



# Book of Abstracts 9ICCP Naples 2022

## 9th International Conference of Community Psychology (ICCP)

*21-24 September 2022 | Naples, Italy and online*



# Workshop ID 380: What can community psychologists do to promote just transformations in the face of climate change?

*Time:* Wednesday, 21/Sept/2022: 8:30am - 1:30pm · *Location:* Aula Magna (hybrid)

*Session Chair:* DONATA FRANCESCATO

*Session Chair:* Maria Fernandes-Jesus

*Session Chair:* Dora Honorio Rebelo

**Donata Francescato<sup>1</sup>, Maria Fernandes-Jesus<sup>2</sup>, Bill William Mebane<sup>3</sup>**

<sup>1</sup>Aspic, Italia; <sup>2</sup>York St John University, UK; <sup>3</sup>Independent scholar; [mc0938@mclink.it](mailto:mc0938@mclink.it)

The workshop aims to present two different viewpoints of how best community psychologists can promote citizens' involvement in fighting climate deterioration while simultaneously addressing social justice issues such as sexism, racism, and huge power and socioeconomic inequalities. In the first part of the workshop, Donata Francescato will discuss why it is important for a community psychologist to partner with a climate change scientist expert to organize and enact climate crisis awareness enhancing workshops, both online and face to face with high school students, teachers, social activists and other groups of citizens. First, she will outline the history of the main problems that create environmental injustice; for instance: carbon emissions have been mainly produced by western developed countries, primarily the United States and Great Britain in the 20<sup>th</sup> century, and in the 21<sup>st</sup> century also by China and India, but the majority of climate change extreme events are happening and will increase in poor developing countries, which have produced less carbon emissions (Mebane 2020, 2021).

We will also debate the individual, classroom and school-wide actions that can be implemented, and global dangers our planet faces if global warming is not stopped. Then the community psychologist facilitates the expression of negative and positive emotions that the presentations may have evoked (Francescato 2020, 2021) and how emotions influence climate change attitudes and present and future behaviors according to environmental psychologists (Riemer and Diners 2012).

Then, Maria Fernandes-Jesus will discuss how addressing climate change requires just, inclusive and radical transformations. These transformations call for the capacity to collectively envision, debate and construct desirable climate futures. Therefore, in the second part of the workshop, participants will be involved in a set of activities to explore imaginaries of possible futures that simultaneously address climate change and social justice issues. Among other aspects, we will focus on what climate justice and sustainable transformations mean for participants and how they can intervene in the processes of shaping our collective futures (Fernandes-Jesus 2017, 2020)

# Workshop ID 357: An Equity Perspective on Community-Engaged Research with Black and Brown Families in the U.S.

*Time:* Wednesday, 21/Sept/2022: 8:30am - 1:30pm · *Location:* Resilience Room (in presence)  
*Session Chair:* Emilie Phillips Smith

**Emilie Phillips Smith**

Michigan State University, Estados Unidos (EUA); [emsmith@msu.edu](mailto:emsmith@msu.edu)

So many issues emerge in terms of engaging Black and Brown families in research in the United States (U.S.) Issues of trust, burden, pervasive systemic racism, and structural inequality affect them in so many aspects of their lives; issues that needs to be addressed in our research. Issues of trust and misuse affect the willingness of this population to engage in research. Furthermore, there is often more benefit accruing to researchers than the focal population. Participating in community research can also be burdensome, given disparities in poverty, income, mental health and health access that makes even the smallest of tasks onerous, leaving little other time for less-beneficial research. It is time our research methods and protocols center the voices and perspectives of minoritized groups not only in qualitative but our quantitative approaches. Mixed and multi-level methods can all be helpful tools in investigating important research questions and approaches. All too often our analytical approaches conduct blunt analyses of race, ethnicity, and gender with less attention to the intersectionality of these terms, or to the processes of effects. Importantly, prevention and intervention that is culturally relevant, that seeks to advance equity is needed to truly be beneficial. Conceptualizing what this means in terms of our work in politicized societies, the challenges and pitfalls are important considerations. This workshop will help community scholars to consider conceptual and empirical approaches to understanding minoritized families, questioning the question, and expanding the lens to include equity perspectives. Community-based prevention, intervention, practice and policy at higher levels is an ambitious but necessary consequence of reconceptualizing our approach to minoritized families. This workshop will: 1) help in conceptualizing an equity, social justice lens to research with children and families, 2) consider ways to engage the population that are authentic and caring; 3) examine important relevant concepts to further investigate, and 4) provide an overview of prior approaches as well as promising research. This workshop seeks to support and equip scholars seeking to advance research that actually has an impact upon the issues, systems, and structures affecting the positive development and well-being of African American and Latin families in the U.S.

# Workshop ID 105: Bridging community psychologies, transnational decolonial discourses and critical liberatory praxes

*Time:* Wednesday, 21/Sept/2022: 8:30am - 1:30pm- *Location:* Empowerment Room (hybrid)  
*Session Chair:* Jessica S. Fernandez

Jesica Siham Fernández<sup>1</sup>, Christopher C. Sonn<sup>2</sup>, James Ferreira Moura Jr.<sup>3</sup>, Monica E. Madyaningrum<sup>4</sup>

<sup>1</sup>Santa Clara University, Estados Unidos (EUA); <sup>2</sup>Institute of Health and Sport, Victoria University, Australia; <sup>3</sup>Humanities Institute, University for International Integration of the Afro-Brazilian Lusophony; <sup>4</sup>Faculty of Psychology, Sanata Dharma University, Indonesia; [jsfernandez@scu.edu](mailto:jsfernandez@scu.edu)

Since the 2019 ICCP in Santiago, Chile, we have been gathering and leading workshop roundtables or innovative sessions, structured as a relationally reflexive dialogues with co-facilitators and participants on the “roots and routes” of decolonial discourse in community psychology across locations, geopolitical landscapes, histories, cultures and positionalities. We seek to continue this project and process, and in this way build upon our prior work at professional gatherings, including a transnational survey and a recent publication featuring themes from our re-surfaced dialogues at these professional gatherings (Fernández, Sonn, Carolissen, & Stevens, 2021). The workshop roundtable or innovative session we propose for the 2022 ICCP aims to further these transnational critical dialogues and understandings toward unearthing and bridging the decolonial discourses and perspectives of community psychology.

The guiding question for our workshop/session include the following: *How does community psychology, and community psychology practitioners across varied positionalities reflect, engage and orient their praxis and the discipline toward the decolonial turn, specifically a decolonial standpoint?* Grounding our questions, reflections and dialogues in four orientations toward a decolonial standpoint in community psychology (Reyes Cruz & Sonn, 2011), we will engage participants in a reflections and dialogues that seeks to contest hegemonic power and work toward transformative justice, and decoloniality/decolonization. Specifically, in reflexive dialogues that name and identify power, and its manifestations in research, action and practice. And, relatedly, how we can engage in transnational solidarities toward decolonial liberation.

Expanding on our prior transnational project collaborations with colleagues in different countries, including in the Majority World (people that are not located in Western, educated, industrialized, rich and democratic societies), in this workshop/session we will invite attendees to engage in dialogue to bring their stories, experiences and dialogues to critical conversations about decoloniality, decolonisation and the decolonial option.

We will facilitate attendees' engagement and participation as they respond and reflect via a virtual and/or in person dialogue to the following questions:

1. How do you engage with or understand decolonization/decoloniality from your own positionalities and/or locations?
2. How does decolonial work diverge/converge with other critical projects evident in community and applied social psychology?
3. How does race, whiteness, and racism alongside coloniality circulate and manifest in varied ways in your life, context/location? How do you see these manifest as well within and outside of community psychology and applied/allied psychologies?

By engaging these questions our workshop/session will to contribute to the decolonization of the discipline with the goal of orienting it toward a more decolonial liberatory process and critical praxes.

