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COMMUNITY PSYCHOLOGY

Fifth Edition

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藏书章

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Cover Printer: RRD Harrisonburg
Text Font: Times LT Std

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Library of Congress Cataloging-in-Publication Data

Duffy, Karen Grover.
Community psychology.—Fifth edition / John Moritsugu, Pacific Lutheran University, Elizabeth Vera, Loyola University Chicago, Frank Y. Wong, Emory University, Karen Grover Duffy, State University of New York, Geneseo.
pages cm
Revision of: Community psychology / John Moritsugu, Frank Y. Wong, Karen Grover Duffy.—4th ed.—Boston : Allyn & Bacon, ©2010.
ISBN-13: 978-0-205-25562-7
ISBN-10: 0-205-25562-0
1. Community psychology. I. Moritsugu, John. II. Vera, Elizabeth, 1967– III. Wong, Frank Y., 1958– IV. Title.
RA790.55.D84 2013
362.2—dc23

2013008404

10 9 8 7 6 5 4 3 2 1

PEARSON

ISBN-10: 0-205-25562-0
ISBN-13: 978-0-205-25562-7

PREFACE

NEW TO THIS EDITION

- **Heightened readability:** Many chapters have been re-written with the student reader in mind.
- **Updated literature reviews:** You will find references to new terminology, innovative ways of studying the community, new studies of the community as well as new areas of study.
- **Consideration of healthcare disparities:** What are these discrepancies in our care? What is being done to understand and to address them?
- **New materials on obesity prevention:** Is obesity on the rise? What are community-based solutions to preventing obesity in children?
- **Added section on interpersonal violence:** Theories that attempt to explain violence in intimate relationships are presented along with community interventions, aimed to prevent this problem.
- **Addition of healthy aging considerations:** What helps adults enter later stages of life in healthy ways? In what ways are the elderly vulnerable to abuse and exploitation?
- **New considerations of bilingual education and the community:** In what ways are schools attempting to integrate immigrants into the community? Methods that view immigrant communities as assets are discussed.

Community psychology grows from an optimism regarding human nature and a search for truth and meaning in the world. It believes in our basic need for each other and our biologically grounded ability to feel compassion and to desire to help. As community psychologists, we are motivated to improve the conditions for the whole, ameliorating the negative and promoting the positive (Cowen, 2000; Shinn & Toohey, 2003).

There is an appreciation for our individual differences and the diversity of our backgrounds, and at the same time for the commonalities that bind us together. We are able to indulge our curiosity about the world and its complexities.

Driven by questions about ourselves, and the collective entities in which we find ourselves, we derive an understanding that is both complex and nuanced. Simple answers may be easiest, but at the basis to the nature of things, we sense complexity, interactions, and a richness of factors that influence the natural social ecologies we study and in which we work. We believe the answers are to be found both in the empirical data that describe our human and social conditions and in the expression of our values and our spirit (Kelly, 2006).

The direction of our answers is toward the transactional nature of our world. We influence each other for better or worse. And so community theory is driven not just by the individual and his or her personality, but also by the influences of context (Trickett, 2009). It is a humble position to take with regard to our world and our influence in that world.

We have tried to succinctly capture the basic principles, themes, and practices in community psychology. The rest is exposition on the various systems in which these principles, themes and practices can be applied. In the interdisciplinary spirit of community psychology (Rappaport, 1977), the programs and research in these content areas are gathered from a variety of sources within community psychology, outside community psychology but within the discipline (counseling, clinical, educational and school psychology), and finally outside of psychology itself. Among the works cited, you, the reader, might find social work, public health, education,

public policy, criminology/police sciences, sociology, and urban planning. This is reflective of where community psychologists are at work.

The text is divided into four parts. The first provides the historical, theoretical, and research framework for the field. Called to action, we are guided by principles of empowerment, ecology, appreciation of diversity, stress, and resilience. The second section looks at social change and how community psychologists might help in that change. The third section examines the variety of systems in which community psychology principles could be applied. The fourth and final section explores community psychology at present and into the future. What has been accomplished and what are potential areas to grow in? And what bits of wisdom might those who have worked in the field provide?

At the beginning of each chapter are quotes from others who pose a challenge or reflection, which may play out a theme within that chapter. Also at the beginning is an opening story or stories, providing an example of what is going on in the chapter. Each chapter is outlined so that students can expect what they are about to read and formulate questions related to the topics listed. Within the chapters are Case in Point examples of how the theory and research are being applied in the community.

