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PRESIDENT'S COLUMN
THE PROACTIVE DEVELOPMENT OF COMMUNITY PSYCHOLOGY
N. Dickon Reppucci
University of Virginia

In late January, the Executive Committee spent two days in Washington, DC, discussing many issues facing our field. Impelled by the results of the survey of the membership and discussions that have taken place over the last year by the Long Range Planning Committee (see President's Column in the last issue), several major proposals were put forward and acted upon. In all cases the goal was to increase participation by a larger number of informed members in order to enhance and promote the intellectual, empirical, and action bases of community psychology. The following steps were taken:

1) It was voted unanimously that all committees, interest groups, publications, and other units of Division 27 shall be led by individuals with finite terms of office. What this should mean is that more members will have more responsibility for the functioning of the division than ever before. The goal is to help insure innovation and change on a regular basis.

2) In another unanimous vote, it was decided to initiate a biennial conference (meeting) on Community Research and Action. A committee has been charged with developing a plan for the first conference to be held in late May of 1987. Location, format and other particulars will be announced no later than at the August APA meeting. The basic goal is to provide a forum for community psychologists and others interested in community research and action to present their best work in a collegial atmosphere that will stimulate all participants to think systematically and creatively about substantive issues of concern to all of us. We are self-consciously planning to model the meeting after SRCD and the Law and Society-Division 41 group, both of whom have had notable success with biennial meetings. It should be noted that this type of a regularly occurring meeting was decided upon rather than the one time national conference on substantive issues that was discussed previously because it provides the opportunity for sustained serious dialogue with no restriction on the number of participants. Anyone who wishes to attend the conference will be welcome, although a formal mechanism will have to be worked out for whom the actual presenters are. A call for symposia, roundtable discussions, and papers, will be arrived at in the near future. Innovative program formats will also be considered. Any comments about the conference should be sent directly to me at the Psychology Department, Gilmer Hall, University of Virginia, Charlottesville, VA 22903

3) In a strong majority vote, it was decided that the *American Journal of Community Psychology* should become a benefit of membership in Division 27. The basic notion is to develop a more informed membership by bringing the division sponsored Journal to all of its members. A committee, chaired by Ed Seidman, the Division's President-Elect, has been charged with determining the best way to bring the change into being. Since the change will entail an increase in dues (although the Journal will be available for substantially less than it currently is), the committee will work out a complete package to be presented to the membership for a vote no later than at the business meeting during the August APA Convention. All members who desire input on this matter should send comments to Ed Seidman, Bank Street College, 610 W., 112th Street, New York, NY 10025.

4) It was unanimously endorsed that the Division should sponsor a book series on substantive issues in community psychology. A report presented to the Executive Committee by Bob Felner was instrumental in deciding on this issue. Although separate conceptually from the issue in item (3), it was decided to place further negotiations regarding this matter under the Seidman committee because it may be possible to bring about

a more favorable arrangement with a publisher by linking the book series with the Journal.

In sum, several actions were taken that the Executive Committee believes are proactive steps towards enhancing the long term viability of the field of community psychology. I personally am excited by the implications of these actions and hope that the membership agrees.

Before closing this column, one other event must be noted. Jack Glidewelll will end his term as Editor of the *American Journal of Community Psychology* in 1987. Jack has and continues to serve the field of community psychology in a distinguished fashion. We all are indebted to him and thank him for his investment in the field's well-being. A new editor will need to be selected to serve as Editor-Elect for 1987, and then as Editor for a five year term (1988-1992). Nominations should be sent to Lenny Jason, Department of Psychology, DePaul University, 2323 North Seminary Ave., Chicago, IL 60614.

From the Editor

On December 9, 1985, Stanley Lehmann died of chronic obstructive lung disease. Barbara Felton and Marybeth Shinn have written a warm and loving obituary in this edition of *The Community Psychologist*. Our entire Division mourns the loss of Stanley Lehmann, a gifted and caring community psychologist.

In this issue, Irma Serrano-García, Ph.D. and Sonia Alvarez-Hernández have served as guest editors of a special issue on Cultural Relativity and Community Psychology. Irma and Sonia have assembled a stimulating group of papers, and I hope you find them to be both thought-provoking and helpful. In future editions of *The Community Psychologist*, special issues will be devoted to: Community Psychologists in Applied Settings (Jonathan A. Morell, Ph.D. and Frank Masterpasqua, Ph.D.), a Directory of Training Opportunities (Steve Brand), a Directory of Graduate Programs in Community Psychology (Maurice J. Elias, Ph.D.), and Community Psychology in the Schools (Roger P. Weissberg, Ph.D. and Maurice J. Elias, Ph.D.).

Anne Bogat has been appointed the Political News Editor, and I am sure you will enjoy reading her refreshing column. In addition, Raymond Lorion has been appointed the Washington Editor, and this series will keep us informed of happenings in our Nation's Capital. Bill Berkowitz wil serve as the Community Action Editor, and his spirited column will also add a more activist perspective to *The Community Psychologist*. Other Editors have been active in generating material that will be of interest. Finally, Dick Reppucci has asked several of our members to write conceptual pieces concerning the relationship of community psychology to related fields and areas. These articles nicely complement the five other invited articles that were printed in the Fall edition of *The Community Psychologist*.

I've appreciated hearing from many readers concerning your generally positive reactions to new directions that I, along with our many fine editors, are taking. Please let me know if you think there are any other themes or content areas that need to be considered for future issues. If you do plan on sending me a manuscript, if possible, please send me a disk from a PC, using an ASCII file. Also be sure to send a hardcopy.

Because of high expenses in the Chicago area, I would like to explore the possiblity of having *The Community Psychologist* typeset and printed in another city. If you have access to inexpensive resources, and you would be willing to have this publication based at your setting, I would be happy to talk to you. Please call Lenny Jason at (312) 341-8277.

SPECIAL ISSUE

CULTURAL RELATIVITY AND DIVERSITY: THE CONTINUOUS CHALLENGE TO COMMUNITY PSYCHOLOGY

Special Issue Editors

Irma Serrano-García, University of Puerto Rico
Sonia Alvarez-Hernández, Vanderbilt University

This issue was motivated by our interest in contributing to the growth of Community Psychology along the lines of its original commitments. We understand these to include the values of cultural relativity and diversity, and ecological perspective and the quest for an equitable distribution of psychological and economic resources in this society. Following Rappaport's (1977) guidelines we define cultural relativity and diversity as a value system which recognizes the right of individuals and groups from varied cultures to be different, supported in turn by an ecological perspective which views diversity as worthwhile in its own right.

Whether these values and goals have been developed within our discipline was one of the issues that concerned us and two articles touch upon this subject. The issue also includes various pieces related to necessary changes in theoretical and methodological perspectives, to empirical results evidencing differences that emerge from diverse cultural backgrounds, to interventions suited to ethnic groups and to training frameworks and settings that stem from the values of cultural relativity and diversity.

The authors also reflect a particular blend of frustration when faced with unachieved goals within the discipline, and optimism regarding future growth. We wonder if their opinions are shared by most community psychologists, by the particular minorities they belong to or if they represent individual postures. In any case, we are satisfied with the initiative that allowed minority, and mostly junior professionals in our field, a chance to present their work.

Finally, all writings in this issue explicitly or implicitly refer to the relationship between cultural relativity, diversity and empowerment. All authors suggested that people should become active so as to gain the most from the resources their cultures provide. Their ideas make us aware of the fact that there are two ways to envision the relationship between cultural relativity and empowerment. On one hand these values can become one more way of blaming the victim and eliminating his/her possibilities of sharing in the just distribution of resources. In this light it could be argued that X or Y characteristics identify A's culture, that as such they should be researched, respected and unchanged, and that A's should occupy the place that these differences outline for them in society. It is our opinion, that the place of blacks, hispanics, orientals, women and other similar groups, is one of oppression.

On the other hand we can see culture as a changing developing context which people can transform so as to improve their circumstances. In this view, culture would be the base from which individuals could derive their personal and collective identity and resources, and the starting point for the active development of new behaviors adequate to their environment and consonant with their beliefs.

The road we must travel is not paved with gold. However, if as community psychologists we are still committed to the underserved, and if we truly believe in change, then cultural diversity and relativity must be reaffirmed once more as one of the roads to individual and collective empowerment.

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ETHNICITY AND CULTURAL DIVERSITY: AN ANALYSIS OF WORK PUBLISHED IN COMMUNITY PSYCHOLOGY JOURNALS, 1965-1985.

Chalsa M. Loo
University of California
at Santa Cruz

Kenneth T. Fong
VA Hospital, Palo Alto

Gale Iwamasa
University of California at Santa Barbara

It is the purpose of this article to examine the extent to which community psychology has effectively been committed to one of its original missions: to incorporate and to foster the values of cultural relativity and diversity. We believe that this can be accomplished by examining the number of published works on ethnic minority issues in the three major journals in community psychology in the United States. It is also our intention to determine whether the discipline has focused on some particular ethnic groups more than on others. Since cultural diversity involves non-American ethnic representation, we also analyzed works on cultures outside the United States.

Method

All the articles (and only articles) that were published in the *American Journal of Community Psychology*, the *Community Mental Health Journal*, and the *Journal of Community Psychology* from the journals' inception through the summer of 1985 were content analyzed.

In total, 1973 articles were analyzed: 545 articles in the *American Journal of Community Psychology*, 777 articles in the *Community Mental Health Journal*, and 651 articles in the *Journal of Community Psychology*.

First, all the articles were classified as *ethnic* or as *white*. An article was coded as *ethnic* if one or more of the following was evidenced: a) the title of the article contained reference to ethnicity, a specific ethnic minority group, or a comparison between whites and at least one ethnic minority group, b) a statement was made in the abstract of an intent to study an ethnic population or to make comparisons between one ethnic group with other ethnic groups or with whites, or a statement was made making explicit reference to the ethnic characteristics of the sample, c) a statement was made in the methods section that defined the population of the study as primarily ethnic (more than 50 percent), and d) the results section contained findings for an ethnic minority group where the ethnic representation of the sample exceeded 50 percent. Ethnic minority groups were classified as Asian American/Pacific Islanders, Blacks, Hispanics/Puerto Ricans, and Native Americans/Alaskans. Non-empirical articles were coded as *ethnic* if more than 50 percent of their content was devoted to ethnic minority issues.

From all the *ethnic* articles another distinction was made: studies of ethnic minorities in the United States and its territories and studies which devoted more than 50% of its content to issues about ethnic groups outside the United States and its territories.

The latter were coded as *international*. More specifically, the articles were coded as *single ethnic* if it involved one U.S. non-white ethnic group (but was quantified as *ethnic* in the total); and as *white/ethnic comparison* if more than 50% of the article involved a comparison of whites to one or more ethnic minority groups.

Results

In the *American Journal of Community Psychology*, 65 (12%) of the articles furthered the values of cultural relativity and diversity while 480 (88%) of the articles did not. Of the 545 articles published in this journal 480 (88%) were *white;* 28 (5.1%) were single ethnic; 28 (5.1%) were *white/ethnic comparisons;* 6 (1.1%) were *international* and 3 (0.6%) were *inter-ethnic.*

Among the 28 articles that dealt with a single U.S. ethnic group, 14 (2.6%) pertained to Blacks and 11 (2%) to Hispanics/Puerto Ricans. Only 2 articles (0.4%) pertained to Native Americans and only one (0.2%) studied Asian Americans.

In the *Community Mental Health Journal,* 58 (7%) of the articles furthered the values of cultural diversity while 719 (93%) did not. Of the 777 articles published in this journal, 719 (92.5%) were *white;* 20 (2.6%) were *single ethnic;* 20 (2.6%) were *white/ethnic comparisons;* 13 (1.7%) were *international,* and 5 (0.6%) were *interethnic.*

Among the 20 articles that dealt with a single ethnic minority group, 10 articles (1.3%) were about Blacks, eight (1%) on Hispanics/Puerto Rican, one (0.1%) on Native Americans, and one (0.1) of Asian Americans.

In the *Journal of Community Psychology* 103 (16%) of the articles furthered the value of cultural diversity while 548 (84%) did not. Of the 651 articles in this journal, 548 (84.5%) were *white;* 51 (7.8%) were *single ethnic;* 22 (3.4%) were *white/ethnic comparisons;* and 30 (4.6%) were *international.* No article in this journal was *inter-ethnic.*

Among the 51 articles that dealt with a single ethnic minority group 22 (3.3%) were on Blacks, 19 (2.9%) on Hispanics/Puerto Ricans, one (0.2%) on Native Americans and nine (1.4%) on Asian Americans.

Of the 1973 articles published in the three community psychology journals, 226 (11.5%) furthered the value of cultural diversity and 1747 (88.5%) did not. Only 107 (5.4%) of the published works pertained exclusively to U.S. ethnic minorities. Another 70 (3.5%) compared an ethnic population(s) to a white sample, and 49 (2.5%) dealt with non-U.S. cultures. In addition, the discipline has focused substantially more on Blacks and Hispanics/Puerto Ricans than on Asian Americans or Native Americans, both in works that are inter-ethnic and those exclusive to one ethnic group.

Conclusions

One of the original mandates of community psychology was to attend to underserved and alienated populations. If this goal has been reached, we would expect the representation of ethnic minority populations and issues in community psychology publications to be equal to or greater than the proportion of ethnic minorities in the U.S. population.

Data from all published works in three community psychology journals reveal a glaring underrepresentation of published works on ethnic minorities. Ethnic minorities account for 20% of the U.S. population (Statistical Abstract of the U.S., 1985), but publications on U.S. ethnic minorities amounted to only 9% of the journal articles. Works exclusively on ethnic minorities amounted to only 5% of the published articles. If the small proportion of articles published on ethnic minorities in this country is an indication of service and research, the underserved are not being duly studied, the racially underrepresented remain underrepresented, and Asian Americans and Native Americans are being particularly ignored. We can clearly conclude that the commitment to the values of ethnicity and cultural diversity has not been met. The results of this study indicate that there is a wide gap between what community psychology proposed as one of its goals and what has been published during the 12 years in which the three journals analyzed have co-existed.

CULTURAL PLURALISM-DIVERSITY: RESEARCH AND INTERVENTION IN COMMUNITY PSYCHOLOGY

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University of Illinois at Urbana-Champaign

Triandis (1976) stated that cultural pluralism relates to the question of how many kinds of cultures can co-exist within society. Culture is defined as the objective and subjective person-made parts of the environment. As an example of cultural pluralism in America, Triandis points out that the environment of an economically depressed ghetto is very different from the environment of an affluent suburb.

Cowen, Gardner and Zax (1967) noted that restlessness, re-examination, and ferment concerning mental health structures and practices characterized the decade prior to 1967. There was also growing interest on the part of social scientists and public health specialists in both the theoretical and practical problems reflected in this area. It was against this background that the early creators of Community Psychology called for innovations in the mental health field. Central among these innovations were comprehensive and multiple conceptualizations of the causes and subsequent treatments of mental illness. It is safe to say that mental illness became one of the many social problems that could be better understood through psychology. Ryan (1971) articulated the difference of perspective between observers and participants. He went further to explain why interventions designed by policy makers (observers) were likely to fail. More specifically he paved the way for looking more directly to culture for explanations of behavior.

Cultural pluralism and diversity have emerged as conceptual cornerstones of community psychology. How this has been manifested is of interest. The AJCP averages 5-6 articles per volume that have a cultural pluralism-diversity focus. Sixty percent of these articles are research-evaluation and the remainder are equally divided between intervention programs and conceptual papers. Barring its special issues the JCP averages 3-4 articles with a greater frequency in 1980-81. What constitutes the proper number of articles before the cultural pluralism position is reflected is unknown. It can be concluded with some qualification that community psychologists have continued to assess pluralism and diversity as it relates to mental health and social problems. Although there are fewer articles of an intervention or conceptual nature this may be due more to editorial policy than to the activities of community psychologists.

It does appear, however, that community psychologists have moved beyond culture as it related simply to racial and ethnic groups. There is an undercurrent in many of the articles that hints at pluralism and diversity, thus we find ethnic and racial groups, questions about rural populations, women's issues,

neighborhoods, and urban residents among others. In addition, there are two distinguishing approaches to this research. The first is to simply assume that individuals of a particular group are intact and are affected in the same way by the objective and subjective environment. For instance, being a member of a racial-ethnic group assures that individuals share similar values, customs, traditions, norms, perceptions and behaviors that can be accounted for by culture. For example, Keefe and Casas' (1980) review of *Mexican Americans and Mental Health* explores assumptions that treat Mexican Americans as a homogeneous group. A second approach is to identify different factors and determine how and if they are impacted upon by different groups of people for instance Coie, Costanzo and Cox's (1980) article on behavioral determinants of mental illness.

Cultural pluralism at this time may be more of an operating rule of how to think about mental illness and social problems. It is increasingly appealing as a topic among a number of disciplines in psychology. *The Counseling Psychologist* (Fretz, 1985) devoted an entire issue to cross-cultural counseling. Kagehiro, Mejía and García (1985) advocate a cultural pluralism approach in psychology in the form of greater heterogeneity among theorists and investigators, as a means of increasing the generalizability of psychological theories and hypotheses. In spite of this there remains a need for a more clearly articulated theory for community psychologists to organize their research and interventions around.

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THE CULTURAL DIMENSION OF EMPOWERMENT IN MARGINAL COMMUNITIES IN PUERTO RICO

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Writings about empowerment usually expound well intentioned ideas of justice and fairness; however, little consideration is given to the meaning of empowerment from the point of view of residents of marginal communities. Questions about empowerment behaviors and beliefs in these communities are rarely addressed in the current literature. In this article I examine the cultural aspects of empowerment based on the migrating experience of residents of marginal communities in Puerto Rico.

The concept of the cultural dimension of empowerment is proposed as a theoretical tool to identify and explain empowerment beliefs and practices in poor and urban communities in Puerto Rico. The main assumption underlying this concept is that people in their social contexts generate and learn socially accepted rules for empowerment behavior. In many instances, however, these rules reproduce existing forms of oppression within society (Ogbu, 1981), and yet, they represent people's efforts for empowerment within the constraints of limited access to resources.

In order to understand this cultural dimension it is necessary to clarify the relationship between culture and empowerment. Culture is a system of learned meanings that represent reality, directs behaviors, and provokes affective responses; meanings which are frequently expressed as rules for social interaction (D'Andrade, 1985). Empowerment, on the other hand, has been generally defined as a process by which people generate and distribute power through access to, and control of, resources (Katz, 1983-84).

Given that culture can be conceived as a system of rules that direct behavior and also that empowerment implies a set of behaviors, then it is reasonable to assume that complying with these rules and achieving power will produce feelings of being in control and empowered; while deviating from existing rules and failure to gain power will result in feelings of inadequacy, incompetence, and powerlessness, until a new understanding of power relations is achieved.

The Puerto Rican experience of migration, and the cultural constructs that evolve from it, illustrate the development of empowerment meanings and behaviors in Puerto Rico. The massive movement of Puerto Ricans, to and from the United States, is a process of far ranging repercussion for the island. For instance, the population of Puerto Ricans in the United States increased from 70,000 in 1940 to over two million in 1980 (National Puerto Rican Coalition, 1985). It has been estimated that 42 percent of the Puerto Rican population has been directly or indirectly affected by migration (Levine, 1980).

