

Giving Psychology Away for the Common Good: Reflections of a Novice Community Psychologist

Chris Michael Kirk
Wichita State University

This article presents a brief history and description of community psychology through the eyes of a novice community psychologist. From this fresh perspective, four foundational thoughts of the field are explored, drawing on an overview of the literature and personal reflection. The author suggests that community psychology encourages psychologists to Think Upside-Down, Think Long-Term, Think Plural, and Think Eco. In conclusion, two predictions for the future of community psychology are offered. The aim of this article is to provide a humble, hopeful perspective on the field of community psychology and challenge community psychologists, veteran and novice alike, to move towards a more sustainable, globally interconnected future.

I'm rather embarrassed to admit that the phrase "Community Psychology" did not exist in my vocabulary a mere 12 months ago. My training and practice in the helping professions had been almost exclusively focused on the understanding and treating of individuals. While I found my work fulfilling, I often wondered about the larger picture of social justice and the impact of the broader social context. All of that changed one cold, winter evening as I happened across a website describing the field which would change my life. I soon fell in love, became the newest convert, and began pursuing a career as a community psychologist.

One of the first articles I encountered from the early days of community psychology was by George Miller (1969). Forty years ago, he eloquently exhorted his peers to "give psychology away," (p. 1071) opening a new way for the helping professions. It is Miller's vision that I build on here, casting a glance backwards and a glimpse forward. With humility, I approach the subject of defining community psychology from my perspective and posing a prediction or two about the future direction of my newly beloved field. This perspective is admittedly novice and certainly incomplete compared to the vast works of the giants of the field, those who have walked this journey for decades. Yet, perhaps a set of novice eyes can provide a fresh perspective on

the field as it presently stands and point towards a bright future.

A Brief History

A curious search on Google Earth had me staring down at Swampscott, Massachusetts (Google, 2008). I must admit that there was nothing particularly mythical or attractive about this place from above. Yet it was here, in the fertile ground of 1965, that a most amazing event took place. The Conference for the Education of Psychologists for Community Mental Health was a seemingly innocuous gathering of inconspicuous psychologists seeking to establish the role of psychology in the expanding United States Community Mental Health System. Instead, these visionary participants experienced a "deep stirring and metamorphosis," (p. 4) and emerged with a new expression for the profession of psychology (Bennett, Cooper, Hassol, Klein, & Rosenblum, 1966).

However, the birth of community psychology cannot be narrowed down to a singular time and place, but evolved globally in a plurality of forms. Fryer (2008a) has proposed a European origin for community psychology, dating back to the work of Marie Jahoda in the early 1930s. As early as the 1950s, Brazilian community psychology had emerged with the involvement of psychologists in social action and poverty

alleviation in the midst of often oppressive governments (Freitas, 2000). The practice of Latin American community psychology continued to grow in many countries (Mexico, Columbia, El Salvador, Peru, etc.) largely independent of foreign influence (Montero, 2008). On the other side of the globe, community psychology developed in Australia and New Zealand (Aotearoa) as early as the 1970s and now has a more widespread application than in the United States with a major focus on the social issues surrounding Indigenous peoples (Fisher, Gridley, Thomas, & Bishop, 2008). Community psychology continues to emerge and thrive in places from South Africa to Italy (Orford, 2008), and this trend promises to continue as we move further into the 21st century.

A Definition

Despite the global presence and widespread impact of community psychology, it is still a relatively young field, and thus continues to work through growing pains as it comes into its own. Many have proposed solid definitions of community psychology (Dalton, Elias & Wandersman, 2007; Golann, 1975; Orford, 2008), Drawing from these, I would define the field as the following:

Community psychology is the collaboration of professionals and citizens in the practice of rigorous research and intensive action focused on helping individuals and communities flourish in the perpetuation of the common good.

In essence, community psychology requires a shift in thinking from the individualism espoused by Western culture and the traditional practice of psychology to the embrace of a multifaceted, complex understanding of individuals within contexts. Shinn and Toohy (2003) described a “context minimalization error” (p. 428) which overlooks the affects of environment and leads to bankrupt theories and interventions. Kelly (2006) challenged us to avoid psychological reductionism which seeks simple solutions, but rather to embrace a degree of complexity in

understanding human behavior. An emphasis on individual explanations limits the ability to create social change (Maton, Perkins, & Saegert, 2006). These revolutionary ideas require more than an academic acknowledgement, but rather a seismic shift in the foundation of our thinking. It is to four of these foundational thoughts that we shall now turn. I propose that community psychology requires us to: Think Upside Down, Think Long-term, Think Plural, and Think Eco.

