilliard, A.G. 345
 Himmelman, A. 189
 Hirsch, E.L. 176
 Hite, J. 190
 Hobbs, C. 436
 Hodkinson, P. 305
 Hofstede, G. 352
 Hoge, M.A. 428
 Holdren, J.P. 472
 Holland, S. 303
 Hollander, N.C. 108
 Hollingshead, A.B. 11
 Hollway, W. 201
 hooks, b. 109, 111, 116, 119,
 128, 181, 194, 229
 Horenczyk, G. 353
 Horgan, S. 442
 Horney, K. 471
 Horwath, P.E. 385
 Hough, R.L. 442
 Houghy, J. 294
 Howitt, D. 331–2, 342
 Hughes, D. 351
 Hughes, J. 380
 Hughes, K.P. 95–6
 Hughey, J. 95, 97–8, 107,
 109–11, 113, 164, 179,
 181, 195, 219
 Hulchanski, D. 247
 Humphreys, K. 35, 42, 103,
 152, 193, 237
 Hunter, E. 334
 Hunter, S. 387–8
 Hurlburt, M.S. 442
 Hurrell, J. 193
 Hutchinson, P. 108, 215–16
 Huygens, I. 13, 37–8,
 119–20, 133, 291, 330,
 339, 341–2, 346, 365,
 372, 377
- I**
- Ife, J. 188–9, 196, 205, 307
 Irish, J. 7, 88, 103
 Irwin, A. 48, 84, 107
 Iscoe, I. 73, 171
 Isenberg, D. 39, 237, 247,
 285–6, 379
 Isola, J. 420
 Ivey, A. 215, 222–3
 Ivey, M. 215, 222–3
- J**
- Jackson, H. 405
 Jackson, M. 336
 Jackson, W. 480
 Jacobs, S.E. 385
 Jacobson, N. 428, 429
 Jagers, R.J. 37, 522
 Jaggar, A.L. 55, 66, 116
 Jagose, A. 402
 James, S. 33, 131, 223–4, 500
 Janvry, A. 167–8
 Janzen, R. 38
 Jason, L. 39, 249, 282, 409
 Jay, A. 420
 Jenkins, J.C. 178
 Jimenez, B. 492
 Joffe, J. 29, 452
 John, I.D. 373

John, M. 223
 Johnson, D. 193, 196, 200,
 218–19
 Johnson, F. 193, 196, 200,
 218–19
 Johnson, V. 124, 164, 175
 Jones, J. 331, 359
 Jones, M.L. 419
 Jones, T.C. 496–7
 Joppke, C. 349, 358
 Jordan, J. 127, 131
 Julnes, G. 143

K

Kaase, M. 496
 Kaftarian, S. 262
 Kagan, C. 13, 159, 291, 293,
 295–7, 299–301, 304–7
 Kagitcibasi, C. 351
 Kahn, S. 175
 Kamerman, S.B. 463
 Kane, L. 302
 Kane, R. 50, 53–4, 66
 Kaner, S. 323
 Kannan, K. 168, 464
 Kanungo, R. 124
 Kaplan, D.L. 278
 Kaplan, G. 462
 Karlsen, J.I. 414
 Karnilowicz, W. 361
 Katsiaficas, G. 175, 180–1
 Kawachi, I. 95, 104, 462
 Kaye, H.S. 405, 414
 Keane, M. 430
 Keating, D.P. 59, 60, 105,
 333
 Keefe, V. 336
 Kekes, J. 49–50, 65, 66
 Kelly, J.G. 33, 39, 71, 76–7,
 248, 379, 424, 439, 469
 Kelman, H.C. 68
 Kemmis, S. 302, 468
 Kempen, H.J.G. 351
 Kennedy, B. 95, 104
 Kennedy, C.I. 409
 Kepler, K.N. 523
 Kessler, R.C. 153, 438
 Keupp, H. 14
 Keys, C.B. 39, 187, 278, 416
 Kidder, L.H. 267–8
 Kidner, D.W. 469
 Kieffer, C. 108, 215–16
 Kiely, M.C. 281–4, 286
 Kikuzawa, S. 11
 Kilgour, R. 336
 Kim, J.K. 48, 107, 166–7

Kingree, J.B. 103
 Kirby, R.L. 251
 Kirk, S.A. 90
 Kirkwood, C. 336
 Kirpatrick, F.G. 68
 Kirton, J.D. 339, 342
 Kitzinger, C. 370, 372, 387
 Klandersmans, B. 496
 Klein, K. 192, 196, 201
 Klein, N. 327
 Kloos, B. 41, 71, 292, 426,
 434, 438, 442–3
 Knorth, E.J. 295
 Knowles, K. 297
 Knox, J. 384
 Koeske, R.D. 288
 Korbin, J.E. 460
 Kortzen, D. 16, 30, 48, 167,
 170, 172, 194, 314, 319,
 327, 469, 475–7
 Kostelny, K. 460
 Krailo, M. 102
 Kretzmann, J.P. 257
 Krogh, K. 415
 Krueger, R.A. 270
 Kuhn, T.S. 238
 Kulka, R.A. 11
 Kumpfer, K.L. 85, 467
 Kutchins, H. 90
 Kyrouz, E. 193

L

Ladson-Billings, G. 345
 Lafromboise, T. 352–4
 Lalonde, M. 471, 478
 Lalonde, R.N. 362
 Lamb, H.R. 86, 436
 Lang, S. 385
 Langdon, K. 410
 Lappé, A. 473, 475, 482
 Lappé, F.M. 410, 473, 475,
 482
 Lapsley, H. 368
 Lapsley, H.M. 436
 Larsen, D. 51
 Larsh, S. 479
 Latimer, E. 442
 Laue, J. 68
 Laurendeau, M.-C. 29, 32, 34,
 59, 85, 99, 101, 449,
 455–9, 467
 Lavalette, M. 163
 Lavoie, F. 86, 103
 Lawthom, R. 201, 297
 Lazarus, R.S. 4, 440, 471
 Lazes, P. 414
 Lederer, G. 496
 Ledwith, M. 253
 Leighton, D.C. 258
 Leim, R. 524
 Lemay, R.A. 74
 Leon, A.S. 524
 Leonard, P. 244, 246, 295,
 299, 459
 Lerner, H.G. 377
 Lerner, M. 51
 Leung, M.L.A. 288
 Levin, G. 36, 397
 Levin, S.A. 472
 Levine, A. 7–9, 102, 484
 Levine, M. 7–9, 213, 294,
 470, 484–5
 Levitas, R. 305
 Levy, B. 214, 219, 227
 Levy, C.W. 408
 Lewin, K. 278
 Lewis, D.M. 213, 215, 223
 Lewis, R.K. 386
 Lincoln, Y.S. 238–239, 243,
 246, 268, 269, 271–4,
 282, 285
 Lindeman Nelson, H. 459
 Links, P.S. 31, 216
 Linney, J.A. 73–5
 Linton, R. 352
 Lipset, S.M. 452
 Lipsey, M.W. 264
 Lobenstine, M. 185
 Loges, W.E. 50
 Long, A. 26, 95, 109, 225,
 428
 Longmore, P.K. 405, 410
 Lonner, W.J. 351
 Loomis, C. 237, 378
 López-Sánchez, G. 111, 494
 Lord, J. 27–8, 36–38, 72, 98,
 107–9, 133, 147, 152, 173,
 177, 181, 192, 205,
 215–16, 236, 239, 271–3,
 286, 428, 432, 437–8, 444
 Lorion, R.P. 85, 171
 Loughnan, P. 377
 Lubin, B. 294,
 Lubinski, D. 190,
 Lyall, S. 399
 Lykes, M.B. 17, 36, 143,
 156–8, 332
 Lynch, J. 462