The social and demographic magnitude of this process reflects the combined effect of lack of economic and political powers in the island; conditions partially resulting from Puerto Rico's colonial status. As an adaptive response to these conditions of structural powerlessness many Puerto Ricans develop an empowering view of migration. For the residents of the Puerto Rican community studied by Safa (1974) the decision to migrate meant a sense of independence and a feeling of making a new life. Lewis (1966) in his study of a Puerto Rican slum suggests that many people migrate to gain greater control over their own lives. Levine (1980) indicates that: "The typical Puerto Rican emigrant perceived migrating to be an economic opportunity, a chance to do better, a chance to make more money" (p. 192). The same point was stressed by a community resident in New York, who said that many people who came with him to New York in the 1940's were pursuing a dream of wealth and power.

The perception of migration from Puerto Rico contrasts sharply with the reality experienced by migrants in the U.S. The "migration dream" has been an unreachable one for the majority of Puerto Ricans. The National Puerto Rican Coalition (1985) reports that most Puerto Ricans are employed in semi-skilled or unskilled occupations, their unemployment rate is extremely high, and the average income is the lowest in the United States. Despite harsh realities experienced by Puerto Ricans in the United States, however beliefs of migration as an empowerment route still prevail in Puerto Rico.

The migration process in Puerto Rico is an example of empowerment beliefs and behaviors developed within the constraints of limited economic and political powers; similar oc-

currences can be found in other areas of social life. The cultural dimension of empowerment is a conceptual tool to identify and explain those instances in which empowerment beliefs and practices are incorporated into the cultural system. In the Puerto Rican case this dimension seems to be more adaptive than empowering and more illusory than real; its acknowledgement, however, is a necessary step towards change.

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RESEARCHING "REALITIES": A METHOD FOR UNDERSTANDING CULTURAL DIVERSITY

Richard Katz & Mario Nuñez-Molina
Harvard University

At present there is a need for a research method that appreciates culturally diverse communities and cultural diversity within communities. The dominant research paradigm, based on logical positivism, is an "emic" view of science, indigenous to contemporary Western social science, not an "etic" view, equivalent to the scientific method (Katz, 1982). As a monocultural approach, the dominant paradigm presumes that phenomena which may be distinctly different are in fact recognizable, even similar to phenomena already studied. This paradigm often reduces these distinctly different phenomena to its own grid of understanding to make them more familiar (Reason & Rowan, 1981).

If a research paradigm is to be sensitive to cultural diversity, it must respect each community's own culture, going beyond variations expressed in demographic and behavioral dimensions to an appreciation and understanding of variations in indigenous experiences of reality. Experiences of reality or the experienced world-view, can be seen as the basis for these demographic and behavioral variations, and other cultural variations of importance to individual and community functioning. This culturally sensitive paradigm would help explain those experienced realities, through indigenous descriptions rather than academic interpretations, and eschewing a comparative framework - at least until the phenomena being studied is clearly delineated. If such a paradigm is to become practical, researchers must give up their own world-views so as to allow communities to voice theirs — through or with the help of the researcher (Katz, 1986). Researchers must become vulnerable, and in losing their accustomed sense of self, let others' sense of self be known. This culturally-sensitive paradigm would be well-suited to research in communities, as the experiences of reality are in the context of community and can be said to define community (Katz, 1986; Rubenstein, Kelly and Maines, 1985).

Experiences of vulnerability seem intrinsic to field research and perhaps to the research enterprise in general (Katz, Argyris and Lapore, 1986). The first author experienced his own vulnerability during his research on community healing systems among the !Kung of the Kalahari desert in Botswana, Africa. Through accepting the vulnerability he began to understand the culture of the !Kung more fully (Katz, 1982). He went to as many !Kung healing dances as possible, as the dances were at the core of the community healing system. A description of one of his experiences of vulnerability at a healing dance follow:

> At this dance, I began to feel the *n-um* or "healing energy" boil inside me — just like the !Kung described it happening to them before they're able to heal. I was scared just like the !Kung say they feel because the *n-um* is hot and painful. I was also scared because I felt

out of my world and into their world — and alone in that change. But then I realized that my world was now theirs — and they were helping me as they always help each other. I was never sure what actually happened that time, but I now knew the *n-um* was, as the !Kung say, a "real thing," not just a metaphor for some psychological processes. I also knew the depth of the community's support. After that dance, my research opened up to new directions of understanding. For example, I learned how the community guides the individuals transitioning through fear toward healing, and in that, how the community by helping healers, heals itself.

A method has been developed, called "research as a ritual of transformation," which operates within this culturally-sensitive paradigm (Katz *et al.,* 1986). The method stresses the centrality of the community's experience of reality; the vulnerability of researchers which opens them up to their own and the community's reality; the interaction between the researchers and the community, often creating a situation of multiple realities; and the transformation which occurs *in both* researchers and communities, resulting in the research serving the community's aims. Specific procedures have been developed to put this method into practice, focusing upon the researchers "moments of vulnerability" and their reflection upon these moments. A recently completed study of researchers using this procedure finds, for example, that when they accept their own vulnerability as part of the research, they are likely to be 'invited' into the community by its members, thereby increasing the validity of the research effort as a whole (Katz *et al.,* 1986).

Further implications of "research as a ritual of transformation" can be seen in the study of *Espiritismo,* a community healing system practiced by Puerto Ricans in the United States and the Island (Harwood, 1977, Nuñez-Molina, 1985). This method emphasizes that substantive differences between cultures and cultural contexts can be appreciated rather than seen as deviations from the norm or "explained away" with etic interpretive frameworks. For instance, the spiritist meeting - the most important ritual in *Espiritismo* — is analyzed by some researchers as a form of group psychotherapy such as psychodrama. Such analysis may help to consider applications of *Espiritismo,* but it also prevents a full understanding of the experience of the people who practice this healing system, and that experience must lie at the base of any application.

The second author had an experience of vulnerability during his research on *Espiritsmo* which allowed him to understand that system more fully. What follows is his account of that experience during a spiritist meeting:

One spiritist healer began to talk about my dead grandfather, describing my grandfather's physical appearance and giving details about his life. Suddenly, the healer moved his hands around his head, showing that he was getting possessed by a spirit. The spirit began to talk as if he was my grandfather, mentioning that he was satisfied in seeing that I was studying *Espiritismo*. I was very moved by this experience, feeling that I was understanding the world-view of the espiritista from the perspective of an insider. Like an espiritista I believed for a moment that my dead grandfather was talking through the healer. Through the acceptance of my vulnerability I was able to develop an insight about the function of the spiritist meeting for the community. The espiritistas not only consult spiritist healers for the treatment of physical and psychological problems, they are also interested in knowing about the condition of their dead relatives. This experience may be in itself an important healing ritual in *Espiritismo*.

As researchers accept their own vulnerability, insights into the community become available — the research can become more valid and responsibility for the research becomes shared between the researcher and the community — the community can become empowered, along with the researcher. As vulnerability becomes valued as a part of research, training for community psychology practice, including research training, can move further away from the counter productive emphasis on omnipotence, which still lingers on from the medical model.

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THE CULTURAL APPLICABILITY OF THE SOCIAL SUPPORT CONSTRUCT TO CHICANOS

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While there is currently much interest in social support and its relationship to mental health, few attempts have been made to develop culturally diverse models and measures (Barrera, in press). Following, I discuss three frequently used conceptualizations of social support and outcome measures. Also, the Chicano's value and social system is presented to illustrate problems that currently exist regarding the cultural applicability of social support constructs.

The widely used structural model quantifies an individual's support levels through analysis of his/her network's social characteristics. Accumulating evidence suggest that the ideal network is large, has weak ties, is multidimensional, and has a high friend-to-family ratio. High ratios of family-to-friend are portrayed in the literature as poorly functioning networks (Heller & Swindle, 1983). It is hypothesized that this finding will only be relevant to Anglo cultures which typically have small, unidimensional, dense families.

Unlike Anglo Americans, Chicanos typically use their *familia* for social support. The *familia* is comprised of nuclear and extended family members, non-related padrinos (godparents) and close friends (Valle & Vega, 1980). Due to this large group, the Chicano *familia* can provide a variety of functions. And while dense, many of the individuals in the *familia* have weak ties with other systems. Also, while Anglo Americans with high family-to-friend ratios are thought to lack adequate social skills (Heller & Swindle, 1983), there are non-related friends with the *familia* and it requires social skills to become close to distant relatives. All of the above make the Chicano's *familia* and the Anglo's social network much more similar in structure than is superficially evident.

The functional approach examines the type of interactions that are deemed to represent transactions of social support. In a review of the literature, Barrera and Ainlay (1983) identify four different categories thought to comprise social support: material aid, behavioral assistance, guidance, and feedback. They report that intimate interaction and positive social interaction emerge as two other possible functional categories but are recognized only by few researchers.

Cultural values, however, may explain the field's difficulty with the categories of intimate interaction and positive social interaction. Material and instrumental support are easier for Anglo researchers to conceptualize due to the emphasis on material and tangible matters in the American society. Intimate interaction, on the other hand, is a more salient category for Chicanos who place a relatively greater degree of emphasis on emotional and spiritual matters (Solis, 1982).

As for positive social interaction, Anglo-Americans are "goal oriented" whereas Chicanos are characterized as being "experiential oriented" (receiving intrinsic fulfillment from the experience itself). Anglo-American researchers' goal orientation may lead them to neglect positive social interaction because it does not remediate stress.

The phenomelogical approach attempts to assess the perceived availability and adequacy of social support. A number of studies have reported a negative correlation between perceived social support and stress (Mitchell & Moos, 1984; Procidano & Heller, 1983).

A phenomelogical approach would appear to be the most culturally diverse method of measuring social support. By letting individuals report the availability and adequacy of their own social networks, possible cultural bias in measurement can be avoided. However, the stressors chosen to be studied must be culturally relevant.

Typically, outcomes chosen to measure the adequacy of social support have been ones that are important in the Anglo-American value system (Heller & Swindle, 1983; Walker, MacBride & Vachon, 1977). Given traditional Chicano values and practices, outcomes found as important for Anglo-Americans are not important to Chicanos. The few studies which examine outcomes relevant to Chicanos report that a dense, high family-to-friend ratio network was conducive to achieving the desired outcomes such as coping with pregnancy, raising children,

maintaining a cultural identity, and providing emotional support (D'Anda, 1984; Hammer, 1981; & Laumann, 1973).

Researchers and professionals who provide services to Chicanos must face the task of improving the cultural applicability of the social support construct. Attention must be given to inclusion of culturally diverse samples, structural similarities despite network differences, inclusion of functional categories considered relevant by other cultural groups, and choice of desirable outcomes based on the sample's cultural systems and values.

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MIGRANT PUERTO RICAN WOMEN SOCIAL SUPPORT NETWORKS

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One of the main functions of the social support network is to act as a buffer between the self and the stress of daily living (Cobb, 1976; Moos & Mitchell, 1982). This buffering effect of a social support network is particularly evident within the large extended families of the Puerto Rican and other latin populations (Mizio, 1974; Ruiz y Padilla, 1977; Valle & Vega, 1981).

Migration, on the other hand, is an uprooting experience which separates individuals from known social environments, cultural traditions and social sources of support. Most research on the migration experience has dealt with social variables such as class, educational level, etc. (Sluski, 1979) as well as psychological implications for the individual (Sonka, 1981).

When studied from a humanistic perspective, migration has been described as a critical and dramatic transition (Redondo, Pacheco, Cohen, Kaplan & Wapner, 1981); and as a stressful life event (Handlin, 1959; Senior & Watkins, 1973). These descriptions focus upon the adverse factors that occur in migration: separation from known surroundings, encounter with a different culture and language, and the isolation and disorientation that follows the loss of a social support network.

Although the loss of the support network can be quite devastating, physical separation from the sources of support for Puerto Ricans can be viewed as "temporary." Puerto Ricans are U.S. citizens, which makes travel from Puerto Rico to and from the United States readily available and not regulated or controlled. The physical separation imposed by migration can be relieved relatively easily by inexpensive phone calls, plane trips, and the availability of family members and friends bringing and or taking news. A two-way communication network across the distance makes it possible for Puerto Ricans to keep their cultural ties (Comas-Diaz, 1982).

The main purpose of this study was to find out the relationship of migrant Puerto Rican women with their Puerto Rican social support network (PRSSN). It was predicted that the ease of communication described above would enable the Puerto Rican women to retain contact with portions of their social support network.

An open-ended interview was administered. The "Personal Support System Survey" (Pearson, 1979) was administered to identify network's structure and contributions.

The major finding of this study was that there is a sustained contact of migrant women with members of their social network left in Puerto Rico despite the distance. When asked if they had replaced the PRSSN, 20 (64.5%) of the participants answered "no." The PRSSN was perceived as a present source of support. The women felt confident and not lonely, knowing that they had people in Puerto Rico they could turn to when needed. They perceived their network in Puerto Rico as "unique," "different," "irreplaceable," etc. On the other hand, despite the rejection of the idea of replacing the network, new sources of support had to be established in the new environment in order to adjust successfully to it.

It was concluded that ties are kept with the PRSSN at the same time that new sources of support are incorporated. Rather than two conflicting networks, the women perceived two complementing sources of present support.

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EFFECTS OF SOCIAL CLASS AND ETHNICITY ON PUERTO RICAN MOTHERS' AND ANGLO TEACHERS' VALUES REGARDING CHILDREN'S PRESCHOOL BEHAVIOR

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The continuities or discontinuities between the values of teachers and mothers in multicultural communities have been shown to be a critical factor in the quality of children's learning and self-concepts (Leacock, 1969). This is even more so when ethnicity and social class vary (Winetsky, 1978). This paper summarizes findings of a study (Ortiz, 1985) which investigates social class and cultural differences between Headstart mothers' and teachers' values in a predominantly Puerto Rican community in New York City[1] and their expectations of children's behavior. Teachers and mothers in this community vary dramatically in their social class and their ethnic background. Quantitative and qualitative information was collected through multiple procedures.

Results demonstrated that mothers and teachers agree 76% of the time on a domain of behaviors that they value for Headstart children. However, there was significant disagreement in the perceived importance they assign to certain behaviors. Mothers consistently ranked as more important that children be studious, obedient to teachers and courteous with adults. On the other hand, teachers ranked as more important behaviors which mothers perceived as least important, including that the child be able to work independently, be verbal and expressive, be curious, imaginative and creative. Significantly, both mothers and teachers valued as most important that children "be able to defend themselves," because this is necessary and adaptive in order to face their harsh social environment.

Multiple factors affect the continuity or discontinuity in values of home and school in this community. For this reason, multiple interpretations are required. The first is a cultural interpretation, which proposes that mothers value behaviors related to interpersonal propriety and social demeanor because these represent "traditional" values of Puerto Rican culture and socialization, and in contrast, teachers value self-assertion and independence because these represent the dominant values of Anglo culture. I see this as a static and stereotypical view of both Puerto Rican and Anglo cultures, that creates strong barriers between teachers and parents, and more often than not, justifies leaving things as they are by "respecting" cultural differences. Inconsistent with this interpretation is the finding that both teachers and mothers value children's capacity to defend themselves. We can see that mothers also value self-assertion as teachers do. This finding challenges the school's perception of the mothers' values as "inferior" or "maladaptive" to the children's school success. This perception, and not cultural differences, is the reason why the Anglo culture remains dominant.

A political interpretation could also be offered. Puerto Ricans are products of a colonial heritage. The values of obedience, respect, courtesy and affection could be seen as values they have incorporated into their construction of social reality as a consequence of colonialism and servitude. Validating these behaviors as "good" because they have been identified as "traditional" generates a non-critical view of culture and negates Puerto Ricans' capacity to transform their socio-historical reality. I am not implying these values be abandoned and substituted by those typical of an Anglo pattern. Instead, the values which both Puerto Rican mothers and Anglo teachers share and differ in must be critically examined, leading to possible ideological transformations of both cultures, in this community and within this Headstart context. It is in this exchange that mothers can learn how best to help their children at school and teachers can learn from mothers on the basis of equality and genuine respect for their cultural differences.

I recommend that educators and school/community psychologists implement an interactional approach, in which parents and teachers can work together, actively engaging the conflicts and barriers that separate them. Conflict is potentially constructive as a way of clarifying and resolving differences in culture and ideology between families and schools. I urge these professionals to foster open dialogue between parents and teachers. I also advocate creating a stronger interpersonal bond between these groups, where parents are given participation in identifying where both the school and family systems can work in collaboration as active contributors to children's development as well as to their own transformation. Only then can we critically examine the degree to which well intentioned interventions based on creating more empowered communities actually accomplish their intended aims.

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Footnote

[1] Intra-group differences among mothers and among teachers on a series of background variables were also investigated and information is available upon request.

PRAXIS IN PSYCHOLOGY: INTEGRATING CLINICAL AND COMMUNITY ORIENTATION WITH LATINOS

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The unmet mental health needs of minority communities have been decried numerous times over the past years (Jones and Korchin, 1982; President's Commission on Mental Health, 1978). The impact of oppressive social and economic experiences (Dohrenwend and Dohrenwend, 1974), and of the cultural grounding on a person's well being have also been well documented (LeVine and Padilla, 1980; Triandis, Malpass and Davidson, 1973). It is from this background that practices which legitimize the integration of clinical and community psychology emerge. For instance, Darley (1974) proposes a community psychology that is itself therapeutic by facilitating ways in which individuals or groups can know their reality, appropriate it, and gain control over their lives as a whole or over specific situations. The striving toward these "ways" implies an approach that is consistent with the active participation of people, with the validation and legitimization of a people's self-determination and healing potential, and which seeks to develop consciousness towards empowerment. A key organizing concept here would be that of praxis: the notion that our guiding theories will emerge from experience that forges other experiences, theories, and ways of understanding and doing while undergoing changes and transformations. Furthermore, this practice would necessarily be rooted in the social reality of the lives of those in question, in this case, the Latino community.

Such particular reality is formed by a complex matrix of factors posing particular challenges to mental health practitioners as multiple needs and histories often get confounded into a presenting symptomatological or clinical picture. The challenge to develop appropriate services is further complicated by the current trend in the funding of public services which have become increasingly commercialized and privatized. These have spawned on one hand, a tightening of availability of a range of services due to cost containment, particularly those that are nonreimbursable. However, on the other hand, they have resulted in a renewed interest in minority presence as funds are more readily available for servicing this population or for programs that address minority concerns. One issue that has emerged from this trend is the importance of struggling to legitimize the need for relevant services for the Latino population as defined by those who know this population, and more importantly, the need for these services to be administered and controlled by Latinos.

The struggle, therefore, to forge a meaningful practice within the Latino community has some specific implications at this point in time:

1. Our methods of practice need to be critical and reflexive.

2. This practice must address the positive significance of culture (Rogler et al., 1985).

3. It must integrate progressive psychological theories. It should also distill those theories' class and cultural relevance and translate them into practice that is both clinical and community based.

4. It must integrate community education as a legitimate activity in order to develop participatory projects, to generate resources, and to provide for the equitable distribution of knowledge and skills as one of these resources.