Think Upside Down

Community psychologists speak a language different from most of the mainstream power brokers and the familiar top-down approach. This approach has its roots in the Enlightenment and assumes an expertise on the part of trained professionals to the exclusion of citizen involvement (Smith, 2008). For example, authority and power are assigned to the few who make decisions which then are implemented down the food chain. Consider the hierarchical flow charts of Fortune 500 companies or the neo-liberal agenda of Washington D.C.. These approaches have unintended consequences and fail to effectively address the breadth of social needs. One example of this comes from government aid programs in rural Botswana. Lekoko and Van Der Merwe (2006) found that the top-down, hand-out approach fails to adequately address community needs and has byproducts of dependency and a lack of ownership in the process.

Community psychology presents a vision in which power is exposed and turned on its head. Rappaport (1981) has long argued for an approach which embraces all people as human beings and considers ordinary citizens to be the best experts on life in their context. This idea has most often been characterised as empowerment, a concept which refers to the process by which people achieve increased access to, and control of, needed resources (Wiley & Rappaport, 2000). Unfortunately, many efforts of psychologists have modeled top-down approaches in which the professional

experts use their power to bring change to less-powerful and supposedly less-knowledgeable clientele, often with catastrophic results (Prilleltensky, 2008). Further, the Western conception of empowerment tends to be individualistic and has different implications in collectivist societies (Jewell, 2007). Maton (2008) has explored the role that community psychologists can play in helping to create empowering settings, which in turn increase empowerment in individual members of the community and bring about lasting social change.

While empowerment has been discussed extensively, community psychology is still search for better definitions of power itself (Fisher & Sonn, 2007). Prilleltensky (2008) defined power as the ability and opportunity one has to influence their life, including the power to pursue a good life, the power to oppress others, and the power to resist oppression. Yet some have criticised this view as too focused on the needs and abilities of the individual, preferring to describe power as a function of large social systems within which individuals reside (Fryer, 2008b; Smail, 2001). Despite its definition, community psychologists are innately interested in exposing the complex nature of power and the effects that inequitable power distributions have on communities and individuals (Fisher, Sonn, & Evans, 2007).

Another way of conceptualising the imperative to “Think Upside Down” is the dichotomy of oppression and liberation. Oppression concerns an asymmetric power relationship between dominant and subordinate groups. Liberation psychology is a concept most developed in Latin America which seeks social change for marginalised groups, challenging the political system in the process. Watkins and Schulman (2008) write of liberation psychology as a shift in thinking from the individual to the community. They suggest that the work of liberation is a mending of the “torn fabric of interdependence” (p. 77). One group applied

the liberation model to their work in both the United States and Nigeria, discovering the positive change that can rise from small empowering communities (Trout, Docecki, Newbrough, & O’Gorman, 2003).

The “upside-down” approach has worked its way into the applied practice of community psychology. Many applied community psychologists work with communities and organisations around the world to produce grassroots, bottom-up change. Social action is one tool used to challenge powerful interests by the involvement of citizens. Further, this emphasis on participatory efforts has opened up whole new arenas for the work of psychologists and for help-seeking individuals. Nowhere is this more clearly seen than in the proliferation of mutual help groups. Based on Frank Riessman’s (1990) helper therapy principle, these groups are places where people who need help “function as producers of help” (p. 221). Community psychologists have been intimately involved in the research and implementation of these groups, a trend which may continue to increase (Brown, Shepherd, Wituk, & Meissen, 2008).

Think Long-Term

The requirement to Think Upside Down turns power on its head through several means including empowerment and social action. This emphasis requires a second shift in thinking that is prominent in community psychology: Think Long-Term. While we often face urgent challenges, community psychology holds a strong value in the way these problems are resolved. The “upside down” approach requires the involvement of more people and inevitably takes more time (Putnam, Feldstein & Cohen, 2003). Yet, for sustainable change to occur one must think about how the community will fare long after the project at hand has come to an end. Thinking long-term humbly acknowledges that what seems like the right solution today may very well be responsible for future problems (Levine & Perkins, 1997).

Collaboration and citizen participation are two often used practices. Collaborative

coalitions are especially powerful because they bring all the stakeholders to the table to create a localised direction for the future. For professionals, it is often easy to forget how difficult change can be for communities and organisations. To truly achieve second-order change in a setting requires a complete reevaluation of the relationships, rules, and structures which comprise those systems (Linney, 1990). Resistance to change can be high, and long-standing patterns of behavior are difficult to reverse (Levine & Perkins, 1997). This requires time, patience, and consensus-seeking on the part of all the members.