Key concepts have been highlighted by boldface in all chapters. And finally, each chapter concludes with a summary. Students are advised to read this summary after they first peruse the outline and chapter so as to direct their attention to important issues in each chapter and to better organize their studying.

We hope that you find both information and a way of thinking about your psychological world emerging from this text. Community psychology is a body of knowledge, a theoretical framework, and a practice of psychology that relates to building a better world. Topics include fellowship and caring, compassion, support, coping, and succeeding against the odds.

Community psychology is also a way of conceptualizing the world and ourselves in it. You will see how thinking contextually, transactionally, systemically, and ecologically might shift your construction of problems and solutions.

Our thanks to Kristin Landon, who helped on the final editing, and all at Allyn & Bacon who facilitated in the completion of this project. Thanks also to the Pearson reviewers Edison Trickett, Peter Wollheim, and Rebecca Francis.

JM & EV

As one of the coauthors on this text, I thank the original authors, Karen Duffy and Frank Wong, for their original invitation to join them in this work. I also welcome Elizabeth Vera, the newest coauthor. She brings a wealth of expertise in prevention, social justice, and counseling, as well as work with diverse populations. Besides her research and practice acumen, she is a clear and effective writer. I could not have done the book without her.

I continue to thank my wife and fellow psychologist, Jane Harmon Jacobs, whose positive attitude and support helped in the good times and the hard times, and my son, Michael Moritsugu, who provided informed and very real help in the completion of the text.

We are the product of our own intellectual and emotional communities. Among my early advisors and teachers were Ralph Barocas and Emory Cowen from my graduate school days at the University of Rochester. I thank them for their support and challenges during my time in the snow country of upstate New York and throughout my career.

Among the many colleagues I found in graduate school, three in particular have remained helpful in continuing to engage me in discussions about the field of community

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psychology. I thank Leonard Jason, David Glenwick, and Robert Felner for their fellowship and connection over the years. Their rich and enlightening research and writing in the field speak for themselves.

JM

I thank my family and colleagues for their support in my professional endeavors, which laid the groundwork for my contributions to the text. I am also indebted to the communities with whom I have collaborated over the years in efforts to promote the positive and ameliorate the negative.

EV

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1

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PLAN OF THE TEXT

SUMMARY

Until justice rolls down like waters, and righteousness like a mighty stream.

—Martin Luther King, quoting Amos 5:24

Be the change that you wish to see in the world.

—M. Gandhi

My dog Zeke is a big, friendly Lab–golden retriever–Malamute mix. Weighing in at a little over 100 pounds, he can be intimidating when you first see him. Those who come to know him find a puppy-like enthusiasm and an eagerness to please those he knows.

One day, Zeke got out of the backyard. He scared off the mail delivery person and roamed the streets around our home for an afternoon. On returning home and checking our phone messages, we found that we had received a call from one of our neighbors. They had found Zeke about a block away and got him back to their house. There he stayed until we came to retrieve him. We thanked the neighbor, who had seen Zeke walking with us every day for years. The neighbor, my wife, and I had stopped and talked many times. During those talks, Zeke had loved receiving some extra attention. Little did we know all this would lead to Zeke's rescue on the day he left home.

As an example of community psychology, we wanted to start with something to which we all could relate. Community psychology is about everyday events that happen in all of our lives. It is about the relationships we have with those around us, and how those relationships can help in times of trouble and can enhance our lives in so many other ways. It is also about understanding that our lives include what is around us, both literally and figuratively.

But community psychology is more than a way to comprehend this world. Community psychology is also about action to change it in positive ways. The next story addresses this action component.

We start with two young women named Rebecca and Trisha, both freshmen at a large university. The two women went to the same high school, made similar grades in their classes, and stayed out of trouble. On entering college, Rebecca attended a pre–freshman semester educational program on alcohol and drug abuse, which introduced her to a small group of students who were also entering school. They met an upperclassman mentor, who helped them with the mysteries of a new school and continued to meet with them over the semester to answer any other questions. Trisha did not receive an invitation and so did not go to this program. Because it was a large school, the two did not have many opportunities to meet during the academic year. At the end of their first year, Rebecca and Trisha ran into each other and compared stories about their classes and their life. As it turns out, Rebecca had a good time and for the most part stayed out of trouble and made good grades. Trisha, on the other hand, had problems with her drinking buddies and found that classes were unexpectedly demanding. Her grades were lower than Rebecca's even though she had taken a similar set of freshman classes. Was the pre-freshman program that Rebecca took helpful? What did it suggest for future work on drug and alcohol use on campuses? A community psychologist would argue that the difference in experiences was not about the "character" of the two women, but about how well they were prepared for the demands of freshman life and what supports they had during their year. And what were those preparations and supports that seemed to bring better navigation of the first year in college?