Additionally, we will develop parallels in relation to the four prior decolonial orientation identified and described in Fernández et al (2021): *Generating knowledge With and from Within*, *Sociohistorical Intersectional Consciousness*, *Relationships of Mutual Accountability*, and *Unsettling Subjectivities of Power/Privilege*. We are intent in (re)centering the roots and routes of critical community psychology within the Indigenous and Majority World epistemologies and cosmologies/cosmovisions as these relate to and differ to our own respective locations and histories as transnational scholars located in South Africa-Australia, Brazil, Indonesia and the United States-Mexico.

# Workshop ID 137 1: Community resilience in times of global crises

(11:00am-5:00pm)

*Time:* Wednesday, 21/Sept/2022: 8:30am - 1:30pm- *Location:* Aula Fairness (in presence)  
*Session Chair:* Wolfgang Stark

**Wolfgang Stark<sup>1</sup>, Nicholas Carr<sup>4</sup>, Ariane Hagl<sup>2</sup>, William Berkowitz<sup>3</sup>, Caterina Arcidiacono<sup>5</sup>, Brad Olson<sup>6</sup>, Leslie Hatch Gail<sup>6</sup>,  
Modena Stinette<sup>6</sup>**

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Severe global crises (COVID-19 pandemic, climate crisis, war in Europe, racism, social and gender injustice) have turned our global community upside down, causing grief and trouble. While these issues may not seem connected, they are all human made and have global impact. They are likewise an opportunity to transform our thinking.

At the same time, intuitive and creative moments surprisingly are emerging all over the globe, which we started to collect and share in <http://www.ecpa-online.com/new-bank/>. Communities all over the globe cope with these situations in a variety of ways. Beyond political and administrative strategies and plans, community resilience and creative ideas are part of the societal DNA needed to solve societal crises. What can we learn from them? Much like a virus jumping to a new host, creativity during times of pandemic becomes viral and spreads. It also presents opportunities to learn. Stories, moments, and practices are being gathered and analyzed by The New Bank for Community Ideas and Solutions, Community Tool Box and related networks, and collective wisdom from regular meetings of community psychologists across continents.

**An Innovative Workshop Format** We are planning for a dynamic, choreographed and multimedia workshop - like a modern dance. Our goal is to share experiences and moments, to analyze patterns and to discuss ideas about how our communities may become more resilient and inclusive in the future.

*Therefore, we will offer a space for collective learning and reflecting from different perspectives and in different frames:*

**Frame1:** What do we learn on the experiential level: what emotions did we experience, what did we feel and sense, how did our body (re)act, how did our brain?

**Frame2:** Have there been innovative approaches from social science? How do we react to scientific approaches? Did we feel a special move?

**Frame3:** How do we experience artistic approaches toward community resilience?

The Workshop will contain *three thematic sessions* containing videos, texts, music or visual arts reflecting on the two main questions above. After each session the contributions will be discussed by the authors. Over all sessions, selected '*sensing discussants*' will resonate to contributions and discourses from both an artistic and a scientific point of view and will link main patterns and insights for a final joint discourse.

Basic Idea of the Workshop

The workshop will be developed as a creative space, in which participants are asked to actively resonate to samples in the distinguished frames described below. Therefore, we ask all participants to play an active role in the workshop, share each one's experiences, reflections and ideas.

*These are the questions we will be asking for the workshop:*

- How do global crises change the system of relationships in our societies?
- How do we, as communities, shape these ambiguous changes within our culture (individuals, families, social networks, institutions)?

# Workshop ID 151: Decoloniality, liberation & relational healing: a ciranda activity of human rights

*Time:* Wednesday, 21/Sept/2022: 2:45pm - 5:00pm · *Location:* Empowerment Room (hybrid)  
*Session Chair:* James Ferreira Moura

**James Ferreira Moura<sup>1</sup>, Jesica Siham Fernández<sup>2</sup>, Maria Gabriela Tavára Vasquez<sup>3</sup>, Ronelle Carolissen<sup>4</sup>**

<sup>1</sup>University for International Integration of the Afro-Brazilian Lusophony, Brasil; <sup>2</sup>Santa Clara University, USA; <sup>3</sup>Pontificia Universidad Católica de Lima, Peru; <sup>4</sup>Stellenbosch University, South Africa; [james.mourajr@unilab.edu.br](mailto:james.mourajr@unilab.edu.br)

Institutionalized, cultural, and social practices across global environments, especially in the West, continue to operate and are structured to violate the human rights of immigrants, especially of those who are undocumented and/or of mixed-status (Langhout, & Vaccarino-Ruiz, 2020). Structural, cultural, and symbolic violence is the basis for these violations (Dutta, Sonn, & Lykes, 2016). Structural violence, while informed by cultural and symbolic violence, is defined as the social systems, along with the institutions, practices and mechanisms by which marginalization, oppression and dehumanization is reproduced and sustained (Dutta et al., 2016). Anti-immigration policies reproduce practices of direct violence and cultivate fear against immigrant families. The dominant ideology stigmatizes historically marginalized social groups, dehumanizing them and legitimizing violence). As community psychologists we must engage in practices that disrupt the structures of violence and that instead can lead to liberation, decolonization and healing, which are all important experiences in order to actualize human rights – the dignity, wellbeing and thriving of immigrant communities and those who are marginalized because of race, gender, sexuality and other markers of identity. For this workshop we are proposing to facilitate a Circle of Encounter with participants at ICCP 2022. The Circle of Encounter is a ciranda. Ciranda is a pedagogical strategy of popular education in Brazil. It is used as a community mobilization strategy (Gois, 2005), and also an invaluable pedagogical technique created by the Brazilian community psychologist Cezar Wagner. Although similar Freire's technique of Culture Circle (Freire, 1979,1984), along with Rolando Toro's Biodanza exercises (Toro, 2005), the Circle of Encounter aims to develop, cultivate and foster a space that can deepen and strengthen the relationships among the participants; to critically deepen consciousness about the social reality and inequalities (Gois, 2012). The Circle of Encounter is a moment of encounter, of meeting and greeting others that can provide a space for reflection on the social problems that people face and how through this process of critical reflexivity and dialogue they can begin to identify strategies to redress identified violations. Indeed, it is through a relational learning process, grounded in reflection and dialogue, that knowledge is generated and transformation along with liberation is possible. A knowledge of compassion aims not at exploiting and manipulating creation but at reconciling the world to itself. It is this entering into the "life of others" that was cornerstone to the writings by Anzaldúa and Moraga (1981) in their groundbreaking anthology "This bridge called my back." Relatedly, it is also the value that guides the writings of Moraga and Lugones who urges us to engage in what she describes as playfulness as we "travel" or accompany others in their struggles and liberation.

# Workshop ID 243: Interactive urban furniture for sparking smiles between strangers

*Time:* Wednesday, 21/Sept/2022: 2:45pm - 5:00pm- *Location:* Trust 1 Room (in presence)  
*Session Chair:* Fortuna Procentese

**Robb Mitchell<sup>1</sup>, Flora Gatti<sup>2</sup>, Fortuna Procentese<sup>2</sup>, Pelin Gunay<sup>3</sup>**

<sup>1</sup>Department of Design and Communication, University of Southern Denmark; <sup>2</sup>Department of Humanities, University of Naples Federico II; <sup>3</sup>Department of Industrial Design, Ozyegin University; [robb@sdu.dk](mailto:robb@sdu.dk)

There are many good reasons why people in cities prefer not to talk, nor even make eye-contact with strangers. However, these inhibitions can prevent the fostering of a sense of community and may contribute to feelings of social disconnection.

Nevertheless, accessible and usable spaces hold potential to counteract such tendency. Indeed, they can represent settings for local sociability by hosting social gatherings and meaningful interactions and strengthening the ties among community members and their feeling of being part of that community (Gustafson, 2001; Puddifoot, 2003). By attending these places, community members take chance to share viewpoints and opinions, set shared goals and plan common actions for personal and community improvement, keep in touch with each other, exchange support and resources, and see local social interactions happening (Francis et al., 2012; Wood et al., 2012). Moreover, common spaces within a community associate with the opportunities to explore and express personal and shared representations about the latter, the community-related dimensions of citizens' identity, and the bond they feel towards the community (Puddifoot, 2003).