5. It must simultaneously encourage self-reflection and self-criticism among Latino community clinicians in order to realign our priorities and identities in context with service needs.

6. As importantly, and given the trend in funding, Latino programs will need to be controlled by Latinos to maximize the appropriate management of funds and the responsiveness of the Latino community needs. The availability and use of funds for minority services may then become a programmatic forum whereupon the broader community concerns of survival, legitimization, and well-being are played out.

7. And lastly, the programs we develop will reflect some of the realities of the Latino communities. That is, they may reflect changes, instability, or other aspects related to the struggle for growth and survival.

In summary, meaningful psychological praxis with Latinos cannot afford to separate out areas of the discipline as it is practiced, particularly academically. A meaningful praxis will need to by systemic, integrated, and constantly examining the nature of its impact.

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CULTURAL DIVERSITY PERSPECTIVES IN TRAINING

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If cultural diversity is to become a basic and established value in Community Psychology, we must develop a strategy for cultivating it in the professional training process. At present, there exist at least three promising models for systematically integrating the value of cultural diversity in training and practice: 1) the *sociopolitical perspective,* 2) the *cross-cultural perspective* and 3) the *ecological perspective.* In addition to these conceptual considerations, there is the issue of who is being trained. It is important to both train all students to work with culturally different populations, and to train minority psychologists to be among the leaders and advocates for cultural diversity.

The first approach, the sociopolitical perspective, was inherited from the Sixties and codified by Rappaport (1977) and Jones and Korchin (1982). In this framework, cultural minorities are viewed in a larger political and economic context, and the call is often for interventions which empower the target population to intervene in the institutions and social systems which oppress them. This also argues for the training and empowerment of minority psychologists as leaders in the profession.

A somewhat less radical departure from psychology's traditional focus on person-level intervention is found in the cross-cultural or sociocultural perspective. Here the emphasis is on understanding how ethnic and racial differences (and similarities) interact with methods of psychological intervention. The sociopolitical dynamics of behavior are deemphasized relative to the psychology of culture. Penderson, Draguns, Lonner and Trimble (1981) and many others have developed aspects of this perspective, which include teaching counselors to apply traditional counseling methods to culturally different populations more appropriately.

The third perspective is ecological. In this case, cultural diversity is considered a central value, but the emphasis is neither sociopolitical nor cross-cultural. Instead, the stress is on understanding the characteristics and resources in the social and built environment which sustain and affirm cultural identity. These resources and values are then incorporated into interventions such that the results preserve cultural diversity rather than promote values of the dominant culture.

Each of these perspectives has important implications for training. The preservation and growth of the cultures of the people of color requires power and resources on the part of these groups. Thus, students need training experiences based on the empowerment and sociopolitical models in community psychology. For example, practicum training based on the notion of "citizen participation" could build community organizing skills. Block associations and similar community organizations might provide hands-on opportunities.

The preservation of cultural diversity also requires clear understanding of that which one seeks to preserve. Therefore, the psychological study of ethnic and racial groups must be fully legitimized. We must better understand the strengths, needs, qualities and problems groups possess. The cross-cultural approach best fulfills this function. Thus, training programs must offer the coursework which permits students to gain an understanding of the principal U.S. subgroups.

The ecological approach, at this point, is an emerging paradigm. It provides an unique perspective from which to view culture which is neither political nor person-centered, yet accommodating to both. Yet its future development depends on the empowerment of various racial or cultural groups to defend their world view, and an understanding of the distinct groups which make up our diverse population. This combination makes for a special challenge in the training process, because one is dealing with two nontraditional variables: culturally different populations, and a systems approach to psychological intervention.

Regardless of the perspective, or combination of perspectives chosen, research (Watts, 1985) suggests that an integrated approach is necessary if the concept of cultural diversity is to leave an impression on students in traditional training programs. Specifically, the practical, supervisory, and didactic elements must each be attended to, in that order of priority. One might say that the powerful impact of well conceived practicum experiences opens the mind of students to issues of cultural diversity, but unless someone (a supervisor or teacher) plants a new idea, the student will merely rework old ideas as best s/he can. Our tasks as professionals invested in the future of Community Psychologists to be ready with some new and credible ideas — ideas that are compelling enough to stand beside or challenge established thinking.

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THE MINORITY SPECIALTY CLINIC: A MULTICULTURAL PERSPECTIVE FOR TRAINING OF COMMUNITY PSYCHOLOGISTS

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The Graduate School of Applied and Professional Psychology (GSAPP) of Rutgers, the State University is committed to training qualified and competent practitioners and practitioners/researchers who wish to attain professional excellence and to offer both clinical service and community involvement through public service at the individual, group, institutional, and community levels.

The Clinic

The Minority Specialty Clinic is an innovative adjunct to the service delivery system and training model at the GSAPP. Aside from infusing the training model with a multicultural perspective, it specifically functions to interface with the existing training programs that aims to promote the integration of the didactic and experiential components of training in professional

psychology.

The structuring of this interrelationship is especially important to the Minority Clinic's goals for training which are as follows:

1. To facilitate the understanding of minority mental health issues by means of a required 15 week application course entitled: Minority Assessment and Intervention.

2. To promote the skills necessary to approach and handle minority issues in mental health.

3. To offer exposure of all (minority and non-minority) professional psychology students to minority role models in the mental health field through the utilization of a minority supervisory network, practicum training at diverse agencies and institutions that provide services to minorities, and utilization of nationally renowned experts in the area of minority issues in mental health at the GSAPP-wide colloquium.

4. To train and utilize undergraduates of the Rutgers Community Psychology Program to function as social-community advocates for clients serviced by the Minority Specialty Clinic.

Methods of Operation

In pursuing the goals just mentioned above, the Minority Specialty Clinic has incorporated the following services and procedures:

1. Preventive and consultation services to communities and non-profit agencies servicing minority children, adults, and families.

2. Outreach and on-site consultation.

3. Unencumbered intake procedures.

4. Utilization of minority professional network, including GSAPP Minority Alumni as supervisors, mentors and consultants.

5. A sliding scale fee system.

6. An extended family adaptational model.

7. A community psychology approach, i.e., comprehensive programs to address psychological and socioeconomic/cultural variables.

Program Evaluation

The program evaluation component of the Minority Specialty Clinic is of critical importance. It demonstrates a scholarly commitment and is imperative in addressing the existing methodological flaws, misconceptions, and the overall inadequacies of theoretical and empirical information about ethnic minorities (Ridley, 1985). Furthermore, it attempts to obtain "academic legitimacy"(Hicks & Ridley, 1979) through the adoption of the four-stage model proposed by Sue, Ito and Bradshaw (1982) that is designed to stimulate systematic research activities by the following four stages: a) increase quality and quantity of research, b) focus on etiology and causal factors in mental health and illness, c) identify methods that increase responsiveness of systems of mental health service delivery, and d) implementation of innovative solutions and strategies based upon research findings.

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COMMENT AND REACTION TO
THE SPECIAL ISSUE

Cultural Relativity and Diversity
in the Pursuit of Science

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I was asked by the Special Issue Editors to react to the papers presented here. I congratulate them for bringing to the attention of community psychologists the importance of cultural relativity and diversity at a time in our history when such matters are viewed by many to be luxuries properly eliminated as we cut the deficit from our national budget and return to so called basic science. I believe that our society is strengthened by its diversity rather than by its homogenization, and that the validity of our science is enhanced by our awareness of cultural relativity. This is a message which we must communicate to our colleagues who value basic science. Cultural relativity improves the objectivity of science. Failure to explicitly adopt the cultural relativist's perspective is a major source of bias in traditional social science.

The papers in this issue address, in one way or other, three questions:

1. **What is the substance of cultural relativity?** Colon suggests that it has to do with power, real versus illusory. Nazario sees it in terms of differences in social life. Ortiz-Colón views it in terms of values, and Loo, Fong, and Iwamasa as the study of specific ethnic groups.

2. **What are the proper methods by which to study when adopting a cultural relativist's position?** Zavala-Martinez suggests that they must involve control and self reflection by the people of concern. Moore calls for increased connections between theory and application. Chavez in his phenomenology, and Katz and Nuñez-Molina in their etic approach are suggesting

methods consistent with the understanding that cultural relativity requires taking the perspective of those we are studying.

3. **How can the substance of what we know be transmitted and further developed?** Cameron presents a setting and Watts a set of models.

That most of the authors of this issue are members of an ethnic minority group is worthy of note. Although I will not comment further here about the value to the profession of attracting minority people to our field, it is simply the case that when we do so we broaden our understanding of human behavior because we add to the kinds of experiences psychologists bring to their work, and to the kinds of questions they will ask. That is one very real way to develop a more diverse society and a more informed science. At the same time, as Thom Moore suggests in his paper, I do not view cultural relativity to be limited to an appreciation of ethnic differences, although that is certainly one part of it. I view cultural relativity as a broader set of concepts, applicable to many kinds of subcultures different from the mainstream in any of a variety of ways.

One of the implications for an applied psychology that appreciates cultural relativity is support for diversity. To be a proponent of diversity one must believe that all people have strengths and skills and abilities which are expressed in ways consistent with their own experiences, and that understanding and development of these differences, even as they lead to conflict, is better than suppressing them. To be a proponent of diversity as reality, rather than as ideological abstraction, one

must reject the idea that differences among groups is a legitimate rationale for the distribution of resources. We are living in a time when such views are easily labeled "unscientific." Those who would champion cultural relativity and diversity would not be the first to be viewed as unscientific, nor are we likely to be the last. On the other hand, I would argue that to ignore cultural relativity is to distort rather than enhance objectivity. To be a cultural relativist is to reduce our own biases.

That a systematic development of thought on the problem of cultural relativity in Community Psychology is woefully lacking I take as a given. Few academicians, to my knowledge, have been concerned with the development of a satisfying scientific position grounded in cultural relativity — one which links theory, method, and application to the problems of Community Psychology. More frequently, practitioners of our sub-discipline have worried about such matters, at least in the sense of a general consciousness raising which has attenuated some of the arrogance of the "helping professions." But such sensitivity is more nonsystematic and exceptional than orderly and common. It can not be otherwise in the absence of a sound basis in theory, method, and training.

The reasons for this lack of systematic though are built into the structures which support Community Psychology. These are the same structures which support Psychology as a discipline. They are a part of the culture in which we all live, the culture we see expressed as social, economic, and philosophical positions. The mechanisms which implement these positions are socialization processes, rules for the distribution of money and prestige, and judgments on the nature of science.

It is not easy to take the cultural relativist's viewpoint seriously if one seeks to be rewarded by those who hold a belief in what I have called elsewhere 'the single standard of competence' a standard which is thought to be the correct one by which to allocate societal resources. It is not impossible, just difficult. Women and men who enter our field are socialized and rewarded for seeing the world in ways which are explicitly not culturally relativistic. We are taught to be kind and fair, and to question the common sense knowledge of our society; even as we are taught that those who are different from us are deficient, and to help others to become just the same as us. That this is the case will either be self evident or require far more space

than I am allocated here. I am less interested, however, in supporting the argument that Psychology in general and Community Psychology in particular is ethnocentric than in pointing out where those who are interested in cultural relativity might begin to look for help.

For those who would advance the cultural relativist position there is perhaps no one whose work should be studied more than Melville J. Herskovitz, an anthropologist who died in 1963. To do otherwise would be to reinvent the wheel. In the introduction to a posthumously edited collection of Herskovitz's work, Donald T. Campbell (1973) spelled out the agenda for psychologists. It is his commentary that I call to the attention of the readers of *The Community Psychologist*, in the hope that Herskovitz would become more known to our field. Campbell suggests that those who talk of emics, ethnoscience, hermeneutics, sociology of knowledge, opposition to intellectual imperialism and scientific neocolonialism, are reinventing the cultural relativist position.

Herskovitz's methods demanded extensive field work, and the writing up of daily field notes, along with a prohibition on generalizations taken out of context. In his analysis of Herskovitz's work one can see in Campbell an anticipation of his own later views on the limits of social science. Campbell, himself the ultimate scientist, suggests that science is a self perpetuating society made up of tradition, authority, and conformity, and that relativity argues not for the abandonment of objectivity, but for an awareness of our unavoidable biases, and a warning against ethnocentrism. This must be our emphasis if we are to create a culturally relativistic science of Community Psychology which can influence mainstream thought.

In other words, the cultural relativist position is not opposed to science, but rather, is a method and a viewpoint dedicated to its improvement. Part of the improvement in method requires collaboration with the people we seek to understand and to help. Such collaboration is implicit in Community Psychology, and needs to be made explicit. Such methods need to be advocated not as anti-science, but as the advancement of science.

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ANNOUNCEMENTS

International Congress

21st International Congress of Applied Psychology, Jerusalem, Israel, July 13 - 18, 1986: The Congress will bring together psychologists from around the world. The program will include invited addresses, symposia, submitted papers, interactive sessions and workshops. There will also be an active social program, tours, and visits to cultural and social institutions. Registration fees are reduced for members of the International Association of Applied Psychology. For information, write: Prof. Peter Weissenberg, US Treasurer, IAAP, Rutgers University, Camden, N. J. 08102. For further information regarding the Congress, write to: Secretariat, 21st International Congress of Applied Psychology, P. O. 50006, Tel Aviv 61500, Israel, or to Lila Reisman, Kenness International Inc., One Park Avenue, New York, N. Y. 10016 - (800) 235-6400 (212) 684-2010. . . . Prof. Sheldon J. Korchin, UC, Berkeley, President, Division of Clinical and Community Psychology, IAAP.

Committee on Women

The Committee on Women in Psychology invites you to become more involved in APA by offering to serve on a committee or board. Please contact our office for a Nominations Information Form:

Renee Garfinkel, Ph.D.
Women's Programs Office
1200 - 17th Street, NW
Washington, D.C. 20036

Invitation for Manuscript Proposals

The editors of *Innovations in Clinical Practice: A Source Book* welcome the submission of brief outlines for potential contributions to the Community Interventions section of this annual volume. Proposed contributions should be applied and address topics of broad interest to mental health practitioners. Include

a brief vita or description of the author's relevant experience. Final manuscripts are usually about 25 double-spaced pages. Contact: Peter A. Keller, Senior Editor, Professional Resource Exchange, P.O. Box 453, Mansfield, PA 16933.

Nominations for Editor of AJCP

The Division of Community Psychology is seeking nominations, including self-nominations, for the next Editor of the *American Journal of Community Psychology*.

Starting in Jan., 1987, the person selected will become Editor-Elect, and in Jan., 1988 this person will become Editor. The term of office will be 5 years, starting in Jan. of 1987. Please first inquire about whether the person you are nominating is willing to be considered for this position. Since about half the manuscripts submitted are turned down, the prospective Editor needs to be willing to deal with possible hurt feelings of some of the authors. A vita should be submitted with each nomina-tion. A committee composed of John Glidewell, Dick Reppuc-ci, and Lenny Jason will review all nominations. From this list of people, six candidates will be selected and asked to submit a position statement concerning the goals of the journal and policies by which they will be attained. The committee will sub-mit a recommendation as well as all the position papers to the Division 27 Executive Committee at the American Psychological Association Convention in Washington. The Executive Com-mittee will make the final decision.

In screening the applications, the Committee to select the next Editor will consider the following criteria: record of publica-tions, openness to all types of theoretical orientations, and ade-quate available time to do the work (about one day a week is needed). Type of setting where the person is employed will not be a factor in making the recommendation.The deadline for nominations is July 1, 1986. Nominations should be forward-ed to Leonard Jason, Ph.D., Psychology Department, De Paul University, Chicago, Il. 60614.

OBITUARY
STANLEY LEHMANN
1922-1985

Stan Lehmann, Director of the Community Psychology Doc-toral Program at New York University, died on December 9, 1985, of chronic obstructive lung disease. He was 63. Stan received his Ph.D. from Columbia in social psychology in 1968.

His commitment to field research as a method and to the chronically mentally ill as a group quickly led him to the field of community psychology.

Stan joined the faculty at NYU in 1969 and began to coor-dinate the doctoral program in community psychology in 1975. He thus began playing an important role in training communi-ty psychologists when the field was in its infancy. His compa-nion pieces in *The American Psychologist* (1971) and *The Hand-book of Evaluation Research* (1975) articulated the basic tenets of the ecological underpinnings to community psychology.

During Stan's sixteen years at NYU, he influenced the train-ing of literally hundreds of masters and doctoral level communi-ty psychologists who now play diverse roles in social service organizations and universities through the New York area. Stan instilled in his students both a skepticism about the true value of many helping efforts and a commitment to quality research as a necessity in evaluating and guiding action. His style of men-torship, coupled with wide-ranging intellectual curiosity, led him to sponsor diverse student theses on topics ranging from the prosaic to the exotic. He loved to bait students, and to pick good-humored intellectual fights, but however much he might badger or cajole them, he cared deeply about their welfare. It is no accident that minority students in particular sought him out.

His own research examined SRO hotels and other en-vironments of chronically mentally ill adults using the concepts of person-environment fit and social support. Later, he studied the psychological consequences of chronic physical illness, especially multiple sclerosis. At the time of his death, he was pursuing the idea that chronicity itself, rather than specific characteristics of a disease, accounted for many of the psychosocial problems encountered by those beset with either mental or physical illness.

Although a native of California, Stan was a consummate New Yorker and a devotee of the arts. His love of music was audible daily as his office radio offered up both the clear tones of classical music and the screeches and wheezes of the avant garde. His taste in theater similarly encompassed both traditional and experimental forms. He painted competently, cooked gourmet food, and spoke fluent French and Spanish, passable German, and bits of Italian. He was a lover of gadgets, real and imagined, like a file cabinet with a paper shredder at the back of each drawer to control information overload. A sense of irony and a love of people fueled his intellect and kindled his sense of humor. His students and colleagues will remember him for his keen criticism, his nudging sarcasm, his sense of the absurd, his patience, and his constantly open door.

A fund has been established at NYU in Stan's name to sup-port student research. Tax-deductible contributions should be made out to New York University and sent to:

Stuart Greenstein
Psychology Department
6 Washington Place, Room 550
New York, NY 10003

Barbara J. Felton
Marybeth Shinn

INTRODUCTION FOR INVITED PAPERS
N. Dickon Reppucci

In the last issue of *The Community Psychologist* five papers focussing on prevention, health, law, women, and public policy were published to highlight several substantive areas of research and practice where a community perspective has been brought to bear. The papers which follow are a continuation of this series and were solicited to focus attention on education, organizational-community psychology, and community mental health management. They are not meant to be definitive in any way, but rather to stimulate discussion and research from community psychologists. Each is an excellent brief introduction to the topic at hand. Enjoy them!

Community Psychology and Education: New Directions
Rhona S. Weinstein
University of California

Perhaps, more than any other institutional setting, the school has captured the interest of community psychology. Schools have long been recognized as an important setting for preventive interventions. Its appeal lies in access (because of compulsory schooling laws) to all the children in our population and to a pool of care-givers (teachers) through which children can more efficiently be reached. But an equally critical rationale for this interest can also be found in the highly formative nature of these school years (and of specific school environments) for the development of intellectual and social-emotional competence in children. Clear links have been documented between early school problems and poor mental health outcomes later in life. School failure is seen as a risk factor by those concerned with preventive interventions.