M

Macaulay, A.C. 251, 282
 MacCulloch, R. 104

- MacGillivray, H. 109, 132–3, 147, 169, 180, 202, 219, 323, 379, 414, 457
Macklin, D.B. 258
MacLeod, J. 34, 85–6, 227
MacMillan, A.M. 258
Macy, J. 326–7
Madara, E.J. 153
Madden, T. 362
Madsen, W.M. 68
Magnetti, S.M. 430
Maidman, F. 76, 131
Mallard, J. 94
Malpass, R.S. 351
Mander, J. 326
Manderscheid, R.W. 436
Mankowski, E.S. 32
Mar'i, S.K. 106
Maracek, J. 130, 133–4, 260
Marin, B. 394
Marín, B.V. 15–16
Marmor, J. 397
Marmot, M. 59, 63, 105, 166, 170, 190, 462
Marsella, A.L. 317, 321
Marsh, A. 496
Martell, E. 153, 202, 362
Martin, J.I. 99, 100
Martin, S.F. 349–50
Martín-Baró, I. 15, 52, 62, 116, 253, 298–9, 303, 345–6, 492
Martinez, D.G. 391–2
Mathews, R.M. 412, 424
Maton, K.I. 51, 153, 163, 165, 178, 188, 192, 194, 237, 379
Matthews, H. 305
Matustik, M. 181
Mavis, B.E. 103
Mayer, J.P. 171, 225
Mayo, L. 302
Mayo, M. 420
Mayton, D.M. 50
Mazurek, T.L. 154
McComber, A.M. 251
McCoy, C.W. 459
McCreanor, T. 334, 338
McCubbin, M. 190, 191
McCulloch, A. 299
McFarlane-Nathan, G.H. 343
McGlashan, T.H. 440
McGregor, H. 377
McHugh, M.C. 288
McKenzie-Mohr, D. 470
McKillip, J. 257
McKnight, J. 126, 257, 273
McMillan, D.W. 35, 94
McNamara, M. 339
McNeely, J. 109, 206
McNeil, J. 414
McQuaig, L. 205, 475
McRae, R. 471
McWhirter, E.H. 214, 216, 231
Mead, G.H. 300, 341
Meara, N. 374, 376
Mednick, M. 367
Meehl, P.E. 259
Melluish, S. 303
Melnyk, G. 51, 194
Memmi, A. 106
Menchú, R. 299
Mendieta, E. 301
Mendonca, M. 124
Mercer, G. 423
Meyer, I.H. 393, 394
Midgley, G. 300
Mies, M. 476
Millen, J.V. 48
Miller, T.J. 440
Milligan, M.S. 423
Mills, C.W. 471
Milne, D. 193
Milord, J.T. 273
Minhinnick, N. 336
Mirabi, M. 430
Mirowsky, J. 90
Mitchell, R.E. 359
Moane, G. 25, 27, 33, 58, 61, 106, 128, 176, 216
Moghaddam, F.M. 497
Mohatt, G.V. 434
Mollison, B. 305
Monahan, J. 496
Montero, M. 15–16, 53–4, 58, 68, 116, 149, 181, 244, 278, 302, 325, 379, 487–9, 491–2, 496–8, 500
Moore, P. 339
Moos, R.H. 73–4, 103
Morales, E.S. 392
Morgan, A. 214–15
Morgan, D.L. 270
Morrell-Bellai, T.L. 245
Morris, A.D. 132
Morris, J. 423
Morris, P. 305
Morton, J.W. 434
Morton, T.G. 406
Moscovici, S. 252
Mott, L. 391, 526
Mowbray, M. 370
Mueller, C. 132
Mukherjee, A. 131–2
Mulhall, S. 51
Mullaly, B. 106, 165, 188, 306–7, 526
Mulvey, A. 28, 119, 127, 133, 141, 367, 372
Mun Wong, L. 358
Muñoz, R.F. 440
Murray, M. 142, 169, 239–40, 243–4, 269, 300
Murrell, P.C. 345
Mustakova-Possardt, E. 32, 52, 119, 122, 124
Mustard, J.F. 191
Myner, J. 72, 442
- ## N
- Naidoo, J. 131
Nairn, M. 331, 333
Nairn, R. 334, 338
Narayan, D. 56, 60, 176, 180, 310, 325, 450
Nardi, P. 397
Nary, D.E. 414, 416–18, 425
Nation, M. 86, 136, 205, 206, 399, 467
Negri, A. 326
Neich, R. 334
Neighbors, H.W. 441, 475
Neill, B. 13, 51, 52, 53, 68, 73, 77, 116, 123, 456
Nelson, G. 5, 13, 22, 25, 28, 34, 36–8, 43–4, 55–6, 61, 64, 66–8, 71–2, 79–80, 84–7, 90–1, 106–9, 114, 120, 123, 132–5, 142–4, 146–7, 151–3, 155, 169, 171, 173, 177, 180–1, 183–5, 189, 192–3, 196, 201–2, 215–16, 219, 227, 229–31, 236–7, 239, 247, 249–51, 263–4, 278–80, 282, 284–6, 288–9, 323, 360, 362, 379, 401, 411, 414, 416, 420, 428, 432, 437–8, 442, 444, 446, 457, 459–60, 462, 465, 469, 476
Neufeldt, A.H. 423
Newbrough, J.R. 13–15, 107, 111, 487–8, 490, 499, 500–1
Newman, S.J. 428, 439
Newton, L. 436
Ngawhika, N. 336
Ngo, D. 361