In this workshop, participants will work in small teams to collaboratively design and evaluate an interactive sound exchange to increase the chances of social encounters with strangers nearby. This live-prototyping project explores new ways to provoke connection and possibly play between strangers who are sitting nearby in the same public space, making the latter more accessible, livable, and relational at last. Passersby can trigger sound effects that will be played by hidden speakers on urban furniture up to ten meters away, whilst simultaneously other passersby might be trying to spark an encounter with them by also transmitting short audio recordings.

Come and try out your ideas for sound effects and opening lines of dialogue that might help with social icebreaking or provide opportunities for play and games to emerge. No experience with art, design, or music is required!

# Workshop ID 209: Structured Peer Group Supervision for community working

*Time:* Wednesday, 21/Sept/2022: 2:45pm - 5:00pm · *Location:* Conviviality Room (in presence)  
*Session Chair:* Anna Zoli

**Anna Zoli<sup>1</sup>, Jacqueline Akhurst<sup>2</sup>**

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Structured Peer Group Supervision (SPGS) has been shown to be an excellent complement to the learning that takes place in individual supervision, and appears to promote psychology students' learning from each other in a different way due to the collaborative nature of the interactions. This structured model is focused on a 'case', and is designed to enable a solution-focused exploration and discussion. It has great potential not only for casework, but also for both community and research applications.

Currently, a DVD of the model is available in English based on a UK university. However, we would like to take the opportunity of an International Conference of Community Psychology to offer a workshop to a more varied audience, and to enable participants to learn about and trial the model first hand. We are also keen on collecting feedback on how participants think the model works in practice for them. We believe that this would be an asset for the training of psychologists and community workers, and to provide additional resources based on co-operative learning.

# Symposium - 01 ID 285: Psychology and community resilience

Time: Thursday, 22/Sept/2022: 8:30am - 10:00am- Location: Aula Magna (hybrid)  
Session Chair: Caterina Arcidiacono

Our contemporary world is more and more under threats concerning inequality, safety/uncertainty, environmental and climatic disasters, i.e., war, flooding and covid 19 effects. The ICCP conference' keynotes will reflect on these topics deepening community psychology views. In this scenario psychologists have, in fact, a new role at community, organizational and individual level that we want to discuss in this symposium. What to do? Psychologists a) have knowledges about the ways in which individuals view and engage with the world; b) may contribute to the availability and quality of new visions and social resources; c) promote specific coping strategies and social change at community level... and more. In this vision resilience is the competence to improve in a systemic ecological approach. In the APA definition "Resilience is the process and outcome of successfully adapting to difficult or challenging life experiences, especially through mental, emotional, and behavioral flexibility and adjustment to external and internal demands." Therefore, when people are to be knocked down by the adversities of life, rather than letting difficulties, traumatic events, or failure overcome, resilience may help people in finding a way to change course, emotionally heal, and continue moving toward their goals. Which are methods, goals and competencies of psychologists in cultivating and practicing resilience'.

## From Individual to Urban Resilience: Contributions of European Psychology in Times of Rapid Change

**Christoph Steinebach, Christoph**, [steinebach@zhaw.ch](mailto:steinebach@zhaw.ch)

ZHAW Zürich University of Applied Sciences, School of Applied Psychology

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Global change and regional and global crises pose major challenges to society. Psychology as a science and profession is challenged to provide answers to the questions that arise. Resilience is proving to be a concept that can be connected in many ways both internally to the psychological sub-disciplines and externally to the other sciences. With a systemic understanding of resilience, psychology does justice to its claim to be a hub science. In dialogue with other sciences and professions, psychology in Europe has sharpened its profile in social and societal responsibility and developed new approaches to promote a culture of mutual support and help, especially in times of crisis. At the same time, perspectives are opening up for theoretical modelling and psychological practice that, in addition to individual and social aspects, also take greater account than before of aspects of the physical environment.

## The resilience paths

**David Lazzari**

Consiglio Nazionale Ordine degli Psicologi

Resilience has its conceptual roots in psychology, but it is, also, the dimension that in the last years was deepened and described in different forms reaching a wide consensus not only among scientists, but moreover as a goal for welfare politics and social transformative interventions.

Covid 19 was the experience that deeply focused on the importance of this dimension in the clinical, cultural, and organizational wellbeing domains assessing its role in strengthening people and communities. The Italian government, under EU guidance is now starting the PNRR Program (National Recovery and Resilience Plan) and this symposium will be an opportunity to define goals, methods, and strategies that psychologists have to pursue in the next year contributing with their knowledge to social change and a better future for people and environment.

## Collaborative Urban Regeneration for Resilient Cities

**Massimo Clemente**

CNR

Recent trends in European and national policies invite member states to promote participatory enhancement processes, focusing on the ability of citizens and stakeholders to work together to activate urban regeneration processes within our cities. Establishing productive connections among all actors in the territory, promoting dialogue and transferring the knowledge generated by research to various stakeholders, can facilitate the activation of regeneration processes that are not only physical but also and especially social. The responsibility of the researcher, in this context, is to intercept the demand of the territory, identifying possible areas of overlapping interests to foster collaborative processes and generate resilience. The figure of the urban planner, on the other hand, is supportive in elaborating spatial visions between objects and actors and, at the same time, proposing, through the project, desirable scenarios of the outcome of these relationships in the concrete territory. By combining the single elements, an overall vision is built for the benefit of the community, identifying what may be real convergences of needs and interests, to facilitate processes that are usually obstructed by cross vetoes. The intervention is aimed at investigating how through dialogue and synergy between institutions, citizens, businesses and associations, lasting urban regeneration processes rooted in the cultural and territorial contexts of contemporary cities can emerge.

## Pro-be project: Universities for communities resilience

**Pierpaolo Limone<sup>1</sup>, Immacolata di Napoli<sup>2</sup>, Giusi Toto<sup>1</sup>, Caterina Arcidiacono<sup>2</sup>**

<sup>1</sup>University of Foggia, <sup>2</sup>University of Naples Federico II

This contribution will describe a community psychology' action research at the university of Foggia "the Probe project "devoted to improve university well-being of scholars, students and university clerks. In the vision of Isaac Prilleltensky ecological model, the university community is analyzed in all its dimensions: individual, organizational, cultural and institutional. To promote wellbeing in all its dimensions,

the first aim is to detect strategies to improve resilience of all its members and organization. This research is activated in a very participatory approach promoting the participations of all the institutional component in the discovery of new paths to increase collective flourishing and thriving. Methodological strategies and competencies of community psychology are at stake to face weaknesses and increase strengths. The research is still ongoing, and the community psychology approach is orienting the university community profiling, the organizational analysis model, focus group and reflective actions. This project is constituted by a community psychology approach which allows to create an healthy community.

## **¿Resiliencia, resistencia o dignificación de la vida? Una mirada de los procesos comunitarios desde un rincón del mundo"**

**[Resilience, resistance or dignity of life? Views at community processes from a corner of the world]**

**Alicia Rodriguez**

Universidad de la Republica de Uruguay Montevideo

Although Community Psychology in Uruguay has predominantly worked with communities territorial or local (called neighbourhoods), their relationship with urban studies is recent, propitiating fertile interdisciplinary dialogues.

Neighborhood public spaces are very significant in the daily life of neighborhoods. They produce and reproduce local dynamics, and contain a potential for transformation.

Local governments, aware of this relevance, develop interventions in them, seeking to influence in the quality of life, in the relationships between residents and in their link with the rest of the city.

It is part of an experience developed by an interdisciplinary team from the Universidad de la República, in a popular neighborhood of Montevideo, where a square was refurbished by the departamental government, building a cultural complex and generating relevant changes for its inhabitants. This complex is co-managed between neighborhood organizations and government agents.

From Community Psychology, some elements stand out that were constituted in axes of analysis and action, focusing on the debates on the public character of the spaces and their relationship with the production of the commons, where neighborhood histories, diversity and participatory processes come into play in the relationship between State and local actors, mediated by spaces.