Our accomplishments in the schools have been important ones. Consultation to teachers has caught on as an alternative form of service delivery in the schools. Programs concerned with early identification of children with school problems and early intervention are widespread and growing. In increasing numbers of schools, curricula now address the development of children's skills in social problem solving so as to promote social adjustment. Ecological models for understanding classroom and school processes are proving to be productive in increasing our understanding of the functioning of educational settings. Instrument development work has yielded tools for assessing the perceived environment of classrooms. In short, much exciting work is ongoing in the schools stimulated by the field of community psychology.

Despite these advances, our focus on the schools has been decidedly piecemeal and narrow. Further, our efforts have proceeded apace out of synchrony with developments and crises occurring within the field of education at large. Bridges have not been built between the fields of community psychology and education. Neither the problems nor the knowledge base flow freely across disciplinary lines.

The narrowness of our view lies in our largely person-oriented rather than system- or ecologically-oriented perspective. Ours is still largely an individual psychology and as Sarason and Klaber (1985) so powerfully argue "How long will it take for us to take seriously that we can understand little about anyone in a school as long as we see the individual (or a group or a problem) apart from the family we call a school?" (p. 138). In much of our work, explanatory variables revolve around a child, a teacher, a single school, rather than the student role, the teaching profession, or the institution of schooling. We most often isolate person variables from system variables and ignore the interaction between these two sources of influence. Such limited conceptualizations have focused our efforts on the individual — in part, blaming the child for his/her educational handicaps, and the teacher for his/her resistance to change. Such limited conceptualizations fail to uncover the social-psychological roots of school failure problems and severely restrict our capacity to move beyond secondary prevention toward the development of primary prevention programs which address failures in schooling.

Within the field of education, the institution of schooling is in crisis and under attack from all sides. Witness the recent attention to schooling in the media and the scores of national reports on the sorry state of the schools. It is a time of urgent and potentially unprecedented educational reform. It is also a time when the field of community psychology ought to be contributing to the redesign of schooling — in systematic not piecemeal ways and in collaboration with educators and educational researchers.

Views of the crises facing schooling and the needed changes are many, four of which deserve mention here and are critical for our consideration. Of interest, these concerns are often treated separately, although they are clearly interrelated and need to be treated as such if our efforts at change are to be successful. These crises concern a) the reported mediocrity of school outcomes in general and the press for academics excellence, b) the growing numbers of minority children in schools and the still widening gap in achievement between minorities and non-minorities apparent over the course of schooling, c) the uncomfortable lack of fit between what schools are and what they need to be in a changing society, and d) recruitment and retention problems in the profession of teaching.

Against the backdrop of national concern about the quality of schooling there is a growing literature focused on the nature of effective schools. These studies demonstrate that the school a child attends can make a critical difference in the educational outcomes attained. Other studies on effective teaching and teacher expectations have shown that the classroom a child is in can also influence outcomes. What these findings alert us to are the limitations of viewing problems in achievement and behavior as residing solely in children. Rather than focusing our efforts on "identified children," we need to look hard at classrooms and schools as potential sites for intervention — for preventive intervention.

Many school districts (whether state mandated or on their own) are now rushing to apply the findings of the effective schools literature, attempting to create high expectations for achievements, staff consensus about goals, and a sense of community in their schools. Few have asked the hard questions about effective for what, effective for whom, and effective how (Good and Weinstein, in press). Many proposals are on the table regarding the professionalization of teaching, including competency examinations, mentor teacher, and monetary incentives for entering teaching. Few have asked how these changes will survive within schools as we know them. Classrooms, schools, and the profession of teaching are being redesigned. What should they look like and how can institutional change be more effectively brought about? There is a role here for community psychology to play but little evidence that it is being played.

What can we offer the ongoing debate about new directions? As a starting point, our commitment to promoting well-being

in growing children alerts us to the deleterious consequences of a narrow definition of effective schooling — as currently defined by performance on standardized achievement tests. Given multiple forms of abilities, given the interplay between the development of intellectual and social-psychological competence in school settings, and given changing societal conditions (single parent families, working mothers) that impose upon schools more of the burden for the development of emotional, social, and moral competence in children, the intensified focus on narrow views of achievement is problematic. We are forewarned of more academic casualties. We expect less fit with the cultural diversity of increasing numbers of minority children entering the schools, and less responsiveness to the need for new niches in the schools, such as preschool and afterschool options, and developmentally appropriate experiences for adolescents.

As another point of fruitful entry, what currently exists as a list of ill-defined variables differentiating effective from less-effective schools must become theoretically linked and understood as mutually interactive and perhaps conflicting influences. Ecological models of schooling provide a powerful paradigm from which to explore the complex relationships between conditions of schooling (classroom as well as school practices), types of students, and different goals for effectiveness (Hamilton, 1983). As one example, mandating high expectations for all children will do little to change the realities of the widening gap in achievement between minorities and non-minorities unless the underlying social processes which promote self-fulfilling prophecies in schooling are addressed. Narrow conceptualizations of teacher skills on competency exams, narrow visions of achievement among a diverse population of students, scarcity of rewards, grouping and segregating practices all constrain equity of opportunity to learn. Such practices also heighten children's awareness of ability differences and, not surprisingly, erode a sense of community among peers (Weinstein, in press).

In sum, given our field's concern with the prevention of school failure and the promotion of well-being in children, it is time to enter fully into fashioning the schools of the future. Can redesign of classrooms, schools, and the teaching profession provide more positive opportunities for the development of our nation's most precious resources — children, all of them, despite differences in culture, language, and gender? Let us try.

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Community Psychology In Community Mental Health Centers
Anthony Broskowski, Ph.D.
Northside Centers, Inc.

Despite what you may have concluded from the pronouncements of some of my academically affiliated colleagues, readers should understand that community mental health centers (CMHCs) are *not* dead. Their organizational vitality and quality is as variable as that among Departments of Psychology; there are some very good ones, some very poor ones, and some that deserve to die. Let's concentrate on the positive opportunities within CMHCs for a community-oriented psychologist.

Elsewhere I have described extensively the characteristics of, and job opportunities within contemporary CMHCs (Broskowski, 1984). Generally, they are multifaceted organizations with career challenges spanning clinical service delivery, consultation and education, program evaluation and planning, and all levels of management. Despite federal and state funding cutbacks, many CMHCs continue to thrive as they adjust their range of services to match the mix of local needs and funding opportunities. For some this realignment has meant closer alliances with large health care organizations. Others have developed a range of interventions for the worksite, financed by contracts with employers (e.g. Employee Assistance and Wellness Programs). Others have branched into related human services (e.g. Programs for Latchkey Children, Divorce Mediation Services). Many are in an entrepreneurial mode, creating specialized service subsidiaries to address emergent community problems.

Regardless of the historical ideological split between clinical (service delivery) and community (prevention) psychology, I believe *real* community psychologists can find challenging and satisfying jobs in CMHCs. As organizations with fairly permeable boundaries, CMHCs operate *within* a community of special interest groups, each with some power, resources, and needs. CMHCs reflect and echo the same social and political dynamics that are affecting the larger community. They are not only reactive, CMHCs also have an influence on their community. The CMHCs size, structure, growth/decline, governance, priorities, etc. are the result of many classes of variables, not the least of which is the class of community variables. If you want to empower a group, prevent a problem, or study the relationships among community and person-family variables, you will soon discover that you must work within, along with, through, and around many different organizations. A CMHC is as good a base for such activities as are most contemporary settings, including universities. A community psychologist who wants to have some positive influence on a community, to be a proactive change agent, can find few other settings as rich in experiential learning opportunities.

I would especially encourage the beginner to seek opportunities in the *management* of CMHC programs. You will learn generic skills, useful for your entire career, regardless of the setting: monitoring the environment; planning for and coping with rapid environmental changes, budgeting and financing; program evaluation; the effects of organizational structures, task design, and management processes (e.g. delegation) on productivity, service effectiveness, and efficiency; interorganizational relationships; local and state politics, advocacy, leadership, and humility.

Ideologies will come and go but communities will always want to design systems for helping their members. Where else will you learn as readily how that entire process works?

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Community Psychology's Identity Crisis: Lessons From Counseling Psychology

Brian W. McNeill
The University of Kansas

In reading the papers concerning the "Priorities and Future Directions for Community Psychology" in the fall (1985) issue of *The Community Psychologist*, I was struck by the parallels to the search for definition and identity by my own area of specialty, Counseling Psychology. Counseling Psychology is an older specialty area than Community Psychology, and has been engaged in its own "Identity Crisis" for quite some time now. Therefore, I thought that the Division 27 membership might benefit from knowledge of the experience of Counseling Psychology in its own quest for identity, and perhaps avoid some of the same pitfalls.

Let me start by first asking Division 27 members if they in fact know what a Counseling Psychologist is? Is anyone out there aware that the concept of prevention has been traditionally embraced by Counseling Psychology since its inception (APA, 1956)? Judging from Felner's (1985) discussion of the evolution of preventive models from Clinical and Community Psychology, Community Mental Health, and Public Health, I'd wager that the majority of Division 27 would answer my questions in the negative. This lack of knowledge as to what a Counseling Psychologist is exists not only in the view of our colleagues, but also in the eyes of the consumers we serve. This state of affairs occurs despite years of wrangling with definitions of who we are and what we do. We even go so far as to devote whole issues of our specialty journal *The Counseling Psychologist*, not only to our professional identity (Whiteley, 1977), but also to our own imminent demise! (Whiteley, 1980). I raise these issues not to ridicule my specialty area, which I am proud to represent, but to illustrate to the Division 27 membership what consequences might be expected if the issue of Community Psychology's definition remains unresolved.

Consider the following definition recently endorsed by the Division 17 (i.e., Counseling Psychology) leadership:

> "Counseling Psychology is a specialty in the field of psychology whose practitioners help people improve their well being, *alleviate their distress*, resolve their crises, and increase their ability to solve problems and make decisions. Counseling psychologists utilize scientific approaches in their development of solutions to the variety of human problems resulting from interactions of *intrapersonal, interpersonal* and environmental forces. Counseling psychologists conduct research, apply interventions, and evaluate services in order to stimulate personal and group development, and prevent and remedy developmental, educational, emotional, *health, organization*, social and/or vocational problems. The specialty adheres to the standards and ethics established by the American Psychological Association" (APA, 1984, p. 195).

This definition allows us to engage in virtually all aspects of the provision of psychological services (e.g., individual/group counseling, consultation/education) in a variety of settings (i.e., university, medical, community, business, private practice) that reflect the activities of Counseling Psychologists, and appears to be deliberately broad based in order not to disenfranchise any of our membership. Such are the advantages of a broad based definition.

However, there are a number of unintended disadvantages to our broad definition. Because this definition overlaps to a great extent with aspects of both Clinical and Community Psychology, some of our members feel a lack of true professional identity. This situation sounds very similar to the concerns expressed the the fall (1985) issue of *The Community Psychologist*. As a result of this vagueness, we are often viewed as "second class citizens" encroaching upon our clinical colleagues "territory." Potential graduate students often choose clinical training programs because they are viewed as higher in professional status. In addition, we are periodically challenged to differentiate ourselves from clinical psychology (e.g., Fox, Kovacs, & Graham, 1985) and our extinction as a viable specialty seems apparent in recent calls for a generic human services psychology (Watkins, 1985; Delworth, 1984).

Perhaps the most significant consequence of our failure to more clearly define ourselves, however, has been the demise of the role of prevention in the activities of Counseling Psychologists. Hansen (1981) has persuasively argued that Counseling Psychology's commitment to preventive approaches is essentially more rhetoric than reality. A survey of training practices in Counseling Psychology programs and internships by McNeill and Ingram (1983) supported Hansen's views. Thus, it is no wonder that in discussions of the evolution of prevention that Counseling Psychology's early embrace of this concept is ignored. It is my opinion that preventive approaches failed to gain the priority they might have due to Counseling Psychology's failure to clearly and perhaps more narrowly define itself. As a result, the commitment to prevention got lost in the array of more "valued" activities (e.g., individual, remedial counseling/psychotherapy).

The implications of Counseling Psychology's search for identity to Community Psychology are clear. If Community Psychology wishes to continue to avoid efforts to clearly articulate what it wishes to represent, it may well allow its membership the opportunity to engage in a wide array of activities, but continue to suffer the vague sense of identity and purpose that Felner (1985) refers to and possibly experience some of the same consequences I have alluded to in the example of Counseling Psychology. My primary concern is that in the variety of activities Community Psychologists might wish to broadly affiliate with, similar to Counseling Psychology, the commitment to prevention will eventually be diluted. I concur with Felner (1985) that while prevention is a welcome guest in the homes of other specialties of psychology, it's true home is in the area of Community. For what it's worth, I joined Division 27 because of its commitment to innovative preventive activities. I feel that Community Psychology's traditional emphasis on prevention could serve as a base for definition and identity without being overly constraining or rigid. Consequently, I strongly agree with Felner (1985) to welcome the orphan of prevention home. In this way, it is my hope that Community Psychology might avoid a demise similar to the one seemingly imminent for Counseling Psychology as a distinct specialty area, and thereby succeed in "resurrecting" itself.

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Why Prevention?

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My reaction to the fall edition of *The Community Psychologist* was one of deep distress. I felt estranged within an estranged discipline. Although I agreed wholeheartedly with the diagnosis of a "malaise of sorts" (Reppucci, 1985, p. 30) and with its seven basic premises (Reppucci, 1985, p. 1-2), I was stunned by the response to the same.

The writings in the edition were full of contradictions; I will only point out a few. On one hand the call for a unified base was clear, but on the other hand a clear-cut definition was sought. On one hand "the intellectual heritage of the Swampscott Conference has not been realized" (Reppucci, 1985, p. 1) and on the other hand the "ideas and issues which . . . have nurtured Community Psychology have moved to the fore in discussions about the essential issues . . ." (Felner, p. 31). While "from its beginning Community Psychology has been concerned with the disadvantaged, disenfranchised and underserved" (Linney, 1985, p. 37), we have neglected women's studies and their professional issues. On one hand we're worried about how to strengthen Community Psychology while simultaneously reconsidering its name.

Most papers in the edition related to this issue present a rallying cry for prevention, but no one defines it or examines its ideological premises. After all, how can anyone question the wish to prevent individual suffering and social ills? I think we must do just that. By sponsoring prevention as our mainstay, are we not fostering the renewed belief in an "only standard of conduct" (Rappaport, 1977)? Are we not returning Community Psychology to its dwelling within the mental health system? Are we not advocating for the importance of expert roles and professionalization? Are we not "taking care" of people again? When I became a community psychologist, I was called to the field by its commitment to the a) optimum development of all groups in society, b) genuine acceptance of human differences and equalities, c) development of an interdisciplinary framework based on a socially constructed reality and d) development of critical, conscious and flexible professionals. I believed we were committed to facilitating the empowerment of our communities and of our profession (Serrano-García, 1981). I believed in intervening within all social systems, strengthening the contribution of cultural relativity and diversity and working from a collaborative role with our clientele.

I still believe these should be our goals. However, I have seen our commitment as a field move to and fro not as a result of our theoretical weaknesses, our methodological rigidity, our lack of communication, or the Division's internal problems. We must look at all these issues. Our "sense of urgency" (Rappaport, 1981) however, is debilitated mainly by our sociopolitical environment. Is it merely coincidental that the Austin Conference, the major meeting in our field after Swampscott was in the mid-seventies when the bonanza of the 60's was over? Is the urgent call for another conference in the mid 80's, when Reaganomics clobbers our society, also coincidental?

There are questions to ask and answers to seek. But as a poster on my office wall states: "If you don't know where you're going, you'll end somewhere else."

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BRIEF ARTICLES

Why Should Community Psychologists Be Concerned with New Generation Information Technologies?

by Jonathan A. Morell
Oak Ridge National Laboratory

Not long ago computers were expensive and esoteric. Their use was confined to people who had special knowledge and access to resources available to few in the general population. No longer. It is now possible to purchase surprisingly high power computers for a few thousand dollars, and for a few hundred more to obtain user friendly software to help with document production, data management, decision analysis, and a host of other functions. The likely trend is for prices to drop even further, and for people to gain ever greater access to information which can be obtained from computer systems.

I believe this trend may cause radical shifts in the distribution of information in our society. That redistribution will have great significance for several themes which have historically been important in community psychology. For two reasons I will hazard no predictions as to which groups will benefit or suffer from these changes, or whether the redistribution of which I speak will result in a net gain or loss to society. First, the judgement is highly value based, and my intention here is to sensitize to possibilities rather than to render a personal judgement. Second, there is not yet enough data to make an informed guess. But I am certain that changes will come, and I believe they will come in three areas of special concern to community psychologists.

Program evaluation and applied research: Social service and other non-profit agencies are losing access to research and evaluation at a time when reduced funding, changing funding sources, and shifting population needs are combining to increase the difficulty of making informed decisions about efficient organizational functioning, effective service delivery, and marketing priorities. Organizations are losing their access to research and evaluation information at precisely the time when uncertainties make that information all the more important.

Enter the personal computer, which, let's face it — costs a lot less to obtain and maintain than an evaluator. With the proper software and minimal personnel training, this equipment could be used to perform sophisticated research studies. As an example, a telephone survey of clients could be conducted in which data were entered directly into the computer, with standard analysis routines built in to provide reports of results. With minimal extra training, the system's users could manipulate data through a data based management routine, and perhaps, perform additional simple statistical analyses. Such programs are already being used for precisely such purposes (Sherril 1984).

This technology cannot replace human help. How should samples be drawn? How should questions be worded? Which analyses will be meaningful? These and many other issues cannot be resolved without expert human help. But those expert humans need no longer do as much for individual agencies as used to be necessary. Further, agency personnel may be able to make more choices as to what studies should be done, and to do more of those studies. Because community psychologists are so involved in evaluation, they must be sensitive to information technology's ability to reduce the intensity of the relationship that used to be required between evaluation experts and agency personnel.

Organizational functioning: A proliferation of terminals, micro-computers and networking systems can have profound consequences for communication patterns and the distribution of information within organizations. Through these changes may come shifting roles for individual workers, rearrangements of organizational structures, and a shift in the locus of decision making. In my own research I have been able to document the use of personal computers at all levels in large companies (Morell and Fleischer 1986). Consequences of that use include secretaries' taking on more administrative duties, foremen on assembly lines and managers of insurance company branch offices making more independent decisions, middle managers changing the way they spend their work lives, and a centralization of planning where none existed before. (Fleischer and Morell 1985). I have also observed the implementation of expensive computer systems which have had surprisingly little impact on their organizations (Morell and Leemon 1986). I have not seen cases where information technology has degraded or dehumanized work life, but these events have been observed in other contexts (Zuboff 1982).

I have come to believe that computer systems do not in themselves cause changes in organizations or in the work lives of people who make discretionary use of computers. Rather, I believe the technology can potentiate both individuals' inclinations for change, and forces for change which exist within organizations.