- Nicholson, L. 459
 Nickou, C. 443
 Nielsen, M.R. 158, 288
 Nikelly, A.G. 16
 Nikora, L.W. 377
 Nisbet, R. 93
 Nobles, W.W. 345
 Noël, A. 466
 Norberg-Hodge, H. 479
 Norman, W. 334, 336
 Nosek, M.A. 410
 Noyoo, N. 295
 Nukunya, G.K. 21
 Nystrom, N.M. 396–7
- O**
- O'Brien, C.L. 126
 O'Brien, J. 126
 O'Connell, M. 438
 O'Connor, D. 103
 O'Day, B. 405
 O'Donnell, C.R. 360
 O'Driscoll, P. 190, 193, 201
 O'Gorman, R.T. 111
 O'Neill, J. 51–3
 O'Neill, P. 116, 123, 456
 Ochocka, J. 28, 37–8, 72, 107,
 109, 147, 152, 177, 181,
 192, 215, 236–7, 239,
 247, 249–51, 278–80,
 282, 284, 286, 416, 428,
 432, 437–8, 444
 Offord, D.R. 10–11
 Ogborne, A. 262
 Ogbu, J.U. 350
 Okunda, A.D. 405
 Olds, D. 83, 85
 Olesen, V.L. 247
 Oliver, M. 126, 423
 Oliver, P. 367
 Olkin, R. 423
 Ong, A. 362
 Orford, J. 13, 21, 294
 Ornish, D. 56, 102, 216
 Ortega-Bustamante, I. 109
 Oskamp, S. 470
 Oswald, A. 104
 Owusu-Bempah, J. 331, 332,
 342
 Oxenham, D. 94,
- P**
- Pacheco, G. 492
 Paine, A. 412
 Paine-Andrews, A. 414
 Palmer-Erbs, V. 414
 Pamuk, E. 462
 Pancer, S.M. 80, 124, 169,
 262–4
 Pang, D. 143
 Pape, B. 441, 447
 Papineau, D. 281–4, 286
 Paradis, G. 251
 Parayil, G. 168, 464
 Pargament, K.I. 434
 Parish, S.L. 406, 407
 Park, P. 278, 411
 Parker, I. 13, 269, 270, 386,
 474
 Parkinson, S. 442
 Pate, R.R. 418
 Patel, R. 56, 60, 176
 Patterson, L.E. 220
 Patton, M.Q. 261–3, 268,
 270–1, 273–4
 Pedlar, A. 154
 Pedraza, A. 398
 Peirson, L. 28–9, 32, 34, 56,
 71, 79, 147, 151, 171,
 202, 269, 292, 448–9,
 462, 464–5
 Pendergrast, M. 334
 Penn, D.L. 427–8, 430, 432,
 443
 Pennell, J. 280, 282, 402
 Pennington, N. 431
 Pepler, D. 362
 Percudani, M. 436
 Perez, R.M. 215
 Perez-Bustillo, C. 325
 Perez-Stable, E.J. 440
 Perkins, D.D. 36, 95, 98, 107,
 109–10, 112, 187, 192–3,
 196, 205–6, 250
 Perkins, D.V. 294, 484
 Perkins, R. 372
 Perry, M.J. 90, 130
 Pescosolido, B. 11
 Peters, R. DeV. 79, 89, 265,
 460, 463
 Peterson, J.L. 86
 Petesch, P. 176
 Petras, J. 296
 Pfaefflin, R. 400
 Pheterson, G. 374
 Phillips, C. 282
 Phillips, D. 163, 171
 Phinney, J.S. 353–4, 362
 Pickett, H. 58, 338, 342–3,
 346
 Pierce, G. 384, 456
 Pihama, L. 336
 Pilger, J. 167, 296, 308
 Pirages, D.C. 480
 Poindexter, C.C. 397
 Poland, B. 239–40
 Polkinghorne, D. 499
 Pols, H. 12
 Pomare, E. 336
 Pomeroy, E. 441, 447
 Poortinga, Y.H. 350
 Porter, A. 362
 Posavac, E.J. 257, 263–4
 Potaka, U. 334
 Potter, G.A. 296
 Potter, J. 269
 Potts, R. 87, 147, 344, 374
 Potvin, L.P. 251
 Powell, L.C. 358
 Powell, L.K. 412
 Power, A. 206
 Powers, K. 442
 Powers, L.E. 414
 Pratt, A. 163
 Pratt, M. 124
 Pretorius-Heuchert, J.W. 14,
 61
 Pretty, G.M.H. 35
 Price, R.H. 84–6, 236, 252,
 478
 Prilleltensky, I. 5, 13, 16, 21,
 25, 28–9, 32, 36, 38, 48,
 53, 55–6, 58–9, 61–4,
 66–8, 71, 79–80, 84, 97,
 99, 101, 106–7, 109, 116,
 120, 123, 128–9, 131–5,
 142–4, 146–7, 151, 153,
 155, 166, 169, 171,
 174–6, 180, 182–5, 187,
 189, 193, 196, 201–2,
 216, 219, 223–4, 227,
 229–31, 246–7, 249, 269,
 279, 284–5, 288–9, 315,
 323, 342, 360, 362, 368,
 379, 401, 411, 414, 449,
 455–8, 460, 462, 465–7,
 469, 476, 492
 Prilleltensky, O. 169, 420,
 422, 423
 Prochaska, J. 191, 198, 207,
 216–17, 220, 225, 228
 Prothrow-Stith, D. 462
 Pugnoli, C. 436
 Putnam, R. 35, 51, 95–6,
 103–4, 106–7, 110, 114,
 216
- Q**
- Qin, D. 158
 Quarter, J. 194