## **Symposium - 31 ID 204: Colaborando en procesos de fortalecimiento comunitario desde la Investigación participativa**

*Time:* Thursday, 22/Sept/2022: 8:30am - 10:00am · *Location:* Conviviality Room (in presence)

*Session Chair:* Alba Ximena Zambrano Constanzo

*Discussant:* Patrizia Meringolo, University of Florence

"La dinámica psicosocial comunitaria puede ser un recurso, pero también un obstáculo para que las comunidades avancen en capacidad para defender sus derechos y trabajar por el bienestar común. Si bien la literatura reporta el estudio de diversas dimensiones de esta dinámica, hay un abordaje parcial sin dar cuenta de su complejidad. Reconociendo entonces que Chile y Brasil comparten algunas cuestiones fundamentales, pero que también enfrentan realidades particulares, en este estudio, financiado por Fapesp Anid, se busca comprender las particularidades locales y aspectos comunes de las dinámicas psicosociales comunitarias de distintos territorios de Chile y Brasil en los que habitualmente se desarrollan políticas sociales orientadas a abordar problemas asociados a la vulnerabilidad social o pobreza. Es una investigación en curso, que utiliza una estrategia mixta, que combina técnicas cualitativas (revisión documental, entrevista a informantes claves, entrevistas grupales, observación y técnicas participativas de producción de datos) e instrumentos cuantitativos que permiten comprender con mayor complejidad y profundidad las características de las dinámicas psicosociales comunitarias (Clarke, 2004). Se seleccionaron 2 barrios en condición de vulnerabilidad social en cada país, cuyas organizaciones aceptaron participar activamente en el proceso.

En la presentación se reportan resultados de la primera parte del estudio cualitativo, que permiten caracterizar y diferenciar las dinámicas de los barrios en ambos países. En términos generales que se trata de barrios que presentan sentido de comunidad, cierto grado de capital social y cohesión, con presencia de diferentes niveles de organización, y con liderazgos en términos generales comparten algunas similitudes. Las características de solidaridad y ayuda mutua aparecen como relevantes especialmente para enfrentar la fuerte crisis sanitaria, social y económica en que nos encontramos. Aparecen además en los barrios de Brasil, una importante capacidad de organización y movilización colectiva, que se encuentra tensionada por intereses y visiones divergentes y conflictos entre líderes. El origen y constitución de los barrios, ha sido producto de un esfuerzo colectivo y organizado, aspecto que aparece relevante para que se den procesos psicosociales que se asocian a la capacidad comunitaria para la acción colectiva. Este aspecto ha resultado gravitante en este período de pandemia. Estos resultados van en la línea ya destacado por otros estudios efectuados en comunidades enfrentadas a emergencias o crisis."

El proceso de construcción de datos se ha efectuado en estrecha colaboración con integrantes organizados de los barrios, atendiendo simultáneamente a preocupaciones centrales de cada comunidad mediante diversas acciones dirigidas a promover la participación, fortalecimiento de vínculos y abordaje de la salud mental de diferentes colectivos en período de pandemia.

En la presentación, se copartirán los resultados y reflexiones surgidas en el proceso de Investigación y acción: Dinámicas psicosociales comunitarias: análisis comparativo; estrategias comunitarias para enfrentar la pandemia y desafíos de la política pública para promover el desarrollo comunitario desde la lógica del fortalecimiento comunitario.

### **Investigación participativa y procesos de fortalecimiento comunitario: Comparando barrios de Chile y Brasil**

**Alba Zambrano**

Universidad de La Frontera, Chile

### **Liderazgos femeninos y cuidados comunitarios**

**Vaite Trujillo**

Universidad de La Frontera

### **Salud mental comunitaria, aportes desde la investigación acción**

**Carolina Rivarossa, Nicolas Montecino**

Universidad de La Frontera

# **Workshop ID 119: Tejiendo rebozos de muchos saberes y haceres (weaving shawls of many knowledges and praxes): Toward pluriversal community psychologies outside the capitalist hydra (9:30am-11:45am)**

*Time:* Thursday, 22/Sept/2022: 8:30am - 11:45am · *Location:* Resilience Room (in presence)  
*Session Chair:* Jesica S. Fernandez

**Jesica Siham Fernandez<sup>1</sup>, Nuria Ciofalo<sup>2</sup>, Melitón Bautista<sup>3</sup>, Wendy Juarez<sup>3</sup>**

<sup>1</sup>Santa Clara University, Estados Unidos (EUA); <sup>2</sup>Pacifica Graduate Institute, Estados Unidos (EUA); <sup>3</sup>Universidad de la Tierra, Mexico;  
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Community psychology practice, most notably in the Global North, has often served to affirm and reify Eurocentrism and hegemonic discourses about communities without communities authoring the discourses that inform and impact their lives. The theory and practice of hegemonic community psychology are still tethered to whiteness, coloniality, and Eurocentrism, glorifying positivist theory, linear research, and controlled practice. Decolonial community psychologies turn away from the Eurocentrism that has shaped the hegemonic discipline. These transformations are guided by transnational, relational, and pluriversal epistemologies and praxes (saberes y haceres) emerging from localized and embodied experiences en el Sur Global.

Euro-American community psychology has been critiqued as a monolithic discourse imported to other cultures under the slogan of universal scientific theories and “evidence-based practices,” without learning from them. Epistemologies of the Global South co-create alternatives to modernity and delink from colonial ideologies and practices legitimized in the academy, governmental and non-governmental institutions, and related venues. Decolonial research methodologies build webs of solidarity with communities in their struggles to sustain cultural, epistemic, and ecological justice based on cosmovisions that de-link from anthropocentricity. These Indigenous participatory methodologies emerge within ecologies of knowledges and praxes that reflect pluriversality with senti-pensar—feeling-thinking with the Earth, affective conviviality, decolonial solidarity, comunalidad, and buen vivir (collective well-being) that includes the rights of the Earth.

In this participatory workshop, we reflect on the possibilities of disrupting, questioning, and uprooting the Eurocentric paradigms of hegemonic community psychology from within our unique geopolitical locations, positionalities, and sociohistorical subjectivities. We seek to enact the Zapatista praxis of “palabrandando” (walking words) that exercises counter-power to resist the death project of neoliberal progress and civilization. We will embrace the nosotrxs as comunalidad that resists and survives corporate greed and ecological extractivism.

We offer reflections from our experiences as committed practitioners, scholars, and researchers weaving affective ties with communities engaged in decolonial, feminist, Indigenous, and liberatory praxes to wield their relational and collective power and affirm their humanity, dignity, cultural, epistemic, and ecological rights in contexts where the violence of coloniality manifests in varied ways. Jesica will offer reflections from her US-based community engaged research with Mexican immigrant madres (mothers) in a community impacted by displacement and gentrification. Nuria will share her proyectos de vida in various Mexican Indigenous communities in partnership with community leaders and organizations. From Oaxaca, Zapotec leaders Maestro Melitón Bautista and Wendy Juárez, Director of the autonomous learning collective Universidad de la Tierra, and Mayan youth leaders from the Lacandon Rainforest of Chiapas will weave their stories to co-construct con nosotrxs decolonial community psychologies outside the capitalist hydra.

The recognition of this pluriversality provides an opportunity to learn from emergent horizons from the Global South as radical hope and healing justice to eradicate epistemological and praxiological hegemony. Los rebozos tejidos (the weaved shawls) in these presentations will be grounded in affective vivencias and humble reflections from our praxes, weaving in comunalidad with the workshop participants' reflections to disrupt Eurocentrism toward sketching pluriversal community psychologies within muchos saberes y haceres of/for decolonial possibilities.