Information in the general population: By linking an inexpensive computer to an information retrieval service, one can quickly gain access to vast quantities of information. The use of electronic bulletin boards make it relatively simple to share information among large numbers of like minded people. There is nothing new in people using repositories of information, electronic or otherwise. Likewise, developing personal information networks is an age old custom. But the new computer technology holds the possibility of an exponential increase in the amount of information gathering and sharing that an individual can do. Will such an increase materialize? If so, what does the increase portend for political action, job seeking behavior, school achievement, and a host of other areas that define people's relationships to their communities?

In sum, I believe that computer technology has special bearing for the activities of community psychologists, both in terms of the topics they believe should be studied, and in terms of their interest in the functioning of communities and organizations. I hope that by setting out these beliefs, I have helped fuel discussions about the future agenda of community psychology.

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Impressions and Insights on "Community Psychology — USA Tour"

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On a recent trip to the USA which stretched from north to south, and from east to mid-west, and then down to Puerto Rico, I met with a number of "key" community psychologists (according to APA Division 27 membership lists) in order to critically explore the community psychology approach in that context, as well as issues arising out of my attempt to explore the question of the role and responsibility of the psychologist in the South African social context.

Having returned home with many learnings, I would like to share my major impressions and highlights of this trip and hope that in so doing the people who so warmly and generously gave of their time and resources, will realize that the seeds planted have taken root and will hopefully grow steadily, despite the scarcity of oxygen and light in the South African political climate! It will become evident when reading this paper that many of the highlights and learnings came from "peripheral" wisdoms arising from each person interviewed rather than from answers to scheduled questions. It is for this reason that I realize the value of meeting and discussing with people. This trip was therefore not only valuable, but also essential for the purposes of the study.

With reference to highlights arising out of my actual interview schedule, the issues of training in community psychology, community research, and the relationship between community psychology and other "alternative" or progressive psychologies will be discussed.

Responses to the question of the training of psychologists in the community approach highlighted the need to look at the WHO and the HOW rather than at the WHAT of training; the emphasis on the PERSON selected for the training being of major importance. Because of the commitment demanded and the particular values needed for a person to survive within this perspective, it was suggested that it does not matter so much what that person is trained to do in terms of curriculum content, but rather on who s/he is in terms of personal traits, motivation, and values.

A further issue relating to community psychology as a perspective is the point that this approach attempts to act as a "conscience" to psychology as a whole rather than as a discipline in its own right. In this regard I feel that its attempts to avoid the traps of professionalization are of particular importance. It was interesting to note that the training within this approach in the USA predominantly takes place within or together with other areas of specializations, for example, clinical, industrial, and social psychology, thereby contributing to psychology as a whole rather than to the development of itself.

A second major area highlighted for me was the issue of research within the community perspective. While accepting and valuing the importance of traditional approaches and methodologies in community research, the need to move into new settings, with different approaches and innovative methodologies was repeatedly expressed. Of particular importance, I believe, is the need to explore the philosophical basis and assumptions of research done in a community context, and in this regard, the need for action/intervention/ participatory research appears to be particularly important.

Sitting in Cape Town, South Africa, has necessitated a "shop-around" for theoretical input, and as a result I have been exposed to material from "community psychology - USA" as well as "radical," critical or emancipatory perspectives in other countries. I became aware of and concerned about an apparent lack of dialogue and debate or even common referencing between psychologists, apparently sharing similar concerns, around the world. When questioning the community psychologists in the USA about their hypotheses about this observation, some possible reasons were put forward. Firstly it was generally felt that it is probably an expression of the American psychologist's tendency to read indigenous material (of which there is a never-ending source!) at the expense of going beyond her/his own borders. In addition to this, some felt that there is possibly an avoidance of "radical" literature (particularly any with a marxist flavor) because of the threat that this poses to the fundamental structures that exist. It was further suggested that community psychology, although radical in its aims, is for various reasons liberal in action and does not necessarily share common goals within other radical or liberation psychologies.

Related to the above, a major "peripheral" observation which proved to be an important learning on this trip was my growing awareness of the very clear and direct relationship between the socio-political climate of the country and the development of activities of community psychology, both historically speaking and in the present context. This relationship seems to be expressed in both indirect ways (for example, the tendency to become "self-controlling" as a result of internationalization of dominant ideology) and direct ways (for example, with funds for more radical activities not being made available).

A further "peripheral" learning was the value and need for a support network in community psychology. Although this was expressed by various people on the tour, the few hours spent with Lenny Jason in his office in Chicago gave me a first hand exposure to the process of networking! Although I am aware that there are differences, and feelings of estrangement by some within the community psychology family in the USA, I was very moved to see how much real caring and support there is and how, despite large distances — both geographically and ideologically speaking, a very real sense of community appears to exist.

Finally, I was deeply impressed by and appreciative of the lack of defensiveness I met in the psychologists I interviewed, both in terms of community psychology as a field, and themselves as community psychologists. Their attitude of self reflection and constructive self-criticism allowed us to explore potentially contentious and personally threatening issues in an open and invigorating way. In addition, it spoke loudly of the openness to change that exists both in the individuals and the structures of community psychology in the USA.

So, what do I bring home with me? Being an incubator of learnings, hatching taking any time from spontaneous reaction to a life-time of realization, I can only share those gifts I am presently aware of having received. Some of these are

a) the need to pursue the action/participatory approach to community research in South Africa;

b) the importance of a theory-practice dialectic;

c) that professionalization of community psychology in South Africa should be avoided, and that a general development of a constructively critical stance should rather be fostered;

d) the need to be self-critical as well as "other" critical;

e) that one needs to be both idealistic and realistic in attempting to work within this perspective in psychology in South Africa;

f) that it is helpful to find a particular focus, get stuck in, and do a good job, in contrast to trying to change the world in a generalist way;

g) that the value of "networking" should be further pursued both inside and outside of South Africa. In particular, contacts with Latin America, the Caribbean and Africa should be pursued;

h) an increased awareness of my own history, and how this and the present influences psychological practice in South Africa; and

i) last, but not least, an increased awareness and deep appreciation of the rich resources existing here at home, both in and outside the psychology department of the University of Cape Town.

I leave my "community psychology - USA tour" burdened and overwhelmed by all I still have to learn, but also deeply enriched by my encounters with those I met. I would like to thank all who participated and only hope that in some way I was able to leave something of value behind. One major regret however, is that I could not meet with certain other people in the USA, and elsewhere, as I am very conscious of the many wisdoms lost as a result. Any further contributions in terms of views and resources would be most welcome, and would be very helpful in supporting our attempts to develop a critical and relevant psychology for South Africa.

For further details about the above research and/or other parts of the overall investigation into the role and responsibility of the psychologist in the South African social context, please contact Sandy Lazarus, Department of Psychology, University of Cape Town, Rondebosch, 7700, South Africa — phone: SA (021) 698531 x 808 or (021) 7902613 (home).

REGULAR COLUMNS
JOBLINE
Tracey Revenson with David Altman

"Weeds spring up and thrive; but to get wheat; how much toil we must endure!" (Midrash: Genesis Rabbah)

Community psychologists have the skills to function in a variety of settings but having community psychology skills is not enough. Often those obtaining employment are the ones who creatively define the job tasks and demonstrate that their skills and orientation can make a meaningful contribution. To be successful in the job market of the 1980's, community psychologists should have sound research and applied skills, a sense of adventure, an ability to accept uncertainty, and an educated understanding of the job market.

To put the current and future community psychology job market in perspective, it is useful to examine employment trends of community psychologists. Unfortunately, there are few data on the employment of community psychologists. Surveys of recent doctoral recipients from 1975 to 1982 (Stapp & Fulcher, 1982; Stapp, Fulcher, Nelson, Pallak, & Wicherski, 1981; Stapp, Fulcher, & Wicherski, 1984) suggest that almost all community psychology doctoral recipients are employed immediately after graduation (see Table 1); however, there have been changes in employment settings: since 1979 a slightly smaller proportion has been entering academia or school settings, and a greater number are entering business or government. Consistently, about one quarter of community psychology graduates each year are employed in independent practice, hospitals, clinics or other human service settings. Obviously, these data give only a glimpse of what community psychology graduates are actually doing, as employment settings are broadly defined and the numbers of graduates each year, small.

The recent survey of Division 27 members provides similar clues as to what community psychologists are doing (see article by Linney, this issue, for more details on the survey and sample). Of those who responded, nearly half (42.1%) work in a university or small college, doing primarily teaching and research activities. Another 20% work in a human service agency, with 15% specificying a CMHC; 11% are in private practice; 6% in a medical setting; 4% in a policy/administrative position; 3% in schools; 6% in nonspecified "applied" settings; and less than 1% in business or industry.

Most of the jobs labeled as community psychology are located within university and clinical settings. If the APA Monitors from this fall are any indication, there is currently an abundance of academic jobs calling for a community or clinical/community psychologist, and even more if allied areas are considered, such as organizational psychology or behavioral medicine. While a potentially large number of jobs can be found within government settings and policy-making institutions, few of these employers know what a community psychologist is. Therefore, community psychologists must be willing to break new ground and demonstrate that they have useful skills to offer of a quality that cannot be obtained from others. This necessitates utilizing research skills honed in graduate school to become experts on the marketplace. Since there is stiff competition for many positions, in academia and applied settings, community psychologists must be creative in their strategy and convince potential employers of their value relative to what other professionals can offer; demonstrating expertise and cost-effectiveness is important.

Participating in the activities of various professional organizations will help community psychologists learn about the job market. Professional associations of interest to community psychologists, in addition to Division 27, include other APA divisions, such as Division 9 (the Society for the Psychological Study of Social Issues), the American Public Health Association, the Gerontologial Society of America, and the Evaluation Research Society, among others. In short, unless people know who community psychologists are and what they are capable of doing, and unless community psychologists know who other professionals are and what they are doing, the likelihood of being educated about the job market is low.

Since many community psychology jobs are not formally advertised, it is important to find out about unpublicized openings through communication with appropriate gatekeepers. Jobline serves as one of those gatekeepers, with your help. Please send any job descriptions for community psychologists to Tracey Revenson at the Department of Psychology, Barnard College, 3009 Broadway, NY, NY 10027.

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Table 1
Employment of Community Ph.D.'s: 1975 - 1982

Employment Status	1975	1976	1977	1978	1979	1980	1981	1982
Full-time	17	8	12	15	14	14	11	15
Part-time	2	2	0	2	0	1	0	2
Postdoctoral fellow	1	1	0	1	0	2	0	1
Unemployed	0	1	1	0	1	2	1	1
Total	20	12	13	18	15	19	12	19

Employment Setting (for those employed full-time)	1975	1976	1977	1978	1979/80	1981/82
Academic Setting	8	5	4	7	10	9
University	*	*	*	*	8	8
Four-year college	*	*	*	*	1	0
Medical school	*	*	*	*	*	1
Other academic	*	*	*	*	*	0
Schools and School Systems	1	1	1	2	0	0
Human Service Settings	4	1	3	4	9	6
Independent practice	*	*	*	*	0	0
Hospital	*	*	*	*	1	3
Clinic	*	*	*	*	6	0
Other human service	*	*	*	*	2	3
Business/Government	4	1	4	2	6	9
Total	17	8	12	15	25	24

Note: Data are numbers of Ph.D. recipients
* no data available

JOBLINE LISTINGS

Assistant Professor or Research Associate
The Division of Epidemiology of the School of Public Health, University of Minnesota, seeks a Community Analysis Researcher, Ph.D., for non-regular faculty appointment to begin on or after March 15, 1986. Provide technical and research assistance to 3 communities in implementing heart health education programs. Assistant Professor duties also include teaching and advising. One year post-doctoral experience in research design required for Research Associate; two years for Assistant Professor, including one year teaching experience. Send cover letter with reference to Job Number 217 along with CV, publication list and reference list to Dr. Maurice Mittlemark, Chairman, Search Committee, c/o Gretchen Newman, Division of Epidemiology, School of Public Health, University of Minnesota, Stadium Gate 27, 611 Beacon Street, S.E., Minneapolis, MN 55455.

Associate Director of Community Services
The Benjamin Rose Institute is seeking an Associate Director for Community Services to work with their administrative team. DSW or PhD in a related field with experience in gerontology and administration of a community service program. Submit CV to: The Benjamin Rose Institute, 500 Hanna Bldg., 1422 Euclid Avenue, Cleveland, OH 44115-1989.

Visiting Faculty Position
The Department of Psychology, University of South Carolina has a one or two year visiting faculty position beginning August, 1986; academic rank open.
Seeking an individual with interest and experience in minority issues; department has an APA-approved clinical-community program. Duties include research and both graduate and undergraduate teaching. Send CV, 3 references and reprints to Jean Ann Linney, Ph.D., Chair, Visiting Faculty Search Committee, Department of Psychology, University of South Carolina, Columbia, SC 29208.

Post-doctoral Research Fellowships
Post-doctoral research fellowships, supported by an NIA training grant, are available at the University of Michigan Institute of Gerontology. Candidates should forward a letter of interest, CV, name and mailing address for three references, and an official copy of transcripts to Dr. Richard Adelman, Director, Institute of Gerontology, University of Michigan, 300 North Ingalls, Ann Arbor, MI 48109-2007.

Appointment in Community Psychology
Applications are invited for a permanent position as Lecturer in Psychology (this is equivalent to a North American Assistant Professor's position). The appointee would be expected to contribute to teaching community psychology at the undergraduate level. An interest in cross-cultural psychology and/or research methodology would also be an advantage.
The Department of Psychology has a faculty of 16 with a broad range of interests. It provides a three-year undergraduate program leading to the Bachelor of Social Sciences and a two-year post-graduate program leading to the Masters degree. Close relationships with a wide range of community groups and facilities in and around the Waikato region have been established and the appointee will be expected to maintain and extend these. Informal preliminary enquiries may be made to Head of Department, Dr. Barry S. Parsonson, University of Waikato, Private Bag, Hamilton, New Zealand, by phoning (64 71) 62 889 during office hours or (64 71) 64 410 after hours.

Book Reviews

Sheldon Cohen and S. Leonard Syme (Eds.)

Social Support and Health. Orlando, FL: Academic Press, 1985. 390 pp.

Review by Mary E. Procidano, Fordham University.

Social Support and Health, edited by Cohen and Syme, is a collection of papers that deal with conceptual and methodological issues, results, and implications of social support and related research. It includes 17 chapters, categorized under four headings that reflect contemporary themes in social support research: issues in the study of social support, social support through the life cycle, social support and disease etiology, and social support interventions and health policy.

Social Support and Health is a timely book, edited and written by well-qualified and, in some cases, prominent investigators. It is intended as a "guide for doing social support research, . . . a compendium of state-of-the-art work in this field, and . . . a source of information on the implications of existing work for social policy" (p. xv). In general, the volume achieves these goals quite successfully. The chapters are well-researched and valuable in part for their large number of references. There is probably no other text available that combines currency with a presentation of conceptual and research issues and findings from each of a number of converging perspectives. Thus, a social support researcher with interests in epidemiology, health psychology, child psychology, gerontology, or social ecology would find one or more chapters to be of value in planning and designing a study.

Taken as a whole, *Social Support and Health* serves to underscore some common threads in thought in the area. These include beliefs in the importance of (a) physical and/or developmental contexts in understanding the nature and effects of social support; (b) consideration of multiple dimensions of social support (such as structure, function, and perception) in conceptualization and measurement; (c) the potential role of social competence in accounting for the development and the apparent effects of social support; (d) the need to examine intervening causal links associated with the provision of social support and positive outcomes; (e) the possibility that some forms of social support might have deleterious effects; and (f) sex differences in styles of providing support and developing social networks.

In addition, the volume contains a few particular "highlights," or especially noteworthy conceptual contributions, among them Will's discussion (Chapter 4) of the relevance of social psychological theories and Boyce's (Chapter 8) use of theory regarding early development as part of the theoretical underpinnings for understanding social support. These presentations not only indicate ways that dimensions of social support might become articulated and function but also associate social support research with other important areas of psychology. For a similar reason, Schultz and Rau's (Chapter 7) conceptual system of classifying life-course events and transitions on dimensions of statistical and temporal normativity also seems valuable.

At the same time, the still disquieting lack of "closure" in the current state of the art is inevitably reflected in *Social Support and Health*, with consideration of preliminary conceptual issues outweighing reports of research findings. And yet, no set of propositions or inferences emerges that we might comfortably call "social support theory." For instance, even among investigators who accept the "main effect" hypothesis relating social support to well-being, there still is obvious disagreement regarding empirical support for the buffering hypothesis.

Additionally, there still is inconsistency and apparent arbitrariness in criteria for adequate measurement of social support. Most recommendations focus upon measures' contents, suggesting that multiple functions be measured simultaneously while allowing for discrimination among the functions. Often issues concerning internal consistency are not considered, and recommendations for construct validation are lacking. For example, with what should support measures be correlated to ascertain their validity, prior to using them to predict some adjustment outcome?

Another limitation in the current state of the art also evident in *Social Support and Health* is the prevailing trend for criticism of the conceptual bases and psychometric properties of measures to be separated from reviews of the content area into which studies fall. Studies relevant to a particular adjustment outcome or population are often described without attention to methodological flaws (which sometimes are discussed elsewhere by other investigators). The result is compromised clarity and certainty regarding the nature and effects of social support.

According to Kiesler (p. 34), "the current data are inadequate for even preliminary policy analysis." Thus, inevitably, the section on social support interventions and health policy is a somewhat heterogeneous set of chapters with very few direct statements about social policy. However, it is clearly a time to build upon the existing data with better-designed investigations and evaluated support interventions and to consider policy implications of our research from the early design stages. *Social Support and Health* provides an interesting and useful foundation for this purpose.

Edward Seidman (Ed.)

Handbook of Social Intervention. Beverly Hills, CA: Sage Publications. 1983. 651 pp.

Review by James G. Kelly, University of Illinois at Chicago.

Edward Seidman's *Handbook of Social Intervention* is wide-ranging in scope and incisive and tough-minded in tone. It is indeed a useful source for the community psychologist who wishes to be stimulated and challenged by the prospects of initiating or evaluating social interventions. My reading of the book helped me better manage the tensions I feel as I try to be solid yet innovative in my empirical inquiries and pointed yet genuine in my practice!

The book has six parts and 28 chapters. Of the 44 authors contributing to the chapters, 27 represent fields outside of community psychology. For me, this makes the book a real resource because these 27 authors brought to me, as a reader, alternative points of view, new methods, and additional concepts that were often previously unknown to me.

The volume's six parts maintain a balance in reviewing historical context, research design, and strategies for intervention, along with a focus upon educational settings and environmental interventions. What is particularly valuable and reaffirming about the book is that, within its 651 pages of text, there are sage suggestions and provocative ideas for alternative ways to conceive and execute an empirical study of policy reform or an intervention program that includes multiple levels or sectors of a social system. Given the number of chapters in the volume, this review will highlight those which this reader found especially worthwhile.