- Quick, J.C. 193
 Quick, J.D. 193
 Quinn, R. 191–3, 198, 200–1
- R**
- Rakfeldt, J. 428, 443
 Ralls, R.S. 192
 Ralston Saul, J. 124, 164
 Ram, A. 354, 356
 Ramirez, C. 414
 Ramsden, I. 343
 Randall, S. 302
 Raphael, B. 334, 392
 Rapkin, B. 73, 471
 Rappaport, J. 3–4, 6, 9, 17, 24, 32, 36–7, 41–3, 62, 66, 93, 97, 130, 134–5, 141, 144, 152, 188, 239, 249, 269, 280, 282, 284, 288, 349, 352–3, 355, 383, 389, 431, 434–5, 439, 441, 467, 471, 490
 Ratcliffe, J. 464
 Ratima, K.H. 334
 Ratima, M.M. 334
 Rawls, J. 465
 Raymond, D. 309, 388
 Reason, P. 200, 206, 247, 249, 278
 Redfield, R. 352
 Redlich, F.C. 11
 Reid, P. 390
 Reinharz, S. 127, 130, 152, 194, 257, 278, 282, 288–9
 Reisen, C.A. 392
 Reivich, K.J. 441
 Rhodes, J.E. 84
 Rich, R.C. 167, 470
 Richards, J.A. 398
 Richter, K.P. 528
 Riger, S. 36, 61, 93, 194, 239, 288, 379
 Ristock, J.L. 280, 282, 401–2, 404, 528
 Rivers, I. 390, 486
 Roberts, F.K. 407
 Roberts, L.J. 441, 471
 Roberts, M. 334, 336
 Roberts, W. 475
 Robertson, N. 13, 377
 Robertson, N.R. 360
 Robertson, P. 343
 Rochefort, D.A. 71
 Roger, M. 343
 Rogers, E.S. 259
 Rogers, M. 414
 Romo-Carmona, M. 392, 396
 Rosa, A. 27, 176, 181
 Rosario, M. 390, 393–4
 Rose, N. 99, 252
 Roseland, M. 479
 Rosen, A. 436
 Rosen, M. 319
 Rosenblum, G. 10
 Ross, C.E. 90
 Rossi, P.H. 264
 Rossiter, A. 16, 174–5, 183, 187, 193
 Rotheram-Borus, M.J. 390
 Rothman, J. 307, 460
 Roussos, S.T. 85
 Rowe, M. 443
 Rudner, W.A. 392
 Ruffner, R.H. 411
 Rumbaut, R. 362
 Rush, B. 262, 406
 Russell, G.M. 398
 Rutman, L. 262
 Rutter, M. 75, 83
 Ryan, C. 110, 170
 Ryan, W. 5, 29, 174, 297, 452
- S**
- Saad-Haddad, C. 251
 Sabucedo, J.M. 496
 Sadoulet, E. 167, 168
 Saegert, S. 109
 Salazar, L. 367
 Salem, D.A. 103, 164, 178, 182
 Sallis, J. 529
 Salzer, M.S. 438
 Sample, P. 149, 258–9, 270, 414
 Sampson, E. 373
 Sanborne, E.L. 209
 Sánchez Valdés, L. 16
 Sánchez Vidal, A. 54–5, 63, 68
 Sánchez, E. 58
 Sanchez, L. 111
 Sandel, M. 51
 Sanders, D. 397
 Sandler, I. 84, 467
 Santelli, B. 414
 Sarason, B.R. 94
 Sarason, S.B. 35, 39, 77, 94, 144, 184, 192, 194, 484
 Sarkar, S. 476
 Sawaia, R.C. 68
 Schank, R.C. 431
 Scharmer, O. 200
 Schlosser, E. 473
 Schmidtchen, G. 496
 Schnarr, A. 273
 Schneider, M. 390, 400, 404
 Schofield, W. 11
 Schorr, K. 51
 Schriener, L. 405
 Schuller, T. 96
 Schumacher, E.F. 482
 Schwab, M. 414
 Schwandt, T.A. 244
 Schwartz, D. 50
 Schwartz, S.H. 126
 Schweinhart, L.J. 82, 85
 Scott, E. 378
 Scott-Roberts, S. 295, 300
 Scrimenti, K. 442
 Scull, A.T. 72
 Seber, G.A.F. 289
 Seedat, M. 4, 14, 149, 164, 181
 Seekins, T. 412
 Segal, S. 428
 Segall, M.H. 350
 Sehl, M. 153
 Seidman, E. 3, 37, 43, 144, 351, 441, 471
 Seligman, M.E.P. 160, 215, 441
 Sen, A. 51, 60, 107, 167–8, 174, 325
 Senge, P. 124, 200
 Sève, L. 300
 Shah, M. 176
 Shakespeare, T. 392, 423
 Shannon, C. 384
 Shaoul, J. 172, 174
 Shapscott, M. 247
 Shaw, M. 191, 450
 Sheldon, D. 102
 Sherif, M. 358
 Shern, D.L. 442
 Shinn, M. 73, 104–5, 187, 192–3, 196, 294
 Shiva, V. 476
 Shonkhoff, J. 163
 Shopland, J. 375
 Shriver, T.P. 478
 Shure, M.G. 85, 478, 484
 Sidanius, J. 106, 358
 Silverman, C. 83
 Silverman, M.M. 428
 Simoni, J.M. 385
 Singer, G.H.S. 414

- Singh, K. 324
 Sixsmith, J. 296
 Skirboll, B.W. 443
 Sköldbörg, K. 38, 235, 244,
 246, 270, 280
 Sloan, T. 32, 141, 291, 309,
 312, 314, 319–20,
 326–7, 467
 Smedley, B.D. 161, 166
 Smith Major, V. 192
 Smith, B. 318
 Smith, D.E. 128, 130, 246
 Smith, G.D. 191
 Smith, L.T. 247, 282, 335–6,
 340, 343
 Snow, L. 78, 109
 Solarz, A. 171
 Sonn, C.C. 13, 35, 94, 107,
 191, 292, 342, 348, 351,
 353, 355, 357, 360
 Speer, P. 93, 95, 97–8, 107,
 109–13, 164, 177, 179,
 181, 188, 195, 219, 294
 Speidel, G.E. 143
 Speight, S.L. 213, 223, 227
 Spiegel, D. 102
 Staggenborg, S. 180
 Stahlbrand, L. 471
 Stanley, D.S. 229
 Stanley, J.C. 264, 265
 Stansfeld, S. 193
 Stark, W. 14
 Starzecka, D.C. 334
 Stayner, D. 438, 443
 Steffy, T. 109
 Stevens, J. 365
 Stewart, A. 299
 Stewart, E. 282, 284
 Stiglitz, J. 30, 31
 Stiker, H. 406
 Stiver, I. 530
 Stoecker, R. 247, 280–2, 286
 Stoffelmayer, B.E. 103
 Stokols, D. 28
 Stone, R.A. 95–6
 Stone, W. 470
 Stose, S. 185
 Strauss, A.L. 272
 Strauss, J.S. 268–9, 271–2
 Streiner, D.L. 248
 Stringer, E.T. 27, 280
 Stucky, P.E. 39
 Stutzer, A. 104
 Styron, T.H. 443
 Suarez de Balcazar, Y. 412,
 420, 424
 Sue, D. 343
 Sue, D.W. 343
 Sugarman, J. 99–100
 Sullivan, A. 231
 Sullivan, E.V. 68
 Sullivan, S.C. 391–2
 Sullivan, W.M.
 Suzuki, D. 472, 475
 Svyantek, D. 190
 Swan, P. 334
 Swan, W.K. 389
 Swift, A. 51
 Swift, C. 36
 Swindle, R. 11
 Swindle, R.W. 359
 Syme, L. 161
- T**
- Tajfel, H. 352–3
 Takemoto-Chock, N. 143
 Tamara, L. 350
 Tamasese, K. 343
 Tandon, R. 278
 Tarrow, S. 175–6, 182
 Tarule, J. 229
 Tavis, C. 366
 Taylor, A.R. 281
 Taylor, C. 58
 Taylor, D. 55, 174
 Taylor, J.M. 231
 Taylor, R. 409
 Taylor, S. 423
 Taywaditep, K.J. 295
 Te Awekotuku, N. 334
 Tebes, J. 103, 438
 Tefft, B.M. 12
 Temm, P. 338
 Tennant, C. 436
 Teo, T. 40, 130, 246
 Ter Wal, J. 358
 Terenzio, M. 28
 Test, M.A. 266
 Tharp, R.J. 143, 360
 Thekaekara, M. 300, 302
 Thekaekara, S. 300, 302
 Thomas, D.R. 13, 143, 360
 Thomas, J. 190
 Thomas, W. 210, 385
 Thompson, J. 319
 Thompson, M. 103
 Thompson, S.A. 392
 Thompson, S.K. 289
 Thomson, R. 416–18
 Tipton, S.M. 68
 Todd, D.M. 33, 71
 Tolliver, M. 398
- Tolman, D.L. 278
 Tomai, M. 14, 379
 Tong, R. 366
 Tönnies, F. 490–1
 Toohey, S.M. 73, 104, 105
 Torre, C. 16
 Torrey, E.F. 436
 Trainor, J. 441, 447
 Traub-Werner, M. 309
 Tremble, B. 392
 Triandis, H.C. 351–2
 Triantafillou, P. 158
 Tribe, K. 436
 Trickett, E.J. 33, 37, 52, 58,
 62, 71, 76–8, 131, 248–9,
 355, 359, 469
 Tropman, J.E. 460
 Tsemberis, S. 442, 443
 Tseng, V. 187
 Tsuang, M.T. 440
 Tullman, S. 430
 Turnbull, A.P. 414,
 Turner, C. 292, 364, 375,
 378
- U**
- Uehlinger, H. 496
 Ulicny, G.R. 412, 419, 424
 Underwood, L.G. 35
- V**
- Valentine, J.C. 84
 Valenzuela, E. 153
 Van der Gaag, N. 369
 Van Genugten, W. 325
 VandenBos, G.R. 171
 Vargas, R. 68
 Vedder, P. 353
 Veenstra, G. 95, 104
 Veltmeyer, H. 296
 Vera, E. 213, 223, 227
 Verdun, J. 358
 Veroff, A. 11
 Vess, L. 398
 Vincent, T.A. 76
 Vinokur, A.D. 84, 478
 Vitz, P.C. 431
- W**
- Wachtel, P.L. 471
 Waldo, C.R. 390, 393
 Walker, A. 476
 Walker, R. 334
 Walker, W. 475
 Walkerdine, V. 13, 106