# Workshop ID 312: Dismantling whiteness in the community: Designing and delivering community partnerships to tackle mental health

**(9:30am-11:45am)**

*Time:* Thursday, 22/Sept/2022: 8:30am - 11:45am- *Location:* Empowerment Room (hybrid)

*Session Chair:* Hannah Ward

*Session Chair:* Nina Browne

*Session Chair:* Jay Perkins

*Session Chair:* Hannah Rose Warner Alghali

**Hannah Ward<sup>1,3</sup>, Nina Browne<sup>1,2</sup>, Jay Perkins<sup>1</sup>, Hannah Alghali<sup>1</sup>**

<sup>1</sup>Partisan (Social Enterprise, London UK); <sup>2</sup>Practice to Policy (Consultancy, London UK); <sup>3</sup>University of East London (London UK);  
[hannah.ward@partisanuk.org](mailto:hannah.ward@partisanuk.org)

**Workshop aim:** This workshop will engage participants in activities that get us to think and learn together about adopting a critical stance to co-producing partnerships with organisations, where Whiteness is made visible and disrupted. The aim is to work together towards dismantling institutionalised racism in order to address and better meet the mental health needs of racialised and marginalised young people and communities, leading to more equitable psychological provision and support.

**Workshop background:** The workshop is grounded in Partisan's experiences of setting up and co-producing partnership work to tackle the mental health needs of young people affected by violence and exploitation in London, by adopting trauma-informed and community psychology approaches.

**Workshop content:** Participants will hear about how Partisan have developed a toolkit which facilitates work on the ground that is fast paced, dynamic and up against a range of pressures to conform to traditional norms around service design and Whiteness. The toolkit consists of questions that help services actively identify and deconstruct Whiteness and instead formulate partnerships that are anti-racist and better meet the needs of racialised young people and communities. Participants will be invited to brainstorm and come up with a shared definition of Whiteness. We will share live examples of Partisan's work with organisations in London and collaboratively invite participants to apply the toolkit to designing partnerships. Participants will be invited to share their ideas and experiences of their own partnership work and the impact of Whiteness when doing this work in other countries, in order to share learning and help further shape the toolkit. We will share the developed toolkit with the ICCP afterwards for anyone who finds it helpful, so that participants and services can continue applying these ideas when designing their own partnership work, leading to more services identifying and challenging assumptions of Whiteness underpinning requests for psychological work, leading to systems change in clinical and community psychology.

# Workshop ID 282: Community resilience building: engage communities and suggest policies

*Time:* Thursday, 22/Sept/2022: 8:30am - 11:45am · *Location:* Aula Fairness (in presence)  
*Session Chair:* Moira Chiodini

**Moira Chiodini<sup>1</sup>, Elisa Guidi<sup>1</sup>, Andrew Camilleri<sup>2</sup>, Laura Migliorini<sup>3</sup>**

<sup>1</sup>University of Florence and LabCom; <sup>2</sup>Depaul University; <sup>3</sup>University of Genova, Disfor; [moira.chiodini@unifi.it](mailto:moira.chiodini@unifi.it)

To build collective resilience, communities have to reduce risk and resource inequities, engage local people in mitigation, create organizational linkages, boost, and protect social supports. A community's resilience is often understood as the capacity of its social system to come together to work toward a communal aim. Furthermore, Community resilience is a process linking a network of adaptive capacities (resources with dynamic attributes) to adaptation after a critical event or adversity. Community adaptation appears in population wellness, and it is defined as high and non-disparate levels of mental and behavioral health, functioning, and quality of life. The workshop provides several tools for evaluating community resilience building efforts and promoting common practice.

# Workshop ID 236: Community psychology and migrant justice

*Time:* Thursday, 22/Sept/2022: 8:30am - 11:45am. *Location:* Room Engagement (hybrid)  
*Session Chair:* Bradley David Olson

**Brad Olson**<sup>1,2,5</sup>, **Moshood Olanrewaju**<sup>1,2,5</sup>, **Francesca Esposito**<sup>1,2,3</sup>, **Dora Rebelo**<sup>2,4</sup>

<sup>1</sup>SCRA, Immigrant Justice Group; <sup>2</sup>Community Psychology and Immigrant Justice; <sup>3</sup>University of Westminster; <sup>4</sup>Center for Anthropology Research, Lisbon University; <sup>5</sup>National Louis University; [bradley.olson@nl.edu](mailto:bradley.olson@nl.edu)

Natural and neocolonial influenced human catastrophes have led to increasing numbers of people crossing transnational borders, seeking sanctuary and a better life. Whole migrant communities are exposed to a range of abuses from their countries of origin to their eventual destination, where they also find anti-immigrant sentiments and hostile government policies to face. This situation has generated an urgent need to find more sustainable and just responses that attend to the rights of all people.

While there is a strong need for psychological services in this field, the approaches tend to be excessively clinical, diagnostic, and individualistic. Furthermore, psychologists are often engaged within inadequate settings which are guided by bureaucratic and oftentimes cruel policies – immigration detention centres being an example. Given our moral and professional responsibilities as psychologists in general, and community psychologists in particular, the questions we would like to address in this creative session are: How can we better centre 'justice' in psychological work with people on the move and those racialised as migrants? How can we move beyond assessing individual distress to the recognition of the multi-level complexity of societal justice and injustice? How do we better collaborate to privilege the voices of those most affected by border violence?

To achieve our goals, we will rely on creative tools and strategies. In particular, we will share audiovisual content and artwork produced by people who have experienced border violence with our audience, in order to encourage discussion.

# Workshop ID 281: The contribution of service learning to the theory and practice of community psychology

*Time:* Thursday, 22/Sept/2022: 8:30am- 11:45am · *Location:* Trust 1 Room (in presence)

*Session Chair:* Cinzia Albanesi

**Cinzia Albanesi<sup>1</sup>, Christian Compare<sup>1</sup>, Bruna Zani<sup>1</sup>, Patrizia Meringolo<sup>2</sup>, Maria João Vargas Moniz<sup>3</sup>, Cristina Cecchini<sup>2</sup>, Andrea Guazzini<sup>2</sup>**

<sup>1</sup>University of Bologna; <sup>2</sup>Università degli Studi di Firenze. LabCom; <sup>3</sup>ISPA - Istituto Universitario; [cinzia.albanesi@unibo.it](mailto:cinzia.albanesi@unibo.it)

The workshop, lead by the Community Psychology Labs of the University of Bologna and Florence, will present the methodology of Service Learning and through case studies and case based materials will engage participants into the analysis of what Community Psychology can “learn” from the experience of SL implemented so far in different universities across Europe (Italy and Portugal). Service-Learning (SL) integrates community service with class-based learning allowing students to participate in structured service activities that benefit both students’ sense of responsibility and communities’ needs (Bingle & Hatcher, 1995). It is designed to meet the organizations’ needs identified by the community through university community partnerships, while having a direct impact on community (McIlrath et al., 2012). According to Eyler (2002) it contributes to a “deeper understanding of social problems and makes it possible for students to identify, frame, and resolve them as citizens in communities”. We will use the World Cafè approach. The idea is to create a welcoming space in several rounds of small-group conversations in which participants have the chance to discuss to what extent Service Learning (as it will be presented in the introductory session) can boost theory, intervention and training in Community Psychology. The workshop is intended to be in presence (with coffee tables with a tablecloth to scribble and draw ideas on it) but an online version can also be hosted.

The workshop will have the following structure:

- Introduction to SL (theory, methodology, presentation of case-based materials, including evaluation)
- Three rounds of questions on how SL can contribute to CP regarding:
  - Training
  - Intervention
  - Theory
- Wrap up, final summary and recommendations.

# **Symposium - 09 ID 235: Participatory processes promoting social inclusion: the Citizen Science approach of the EU-project YouCount**

*Time: Thursday, 22/Sept/2022: 10:15am - 11:45am · Location: Aula Magna (hybrid)  
Session Chair: Fortuna Procentese*

This symposium addresses the role participatory processes can have in training young citizens, so that they can become competent and active in fostering social inclusion processes in their local community of belonging. Indeed, social exclusion significantly affects young European citizens' well-being and social welfare, constraining their civic participation since they find themselves unable to change their social conditions and, thus, withdraw from civic and political engagement.