With this in mind, it is sometimes difficult to employ the long-term view when seeking community change, especially when program funding and personal prestige are on the line. For change to endure, we must think about how the community will be affected 5, 10, or 20 years down the road. No writing is more influential or encouraging in thinking about this process of change than Karl Weick's (1984) "Small Wins." Weick describes small wins as limited approaches to problems which reduce arousal and make progress possible. These minute steps often create momentum which opens the door for more comprehensive changes (Weick, 1984). In *Better Together*, Putnam et al. (2003) elaborate on this concept, emphasising how important it is to set reasonable goals and take small steps in order to turn these "bite-sized" changes into lasting change over the long term. As we sit at the table with all the stakeholders, we are often reminded that there is no singular solution (Rappaport, 1981), which brings us to our next foundational shift in thinking: Think Plural.

Think Plural

Life is colourful and diverse. Thus, community psychology must practice plural thinking to be effective. The top-down, short-term approach discussed above leaves no room for multiplicity of thought. Too often, psychological practice and efforts for community betterment have been about

discovering a unified theory and applying it to all individuals everywhere regardless of their culture, neighbourhood, or family structure. Psychology as a whole has begun to emphasise cultural competence and the appreciation of diversity (American Psychological Association, 2003). Community psychologists have been important leaders in acknowledging this need.

"Cultural competence" is a buzz word which refers to the ability to work with people from various cultures in providing effective services (Diller, 2004). Harrell and Bond (2006) have discussed the importance of considering all cultures as multilayered entities, which function according to different values and are affected by different forces. The embrace of diversity is always more complex than an either-or proposition, and the bridging of different cultures is often a trying process (Brodsky & Faryal, 2006). For community psychologists, the pursuit of cultural competence is a journey which requires humility, patience, and commitment. Kim, Kim, and Kelly (2006) described this process from their work with Korean immigrants. They remind us of the importance of long-term thinking, giving attention to the sometimes subtle contextualities of a particular culture or subculture. This commitment requires the ability to think upside down, think long-term, and turning to our final foundational thought, to think eco.

Think Eco

Nearly 40 years ago, James Kelly wrote beautifully about the foundational shift of ecological thinking which would define community psychology:

The spirit of the community psychologist is the spirit of a naturalist, who dotes on his environment, of the journalist who bird-dogs his story, of the conservationist, who glows when he finds a new way to describe man's interdependence with his environment. (Kelly, 1970)

Ecological thought amends the person-centered approach to psychology, and acknowledges that individuals exist within a variety of powerful systems which have dramatic effects on individual wellness. Several theories have been explored from Barker's (1968) explanation of behavior as a function of powerful settings to Bronfenbrenner's (1979) conceptualisation of persons as nested within a collection of ecological systems. Each of these metaphors provides a helpful explanation of the foundational understanding of interdependence, which forms the basis for all ecological thought (Kelly, 2006).

Unfortunately, ecological thinking has not been embraced widely throughout psychology, leading to an incomplete understanding of individuals extricated from their contexts (Kelly, 2006). Espino and Trickett (2008) have recently provided an updated framework for applying ecological principles to interventions. However, in their review of the *American Journal of Community Psychology*, they found that most intervention articles focused on the individual level of analysis, rather than attending to larger ecological levels. Despite a long history of ecological theory, it appears that, within the Western world, ecological thinking is something that merits further research and implementation into psychological intervention.

One related area which may require further research is the concept of sense of community. Sarason (1974) initially defined sense of community as "the perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, the feeling that one is part of a larger dependable and stable structure" (p. 157). McMillan and Chavis (1986; McMillan, 1996) later developed a theoretical framework for the construct. Since then, sense of community has been studied in a variety of cultures around the

world with mixed reviews. Recent work has begun a discussion on a new model which reflects a multidimensional expression of sense of community (Tartaglia, 2006). Whatever construct is chosen, community psychology has a mission to pursue greater understanding of ecological contexts and to help communities give voice to their ideas and shape to a communal identity that promotes well-being (Montero, 2009).