- Wall, D.D. 317
Walsh-Bowers, R. 12, 16,
174–5, 183, 187, 193,
442
Walsh, F. 459
Walsh, M. 300
Walsh, R.T. 12, 39, 249
Walter, L.J. 410
Walters, K.L. 385
Wandersman, A. 4, 36, 39,
205–6, 250, 262, 470
Wang, C. 157
Warwick, D.P. 68
Wasco, S.M. 239, 278, 282,
288
Washington, P. 30, 314, 391,
407, 467, 475, 486
Watene-Haydon, N. 336
Watson, N. 27, 423
Watts, R. 37, 128, 189, 236
Watts, R.J. 37, 108, 124,
131–2, 236, 353, 357
Watzlawick, P. 162
Weakland, J. 162
Weber, M. 315, 494
Weeks, P. 302
Weick, K.L. 191–3, 198,
200–1, 483
Weikart, D.P. 82, 85, 267
Weinberg, R. 171, 386
Weingarten, R. 438, 443
Weinman, M.L. 430
Weinstein, R. 171
Weinstock, J.S. 230
Weis, L. 358
Weisbrod, B.A. 266
Weisbrot, M. 172
Weiss, C.H. 260, 262
Weissberg, R.P. 85, 87, 467,
478, 484
Weisstein, N. 366
Welfel, E.R. 220
Wells, A.M. 34, 85
Wenzel, S.L. 295
Werner, D. 309, 405, 531
Westerbeek, K. 358
Westhues, A. 85–6, 227, 236
Wetherell, M. 269
Wetzel, J.W. 389
Whang, P. 412
Whitaker, R. 177
White, B. 343
White, G.W. 412, 414,
416–18, 420
White, I.R. 462
White, M. 214–15
Whitmore, E. 283
Whyte, W.F. 414
Wiesenfeld, E. 15, 176, 181,
302
Wihongi, D. 336
Wilbur, C.T. 407
Wiley, A. 532
Wilkinson, R.G. 59, 63, 88,
90, 95, 96, 104–5, 161,
166, 170, 190, 462
Wilkinson, S. 38
Williams, C. 305
Williams, D.R. 441
Williams, E.L. 131
Williams, M. 305, 324, 441
Williams, N.C. 332, 351
Williams, P.N. 68
Willig, C. 14, 235, 246,
268–9, 270
Willmott, H. 201
Wills, T. 101–2
Wilson, K. 360
Wilson, M.N. 353
Winefield, H. 370
Wingenfeld, S. 13–15
Winkel, G. 109
Wolf, N. 371
Wolfe, S.M. 436
Wolfensberger, W. 74, 430
Wolff, T. 85, 180, 201–2, 206,
210
Wollman, N. 185
Wood, P.A. 442
Woods, S. 329, 440
Wright, E.O. 324
- Y**
- Yates, B.T. 266
Yin, R.K. 269
Ying, Y.W. 440
Yip, K. 103
Young, M.E. 85, 407, 423
- Z**
- Zea, M.C. 392
Zigler, E.F. 85, 460
Zimmerman, M.A. 36, 56,
97–8, 107
Zimmerman, S.O. 442
Zubin, J. 428
Zusman, J. 86

Subject Index

A

Ableing vs enabling model, 409–10
Ableism, 405, 410, 422
Aboriginal Bridging Course, 337
Aboriginal people, 333, 337, 345
Accountability
 Importance of, 122–3
 Limitations of, 124–6
 Promoting, 123–4
 Value-base of, 123
 What is 115–22
Acculturation, 131, 295, 348, 352, 354, 356, 363
Action researchers, 171, 247, 281, 478
Activist, 255–78
Adaptation, 70–2, 348
Addams, Jane, 7
Advocacy, 192, 344, 409
African-Americans, 26–7, 41, 129
Agents of change, 53
Agriculture, 468–80
AIDS, 16, 21, 31, 85–6, 150, 164, 369, 394, 400, 404, 450, 470, 484
Alcoholics Anonymous (AA), 103, 220
Alpha bias, 130–5
Ameliorative interventions, 144–7, 192
American Psychological Association (APA), 10, 16, 54, 85, 171, 312, 385, 404, 411, 499
Americans with Disabilities Act, 422–3, 442–3, 447
Americans with Disabilities for Accessible Public Transportation (ADAPT), 413
Amish, 148, 480–5
Apartheid, 164, 356–7
Assertive Community Treatment teams (ACT teams), 433
Asset seeker, 202

Australia, 13, 19, 26, 58, 103, 149, 170, 291–2, 306–7, 330–7, 343–7, 354–66, 378, 380, 411, 436, 441, 447, 463
Autonomy, 192, 300

B

Banking model of education, 253
Because We're Women, 365
Behavior settings concept, 75
Benjamin E. Mays Institute, 87, 147
Bereavement, 102, 152
Beta bias, 130–5
Better Beginnings, Better Futures, 257, 265, 460
Bicultural Therapy Project, 343
Biodiversity, 468, 472, 481
Biosphere, 472, 484–5
Bisexual, 382, 384, 395, 404
Bonding, 101
Braille, Louis, 407
Breast cancer, 102, 286
Bridging, 110–13, 161, 337
Broad Street pump, 78

C

Canada, 12–13, 18–20, 26, 58, 88, 90, 131, 136, 146, 149, 154–5, 169, 178, 245, 247, 250, 258, 283, 292, 329, 362, 396, 422, 440, 458, 460–3, 467, 470, 474, 478, 483, 486
Canadian Journal of Community Mental Health (CJCMH), 12, 44, 467
Canadian Mental Health Association (CMHA), 173, 435, 441, 446–7
Capacity building, 205, 207, 330
Capitalism, 296, 309, 314–16, 328
Case management, 242, 433, 438