In Part I, the chapter by Maruyama presents a comparative analysis of western and Third World Cultural systems. In the next chapter, Seidman builds on this by showing how Maruyama's ideas are useful in helping an investigator reframe a research topic that is presented to him/her by a client or a funding source. Seidman offers two suggestions for the planning process of research — bring together persons who express radically distinct philosophies, and bring together persons who have a vested interest in the topic at hand, e.g., the

"stakeholders." In this particular chapter, as well as in his introductory comments for each of the book's six parts, Seidman expresses the view that the person who is studying or implementing social interventions, is dealing with social context, is attempting to control extraneous variables, and is figuring out ways to bring about change that is humanistic and improve equality and justice. This perspective, characteristic of the entire book as well, is explicitly stated as the point of view of social ecology.

Davidson, Redner, and Saul, in Part II, describe a fruitful approach to research design, namely the hybrid design, where equal attention is paid to both confirmation and discovery. The authors present a clear and cogent example showing how both confirmation and discovery methods can make a synergistic contribution to the evaluation of juvenile diversion programs. An explicit value expressed here, and throughout the book, is that theory, research, and practice related to social interventions depend upon the involvement and equal participation of the participants and consumers (the stakeholders). In Part III Zaltman offers a comprehensive analysis of the dissemination and adoption process and spells out 10 principles by which knowledge can be created, expressed, and made available for the stakeholders.

Part IV is introduced by Seidman's presentation of three principles from the seven chapters of this section, which focus on interventions for the mentally ill, elderly, and juveniles. These three axioms are (a) an intervention must be congruent with the major stakeholders' interests, (b) an intervention's success is enhanced when policy makes available needed resources, and (c) an intervention is more successful when it sanctions a process of mutual adaptation to occur at the interface of social systems. These axioms, it seems to me, define the essence of the field of community psychology. Each of the chapters in Part

IV addresses head-on the major constraints facing the evaluation of social interventions — the relationship between the intervention method and the external social factors over which the investigator usually has little control, and the individualistic bias or "conceit of the investigator' (in the words of one of the contributors, Malcolm Klein).

Economic and environmental programs and policies constitute the focus of Part V. The six chapters in this part appeal to the need for collaboration among professionals and citizens who are interested in the design of social interventions, whether the topic is housing, energy, income transfer, or employment.

The book ends with two chapters in Part VI, one on training by Doyle, Wilcox, and Reppucci, and the second containing reflections of the eminent economist/ecologist Kenneth Boulding. The chapter on training provides a provocative set of roles for viewing the goals of the social interventionist: 'artisan'(replicating second-order changes that have emerged spontaneously within the social system), "technician" (replicating consciously planned changes), "scientist" (introducing consciously planned innovation), and "artist" (inducing social innovation by influencing spontaneous systemic processes).

In summary, numerous ideas for conceptualizing the relationship between persons, institutions, and social processes are presented in the *Handbook of Social Intervention*. The book provides a wealth of novel insights and practical guidelines for conducting social interventions and for stimulating, and reflecting about, the process of intervention and innovation. The book is indeed a handbook: it is grounded in both empirical data and practical understanding. As a resource, this volume passes on shared wisdom and confronts the reader with the obligation to get on with a commitment to generating useful knowledge for the science and practice of induced change and community psychology.

Current Research
Wade Silverman
Emory University

I am pleased to present summaries of two sets of investigations from our colleagues in this, the first column, on Current Research. Marc Pilisuk, Susan H. Parks, Jacquelyn Kelly, and Elizabeth Turner have been working on the Natural Helping Network Project in a small, rural California community.

The aim of this project was to augment mental health and community services through the use of constituency based problem forums. They have developed a model using indigenous community networks for community mental health development. The project was designed specifically for non-metropolitan communities. The five major components of The Helping Network were:

(1) An external intervention and co-ordination team for project staff;
(2) A community umbrella group to provide guidance and sanction;
(3) Identification and contact with natural community helpers;
(4) Natural helping teams;
(5) The use of constituency based problem solving.

The major successes in the implementation of this model were that many natural helpers were used in a variety of helping roles, that responsive programs were developed, and that the community felt a sense of ownership of the project. For further information on this project, contact: Marc Pilisuk, Department of Applied Behavior Sciences, University of California-Davis, Davis, California, 95616.

The second investigation is being conducted by Stanley Gross who is studying the making of intentional life style changes. The impetus for this work has been stimulated by the area of chronic disease risk and life style behavior. Stan contrasts the interesting paradox of the high incidence reported of successful self-initiated change contrasted with the failure of professional intervention in maintaining life style changes. Using the concepts derived from McClelland's "Review of Motivation Theory" and Prochaska's work on "The Transtheoretical Approach to the Process of Change," Stan proposes to develop norms for life style changes and to identify the triggers for shifts from one stage to another. For further information on this work, write to: Stanley J. Gross, Ed.D., Counseling Department, Indiana State University, Terre Haute, Indiana, 47809.

Networking Exchange

There has been a growing interest in using time series analysis as a method of taking repeated measurements of the same phenomenon across equal length time intervals. This method offers a different dimension for investigation by examining possible changes in a phenomenon over time. Time series analysis offers valuable information for those who wish to employ, continue, withhold or even modify treatment in order to reliably access treatment effects.

Several time series methods are available to study dynamic changes in phenomenon over time. However, no one particular time series method can answer all types of questions. Depending on the types of questions being investigated and the type of data to be used, different approaches are employed.

Recently, DePaul University obtained two descriptive time series software packages that can be used for exploratory descriptive investigations. They are linear spline regression programs developed by Ertel/Fowlkes (1976) and Hudson/Fox (1966). Anyone who wishes to obtain a copy of these programs are welcome to request one for their research activities. I also have the Census X-11 Method II for evaluating seasonality in time series data. This seasonality program was the standard used by the U.S. Bureau of Census and the Department of Labor. charge. I plan to conduct more complex time series analysis using ARIMA intervention analysis. I would like to hear from those who have used this approach and the types of software available on mainframe or micro computers.

Please send your requests or information on ARIMA intervention analysis to: Roy Jung, Psychology Department, DePaul University, 2219 N. Kenmore Ave., Chicago, IL 60614 (312) 940-7441.

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Applied Primary Prevention

John R. Morgan
Chesterfield (VA) Mental Health-Mental
Retardation Department
Applied Primary Prevention in
Community Mental Health: Status and Future

Twenty years ago community mental health centers attained the self-proclaimed status of "movement." Planners hoped that a continuum of community-based services would be available to all citizens. An important component of this continuum would be primary prevention. Consultation and Education programs, the locus of prevention efforts, were mandated and funded. Primary prevention would now stand as an equal with treatment and rehabilitation.

As you know, it never happened; the prevention emphasis remains unrealized. In fact, at their height, CMHCs put only 5% of total funding in C & E programs (Klein & Goldston, 1977), so the percentage devoted just to primary prevention was even less.

Today, some C & E programs are gone, victims of declining federal dollars. I interviewed three "heroes'of CMHC prevention efforts, whose centers at their peaks were nationally known applied prevention sites. One whose staff went from 35 to 1.5 has a new job; another is in private practice, the third is pessimistic about the CMHC prevention scene. Primary prevention in community mental health - an idea whose time has come - and gone?

Perhaps not. There remain many centers with viable prevention efforts. Mental health authorities in several states (e.g. Michigan, New York, California, Virginia) are stimulating prevention efforts. Michigan, for example, is funding demonstration projects in community settings (Cohen, 1985). The National Council of Community Mental Health Centers has an active prevention division with 170 members, and has just received a grant from the Pew Trust to promote the implementation of prevention programs at the community level. NCCMHC will collaborate with APA's Task Force on Promotion, Prevention, and Intervention Alternatives to identify 20 - 25 model programs, conduct "technology transfer" seminars, hold a national conference, and provide technical assistance.

In some ways today's climate is *more* favorable. The knowledge base has expanded tremendously. With NIMH support, important prevention research is being pursued. Health promotion, wellness, and prevention are powerful concepts that have captured public imagination and established beginning scientific credibility. Some CMHCs are and others may yet prove to be settings in which "prevention in mental health" activities are conducted. Michigan's model is one example; our own agency is another small example which can illustrate the potential of CMHCs as prevention settings.

Our county of 165,000 runs its own MH-MR program, with 60% local and 40% state funding. Mental health staff totals 31; 5 (16%) are in the Prevention Department. The characteristics of our programs and techniques are familiar to community psychologists. Briefly, we do the following:

1. Competency building: using the Rochester Social Problem Solving Curriculum (Weissberg et al., 1980) we prepare 2nd grade teachers to conduct ICPS training. Current efforts in our fifth year involve 10 schools, 50 teachers, and over 1000 students.

2. Coping skills: we teach child management skills to parents in a variety of settings. In one effort, we have for 5 years provided preventive child rearing advice to parents in pediatricians' offices, serving 12 pediatricians and 200 families annually.

3. Support systems: we conduct support groups for divorcing adults. One program trains volunteer home visitors, who promote parent-infant interaction with teenage parents and their infants. As part of a university research project, we helped train and now provide consultation to school personnel who conduct divorce adjustment groups (Stolberg et al., 1982). We run a program in which volunteers provide daily telephone reassurance to elderly living alone.

4. Strengthening "caregivers": we conduct consultation programs for caregivers who can have a preventive impact, including day care personnel, Head Start, educators, and police. Exciting recent efforts have been made to improve the quality of youth sports coaching, with over 500 local coaches already served.

5. Organizational change: recent efforts are more ecological, attempting to promote organizational change to improve person-environment fit. Day care centers, middle schools, and youth sports programs are the target settings.

6. Community organization or empowerment: we spent 3 years organizing residents of our largest low-income housing

project. The civic leaders in a minority neighborhood have asked for assistance in developing prevention-oriented community programs, in which we will pursue further empowerment strategies.

Many other centers nationwide are conducting similar efforts, so our center is only an example of realized potential that should interest community psychologists.

What can we conclude? First, CMHCs continue to be important settings for applied primary prevention. Second, community psychologists can find unique opportunities for research, evaluation, program development, and student training in such settings. Third, this collaboration should enrich research and practice and refine an ever-more powerful technology of prevention. Some pending developments may prove significant in this regard.

A Division 27 Task Force on Community Psychologists in Applied Settings continues its work. Marshall Swift is conducting a Division 27 survey of community psychologists in applied settings. Jonathan Morell and Frank Masterpasqua are preparing a Special Issue of *The Community Psychologist* on the same topic. There is an APA Task Force on Promotion, Prevention, and Intervention Alternatives in Psychology. MCCMHC has a viable Prevention division, many if not most of whom are psychologists. The Pew Trust grant will search out and disseminate prevention programs for CMHCs. Five NIMH-sponsored Prevention Intervention Research Centers are in operation; several are already producing findings with applied relevance. The Division, prodded by Dick Reppucci, is entering a phase of critical self appraisal, with the membership in-

dicating that prevention and health should be the major foci (1985). Bob Felner (1985) urges the Division to embrace prevention as its special concern. If these initiatives/groups can coalesce, it is likely that community psychology will reach into more applied settings, that prevention efforts will increase in number and strength, and that community mental health settings will become more preventive. These all seem well worth looking toward, together.

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NEW COLUMNS

Community Action

Two issues ago, Len Jason suggested a column on community action, and now we have one. Sometimes life is simple.

Why this column? Because a rightful goal of community psychology is to make life better where we live. Because community psychologists should take action in, as well as do research about, their own home settings. And because we still have learning to do about why some interventions soar, while others tumble. We can use more skill as well as encouragement.

If you agree, please appoint yourself a Contributing Editor of this column.

You can be a graying veteran, or a new blood. For like the others, this is a reader's column, and your contributions will make it work.

What kind of contributions? Whatever you feel advances the cause of community action, to begin with. For example:

* Informal notes on research underway, or not yet published, or gleams in the eye
* Reflections on the state of the craft
* Stories of colleagues taking action primarily as citizens, rather than as professionals
* Accounts of interventions you've come across, including clippings from the outside, because there are those who think nonpsychologists can also engage in community action, and may even have some things to teach us.

The Community Psychologist has a whole family of new columns now. If you can assign yourself even one letter a year to your own favorite, they'll be a provocative and lively bunch. For those whose heart is in community action, I especially look forward to your suggestions and comments, and to sharing your contributions starting with the next issue.

Bill Berkowitz
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Community Psychology and Politics

G. Anne Bogat
Michigan State University

For the last four years I have taught a graduate seminar designed to introduce first year students to the historical and theoretical underpinnings of community psychology. For many, this is their first (and sometimes only) glimpse at our field. Every year, as I watch the shock register on the faces of these students, I am reminded once again that the origins of community psychology were linked to a political vision. The radical nature of the proposals advanced by the founders of community psychology continue to astonish, some twenty years later, groups of students preparing for careers in clinical psychology. Unfortunately, their shocked reactions quickly turn to disdain when they examine the current research: very little of the "political" nature of community psychology remains.

For me, this raises serious issues, and these, I hope, will form the basis for this column. If the original tenets of community psychology are not to be viewed as outdated rhetoric, we must find a way to integrate political realities into our work. I would like this column to examine issues relevant to the current apostasy of community psychology. Did this occur as an inevitable next step in the establishment of the field? In our quest for data have we quantified and jargonized the trivial to absurd proportions while ignoring more important social problems? Is community psychology becoming, like clinical psychology, a profession of the middle class and its values? How should we re-politicize our field? Do current social philosophers offer possible directions?

I welcome all comments and encourage anyone who would like to write a future column about these issues to contact me: G. Anne Bogat, Ph.D., Department of Psychology, Michigan State University, East Lansing, MI 48824.

Washington Column

The intent of this column is to share with the members of the Division timely information regarding federal funding and policy developments and other issues of national concern. Ideally the column's content will include both information solicited by me from relevant sources and information responsive to specific inquiries from members. Members with specific questions are invited to address those concerns to me as follows:

Dr. Raymond P. Lorion
Department of Psychology
University of Maryland
College Park, MD 20708

DIVISION 27 NEWS
National Coordinator's Column
Some of The Best Ways To Get Involved with Division 27 Activities

Roger P. Weissberg, Ph.D.
Yale University

Attention Division 27 members! This column will give you the inside scoop about some ways to become more involved with Division 27 activities.

Our Division is unique in terms of the high priority it places on providing opportunities for our members to interact professionally and socially. Over the years we have developed a Regional Coordinator (RC) system that promotes networking and communication among our membership. In August, 1985, at APA, I was elected by the RCs to a three-year term as National Coordinator. In my first column, I would like to describe briefly how the RC system operates, focusing on: some regional events that have recently taken place; others that will occur soon; and a few ideas our group has for promoting even greater participation among members.

As you can see from the Coordinator list that appears in this issue, there are currently 18 RCs in the United States and 7 International RCs. I encourage you to call or write the RCs in your area and ask them what community psychology events are taking place and how you might get involved. The RCs will be delighted to hear from you since their primary objective is to stir up activity and enthusiasm among community psychologists in their region.

Each of the six U.S. Regions has three RCs - the RC Elect, RC, and Past RC - who served three-year terms. In the first year they learn the responsibilities of the position by observing and assisting the two veteran RCs. In year two RCs assume primary responsibility for coordinating events in their region. During the final year Past RCs provide consultation and technical assistance to the new RCs.

Given this rotating system, six RC-Elects will be appointed in August 1986. I believe this process should be an open one. If you would like to serve, contact me and the current RCs in your region. Anyone who writes or calls will immediately be appointed as a Local Coordinator for your work setting. Local Coordinators serve as liaisons between their colleagues and RCs. RCs contact local coordinators while regional events are still in the planning stages to invite their input and involvement. Local Coordinators are also asked to help out on Division 27 membership drives and polled for their opinions about Division 27 policies and directions. Becoming an active Local Coordinator makes you a front-runner for the RC position since the two major criteria for selecting RCs are: (a) one's history of helping out at Division events, and (b) a demonstrated excitement about working to create opportunities for other Division 27 members to get involved.

What do RCs do? We have several goals for 1986. My highest priority as National Coordinator is to support the development of annual Eco-Community Conferences in all six U.S. regions starting in the fall of 1986. Eco-Community Conferences tend to be informal, intellectually stimulating, and socially enjoyable events organized by Division 27 members for current and prospective members. They are fun and provide opportunities to meet with and discuss the work of other community psychologists. Students are typically very active in conference planning and making presentations at these meetings. In 1985 successful Eco-Community Conferences were conducted in the Northeast, Southeast, and Midwest (cf. below for reports about these events). Planning is already underway for the 3rd Northeast (Lowell, MA), 4th Southeast (North Carolina State), and 10th Midwest (Michigan State) conferences. RCs in the Southwest, Rocky Mountain, and West regions are currently exploring the feasibility of initiating conferences this year.

RCs also coordinate other Division 27 events. This spring they will support social hours, symposia, or presentations at the six Regional APA meetings. At APA in Washington D.C. this summer, RCs will present a poster session about RC activities and sponsor a Division 27 social hour in honor of new members. Details about these events may be obtained from conference program guides or by contacting RCs directly. Finally, RCs in various regions sponsor membership drives, potluck dinners, discussion groups, and newsletters.

Division 27 also has seven International RCs from Canada, Latin America, the South Pacific, Europe, and the Middle East. International RCs are appointed for three-year terms that may be renewed. These individuals are leaders of community psychology movements in their countries. They are active in sponsoring major events at national and international conferences abroad, and write extensively about community psychology in journals and newsletters.

It is clear from the comments of our International RCs that community psychology is thriving abroad. The field will benefit greatly if international networks and communication are strengthened. All of the International RCs have extended invitations for Division 27 members travelling abroad to visit them. I recommend this as a wonderful way to expand one's thinking about theory, research, and intervention (not to mention the potential tax advantages!). Finally, I am committed to expanding our International RC system. I encourage Division 27 members with interest in establishing new international regions to contact me to discuss these possibilities.

In conclusion, during my first few months in this position, I have learned that an effective National Coordinator must be a good information provider, cheerleader, pen pal, and social director. I enjoy all these activities so I am having lots of fun in my new role. I hope I have provided interested members with enough information so that it seems easier to initiate participation in Division activities. As a cheerleader, I want to acknowledge the excellent and energetic contributions our RCs are making to the Division by creating opportunities to foster greater affiliation and involvement among members. The RCs and I are committed to corresponding with any member who has questions or suggestions about new ways to participate in Division activities. Finally, speaking as a social director, I hope you will join our community activities and find them rewarding and enjoyable.

ASSOCIATION FOR PSYCHOSOCIAL AND PSYCHOTHERAPEUTIC RESEARCHES AND INTERVENTIONS (ARIPS)

Dr. Guido Contessa

ARIPS, a non-profit association, was founded in 1978 by a group of psychologists. The ARIPS headquarter is located in a small center not far from Brescia, Italy. It has 800 sq. meters under cover and about 1,000 sq. meters of grounds. The covered part consists of offices and lecture-halls, but also bedrooms which can sleep up to 20 people.

In 1979, ARIPS members formed a Professional Division of Community Psychology. Since then ARIPS has promoted 4 National Congresses of Psychology Community:
1979 — "Theories for a Community Psychology"; 1980 — "Experiences of Community Psychology"; 1982 — "Sociology, Pedagogy, Psychology: Community definitions"; and 1985 — "Social marketing: For a higher quality of Territorial Services"

ARIPS sends six monthly newsletters to its members, and edits a series entitled "GROUPS & COMMUNITIES," which has produced 4 volumes so far: "Psycho-educational activities" (M. Sberna), "Primary prevention of drug addiction" (G. Contessa),

"Theory and techniques of evaluation" (MV. Sardella), and "School management" (G. Contessa, MV. Sardella, M. Sberna).