The symposium specifically builds upon the experiences and processes developed within the Eu-project YouCount (Horizon 2020), which involves nine European countries. The core of the project is to adopt a citizen science approach to achieve social inclusion of youth in Europe, with a particular focus on youths that face several challenges concerning inclusiveness or marginalization. That is, it seeks to involve young citizens in the development of local cases as non-professional scientists who co-create the cases along with professional researchers and participate in all the phases of the research process (data collection, analysis, and dissemination of the scientific project, as well as co-planning and co-implementation of the activities within the case). Over time, citizen science has mainly concentrated in the US and Western and Northern Europe (Hackley, 2015), yet it is currently starting to get recognition in Central and Eastern Europe too since it may help in solving different social problems at several levels (e.g., neighborhood, city, national, and even international ones).

Building on this, the first contribution in the symposium addresses the citizen science approach as a participatory process, and the co-creation principles it builds upon, through a specific focus on the experiences of citizen scientists – that is, the non-professional researchers involved in the research groups. Following, the second contribution proposes an example of local cases development with specific reference to the YouCount project. Specifically, this contribution deepens the participatory processes developed within the Italian case, which aims at promoting social inclusion between local and migrant youths as a different way of living together within local communities. Last, the third contribution presents the 'YouCount App Toolkit', which is a mobile application designed to capture youths' daily life experiences of social inclusion, social participation, and belonging to their local communities. The impact of this application as well as the lessons learned from involving citizen scientists along with social researchers in the co-design of this tool will be shared.

Overall, this symposium aims at proposing a complex picture of the theoretical and practical implications stemming from a citizen science approach with specific focus on (a) the democratic and participatory processes involved, (b) the impact of such processes on the beneficiaries – meant both as citizens and as whole communities – and (c) the social innovations which can arise from such processes.

## **Motivation to Volunteer for Citizen Science Projects**

**Egle Butkeviciene, Egle Vaidelyte**  
Kaunas University of Technology

Volunteering is a complex phenomenon and has multidimensional nature (Hustinx et al, 2010). That is why there are different ways to volunteer. Traditionally volunteer is understood as a person who gives his/her time for activities that contribute to the public good. Wilson (2000:216) defines volunteering as "any activity in which time is given freely to benefit another person, group, or organization". Thus, one of the areas where people can volunteer is a scientific activity, which recently has been called as citizen science. As described by United Nations Environmental Programme (UNEP) (2019), citizen science entails the engagement of volunteers in science and research (Hackley et al, 2019). In citizen science, people voluntarily engage into the scientific process, where they contribute to science in multiple ways which include collecting data, formulating research questions, analysing data, and even interpreting research results. As this type of volunteering has its specifics, this paper focusses in particular on a research question about motivation to volunteer for citizen science projects: why do people decide to give their time to contribute to research activities? Why do they choose citizen science for volunteering their time instead of other forms of volunteering?

In order to answer these research questions, we did 6 interviews with young citizen scientists to discuss their motivation to participate in scientific activities. The preliminary results indicate that motivation to join citizen science projects are driven not by the altruism as a core value but rather by rational choice factors.

## **Building community with a Citizen Science approach: World Cafès, photovoice, and living labs as tools to foster social inclusion in the YouCount project**

**Fortuna Procentese, Flora Gatti**

Department of Humanities, University of Naples Federico II

Within the EU-project YouCount, the Italian case study aims at fostering social inclusion processes in the Neapolitan urban community by providing local and migrant citizens with further opportunities for socialization, discussion, and exchanges of beliefs and viewpoints. Indeed, in Naples, foreign residents are mainly located in certain areas of the city, with processes of self-ghettoization.

Social inclusion can be described as a two-way process in which migrants and the established community actively communicate with and adapt to each other (Phillips, 2010; Pienimäki, 2020; Sampedro & Camarero, 2018). In light of this, intentional interactions and positive relationships represent critical elements, as they offer opportunities to meet and match, exchange viewpoints and beliefs, reciprocally acknowledge, and unthine prejudices (Chen & Wang, 2015; Littman, 2021).

To achieve this aim, the research group – which includes eight young citizen scientists (YCSs) – followed two main, intertwined, directions of intervention. On the one hand, local and migrant citizens aged between 16 and 30 were involved in a participatory process aimed at promoting more aware styles of togetherness. Such path developed through a series of meetings during which the participants were engaged in different activities to make them know each other and their neighborhood better. Different methodologies (e.g., World Cafés, photovoice) were used. On the other hand, a living lab involving local stakeholders, local and migrant citizens, and the YCSs was activated as a mean to promote different ideas, perspectives, and policies about how to promote inclusiveness in the community building on what emerged from the above-mentioned path.

The developed process and the strengths and pitfalls which have been identified by the research group over time will be presented. Further, the main results achieved throughout the whole process will be shared, as well as the theoretical and practical implications stemming.

## **Digital tools in Young Citizen Social Science: lessons of co-creation & inclusion in the YouCount project**

**Ingar Brattbakk**

Oslo Metropolitan University

The benefits and potential of Citizen Science have often been linked to obtaining new knowledge through new digital opportunities for data collection involving citizens (e.g., Corties & Fielding, 2016). Recent projects from Scandinavia with youths using ‘walking’ methods to record visual data on geocatching apps to gather better knowledge in planning of youth friendly societies show promise (Tolstad et al., 2017), and Sweden and Austria also have positive experiences using such digital tools in CS with youth and refugees (Heiss & Matthes, 2016; Kullenberg et al, 2018). On the one hand, digital tools offer new possibilities for the social sciences regarding data collection and interactive communication with citizens, yet on the other, this may be more difficult to design and use due to the complexity of recording social observations and various ethical issues, not least when it comes to studies of vulnerable populations. Additionally, the question of a digital divide and potential for exclusionary dynamics connected to the introduction of ICT-tools must be considered. An important innovative objective for the YouCount project (<https://www.youcountproject.eu/>) is to develop better and more inclusive ICT tools for data collection, in the form of an App, from young people through Youth Citizen Social Science (YCSS). This paper explores the experiences of introducing the ‘YouCount App Toolkit’, designed to capture the youth’s daily life experiences of social inclusion, social participation and belonging in their local communities, as an integrated part of the research project along with other methods. What impact has the App on youth’s understanding of their own situation and the opportunity structures of their local community? What was the lessons learned from involving young citizen social scientists together with social researchers and ICT-designers in the co-creative processes to shape the content, design, and features of the YouCount App?

## **Remake Bodony, Appropriating Social Innovation in Rural Hungary YouCount Case Study (HUNGARY)**

**Márton Oblath**

ESSRG and ELTE Media Studies Department

During the last three decades Siklósbodony, a small village of 120 inhabitants in Southern Hungary, has lost almost all its public institutions (the kindergarten, the local store, post office). Job opportunities are scarce, access to quality education is very limited. In 2015 an arts based community development process was launched to mobilise families in more active public participation, to overcome local community conflicts and create a shared vision for collective future. In “YouCount” (2021-2023) local youngsters and some of their parents started to develop an agricultural farm and document the innovation process through participatory video. In the course of this participatory filmmaking process, we would document learnings and figure out how to adopt successful models of farming in terms of fiscal and environmental sustainability. The cases study also seeks to invent methodological tools for a participatory understanding of how the transfer of local knowledge from one community to another (with special respect to the local appropriation process) can be investigated in a co-creative way.

# Symposium - 22 ID 389: Gender-based violence against women: the male dimension between representations and interventions

*Time:* Thursday, 22/Sept/2022: 10:15am - 11:45am- *Location:* Conviviality Room (in presence)

*Session Chair:* Marcella Autiero

*Discussant:* Mariangela Ventura, University of Naples Federico II, Italy

The issue of male violence against women is dealt with a holistic perspective, recognizing its profoundly complex, multidimensional and intersectional nature.

This phenomenon is read through the ecological model that identifies 4 levels of analysis in close relationship and interdependence with each other: individual, relational, collective and organizational. Levels that are intertwined with the dimensions of the social and cultural, in which gender stereotypes and prejudices seem to be the main element in the transmission and reiteration of violent dynamics against women.

The approach used is the constructivism, according to which, at all levels, everybody is involved in contexts, relationships and actions, continuously formed and informed and, at the same time, that create and inform reality. Therefore, we will highlight some of the representations of male violence against women and, in particular, of and in perpetrators, through the use of some historical, socio-cultural and psychological interpretive categories.