Case study, 269, 274, 336, 438
Change, theory of, 198, 207
Childcare, 230, 461–5
Child maltreatment, 34, 78, 80, 83, 85, 453
Circular causality, 78, 91
Citizen participation, 113, 205
Civil disobedience, 180, 183
Civil rights movement, 9, 41, 164, 176, 181, 407
Class society, 315, 328
Clean Air Act, 474
Coalitions, 110, 179, 309
Collaborator, 196
Colonization, 26, 330–4, 338–40
Coming out, 392
Commitment
 Importance of, 122–3
 Limitations of, 124–5
 Promoting, 123–4
 Value-base of, 123
 What is, 116–22
Community Action Program for Children (CAPC), 467
Community capacity, 35
Community economic development (CED), 150
Community integration, 72, 91, 107, 126, 292, 437, 441, 446
Community intervention, 186–207
Community Mental Health Centres (CMHCs), 9, 150, 436
Community psychologists, 191–206, 220–5, 228, 360, 411–16
Community psychology
 Values and principles, 47–64
 What is, 24–35
Community research
 Assumptions and values of, 237–47
 Goals of, 235
 Processes of, 248–51

- Community science, 39, 43
 Community-driven
 interventions, 449, 460, 466
 Community
 Importance of, 101–5
 Limitations of, 110
 Promotion of, 107–8
 Value base of, 107
 What is, 94–6
 Complacency, 116, 201
 Conflict models, 68,
 Conflict resolution, 192, 195
 Confrontation, 65
 Conscientization, 26, 145–7
 Consciousness-raising, 29, 176
 Constant comparison, 271, 275
 Construct validity, 259, 295
 Constructivism (Social constructivism)
 Methodology, 244
 Ontology and epistemology, 244
 Problems with, 245
 Consultation, 336, 376
 Consumerism, 48, 319–20
 Contemplation, 211, 217–19
 Control, 26, 190, 338, 395, 418, 473
 Coping, 83
 Corporate globalization, 310, 318–19, 328, 468
 Corporations, 328
 Crime prevention, 195
 Critical paradigm
 Methodology, 247
 Ontology and epistemology, 246
 Problems with, 247
 Critical psychology, 13, 372
 Critical research
 Applications of, 282
 Challenges and limitations, 285–7
 Foundations of, 278–9
 Methods, 282
 Values and principles of, 279–80
 Cuba, 16, 50, 327, 481, 486
 Cultural racism, 359
 Cultural relativity, 4, 37, 353, 398
 Cycling of resources, 70–2, 91
- D**
 Decolonization, 291, 314, 330–2, 335–7, 342
 Deconstruction, 380
 Deinstitutionalization, 71–2, 436, 446
 Democracy, 309, 322, 328, 476
 Depowerment, 23, 38, 166, 426, 444
 Depression, 79, 86, 90, 103, 105, 212, 226, 230, 260, 299, 316, 322, 327, 355, 369, 393, 427, 440
 Developing nations, 16, 30–1, 178, 326–7, 450
 Deviancy focused narratives, 432
 Diagnostic and Statistical Manual, 86, 384
 Disabilities
 And motherhood, 422–4
 Historical context, 433–4
 Media portrayal of, 427–8
 Research and action, 444–5
 Disadvantaged children and families, 448–67
 Holistic perspective of, 452–3
 Interventions for, 459
 Prevention and promotion for, 453–4
 Discourse analysis, 269
 Distributive justice, 58
 Diversity, 177, 182, 348, 364, 370, 373, 377, 382, 385, 405, 414, 495
 Divorce, 84, 101, 133, 153, 227, 387, 399
 Dix, Dorothea, 446
 Domestic violence, 42, 90, 231, 304, 370, 374
 Dominant cultural narratives, 24–5, 44, 269, 383
- E**
 Early detection, 64, 79, 369
 Early intervention, 6, 80, 148, 169, 217, 227, 266
 Eating disorders, 100, 228
 Eco-cities, 468, 479
 Eco-literacy, 468, 480
 Ecological metaphor
 Importance, 73–4
 Limitations of, 78
 Value-base of, 76
 What is, 71
 Emic approach, 275, 279
 Emotional competencies, 197, 207
 Emotional intelligence, 18, 138, 191, 197, 209, 217, 231, 478
 Emotional support, 101
 Empathy, 197, 198
 Empowerment, 81, 97–8, 195, 205, 230, 259, 338, 372, 426, 432, 447–8, 459, 494
 Empowerment narratives, 426
 Empowerment-community integration paradigm, 137
 Enculturation, 351
 England, 75, 190, 295, 297, 301, 435–6, 479
 Environment, 226, 321
 And community psychology, 467
 Degradation of, 467
 Towards sustainable living, 475–6
 Epidemiology, 255–60
 Epistemology, 241, 244, 246
 Ethics, 5, 67, 251
 Ethnocentrism, 330–2
 Ethnographic research, 269
 Etic approach, 258, 260, 275, 279
 Eugenics, 8, 22, 27, 126,
 Europe, 3–4, 8, 14, 16, 42, 88, 109, 181, 252, 295, 313–14, 316, 358–9, 371–2, 396, 404, 407, 425, 436, 478–9
 Evaluability assessment, 261–2
 Evaluation, 211, 217, 220, 225, 255, 260–7, 273–4, 277, 281, 283, 290
 Of outcome and research design, 264–6
 Of process and implementation, 263–4
 Exclusion, 304, 308
- F**
 Facilitation
 Families, 71, 91, 304, 318, 382, 396, 404, 447–8, 449, 451–2, 455, 457–9, 464