What we hope for in the years to come is more research into the "MODELS" and the "PROCESSES" which pass through all human science and a perfection of techniques and methods of intervention in social macro-systems. In order to carry on our work, we consider it absolutely necessary to intensify contacts with other researchers, both Italian and foreign. We would like ARIPS to become even more of a crossroads for colleagues who wish to come to us in order to "reflect together." Any researchers interested in exchanging views with us can write to us. For those who are interested we can send our materials in the Italian language. Those who happen to be in Europe or in Italy may consider ARIPS as a place where they will find a welcome. To get in contact, please write to:

Dr. Guido Contessa-ARIPS-V. le Brescia, 6-25080 Molinetto di Mazzano(BS)-Italy.

NINTH ANNUAL MIDWESTERN ECOLOGICAL-COMMUNITY CONFERENCE

Jean Hill and Bart Pillen
DePaul University

The Ninth Annual Midwestern Ecological-Community Conference was hosted by DePaul University. The theme of this year's conference was "Cultural and Minority Issues in Community Psychology." There were fourteen workshops ranging from presentations of community projects to panel discussions of such issues as "Valuing Cultural Diversity," "Community Psychology in an International Perspective," and "Sensitizing Academic Settings to Minority Issues." The community projects presented included a social support-survival skills program for black single mothers and a program designed to decrease the high school drop out rate in Chicago's Hispanic community.

The keynote panel consisted of Dr. John Moritsugu, Ms. Sandra Foy, and Dr. Isidro Lucas commenting on the topics discussed during the day and how those issues related to their own community work.

About 100 people from over twenty institutions participated in the conference and helped to make it a success. We at DePaul would like to thank all of them. Next year's conference is being hosted by Michigan State. Anyone interested in obtaining more information concerning next year's conference should contact Carolyn Feis at Michigan State University.

THE SECOND ANNUAL NORTHEAST ECOLOGICAL-COMMUNITY PSYCHOLOGY CONFERENCE

Steven Godin

Maurice J. Elias
Rutgers University

University of Medicine & Denistry of New Jersey—
CMHC of Robert Wood Johnson Medical School

Steven Tobias
Rutgers University

The Second Annual Northeast Eco-Community Conference, held on the campuses of Rutgers University and the University of Medicine & Dentistry of New Jersey on December 7-8, 1985, was designed to continue the tradition of regional community psychology conferences begun so successfully in the midwest and the southeast. Nearly 100 persons from an excellent mix of academic and applied settings, including many students, attended symposia, research/program poster sessions, and roundtable discussions. Topics included social support, the technologies of community psychology, facilitating democratic functioning in community groups, consultation and education with chronic, underserved populations, preventive efforts in the areas of domestic violence, youth suicide, psychosocial impact of A.I.D.S., child advocacy and public policy, and organizing youth resource centers and school-based preventive action-research programs.

The roundtables were specifically designed to address current issues in community psychology and provide a vehicle for discussing work in progress, or even work being planned. A format called an Empowerment and Repair Station was used

to encourage collaboration around community psychology-related efforts in the schools and in organization and systems-level consultation and education. Other roundtable topics included mutual aid and self-help groups, how psychological research is applied in work settings, community psychology values and the current marketplace, and training psychologists for providing services to minorities.

If the conference program seems ambitious, it actually reflects the breadth of resources in the Northeast region and the excellent level of participation obtained. Conference evaluations were positive. One student's reaction was both typical and validating: "The aspect of the conference I found most useful was the practical application of community psychology to various populations and settings . . . I am still not sure what community psychology is. I do know, however, what community psychologists do and how they plan and implement their programs." Also encouraging is that the location of the next two Northeast Eco Conferences has already been determined: University of Lowell (MA) in 1986 and Yale University (CT) in 1987.

THIRD SOUTHEASTERN ECO-COMMUNITY PSYCHOLOGY CONFERENCE

Jean Ann Linney
University of South Carolina
Chair, Conference Organizing Committee

The Third Southeastern Eco-Community Psychology Conference was sponsored by the University of South Carolina Clinical-Community Psychology Program, September 20, 21 and 22, 1985 on Johns Island in South Carolina. This was the largest of the southeastern Eco conferences with over ninety people attending from 13 different universities and five mental health centers. Camp St. Christopher, an environmental preserve and wildlife refuge on one of South Carolina's barrier islands provided an apt setting for consideration of ecological issues and system interdependencies. Many of the conference participants ran on the beach at dawn or swam in the ocean with deer, sea turtles, crabs and birds looking on.

The theme for the conference, "Innovations and Alternatives in Community Psychology," provided a framework for a variety of presentations and discussion groups. Edward Seidman (Bank Street College) gave the opening address on the gap between rhetoric and research in prevention. John Morgan (CMHC,

Chesterfield, VA) described prevention programming in his center along with the how-to's of institutionalizing preventive programs in a community. Philip Spottswood (MH Resource Center, Jacksonville, FL) gave a provocative talk on the business side of community mental health. Discussion groups and panel presentations covered topics including public policy, innovations in the workplace, health issues and community psychology, aging and the elderly, intervention cross-culturally and with ethnically diverse groups, prevention with children of alcoholics, violence against women and children, school intervention with aggressive boys, and organizational change through community needs assessment. Several of the presenters formed a panel to discuss employment opportunities for community psychologists.

The fourth Southeastern Eco-Community conference will be sponsored by North Carolina State University in the Fall of 1986. Planning is already underway for a mountain-top meeting.

PRIORITIES AND FUTURE DIRECTIONS FOR COMMUNITY PSYCHOLOGY: RESULTS OF MEMBERSHIP SURVEY

Jean Ann Linney, Ph.D.
University of South Carolina

In July of 1985 the members of the Division received a survey soliciting input and opinions on priorities for the future of Division 27. As a result of an extensive discussion by the Executive Committee, a Long Range Planning Committee was appointed to make recommendations for a five year plan of activities to stimulate the vitality and intellectual creativity of the field. Several substantive issues and action steps were nominated for the Division to concentrate efforts on. The Long Range Planning Committee decided to survey the membership on these issues to provide guidance to the Committee in its deliberations.

A total of 1641 surveys were mailed (9 were returned as undeliverable). Within two weeks I was inundated with returning surveys. To date 523 completed questionnaires have been returned. Over 200 of those included comments, some quite detailed. About 45 members took the time to prepare a lengthy letter in response to the content of the survey, or forwarded relevant survey data from regional or state activities. That magnitude of response is overwhelming (32% return rate), and the membership should be congratulated.

What follows is a description of the survey responses by question. Let me preface these with the comment that, overall, the comments and attitudes reflected in the survey responses were quite positive and thoughtful. It seems clear from this survey that the field of community psychology is very much alive, and quite diverse. There were some negative, seriously pessimistic responses. However, these were few in number. Some of the comments involved a concern that community psychology's territory had been usurped by other specialties (e.g., clinical, applied developmental) and that because of increasing licensure requirements, community psychologists were being prohibited from doing that which we know best. A second theme among the negative comments was that community psychology was an approach whose time had passed, and relatedly, that the Division was not in touch with what the members needed in these times. As the following question by question summary indicates, these negative comments represent only a small portion of the responding membership.

WHO RESPONDED? Respondents were asked to indicate the

type of setting in which they work. Respondents report working in the following worksites:

43.3%	University, academic teaching, research
14.5%	Community mental health center, outpatient clinic
16.6%	Private practice, private consulting
5.8%	Medical setting including medical school, hospital, or setting governed by medical personnel
2.1%	Schools (elementary and secondary)
3.6%	Administrative and policy positions
4.3%	Human service agency not specifically mental health
0.8%	Business and industry
6.3%	Other applied
2.7%	Did not specify

These proportions are consistent with other surveys of the membership and suggest that the respondents represent a cross-section of the Division. The response distribution does not seem to be biased in favor of either the academic or broadly defined, applied worksite.

SUBSTANTIVE ISSUES. Table 1 shows the distribution of responses along the rating scale used for each of the substantive areas included in the survey. Options A (prevention) and B (health status) are rated as most important with about two thirds of the respondents indicating these areas are extremely or very important. Option L (discussion with policy makers) is rated next most important with almost 55% indicating this area is very or extremely important. About half of the respondents gave a rating of 6 to 7 to Options C, D, G, and H. Respondents were also asked to rank order the substantive areas by importance. Almost thirty percent of the members ranked Option A, prevention, first or second. Option B on health issues was ranked first or second by 27.8% of the respondents. Discussion with policy makers (option L) was ranked next most important. (This option was included in the top five ranking most often of the options, even though it was not ranked first or se-

cond as frequently as A or B). Consistent with the individual ratings, Option D and H were next most often ranked as among the most important.

These ratings seem to reflect an overarching concern for prevention (option A), with specific interests in health and lifestyle issues (option B), competencies and coping (option D), and ecological understanding of the settings in which people function (option H). The action and application tradition of community psychology seems to be reflected in options L (discussion with policy-makers) and C (citizen advocacy, public policy activities).

DIFFERENCES BY WORKSITE. The ratings of each substantive area (options A thru L) were examined by worksite to determine the degree to which the type of activities engaged in by the respondents might result in differing patterns of rated importance for each of the substantive concerns. The nine worksite categories were collapsed into four categories (academic, CMHC, private, other applied), and cross tabulations were computed for each option by worksite. These crosstabs were examined for differing patterns in strength of opinion regarding the importance of each option.

Generally, academic and private practitioners rate prevention as more important than do CMHC respondents. Nearly 70% of the academicians and private practitioners rated prevention 6 or 7, while less than 60% of the CMHC respondents gave similar ratings. Similarly, academics and private practitioners rated option B (health status) as more important than the other applied people or CMHC respondents.

CMHC staff differed from the other groups in the strength of their ratings on discussion with policy makers/law makers (option L) rating this as a more important priority than did the other groups. They rated collaboration between community psychology and law (option E) as substantially more important than did academics, but not differently from private practitioners or the other applied group.

As might be expected, academics rated consideration of the paradigms of community psychology (option F), collaborative research with citizens (option J) and consideration of training needs (option K) as more important than did any of the other groups.

Private practitioners were substantially different from the other three groups in the strength of their rating of option H on organizational/community collaboration and option I on factors predicting quality of life. The private practitioners rated these as significantly more important than did the other groups.

Private practitioners and CMHC respondents rated the interdependence of research and practice (option G) substantially higher than did other applied people and somewhat higher than did academics.

ACTION STEPS. Table 2 shows the percentages of responses by rating for each of the action steps included in the survey. There was substantial support for a national conference (62.8% rated this 6 or 7) and a monograph series (59.4% rated 6 or 7). Just over half of the respondents supported an invited ad-

dress to acknowledge collaborative research and service between academic and applied psychologists (53.6% rated this 6 or 7). There was somewhat weaker support for a mini-grants program (42.2% rated this 6 or 7).

There were many very positive comments regarding a national conference, including, "it's about time!" and "the field has changed in ten years and we need to review that change." The caution or concern about a national conference seemed to focus on who would be involved and what topics would be covered. Strong negative sentiment was expressed for the conference being put together by a small group of "elite" individuals, "the same old boys." There was strong expression of the need for openness, and the need to structure the conference differently from APA so that something different and unique might be accomplished.

The final issue addressed in the survey was attitudes toward a name change for the Division. Over half of the respondents (55.5%) said No to a name change. Those indicating No to a name change seemed more intense in their sentiment than those indicating Yes. The primary concern seemed to be that prevention is only one of the activities/values that community psychology is all about, and including prevention in the Division name would prematurely narrow the scope of the field. Some indicated that prevention in the name would misrepresent what we do, because while we talk of prevention, very few of us do it. Comments in favor of the change focused on the issue of focusing our activities, and defining the field for the outside world.

CONCLUSIONS. Many respondents indicated having felt a sense of disconnectedness with other community psychologists, and a less than desirable "sense of community" pervading the Division. The fact of long range planning and soliciting input from members seemed to create a sense of belonging that many commented on. Hopefully the results of this survey will provide a sense of the common purposes and goals of the members of the Division. In addition, the Executive Committee plans to consider some specific suggestions offered to enhance the sense of community within the Division.

The members' responses indicate a mandate for some specific actions to be taken by the Division. The national conference and a monograph series are two concrete activities to be pursued by the Executive Committee in the coming year. The ratings on substantive issues will provide some important information in planning a conference, as well as provide ideas for special issues of the Division's publications.

The response rate to this survey should be seen as a strong indication of the commitment to community psychology among our members. Despite concerns about waning interest in the field, it seems apparent that the members of this Division are committed to the field and to its development. The membership is quite diverse in terms of worksite, and presumably training, yet there is a good deal of consensus on what we are about and where we should be going.

TABLE 1
Distribution of Response (Percentages) by Substantive Issue Options

	Very Unimportant			Neutral		Very Important	
	1	2	3	4	5	6	7
A. Encourage research and action on topics relating to prevention and enhancement. (N = 504)	1.6	1.6	3.3	9.4	16.5	30.4	35.7
B. Interdisciplinary collaboration on factors affecting health status and styles of life. (N = 503)	1.6	1.2	1.2	8.8	20.8	32.0	32.9
C. Social influence, planned change, citizen advocacy and public policy. (N = 504)	1.4	1.8	3.9	14.1	27.6	28.6	21.0
D. Collaboration with developmental psychologists around proactive coping behavior, social competencies, preventive interventions with children and families. (N = 504)	1.6	2.7	4.9	13.7	24.1	28.2	23.1
E. Community psychology and law, public policy, role of social science regarding legal mandates and policies. (N = 503)	0.4	3.9	6.9	18.0	26.1	27.1	16.1
F. Examine nature and scope of paradigms in community psychology. (N = 503)	4.1	6.7	10.0	20.4	25.7	16.5	15.1
G. Strengthen interdependence between practive and research. (N = 494)	2.0	2.5	5.5	14.9	22.4	26.3	23.1
H. Collaboration between community and organizational psychologists with regard to social systems such as the workplace, schools, etc. (N = 500)	1.2	2.5	5.3	12.0	24.9	31.6	20.4
I. Focus on qualities of community life, competence of communities. (N = 496)	2.2	1.6	6.1	14.7	25.5	24.7	22.4
J. Develop ways to conduct research in collaboration with citizens. (N = 495)	2.4	4.7	5.9	21.6	23.3	20.2	18.8
K. Multidisciplinary training. (N = 493)	3.1	4.5	11.4	24.7	25.7	17.5	9.4
L. Increase discussion with law makers and governing bodies related to public policy. (N = 493)	1.8	1.8	5.3	11.6	20.8	27.1	27.8

TABLE 2
Distribution of Responses (Percentages) for Action Steps

	Very Unimportant			Neutral		Extremely Important	
	1	2	3	4	5	6	7
Begin a Monograph Series. (N = 456)	3.3	3.5	2.4	10.5	20.2	36.8	21.5
Establish and invited address for collaboration between academic and applied psychologists. (N = 456)	2.2	1.5	5.0	16.7	20.4	29.4	23.7
National Conference in community psychology. (N = 456)	2.2	2.6	3.9	12.7	15.1	28.9	32.7
Use Division funds for mini-grants to support studies of interest to the Division. (N = 456)	7.0	6.6	5.7	14.3	23.2	24.1	17.3
Change the name of the Division. (N = 510)	55.5% No 39.8% Yes 4.7% blank						

DIVISION 27 NOMINATIONS FOR OFFICE

This spring, the members vote for a President-elect and a member at large. Candidates selected by the nominations committee and approved by the Executive Committee are as follows:

CANDIDATES FOR PRESIDENT-ELECT:

Kenneth Heller

Educational Background
1954 BA City College of New York
1955 MA State University of Iowa
1959 Ph.D. Pennsylvania State University
1968-69 Post-doctoral training in Community Mental Health at the Laboratory of Community Psychiatry, Harvard Medical School
1976-77 Post-doctoral training in survey methodology at the Institute for Social Research, University of Michigan

Current Position
Professor of Psychology and Director of Clinical Training, Indiana University Bloomington
Affiliated faculty member, Department of Sociology post-doctoral training program in "Measurement in Mental Health."

Division 27 Involvements
Fellow since 1979; Editorial Board, *American Journal of Community Psychology* (1984-present); Program Reviewer for annual APA convention (1978-present); Reviewer for the AJCP special issue on primary prevention (June, 1982); Member of the steering committee to develop the Council of Community Psychology Program Directors (1979-80); Member of the Council (1981-83); Founding member and regular participant of the Midwestern Eco/Community Psychology Interest Group.

Publications
Heller, K. & Swindle, R.W. (1983). Social networks, perceived social support and coping with stress. In R.D. Felner, L.A. Jason, J. Moritsugu and S.S. Farber (Eds.), *Preventive psychology: Theory, research and practice in community intervention* (pp. 87-103). New York: Pergamon Press.

Heller, K., Price, R.H., Reinharz, S. Riger, S. & Wandersman, A. (1984). *Psychology and community change*, (2nd ed.). Homewood, IL: The Dorsey Press.

Heller, K., Price, R.H. & Sher, K.J. (1980). Research and evaluation in primary prevention: Issues and guidelines. In R.H. Price, R.F. Ketterer, B.C. Bader and J. Monahan (Eds) *Prevention in mental health: Research, policy and practice*, (pp. 285-313). Beverly Hills, CA: Sage Publications.

Procidano, M.E. & Heller, K. (1983). Measures of perceived social support among friends and from family: Three validation studies. *American Journal of Community Psychology*, 11, 1-24.

Leonard A. Jason

Educational Background
1971 BA Brandeis University (Major: Psychology)
1975 Ph.D. University of Rochester (Major: Clinical-Community)

Current Position
Professor and Director of Clinical Training, DePaul University

Division 27 Involvements
Midwestern Regional Coordinator (1978-80); National Coordinator (1980-83); Co-membership Chairperson (1983-85), Editor, *The Community Psychologist* (1985-present); Fellow since 1983; Editorial Board, *American Journal of Community Psychology* (1978-present, appointed Associate Editor 1983); Editorial Board *Journal of Community Psychology* (1983-present); Steering Committee member of the midwestern

Eco/Community Psychology Interest Group (1978-82); Program Reviewer for annual APA convention (1981-present); Co-Coordinator of the Behavioral Community Psychology Interest Group for Association for the Advancement of Behavior Therapy (1978-80); and Founding member and regular participant of the Chicago Association of Community Psychology.

Publications
Gesten, E.L., & Jason, L.A. (in press). Social and community interventions. In M. R. Rosenzweig & L. W. Porter (Eds.), *Annual Review of Psychology*, Palo Alto, CA: Annual Reviews, Inc.

Jason, L.A., Thompson, D. & Rose, T. (in press). Methodological issues in prevention. In L. Michelson & B. Edelstein (Eds.), *Handbook of Prevention*. NY: Sage.

Jason, L.A., Gruder, C.L. Martino, S., Flay, B.R., Warnecke, R. & Thomas, N. (in press). A media-based smoking cessation intervention involving self-help and worksite locations. *American Journal of Community Psychology*.