Predictions for the Future

With such a storied past and a thriving present, community psychology's future is bright. But which direction will this field travel in the future and which emerging concepts will be discussed in papers such as these 25 years from now? Certainly, it is humbling as a novice in the field to garner predictions of future events. Yet, one could argue that it is on the backs of emerging community psychologists like me that this future will be brought into existence. With this responsible humility in mind, I offer two predictions about the future direction of community psychology.

The Sustainability Revolution

In the next 25 years, our global community will face some of the greatest challenges in the history of our planet: the threat of global terrorism and overzealous responses by nation-states, the escalation of the threat of nuclear proliferation, the impending consequences of climate change, and the pressures of a planet that is growing increasingly overcrowded. Each of these challenges provide opportunities for a new way of thinking, the way that community psychologists have been thinking for quite some time. I choose to call this "The Sustainability Revolution."

Sustainability is the natural evolution of the ecological metaphor described above as a key foundation for community psychology (Kelly, 1970). According to the United States Environmental Protection Agency (2008), sustainability refers to the provision of resources in the present without "compromising the ability of future generations to meet their

own needs” (p. 2). I would expand this definition to consider how the needs for dominant groups, cultures, or nations can be met without compromising the needs of subordinated, minority, marginalised, or developing groups in the present day. Sustainability is an environmental term, but in the future this term should embrace a more holistic understanding of our world, considering both biological and interpersonal relationships. However, in order to move into an era of sustainability, we must realise the tremendous struggle that lies ahead.

The doctrines of neo-liberalism and free-market capitalism have spread around the world with an emphasis on unrestrained individualism at the expense of ecological and human capital. This spread has even had an impact in places like Norway with a long history of focus on social concerns. A recently completed discursive analysis of a Norwegian newspaper found that talk of material consumption rose dramatically through the past 20 years in that country, suggesting the widespread impact of the consumerist ideology (Nafstad, Blakar, Carlquist, Phelps, & Rand-Hendriksen, 2009). Despite this, the tide of sustainability may be rising in the form of Triple Bottom Line (TBL) decision making which is being considered by several world governments. TBL considers not only the economics of any situation, but also the environmental and social side effects involved in any decision (Bishop, Vicary, Browne, & Guard, 2009). This type of thinking is crucial for any revolution of sustainability to occur against the massive onslaught of neo-liberal capitalism. Myers (2003) suggested that psychologists can play a key role in introducing sustainability into our global culture. He suggested that we can enter into a “post-materialist” age by helping our communities recognise the consequences of over-consumption and the lack of psychological benefit from hyper-materialism. Rather, Myers promoted the creation of a culture where the “enduringly sustainable”

resources (p. 209) of relationships are assigned higher value.

Naturally, community psychologists should be the ideal leaders for this evolution. This will require rigorous research using new methods to generate theories of sustainability in community settings, building on the current theories of sense of community and empowerment. Community psychologists will find themselves even more engaged at the grassroots level, working with communities to create lasting social change, and in the arenas of public policy to shape more responsible governments.

Get Bilingual

As the sustainability revolution sweeps through the Western world, it will create new links between cultures, and opportunities for learning and conflict. With consistent acceleration in the means of transportation and communication, the world will continue to get smaller, increasing everyday interaction between members of diverse cultures. With a respect for human diversity and plural thinking, community psychology will find itself thriving at these intersections of culture.

Many of the key challenges we face can be explained in terms of a clash of cultures. Global terrorism can be seen as a clash between Muslim-Christian, Arab and non-Arab, or the colonised and the colonisers. In the United States, the continuing discussion and pressure of immigration reform presses into the public consciousness an awareness of diversity and the challenge to respond humanely. From history, we can assume that these clashes of culture and ideology will continue to arise. However, for us to evolve beyond the status quo to a more sustainable way of inhabiting the planet, we must discover ways to navigate these conflicts effectively. This acceleration opens up a wealth of opportunities for community psychologists.

New theories and methods will need to be created in order to facilitate improved intercultural interaction as an expansion of domestic cultural competence. Community psychologists can play a key role in helping meet these needs

creating broad coalitions that are vital in the new world order. In considering the conflicts between Israelis and Palestinians, the colonised and the colonisers, Chief Executive Officers and minimum wage employees, could community psychologists play an increased role in facilitating interaction for resolution of these conflicts? I would suggest that we maintain our optimism and apply the principles of community psychology to our biggest, most intractable problems. Wandersman (2009) has suggested that we develop a realistic ambition for tackling social issues. He explored several projects which began with great optimism and failed to meet expectations, discovering four keys to successful participatory enterprises. This framework is helpful as we confront the systems of oppression, inequity, and intolerance which threaten us. No doubt these challenges will require a long series of small steps, but perhaps we could work towards an environment where our problems are not solved by the diplomacy of powerful world leaders, but rather by the gathering every day, ordinary citizens.