By the end of this chapter, you will be aware of many of the principles by which the two stories might be better understood. By the end of the text, you will be familiar with the concepts and the research related to these and other community psychology topics and how they may be applied to a variety of systems within the community. These topics range from neighborliness to the concerns and crises that we face in each of our life transitions. The skills, knowledge, and support that we are provided by our social networks and the systems and contexts in which these all happen are important to our navigating our life. A community psychology provides direction in how to build a better sense of community, how to contend with stresses in our life, and how to partner with those in search of a better community. The interventions are usually alternatives to the traditional, individual-person, problem-focused methods that are typically thought of when people talk about psychology. And the target of these interventions may be at the systems or policy level as well as at the personal. But first let us start with what Kelly (2006) would term an "ecological" understanding of our topic—that is, one that takes into account both the history and the multiple interacting events that help to determine the direction of a community.

We first look at the historical developments leading up to the conception of community psychology. We then see a definition of community psychology, the fundamental principles identified with the field, and

other central concepts. We learn of a variety of programs in community psychology. And finally, a cognitive map for the rest of the text is provided. But first, back to the past.

HISTORICAL BACKGROUND

Shakespeare wrote, "What is past is prologue." Why gain a historical perspective? Because the past provides the beginning to the present and defines meanings in the present. Think of when someone says "Hi" to you. If there is a history of friendship, you react to this act of friendship positively. If you have no history of friendship, then you wonder what this gesture means and might react with more suspicion. In a similar way, knowing something of people's developmental and familial backgrounds tells us something about what they are like and what moves them in the present. The history of social and mental health movements provides insight into the state of psychology. These details provide us with information on the spirit of the times **(zeitgeist)** and the spirit of the place **(ortgeist)** that brought forth a community psychology "perspective" (Rappaport, 1977) and "orientation" (Heller & Monahan, 1977).

These historical considerations have been a part of community psychology definitions ever since such definitions began to be offered (Cowen, 1973; Heller & Monahan, 1977; Rappaport, 1977). They also can be found in the most recent text descriptions (Kloos et al., 2011; Nelson & Prilleltensky, 2010). A community psychology that values the importance of understanding "context" would appreciate the need for historical background in all things (Trickett, 2009). This understanding will help explain why things are the way they are, and what forces are at work to keep them that way or to change them. We also gain clues on how change has occurred and how change can be facilitated.

So what is the story? We will divide it into a story of mental health treatment in the United States and a story of the social movements leading up to the founding of the U.S. community psychology field.

In colonial times, the United States was not without social problems. However, given the close-knit, agrarian communities that existed in those times, needy individuals were usually cared for without special places to house them (Rappaport, 1977). As cities grew and became industrialized, people who were mentally ill, indigent, and otherwise powerless were more and more likely to be institutionalized. These early institutions were often dank, crowded places where treatment ranged from restraint to cruel punishment.

In the 1700s France, Philip Pinel initiated reforms in mental institutions, removing the restraints placed on asylum inmates. Reforms in America have been attributed to Dorothea Dix in the late 1800s. Her career in nursing and education eventually led her to accept an invitation to teach women in jails. She noted that the conditions were abysmal and many of the women were, in fact, mentally ill. Despite her efforts at reform, mental institutions, especially public ones, continued in a warehouse mentality with respect to their charges. These institutions grew as the lower class, the powerless, and less privileged members of society were conveniently swept into them (Rappaport, 1977). Waves of early immigrants entering the United States were often mistakenly diagnosed as mentally incompetent and placed in the overpopulated mental "hospitals."

In the late 1800s, Sigmund Freud developed an interest in mental illness and its treatment. You may already be familiar with the method of therapy he devised, called **psychoanalysis.** Freud's basic premise was that emotional disturbance was due to intrapsychic forces within the individual caused by past experiences. These disturbances could be treated by individual therapy and by attention to the unconscious. Freud gave us a legacy of intervention aimed at the individual (rather than the societal) level. Likewise, he conferred on the profession the strong tendency to divest individuals of the power to heal themselves; the physician, or expert, knew more about psychic healing than did the patient. Freud also oriented professional healers to examine an individual's past rather than current circumstances as the cause of disturbance, and to view anxiety and underlying disturbance as endemic to everyday life. Freud certainly concentrated on an individual's weaknesses rather than strengths. This perspective dominated American psychiatry well into the 20th century. Variations of this approach persist to the present day.

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