Jason, L.A., Moritsugu, J.N., Albino, J., Abbott, M., Anderson, J., Cameron, L., Dalton, J., Davis, D., Durlak, J., Gilius, T., Gillespie, J. Hass, L., Ritchie, P.L.J., Serrano-Garcia, I., Tefft, B., Thomas, D., Vassaf, G., Weissberg, R., Wong, H. & Zarit, J. (1985). Facilitating social support among community psychologists. *Journal of Community Psychology, 13, 3-89.*

CANDIDATES FOR MEMBER-AT-LARGE

Carolyn Swift

Educational Background
1953 BA University of Kansas (Philosophy - Honors)
1957 MA University of Kansas (Experimental Psychology)
1973 Ph.D. University of Kansas (Clinical Psychology)

Current Position
Director of the Stone Center for Developmental Services and Studies, Wellesley College

Division 27 Involvements
Member of Task Force on Community Psychologists in Applied Settings (1978-82); Member of Committee on Nominations and Awards (1980-83); Reviewer for papers and symposia for Division 27's program (1982); Recipient of the Division 27 Distinguished Practice Award (1984); Member of Committee to select recipient of 1985 Distinguished Practice Award (1985).

Publications
Swift, C. (1985). The prevention of rape. In A. Burgess (Ed.), *Handbook of Research on Rape and Sexual Assault*, (pp. 413-426). N.Y.: Garland Publishing.

Swift, C. (1986). Community intervention in sexual child abuse. In S. Auerbach & A. Stolberg (Eds.), *Crisis Intervention with Children and Families*. N.Y.: Hemisphere Publishing Co.

Swift, C. (1986). Prevention planning in community mental health centers. In J. Hermalin and J. Morell (Eds.), *Prevention Planning in Mental Health*. Beverly Hills: Sage.

Swift, C. (1986). Preventing family violence: Family-focused programs. In M. Lystad (Ed.), *The Violent Home*. (pp.219-249). N.Y.: Brunner/Mazel.

Irma Serrano-García

Educational Background
1978 Ph.D. University of Michigan (Major: Social-Community Psychology)
1985 Post-doctoral Harvard (Educational Public Policy)
In progress Juris Doctor, University of Puerto Rico

Current Position
Associate Professor, Psychology Department, University of Puerto Rico

Division 27 Involvements
Member Interest Group on Women (1981-82), Regional coordinator for Latin America (1981-84); Founding member Council of Community Psychology Training Directors & Editor of regular column in newsletter (1981-83), Reviewer of APA Convention papers (1981-86). Translated Division 27 Membership brochure to Spanish, and participated in symposium for Division 27 Committee on Women in 1984 APA Convention and have been invited again for 1986 APA Convention.

Publications
Serrano-García, I. (1984). The illusion of empowerment: Community development within a colonial context. J. Rappaport, R. Hess & C. Swift (Eds.) *Studies in empowerment: Steps toward understanding the psychological mechanisms in preventive interventions*, (pp. 173-200). NY: Haworth.
Serrano-García, I. (1985). The female community psychologist as advocate. *Division 27 Newsletter*, 18,5.
Martí, S. & Serrano-García, I. (1983). Needs assessment in community development: An ideological perspective. A. Zautra, K. Bachrach, & R. Hess (Eds.) *Strategies for needs assessment in prevention* (pp. 75-88). NY: Haworth.

Serrano-García, I., & Lopez, M., & Ribera, E. (in press). Towards a social community psychology. *Journal of Community Psychology.*

Lonnie R. Snowden

Educational Background
1969 BA University of Michigan (Major: Psychology)
1975 Ph.D. Wayne State University (Major: Clinical and Community)

Current Position
Associate Professor, School of Social Welfare, University of California, Berkeley

Division 27 Involvements
Reviewer for Division Program for APA 1983 & 1986; Division 27 Dissertation Award Committee - member 1985, chair 1986. Member of the Editorial Board of *The Journal of Community Psychology* (1983-87).

Publications
Snowden, L.R. (1977). Treatment process and outcome among problem drinker-drivers: A quasi-experimental evaluation. *Evaluation and Program Planning*, 7, 65-71.
Snowden L. (Ed.) (1982). *Reaching the Underserved: Mental Health Needs of Neglected Populations*. Beverly Hills, CA: Sage.
Munoz, R., Snowden, L., Kelly, J. and Associates (1979). *Social and Psychological Research in the Community: Designing and Conducting Programs for Personal Well Being*. San Francisco: Jossey Bass.
Kelly, J., Snowden, L. & Munoz, R. (1977). Social and community interventions. *Annual Review of Psychology*, 28, 323-361.

ANNOUNCEMENT OF THE AVAILABILITY OF PRE-PRINTS

This column is designed to announce the availability of pre-prints of articles that are currently in press. The following authors have agreed to make their articles available gratis or at cost to interested members of the Division of Community Psychology. Please send your request directly to the senior author.

Reprints

Sherman, S.R., Frenkel, E.R., & Newman, E.S. Community participation of mentally ill adults in foster family care. *Journal of Community Psychology*. (Send $3.00 to S.R. Sherman, Ph.D., School of Social Welfare, SUNY at Albany, 135 Western Ave., Albany, NY 12222.)

Colletta, N.D. Correlates of young mothers network orientations. *Journal of Community Psychology*. (Send $2.50 to Nancy Donohue Colletta, Ph.D., 2853 Brandywine St. N.W., Washington, D.C. 20008.)

Searight, H. Russell, Oliver, J.M., Sr. Grisso, J. Thomas. The Community Competence Scale in the placement of the deinstitutionalized mentally ill. *American Journal of Community Psychology*. (Send $3.00 to H. Russell Searight, Ph.D., Dept. of Psychology, Saint Louis University, 221 N. Grand Blvd., St. Louis, MO 63103.)

Stedman, J.M., Matthews, K.L. Public Law 94-142: Benefits for the guidance center and the school. *Journal of Community Psychology*. (No charge. Contact James M. Stedman, Ph.D., Dept. of Psychiatry, Univ. of Texas, Health Science Center at San Antonio, 7703 Floyd Curl, San Antonio, TX, 78284.)

Calhoun, L.G. The rules of bereavement: Are suicidal deaths different? *Journal of Community Psychology*. (No charge. Lawrence G. Calhoun, Ph.D. Psychology Dept., Uni. of North Carolina-Charlotte, Charlotte, NC, 28223.)

Hazzard, A., & Rupp, G. A note on knowledge and attitudes of professional groups towards child abuse. *Journal of Community Psychology*. (No charge. Contact Ann Hazzard, Ph.D., Box 26065, Grady Hospital, 80 Butler St., Atlanta, GA, 30335.)

Meissen, G.J. An assessment of the psychosocial needs of Huntington's Disease families. *Journal of Community Psychology*. (Send $1.00 to Gregory J. Meissen, Ph.D., Dept. of Psychology, Wichita State Univ., Wichita, KS, 67208.)

Wahl, O.F. Public vs. professional conceptions of schizophrenia. *Journal of Community Psychology*. (No charge. Contact Otto F. Wahl, Ph.D., Dept. of Psychology, George Mason University, 4400 University Drive, Fairfax, VA, 22030.)

Vaux, A., Burda, P., & Stewart, D. Orientation toward utilizing support resources. *Journal of Community Psychology*. (No charge. Contact Alan Vaux, Ph.D., Psychology Dept., Southern Illinois University, Carbondale, IL, 62901.)

Gurdin, J.B., Jeremy, R.J. Problems of generalizing from and reasoning with a sample drawn from a population called deviant: The case of methadone-maintained women and their infants. *Journal of Community Psychology*. (Send $3.00 to J. Barry Gurdin, Ph.D., 3049 Noriega Street, San Francisco, CA, 94122.)

Redmon, W.K., Cullari, S., & Farris, H.E. Some important tasks and phases in consultation. *Journal of Community Psychology*. (Send $1.00 to William K. Redmon, Ph.D., Dept. of Psychology, West Virginia University, Box 6040, Morgantown, WV, 26506-6040.)

Prieto-Bayard, M., & Baker, B.L. Parent training for Spanish speaking families with a retarded child. *Journal of Community Psychology*. (No charge. Contact Bruce L. Baker, Ph.D., Dept. of Psychology, UCLA, Los Angeles, CA, 90024.)

Range, L.M., Bright, P.S., Ginn, P.D. Public reactions to child suicide: Effects of child's age and method used. *Journal of Community Psychology*. (No charge. Contact Lillian M. Range, Ph.D., Box 5025, S.S., Hattiesburg, MS, 39401.)

Forman, B.D., Wadsworth, J.C. Rape related services in federally funded CMHC's. *Journal of Community Psychology*. (No charge. Contact Bruce D. Forman, Ph.D., P.O. Box 248065, University of Miami, Coral Gables, FL, 33124.)

Elias, M., Gara, M., Ubriaco, M., Rothbaum, P., Clabby, J., & Schuyler, T. Impact of a preventive social problem solving intervention on children's coping with middle school stressors. *American Journal of Community Psychology*. (No charge. Contact M. Elias, Ph.D., Dept. of Psychology, Livingston Campus, Rutgers Univ., New Brunswick, NJ, 08903.)

Lovegrove, A. Judges sentencing and experimental psychology. *Journal of Community Psychology*. (Send $4.00 to A. Lovegrove, Ph.D., Criminology Department, University of Melbourne, Parkville Victoria Australia 3052.)

Veno, A. The rise and fall of an alternative setting: An Australian case study. *Journal of Community Psychology*. (No charge. Contact Arthur Veno, Ph.D., Senior Lecturer in Psychology, Gippsland Institute of Advanced Education, Switchback Rd., Churchill, VIC 3842, Australia.)

Goldney, R.D., Spence, N.D., & Moffitt, P.F. The aftermath of suicide: Attitudes of those bereaved by suicide, social workers and a community sample. *Journal of Community Psychology*. (No charge. Contact R.D. Goldney, Ph.D., Glenside Hospital, Box 17, Eastwood, 5063, South Australia.)

Vinokur, A., & Caplan, R.D. Cognitive and affective components of life events: Their relations and effects on well-being. *American Journal of Community Psychology*. (Send $1.00 (or stamps) to Amiram Vinokur, Ph.D., Institute for Social Research, The University of Michigan, P.O. Box 1248, Ann Arbor, MI, 48106.)

Hobfoll, S.E. Stressful events, mastery, and depression: An evaluation of crisis theory. *Journal of Community Psychology*. (No charge. Contact Stevan E. Hobfoll, Ph.D., Dept. of Psychology, Tel Aviv University, Ramat Aviv, Israel.)

Hobfoll, S.E. Personality and social resources in immediate and continued stress-resistance. *Journal of Personality and Social Psychology*. (No charge. Contact Stevan E. Hobfoll, Ph.D., Dept. of Psychology, Tel Aviv 03 University, Ramat Aviv, Israel.)

Hobfoll, S.E. The relationship of self concept and social support to emotional distress among women during war. *Journal of Social and Clinical Psychology*. (No charge. Contact Stevan E. Hobfoll, Ph.D., Dept. of Psychology, Tel Aviv University, Ramat Aviv, Israel.)

Jones, R.T., & Thornton, J.L. The acquisition and maintenance of emergency evacuation skills with mildly to moderately retarded adults in a community living arrangement. *Journal of Community Psychology*. (No charge. Contact Russell T. Jones, Ph. D., Dept. of Psychology-Virginia Polytechnic and State University, Blacksburg, VA, 24061.)

Barth, R.P. Social Skill and Social Support Among young mothers. *Journal of Community Psychology*. (No charge. Contact Richard P. Barth, DSW, School of Social Welfare, University of California, Berkeley, CA, 94720.)

Vitaliano, P. P. A psychoepidemiologic approach to the study of disaster. *Journal of Community Psychology*. (Send $3.00 to Peter P. Vitaliano, Ph.D., Psychiatry and Behavioral Sciences, RP-10, University of Washington, Seattle, WA, 98195.)

Gurdin, B. J., & Patterson, C. B. The problem of sample frame in populations called deviant: The case of methadone-maintained women and their infants. *Journal of Community Psychology*. (Send $4.00 to J. Barry Gurdin, Ph.D., 3049 Noriega Street, San Francisco, CA, 94122.)

Broman, C.L. Race Differences in Professional Help-Seeking. *American Journal of Community Psychology*. (Send $3.00 to C.L. Brown, Ph.D., 5132 Institute For Social Research, University of Michigan, Ann Arbor, MI 48106-1248.)

Goodman, S., Shaw, M. Life problems, social supports, and psychological functioning of emotionally disturbed and well low income women. *Journal of Community Psychology*. (No charge — S. Goodman, Ph.D., Department of Psychology, Emory University, Atlanta, GA 30322.)

Gurdin, J.B., Patterson, C.B. The problem of sample frame in populations called deviant: The case of methadone-maintained women and their infants. *Journal of Community Psychology*. (Send $4.00 to J.B. Gurdin, Ph.D., 3049 Noriega St., San Francisco, CA 94122).

Tracey, T., Sherry, P., Keitel, M. Distress and helpseeking as a function of person-environment fit and self-efficacy: a causal model. *American Journal of Community Psychology*. (Send $2.00 to T. Tracey, Ph.D., Department of Educational Psychology, 1310 S. Sixth St., Champaign, IL 61820.)

Vaux, A., Athanassopoulou, M. Social support appraisals and network resources. *Journal of Community Psychology*. (No charge — A. Vaux, Ph.D., Psychology Department, Southern Illinois University, Carbondale, IL 62901.)

Vitaliano, P.P. A psychoepidemiologic approach to the study of disaster. *Journal of Community Psychology*. (Send $3.00 to P. Vitaliano, Ph.D., Psychiatry and Behavioral Sciences, RP-10, University of Washington, Seattle, WA 98195.)

Zautra, A.J., Guarnaccia, C.A., Dohrenwend, B.P. Measuring small life events. *American Journal of Community Psychology*. (Send $1.00 to A.J. Zautra, Department of Psychology, Arizona State University, Tempe, AZ 85287.)

Dew, M.A., Bromet, E.J., Schulberg, H.C. A comparative analysis of two community stressors' long-term mental health effects. *American Journal of Community Psychology*. (Send $1.30 to Mary A. Dew, Ph.D., Department of Psychiatry, University of Pittsburgh, 3811 O'Hara St., Pittsburgh, PA 15213.)

Vaux, A., Stewart, D., Reidel, S. Modes of social support: The Social Support Behaviors (SSB) Scale. *American Journal of Community Psychology*. (No cost — A. Vaux, Ph.D., Psychology Department, Southern Illinois University, Carbondale, Il. 62901.)

1985 DISSERTATION AWARD WINNERS

The Committee was faced with a difficult choice this year, in that there were several excellent dissertations. In fact, we felt compelled to not only award a first-prize, but a runner-up as well.

First prize was awarded to Richard C. Birkel for his thesis, entitled "Sources of Caregiver Strain in Long-term Home Care," completed at the University of Virginia under the supervision of Robert Emery. Rick is now an Assistant Professor in the Department of Individual and Family Studies at Pennsylvania State University. His dissertation addressed a problem that has received virtually no attention in Community Psychology: the stress and strain on family caregivers of living with impaired elderly. The study was theoretically rich and meticulously analyzed. Caregivers of elderly suffering from dementia were compared with the caregivers of physically disabled elders at three levels of analysis: the caregiver-elder dyad, the home care household, and the helping network. The results are far too numerous and complicated to describe in detail. One major set of findings should, however, suffice to tickle your interest. For the physically impaired, caregiver strain was predicted by the elder's time dependency on the caregiver and the amount of substitute caregiving provided by other household members.
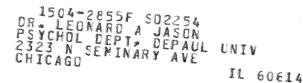
In the families of dementia patients, though, caregiver strain was predicted by the elder's behavior and mood disturbances and a negative relationship to the amount of substitute caregiving provided by other household members.

The runner-up was Barri Braddy, who received her degree at North Carolina State University under the supervision of Denis Gray. Barri is now Research Psychologist at the Research Triangle Institute. Her dissertation was entitled, "An Experimental Comparison of Two Older Worker Employment Programs." This was an extremely well done experimental social innovation that systematically compared the effectiveness of a self-help oriented Job Club model with an information and services as usual condition. Initially, both conditions increased elderly workers likelihood of finding jobs, however, the impact of the self-help condition was more lasting.

Congradulations Rick and Barri!

Finally, I would like to thank the other members of the committee for their diligence and wisdom — Judy Kramer, Lonnie Snowden and Rhona Weinstein.

Ed Seidman Chairperson,
1985 Dissertation Award Committee

SPECIAL ISSUE OF DIVISION 27 NEWSLETTER
COMMUNITY PSYCHOLOGISTS IN APPLIED SETTINGS

by:

Jonathan A. Morell, Ph.D. and Frank Masterpasqua, Ph.D.

We are co-editing a special issue of the Newsletter which will deal with "community psychologists in applied settings." The purpose of this special issue is to give community psychologists a sense of how community psychology is currently manifest in applied settings. The intent is to convey a sense of "place" and "direction", and to provide a guide for those who wish to increase opportunities for applying their discipline to practical problems. Our intent is to find community psychologists who are working in various settings, and to have them write thoughtful personal accounts of how they pursue their objectives.

The special issue will be produced in close cooperation with Division 27's task force on Community Psychologists in Applied Settings. The task force is planning a survey on applied work that community psychologists are doing. The results of that survey will be included in the Special Issue. The final product will consist of eight separate articles including: an introduction by the editors, survey results and their implications, and special articles dealing with community psychologists in six settings: the private sector (manufacturing or service), social science consulting, health care, government, academics, and the military.

In order to present a useful and coherent view of how community psychologists might conduct their work, each of the setting specific articles will deal explicitly with six topics: a description of what the author does; how the ethic of community psychology is manifest in that setting; how community psychology is manifest in that setting; how community psychology may be evolving in terms of its definition or development; new developments relative to the *focus* or *setting* of community psychology; and how community psychologists should market themselves, and new skills they may need. We are now attempting to identify appropriate authors for these articles. We also need suggestions about other topics which should be included in the Special Issue. Anyone with ideas on these matters should contact us at: Hahnemann University, mail stop 626, Broad and Vine Streets, Phil. Pa. 19102. (or call 215 448-4948; 3674)

DIVISION OF COMMUNITY PSYCHOLOGY
of the
AMERICAN PSYCHOLOGICAL ASSOCIATION

Membership Application & Renewal Form

Name _____

     (Last)   (First)   (Middle)

Preferred mailing address _____

APA Membershipship Status: Fellow _____ Member _____ Associate _____ Student _____ None _____

Division 27 Application as: Member _____ Affiliate _____ Student _____

Education _____

     (Highest Degree)   (Date)   (Institution)

_____

     (Major Field of Study)   (Minor Field of Study)

Present Position _____

     (Title)   (Employer)

Enclose check for $5.00 (for student) or $7.00 (for affiliate or member) payable to Division of Community Psychology. This is/is not a renewal application

Date _____ Applicant Signature _____

Mail to: Jean Ann Linney, Ph.D.

Chair, Membership Committee, Division 27

Dept. of Psychology, University of South Carolina, Columbia, SC 29208