Conclusion

Writing these words fills me with hope, excitement, and a sense of responsibility. The hard, ground-breaking work of our predecessors has presented us with a field brimming with possibilities and ready to help shape the world of the future. This period, like the one before it, will be an opportunity for community psychologists to play an increased role in shaping sustainable policies, increasing civic involvement, and fighting alongside the marginalised. A great opportunity lies before us. I would suggest that it is time to follow the sage advice of Miller (1969) and “give psychology away” for the common good. I look forward to the opportunity to do so.

References

- American Psychological Association. (2003). Guidelines on multi-cultural education, training, research, practice, and organizational change for psychologists. *American Psychologist*, 58, 357-402.
- Barker, R. (1968). *Ecological psychology*. Stanford, CA: Stanford University Press.
- Bennett, C. C., Cooper, S., Hassol, L., Klein, D. C., & Rosenblum, G. (1966). *Community psychology: A report of the Boston Conference on the Education of Psychologists for Community Mental Health*. Boston: Boston University.
- Bishop, B. J., Vicary, D. A., Browne, A. I., & Guard, N. (2009). Public policy, participation and the third position: The implication of engaging communities on their own terms. *American Journal of Community Psychology*. DOI 10.1007/s10464-008-9214-8
- Brodsky, A. E., & Faryal, T. (2006). No matter how hard you try, your feet still get wet: Insider and outsider perspectives on bridging diversity. *American Journal of Community Psychology*, 37, 311-320.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.
- Brown, L. D., Shepherd, M. D., Wituk, S. A., & Meissen, G. (2008). Introduction to the special issue on mental health self-help. *American Journal of Community Psychology*, 42, 105-109.
- Dalton, J. H., Elias, M. J., & Wandersman, A. (2007). *Community psychology: Linking individuals and communities*. Belmont, CA: Thomson Wadsworth.
- Diller, J. (2004). *Cultural diversity: A primer for the human services* (2nd ed). Pacific Grove, CA: Brooks/Cole.
- Espino, S. L. R., & Trickett, E. J. (2008). The spirit of ecological inquiry and intervention research reports: A heuristic elaboration. *American Journal of Community Psychology*, 42, 60-78.
- Fisher, A. T., & Sonn, C. C. (2007). Power in community psychology research and practice. *Journal of Community and Applied Social Psychology*, 17, 255-257.
- Fisher, A. T., Gridley, H., Thomas, D. R., & Bishop, B. (2008). Community

- psychology in Australia and Aotearoa/ New Zealand. *Journal of Community Psychology*, 36, 649-660.
- Fisher, A. T., Sonn, C. C., & Evans, S. D. (2007). The place and function of power in community psychology: Philosophical and practical issues. *Journal of Community and Applied Social Psychology*, 17, 258-267.
- Freitas, M. F. Q. (2000). Voices from the south: The construction of Brazilian community social psychology. *Journal of Community and Applied Social Psychology*, 10, 315-326.
- Fryer, D. (2008a). Some questions about "the history of community psychology". *Journal of Community Psychology*, 36, 572-586.
- Fryer, D. (2008b). Power from the people? Critical reflection on a conceptualization of power. *Journal of Community Psychology*, 36, 238-245.
- Golann, S. E. (1975). *Current and future trends in community psychology*. New York: Human Sciences Press.
- Google. (2008). *Google Earth*. Retrieved December 10, 2008, from Google Earth: <http://earth.google.com/>
- Harrell, S. P., & Bond, M. A. (2006). Listening to diversity stories: Principles for practice in community research and action. *American Journal of Community Psychology*, 37, 365-376.
- Jewell, G. (2007). Contextual empowerment: The Impact of health brigade involvement on the women of Miraflores, Nicaragua. *Journal of Transcultural Nursing*, 18, 49-56.
- Kelly, J. G. (1970). Antidotes for arrogance: Training for community psychology. *American Psychologist*, 25, 524-531.
- Kelly, J. G. (2006). *Becoming ecological*. New York: Oxford University Press.
- Kim, I. J., Kim, L. I., & Kelly, J. G. (2006). Developing cultural competence in working with Korean immigrant families. *Journal of Community Psychology*, 34, 149-165.
- Lekoko, R.N., Van Der Merwe, M. (2006). Beyond the rhetoric of empowerment: Speak the language, live the experiences of the rural poor. *Review of Education*, 52, 323-332.
- Levine, M., & Perkins, D. V. (1997). *Principles of community psychology (2nd ed.)*. New York: Oxford University Press.
- Linney, J. (1990). Community psychology into the 1990's: Capitalizing opportunity and promoting innovation. *American Journal of Community Psychology*, 18, 1-17.
- Maton, K. I. (2008). Empowering community settings: Agents of individual development, community betterment, and positive social change. *American Journal of Community Psychology*, 41, 4-21.
- Maton, K. I., Perkins, D. D., & Saegert, S. (2006). Community psychology at the crossroads: Prospects for interdisciplinary research. *American Journal of Community Psychology*, 38, 9-21.
- McMillan, D. W. (1996). Sense of community. *Journal of Community Psychology*, 24, 315-326.
- McMillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory. *Journal of Community Psychology*, 14, 6-23.
- Miller, G. A. (1969). Psychology as a means of promoting human welfare. *American Psychologist*, 1063-1075.
- Montero, M. (2008). An insider's at the development and current state of community psychology in Latin America. *Journal of Community Psychology*, 36, 661-674.
- Montero, M. (2009). Community action and research as citizenship construction. *American Journal of Community Psychology*. DOI 10.1007/s10464-008-9224-6
- Myers, D. G. (2003). The social psychology of sustainability. *World Futures*, 59, 201-211.