Within this framework, our work aims to share studies and actions about the field of violence research and intervention.

An opening paper will show the representations about the perpetrators by those involved in drafting treatment pathways, through an analysis of the text of the Guidelines used in Italy for the treatment of them, using the historical category of virilism highlighted in the work of Sandro Bellassai.

Secondly, the intervention methodology of the OLV - Oltre La Violenza project of the District 31 - Naples Health Services which deals with the training of practitioners in the prevention and fighting male violence against women and treatment with perpetrators of violence, will be presented.

Third, starting from the synergy between the OLV project and the community psychology lab of the Department of Humanities of the University Federico II of Naples, the data of the ViDaCS - Violent Dad in Child Shoes project, in terms of research and intervention, will be showed.

The results of a qualitative research, included within the project, and conducted with 35 operators and practitioners working in taking care of perpetrators and victims, in Naples and province, will be reported.

With the support of the data that emerged from the first research of the project, the ViDaCS serious game was structured; a device that allows fathers, thanks to virtual reality, to experience themselves in a scene of domestic violence, which is experienced, first, in the shoes of the adult man and, then, in the shoes of the child who witnesses it.

The experience of the ViDaCS serious game was embedded within a protocol structured in various steps and with the help of tools to detect the emotions, but also the thoughts of those who experienced it.

Therefore, ViDaCS serious game was played by 37 men/fathers of varying ages, and, in the fourth contribution, the results that emerged from the experimentations will be presented.

This contribution will show the process of game construction, the epistemological frameworks of the research, its results and, finally, the lines of development of the instrument, which is currently included in the evaluation process of perpetrators at the OLV project.

**Introduction:** Valeria Valente, Italian Senate Member

## **Birth and development of Oltre La Violenza (OLV) project: the “I quattro passi Oltre La Violenza”**

**Antonella Bozzaotra, Aurora Tirelli, Martina Missano, Federica Gerli, Angelo Capasso**

OLV - Oltre La Violenza project, Naples Health Services

The Oltre la Violenza (OLV) project was established in 2014 in the public health context of Asl Na1 Centro. It provides within it:

- An Assessment and Treatment Desk for men who act and/or fear that they may act physical, psychological, economic, sexual violence with current or former girlfriends, partners, wives;
- An Anti-Violence Desk aimed at the reception and psychological referral of women victims of gender-based violence (Reale et al 2017), located at several emergency rooms in the city of Naples;
- A space for intergenerational study and reflection aimed at deepening the phenomenon of violence against women and domestic violence from legislative, theoretical, cultural, social, and experiential perspectives;
- The creation of a network with operators of the Social and Health Services, Schools, Territorial Agencies, Associations and Third Sector realities that deal with the issues of male violence against women;
- The implementation of projects aimed at countering, preventing, and raising awareness: "ViDaCS," funded funded by the European Commission under the Rights, Equality and Citizenship program, and "Another way out," winner of the Women's Initiative with the South 2017 call, promoted by Fondazione Con Il Sud, Funding Body;
- The training of operators and workers, professionals who work closely with situations of domestic violence, violence against women, and witnessing violence;
- Awareness-raising through events, conferences, seminars, workshops, but also through the media(e.g., Fb page), on issues related to countering violence, gender stereotypes, promoting a complex narrative of the masculine and feminine. Over the years, the OLV service has been transformed in relation to the changing demand for intervention: while in the early days access to the desk was exclusively by spontaneous request, since 2019, with the entry into force of Law No. 69/2019 (code red), access to OLV

is mainly through third parties (courts, lawyers, social services, other territorial health services, etc.). Finally, over time, an intervention methodology has been developed that we have called "I 4 passi Oltre la Violenza" (Bozzaotra, 2019) consisting of four steps:

1. Analysis and study of legislative references: framing interventions to combat and prevent male violence against women and domestic violence within an international, national and regional normative framework. It is only within this that it is possible to think about actions, projects, services and that it becomes necessary to focus on this phenomenon;
2. Analysis and study of scientific literature: updates on the scientific literature and transformations of male violence against women with reference to specific historical and political contexts;
3. Analysis and reflection on naive theories: recognizing what is the "naïve culture" of the working group with respect to the object on which we are focusing: what are the prejudices, assumptions, and knowledge through which we can think about male violence against women;
4. Reflection on observers: through interviews, supervision, meetings, and training, we have often found ourselves/themselves recognizing the lens through which we observe, putting the observer we are at the center of the intervention.

## **Combatting Intimate Partner Violence: Representations of Social and Healthcare Personnel Working with Gender-Based Violence Interventions**

**Marcella Autiero<sup>1</sup>, Stefania Carnevale<sup>2</sup>, Immacolata di Napoli<sup>1</sup>**

<sup>1</sup>Department of Humanities, University of Naples "Federico II", Italy; <sup>2</sup> Psy-com APS

Gender-based violence is a worldwide phenomenon that is a human rights violation and a public health problem. Despite the increasing focus on perpetrators and victims of gender-based violence, the scientific literature is still lacking in terms of studying the representations of practitioners involved in interventions to combat and prevent the phenomenon. For this reason, we will report the results of a study published in 2020 that explores how practitioners' representations influence how gender-based violence is managed and countered through an ecological approach to the phenomenon, as well as highlighting the role of services at the organizational level and their cultural and symbolic substrates. A total of 35 health and social workers were interviewed, and the textual materials were analyzed by thematic analysis. The evidence suggests that services countering gender-based violence use different representations and management approaches. This finding can be a limitation but become an asset in creating heterogeneous but not fragmented networks.

## **Fighting Gender-Based Violence: Eu-Vidacs – Violent Dad in Child Shoes**

**Stefania Carnevale<sup>1</sup>, Marcella Autiero<sup>2</sup>, Giovanna Vasto<sup>3</sup>, Alice Gargiulo<sup>3</sup>, Antonella Bozzaotra<sup>3</sup>**

<sup>1</sup> Psy-com APS, <sup>2</sup> Department of Humanities, University of Naples "Federico II", Italy;

<sup>3</sup>OLV - Oltre La Violenza project, Naples Health Services

ViDaCS - Violent Dad in Child Shoes, a project funded by the European commission (Pic Number 810449), had as its objective to test and validate an innovative self-assessment tool to intercept perpetrators of violence and experimenting, with them, a serious game to bring them into the experience of the violence of those who witness it, the children.

Fatherhood, as a motivating factor for treatment and facilitating element in promoting awareness, is assumed to be central in the proposal of the innovative tool created. ViDaCS serious game, thanks to the help of new technologies, allows perpetrators to experience their own difficulty in dealing with anger and strong emotions and to recognize emotions and thoughts of the children who silently and helplessly witness to violent scenes.

Thirty-seven fathers (aged between 25 and 61 years - M: 40.7; DS: 10.2), reported by local or voluntary services, experimented with ViDaCS SG, within a protocol structured in phases and tools built ad hoc for the detection of reactions and for the exploration of emotions and experiences.

At the end of the ViDaCS SG experimentation, a Narrative Focused Interview (Arcidiacono, forthcoming) was conducted to explore the emotional experiences and thoughts aroused by the experience and the scenes lived and stimulated by the ViDaCS SG experience.

A main result that emerged from the thematic analysis (Braun & Clarke, 2006) of the interviews concerned the participants' denial of their violent actions, that many men reported following the experimentation of ViDaCS SG and their experience of victims.

Operational indications and future development lines will be discussed.