- Family support programs, 85
 Family wellness, 171, 462
 Fatalism, 299
 Feminism, 365–80
 and Christianity, 366
 Marxist, 366
 Second wave, 365
 Feminist research, 239, 246, 278–9, 282, 289
 Framework for Support, 441, 446–7
 French Revolution, 47, 49, 107
- G**
- Gay, 26, 382–7, 395–9, 404
 Gay and Lesbian Medical Association (GLMA), 395
 Gay rights liberation movement, 396–7, 403
 Gemeinschaft, 491
 Gender, 144, 298, 364, 380, 382–3, 386
 Gender identity, 382–3
 Gender inequality, 364
 General Agreement on Tariffs and Trade (GATT), 326–7
 Generalizability, 256, 258, 268, 270, 273
 Genetics, 18
 Genocide, 26, 325, 333, 347
 Gessellschaft, 491
 Gestalt psychology, 76
 Ghana, 3, 20–2, 172
 Globalization, 30–1, 309, 314, 317–18, 321, 328, 371, 449
 Government social interventions, 160, 173
 Gramscian Bank, 482
 Gross Domestic Product (GDP), 31, 104, 316
 Gross National Product (GNP), 168, 471
 Grounded theory, 154
- H**
- Habitus, 488, 497, 500–1
 Health promotion, 80–1, 84, 395–6, 418–19, 478
 Hegemony, 372, 380, 499
 Heterosexism, 382–92
 As a form of oppression, 387–8
 Consequences of, 392–3
 Cultural, 388–9
 Homophobia or, 386–7
 Psychological, 389–91
 HIV, 21, 31, 85, 86, 150, 164, 369, 394, 400, 404, 433, 450
 Holism, 49, 189, 268, 494
 Homelessness, 71, 242, 245, 247
 Housing, 275, 418
 Hull House, 7
- I**
- Identity, 382–3
 Immigration, 348–62
 Incidence, 83
 Inclusion, 126–34
 Implementation of, 130–3
 Importance of, 128–30
 Limitations of, 133–4
 Value-base of, 130
 What is, 126–8
 Inclusive host, 202
 Independent Living Centres (ILC), 37, 150, 154
 India, 168, 180, 189, 295, 300, 324, 463–4
 Indicator approaches, 256–7
 Industrialization, 309, 313
 Inequality, 90, 161
 Infant Formula Action Coalition (INFAC), 178
 Injustices, 27, 119, 254, 337, 344, 470
 Institutional racism, 129, 338
 Instrumental support, 101
 Integration, 353, 496
 Interdependence, 70–1
 Intergroup contact, 350
 International Monetary Fund (IMF), 31, 167, 172, 329, 474
 International Women's Day, 365
 Internecine, 182
 Interventions, 139–231
 Ameliorative vs transformative, 144
 At home, 149
 In alternative settings, 152–3
 In human services, 150–2
 Settings, examples and roles, 153–6
- Interviewing skills, 228
 Isolation, 271, 448, 455
- J**
- Joint Commission on Mental Illness and Health, xviii
 Judaism, 229
- K**
- Kahnawake nation, 250
Kaupapa Maori research theory, 345,
 Kerala, 168–9, 180, 183, 191, 324, 463–4
 Kibbutz, 48–51, 69
 Knowledge maker, 206
 Kyoto Accord, 477, 483–5
- L**
- Labour Unions, 142, 150, 315
 Latin America, 15, 52, 167, 181, 185, 278, 311, 491, 500
 Leadership, 197
 Lesbian, 382–5, 395–404
 Levels of analysis, 146
 LGBT, 382–403
 Families, 396
 Health promotion, 395
 Legal issues, 398
 Research, 400
 Liberation, 23–7, 108, 168, 180, 211, 216–17, 235–7, 357, 382, 387, 394, 397, 426, 433, 492–4
 Liberation psychology, 52, 146, 332, 342, 492
 Lobbying, 180
 Local exchange trading systems, 322
 Logical positivism, 6, 22, 239
- M**
- Manifest destiny, 56
 Manufacturing consent, 320, 328
 Maori people, 119–20, 339, 341, 345
 Marginalization, 293–302, 353
 Poverty and economic, 296
 Resistance to, 299

- Social ideological aspects
of, 297–9
What is, 294–6
Working against, 302
- Marxism, 246, 254
- Measurement scale, 259
- Medical model, 435–46
- Medicare, 412
- Medicine wheel, 76
- Mental hospitals (asylums),
11, 43, 71–2, 435
- Mental hygiene, 12, 435, 446
- Mentoring programs, 84
- Meta-values, 49, 116, 123, 136
- Miasmas, 78, 121
- Minority status, 353, 356
- Misogyny, 378, 380
- Moral treatment movement,
435, 447
- Mozambique, 172
- Multiculturalism, 131, 136
- Multidisciplinary, 67
- Multilateral Agreement on
Investment (MAI), 327
- N**
- Narrative, 37, 269, 276, 290,
431–2
- National Institute of Mental
Health (NIMH), 9
- Native people, 42, 252
- Needs and resources
assessment, 256–7, 273
- Neocolonialism, 345
- Neoliberalism, 67, 107, 338
- Nestlé, 178
- New assimilationists, 330, 340
- New Zealand, 13, 38,
119–20, 133, 149, 225,
291, 330–9, 343, 347,
359, 366, 368, 378, 396
- Non-equivalent comparison
group design, 265
- Non-government
organization (NGO),
138, 140, 205
- North American Free Trade
Agreement (NAFTA),
326, 474
- O**
- Ontario Prevention
Clearinghouse (OPC),
91, 263
- Ontology, 241, 244, 246
- Oppression, 23–40, 44
Of African-Americans, 14
Of gays, lesbians and
bisexuals, 382–94
- Organizational and
community interventions,
186–207
Ameliorative vs
transformative, 192
Importance of, 190–1
Roles of community
psychologists in, 191
Values supporting, 189–90
What are, 188
- Organizational change, 151,
195, 198, 201, 301
- Organizational leaders, 138,
178, 181
- Organizational renewal, 152
- Outcome evaluation, 86, 261,
264
- P**
- Pacific Institute of Community
Organizations (PICO),
195
- Paradigm, 235, 239, 242–7,
256, 277, 409
- Parent teacher organization
(PTO), 112
- Parents, Families and Friends
of Lesbians and Gays
(PFLAG), 396, 404
- Participatory action research
(PAR), 22, 153, 157, 204,
249, 278–87, 290, 414,
425, 458
- Participatory budgeting, 324,
328
- Participatory democracy, 181,
322–3, 328, 496
- Participatory rural appraisal,
324, 328
- Partnership, 36, 153, 202, 364,
370, 374, 377, 405, 414
- Patriarchal society, 119
- Peace movement, 7, 9, 366
- Person–environment fit, 73,
350
- Piedmont Peace Project, 161,
165, 182
- Policy, 114, 150, 251, 328,
354, 381–2, 398, 425,
448, 461, 464, 486
- Positivism, 241
- Post-positivism, 239–43
- Methodology, 242
- Ontology and
epistemology, 241
- Problems with, 242–3
- Poverty, 90, 114, 144, 293,
296, 298, 309–10, 312,
321, 450, 467
And globalization, 314
Origins of, 309–10
- Power
Importance of, 105–6
Limitations of, 110–11
Promotion of, 107–9
Value-base of, 107
What is, 97–101
- Powerlessness, 106, 129, 191,
272, 448, 456
- Pragmatic partner, 202
- Praxis, 4, 15, 137, 154–8
- Pre-contemplation, 211, 217,
218
- Prenatal/Early Infancy
Project, 83
- Preparation, 211, 217, 219
- Prevention, 78–91
Approaches to, 80
Cost-effectiveness of, 81
Effectiveness of, 85
Implementation, 82
Importance of, 81–2
Indicated, 79–80
Macro-level, 35
Person-centred, 395
Primary, 89, 91
Secondary, 79, 91
Selective, 79
Tertiary, 86
Universal, 91
Value-base of, 82
- Prevention science, 86
- Privilege, 99, 209, 450
- Program developers, 169
- Program evaluation, 260–7,
273–4, 283
- Program evaluators, 138, 179,
195, 261–2
- Program for Assertive
Community Treatment
(PACT), 266
- Program logic model, 263
- Protective factors, 82–4, 91
- Protest, 180–1, 216, 496
- PsyACT, 19, 172
- Psychiatric
consumers/survivors,
426–44