- Nafstad, H. E., Blakar, R. M., Carlquist, E., Phelps, J. M., & Rand-Hendriksen, K. (2009). Globalization, neo-liberalism, and community psychology. *American Journal of Community Psychology*. DOI 10.1007/s10464-008-9216-6
- Orford, J. (2008). *Community psychology: Challenges, controversies, and emerging consensus*. San Francisco: John Wiley & Sons.
- Prilleltensky, I. (2008). The roles of power in wellness, oppression, and liberation: The promise of psychopolitical validity. *Journal of Community Psychology*, 36, 116-136.
- Putnam, R. D., Feldstein, L., & Cohen, D. J. (2003). *Better together: Restoring the American community*. New York: Simon and Schuster.
- Rappaport, J. (1981). In praise of paradox: A social policy of empowerment over prevention. *American Journal of Community Psychology*, 9, 1-23.
- Riessman, F. (1990). Restructuring help: A human services paradigm for the 1990s. *American Journal of Community Psychology*, 18, 221-230.
- Sarason, S. B. (1974). *The psychological sense of community: Prospects for a community psychology*. San Francisco: Jossey-Bass.
- Shinn, M., & Toohey, S. M. (2003). Community contexts of human welfare. *Annual Review of Psychology*, 54, 427-459.
- Smail, D. (2001). De-psychologizing community psychology. *Journal of Community and Applied Social Psychology*, 11, 159-165.
- Smith, J. L. (2008). A critical appreciation of the "bottom-up" approach to sustainable water management: embracing complexity rather than desirability. *Local Environment*, 13, 353-366.
- Tartaglia, S. (2006). A preliminary study for a new model of sense of community. *Journal of Community Psychology*, 34, 25-36.
- Trout, J., Dokecki, P. R., Newbrough, J., & O'Gorman, R. T. (2003). Action research on leadership for community development in West Africa and North America: A joining of liberation theology and community psychology. *Journal of Community Psychology*, 31, 129-148.
- United States Environmental Protection Agency. (2008). *Sustainability*. Retrieved December 11, 2008, from Environmental Protection Agency: <http://www.epa.gov/Sustainability/basicinfo.htm#sustainability>
- Wandersman, A. (2009). Four keys to success (theory, implementation, evaluation, resource/system support): High hopes and challenges in participation. *American Journal of Community Psychology*. DOI 10.1007/s10464-008-9212-x
- Watkins, M., & Shulman, H. (2008). *Toward psychologies of liberation*. New York: Palgrave MacMillan.
- Weick, K. E. (1984). Small wins: Redefining the scale of social problems. *American Psychologist*, 39, 40-49.
- Wiley, A., & Rappaport, J. (2000). Empowerment, wellness, and the politics of development. In D. Chicchetti, J. Rappaport, I. Sandler, & R. Weissberg (Eds.), *The promotion of wellness in children and adolescents* (pp. 59-99). Washington, DC: CWLA Press.

Address correspondence to
email cxkirk@wichita.edu