Psycho-centric, 69
 Psychological oppression, 128
 Psychologists for Social
 Responsibility, 181
 Psychopolitical validity,
 120–2, 136, 285
 Psychosocial emergencies,
 212–13, 226–30
 Psychotropic medications, 72

Q

Qualitative needs assessment,
 273
 Qualitative research, 267–73
 Challenges and
 limitations of, 273
 Characteristics of, 268
 Data analysis and
 verification in, 271–2
 Data-gathering methods
 in, 270–1
 Evaluation, 273–4
 Sampling in, 270
 Varieties of, 268–70
 Qualitative research methods,
 256, 268–73
 Quality of Working Life
 (QWL), 183
 Quasi-experiment, 234, 240,
 242, 264–6, 276
 Quebec, 12, 314, 465
 Queer, 404

R

Racism, 128–9, 330–2, 338,
 341, 374
 Randomized controlled trial
 (RCT), 265
 Reactive approaches, 266
 Reconciliation, 334, 338, 344
 Recovery, 345, 426–9, 433,
 447
 Reductionism, 33
 Reflexivity, 38, 141, 156, 235,
 246, 279, 364, 370, 372,
 405, 416
 Reframing, 44, 448, 451
 Refugees, 348, 355, 362–3
 Relapse prevention, 86
 Reliability, 234, 256, 259,
 276, 285
 Religion, 51, 157, 349,
 354–5, 388, 410, 414,
 450, 458
 Representation, 127, 208,
 235, 249

Research partner, 202
 Resource mobilization, 145,
 147, 178, 185, 284
 Resource-collaborator, 6, 22
 Revolutionary Association of
 Women of Afghanistan
 (RAWA), 376
 Rio Earth Summit, 476
 Risk factors, 82–3, 91
 Roberts, Ed, 408
 Role ambiguity, 193

S

Same-sex marriage, 389
 Saturation, 270, 276
 School atmosphere, 75
 School Transition
 Environment Project
 (STEP), 226
 Scientific method, 6, 10, 22,
 228, 233, 239–40, 313
 Self-actualization, 227
 Self-determination, 56, 279,
 330, 335, 343, 405, 408,
 433, 494
 Self-help, 5, 150, 152, 153,
 194, 396, 313, 400, 409,
 438, 441
 Serious mental health
 problems, 427–44
 Community contexts and
 responses to, 429–30
 Community psychology's
 role in, 439
 Consumer/survivors,
 437–8
 Definitions of, 427
 History of community
 responses to, 434–44
 Sexism, 46, 126, 128, 375–8,
 380
 Sexual abuse, 366
 Sexual assault, 376
 Shepard, Matthew, 391
 Slavery, 26, 313
 Small group and individual
 interventions, 211–28
 Importance of, 215–17
 Promoting well-being
 and liberation,
 217–18
 Role of community
 psychologists in,
 220–2
 Strengths and limitations
 of, 226–7
 Values supporting, 215
 What are, 214
 Smoking, 79–80, 85, 146,
 153, 169, 173, 220, 415,
 485
 Social capital, 95, 110
 Social change, 27, 36, 150,
 491
 Social climate, 74, 91, 485
 Social cohesion, 170
 Social conformity, 67
 Social exclusion, 304
 Social Exclusion Unit (SEU),
 304
 Social interventions, 160–83
 Ameliorative vs
 transformative, 166
 Importance of, 165–6
 Value-base of, 164–5
 What are, 162–3
 Social justice, 123, 189, 208,
 279, 280, 338, 458, 495
 Social movement
 organizations (SMOs),
 57, 132, 142, 153, 162,
 175, 183–4, 287,
 Social networks, 111
 Social norms, 33, 51–2, 71,
 146, 397, 453, 458, 482,
 501
 Social stress theory, 11, 22,
 83–4
 Social support, 101, 108, 110,
 193, 227, 359
 Socioeconomic status (SES),
 104
 Sociopolitical development,
 121, 132, 357, 363
 Sojourners, 350, 363
 Solidarity, 27, 197, 494
 South Africa, 14, 149, 156,
 164, 181, 294, 295, 356,
 357, 399
 Status quo, 160–6, 185
 Stigma, 430
 Stirling County, 258
 Stonewall riot, 397
 Stress-meeting resources, 84
 Structural adjustment, 318,
 328
 Structural change, 162, 339,
 441, 464
 Students Against Sweatshops
 (SAS), 309, 310, 324,
 326
 Subjectivity, 38, 364, 370,
 372, 377, 405, 416

Substance Abuse
 Succession, 70, 72
 Suffering, 176, 467
 Sure Start, 461, 467
 Sustainability, 173, 206
 Swampscott conference, 10
 Synergy, 47, 59

T

Teena, Brandon, 391, 399
 Tokenism, 124
 Toronto Disaster Relief
 Committee, 247
 Transcendence, 480
 Transformation, 139, 144,
 157, 186, 192, 194, 403
 Transformative interventions,
 144–8, 185, 192, 207
 Transgender, 382, 384, 395,
 404
 Treaty of Waitangi, 120, 335,
 339
 Trend setter, 202
 True experiment, 276
 Trustworthiness, 197

U

Unemployment, 38, 59, 84,
 87, 102–4, 128, 164,
 172, 201, 260, 296–7,
 304–5, 316, 394, 414,
 444, 452
 United Farm Workers, 178
 United Kingdom, 13, 461

United Nations, 58, 82, 247,
 310, 312, 320–1, 325,
 328, 363–5, 399, 460,
 467, 476, 501
 United Nations Convention
 on the Rights of the Child
 (UNCRC), 58, 82, 467
 University campuses, 149
 Utilitarian pragmatism, 273

V

Validity
 Epistemic, 120–2, 285,
 289
 External, 256, 265, 275,
 285
 Internal, 264–5, 276
 Psychopolitical, 120–2,
 136, 285, 289–90
 Transformative, 120–2,
 285, 290
 Value-based partnerships, 36,
 132, 197
 Values, 45–65
 Collective, 58
 Criteria for choosing, 54
 Differing and unequal
 voices, 55
 Personal, 56
 Processes and outcomes,
 55
 Relational, 56–8
 Sources of, 49–50
 Theoretical and grounded
 input, 54

Understanding and
 action, 54–5
 Victim-blaming, 448, 451
 Vietnamese community, 361
 Violence against women, 377
 Vision, 47, 50, 154, 155, 364,
 376, 377, 405, 417
 Visionary, 202, 211, 222
 Volunteerism, 96, 124

W

Welfare systems, 72, 315–16
 Well-being, 23, 217, 236,
 394, 426, 451
 Collective, 58–9
 Of communities, 236
 Personal, 56
 Relational, 56–8
 Wellness, 462
 World Bank, 31, 167, 172,
 308, 310–11, 314, 318,
 328, 329, 467, 474–5,
 486
 World Health Organization,
 453, 454, 467, 473, 478
 World Trade Organization
 (WTO), 314, 326, 474

X

Xenophobia, 358

Y

Yale–New Haven School
 Development Program, 87