# Posters Session: Posters about Community Psychology presented by their authors

Time: Thursday, 22/Sept/2022: 10:15am - 11:45am- Location: Trust 2 Room (in presence)

## Educational Situation of people with disabilities in foster institutions in the city of Belo Horizonte/MG-Brazil

**Regina Célia Passos Ribeiro de Campos**

Universidade Federal de Minas Gerais, Brasil; [reginaceliacampos@ufmg.br](mailto:reginaceliacampos@ufmg.br)

This paper aims to present partial results from a qualitative research whose object is to identify and analyze the educational situation of children and young adults from the target audience of special education (people with intellectual, physical/motor and/or sensorial disabilities and Global Development Disorders who live in Foster Care institutions). The theoretical conceptual framework that supports the research is from the perspective of Vygotsky's Historical-Culture Theory, which allows us to build solid fundamentals to analyze the dialect relations of the inclusive process. The method of the research is exploratory and qualitative in nature, as a case study, seeking to analyze the process of school and social inclusion, interaction, mediation and achievement of children and young adults assisted in relation to the learning processes. The research has three stages in development: (1) bibliographic and documental analysis, (2) visits to the institutions and (3) interviews with teachers and educators. In the first stage, the bibliographic analysis was carried out on the scientific literature in Scielo's database, from 2012 to 2022 (10 years), having as research categories "foster institutions" and "institutional care". These categories were chosen, aiming to cover the larger number of publications on the theme as possible. Attempts were made to cross-reference other categories, such as "education", "school" and "disabilities", however, no publications for these cross-references were found. The first category "institutional care" provided 58 entries of scientific articles and the second category "foster institutional" provided 33 entries, counting 81 titles in total. These titles were read and analyzed. Repeated titles have been removed, as well as articles that dealt with different groups, such as homeless people, elderly people, drug users and others. In the end 39 titles remained, that, in became the bibliographic basis to be analyzed. The second stage consists of visiting the educational institutions from elementary and middle school and foster institutions that are a kind of "home" for children that are sent to these institutions for reasons of mistreatment, sexual abuse or abandonment. To date, 05 children with disabilities were found. The third stage, the interviews, are being made with teachers from the school and educators from the foster institutions, but they are still in a preliminary stage. This research is relevant especially because it contributes with information about the educational situation of children and young people in institutional care in the city of Belo Horizonte, MG.

## Right to housing and the public policies directed to people living on the streets

**Ana Célia Passos Pereira Campos, José Luiz Quadros de Magalhães**

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The research has as its theme the right to housing for people living on the street. The right to housing was added to the Constitution of the Brazilian Republic of 1988, through a constitutional amendment, only in the year of 2000, although its guardianship had already been recognized by international human rights agreements. As a fundamental right of social nature, it is not only the right to "four walls and a roof" that matters, but also to realize that it comes with an adjective of its adequacy. The concept of the right to adequate housing has its base especially in the international scenario, as explained in the International Covenant of Economic, Social and Cultural Rights from 1966. It is a place of isolation, adequate space, security and basic resources. Adequate housing is also connected to the dignity of the human being and has to be guaranteed to everybody, regardless of income. Therefore, people living on the streets are also subjects of this right, having the state the duty of finding ways to make it fully effective. The methodology of exploratory nature sought to carry out a bibliographic research and a field research through interviews in order to search into the housing policies directed to people living on the streets. The analyses allowed us to identify in Brazil three models of housing policies. The first is the assistance based model, focused on charity, which does not stimulate autonomy and which prevailed for centuries as a solution for people living on the streets. Its main feature is facing only the short-term issues of the problem, having the building of temporary shelters as an example. The second, a model in stages or in scales, which is slowly modifying the assistance based model, is a public policy in which housing in its concreteness is the last stage of a process of several phases and adaptations. In this model, the people have to fulfill requirements of abstinence from alcohol and other substances, as well as clinical treatment, in order to prove capability and succeed in obtaining housing. Due to these requirements, many are expelled or leave the program. The third, the model named Housing First emerges as a new concept to solve the housing for people living on the streets. This model innovates compared to the previous ones because housing is offered to the person first, without any conditions, without any requirements, only with the monitoring of the program's team. The research is under development and the interviews try to answer if it is possible to implement Housing First in Brazil. The preliminary conclusions suggest that the program needs to go through adaptations to fit the Brazilian reality.

## From emergency to community building: network and stakeholder analysis in community resilience program

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This work is part of a project to monitor and evaluate an intervention ("Oltre il Ponte" Project) to support the populations that suffered most from the Morandi Bridge fall in 2018 in Genoa, Italy. To cope with this event, the municipality of Genoa, developed this project, funded by San Paolo Bank, to promote community resilience beyond the emergency. In this poster, we will focus on network and stakeholder analysis used to implement the project and achieve its goals.

The aim of this work was to investigate network structures and relationships between social actors involved in the project. To achieve this aim, the stakeholder analysis and the community ecological maps from "Communities advancing resilience toolkit" (Cart) were used, through a participatory action research approach. The first is represented by a chart consisting of the constructs of power, awareness, favorability, and interest. It was used to identify those who can favorably and unfavorably influence the project and develop strategies to gain effective support and limit opposition. Twenty-five local stakeholders from different groups were involved in the analysis, including, for example, local administrators, teachers, and association representatives.

Based on the variables considered, the results divided stakeholders into several groups: potential promoters (high power, interest, favorability and awareness): city hall, social service, schools; potential opponents (high power and interest, but little favorability): "Those of the Bridge", free citizens committee; apathetic (little interest and little power): civic association, family service center. It was also possible to identify primary stakeholders: schools, cooperatives, and families; secondary stakeholders: health service and social service, the social policy, city halls; and key stakeholders: government officials and policymakers in addition to associations.

In addition, community ecological maps (ecomaps), from Cart, were constructed from different subgroups (trauma emergency group, neighborhood house group, and social policy directorate group) to understand the relationships present among its members and groups.

Three ecomaps were created: the first from the social policy directorate represented many relationships but with weak ties. The ecomap of neighborhood house shows frequent interactions with the municipality of Genoa and city hall; in addition, numerous conflicting relationships emerge. Finally, the trauma emergency ecomap represents a few relationships in the community.

From the results outlined through the use of these two instruments, it has been observed how in these contexts new social actors can be activated whose reciprocal relations are to be built. These findings were shared with the community to understand their significance and promote strategies for working with project stakeholders and improving relationships among them.

Stakeholder analysis and the creation of ecomaps could be two important tools to better tailor project programming, lead up the community engagement process, giving voice to groups less represented by institutions, and bringing out their needs and resources. Ecomaps provide information for creating partnerships and coalitions, improving relationships, and reducing tensions. Thus, the community is empowered and activated through participatory action.

## Indigenous and Western epistemologies intersect at community regeneration

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Community regeneration is vitally important to counter colonization and settler colonialism. Decolonial community regeneration requires deep and difficult conversation among stakeholders based on mutual trust and respect, and may be expected to occupy an entire career, lifetime, and beyond. This is my experience as a community and cultural psychologist. I am a White American of Italian and Euro descent, middle-class and middle-aged, living and working as a practitioner and academician in Hawai'i since the late 1980s. Hawai'i was globally recognized as a sovereign nation until the illegal overthrow of the Monarchy in 1893 by the US military, and annexed as the 50<sup>th</sup> state in 1959. When I think of the year 1893, I am reminded that my grandparents were born within a decade of the overthrow and several of my friends' and colleagues' grandparents were alive at that time. Although this history of colonization and settler colonialism is a short 130 years old across 3 generations, it is entrenched in centuries of socio-political frameworks of oppression. Oppression manifests in many ways, sometimes most obviously as mental illness, addiction, and related problems. Addressing mental health and substance use through clinical systems of care (Western approach) is insufficient for redressing underlying injustice (Indigenous health sovereignty). Intersectionality frameworks are useful for moving forward toward Indigenous health sovereignty. The original concept of intersectionality focused on individual, person-centered socio-political identities in terms of power and privilege. Intersectionality also may be applied at the multiple ecological levels of programs, practices, and policies.

This poster will highlight my understanding of the intersection of Western US-based and Native Hawaiian epistemologies, ontologies, praxeologies, axiologies (ways of knowing, being, doing, valuing) that occur in Puni Ke Ola. Puni Ke Ola translates to English as "life flourishes in a healthy community." Puni Ke Ola (PiKO) is a Native Hawaiian approach to youth substance use prevention. Over the past 15 years since the inception of the community-academic partnership, PiKO has become much more than youth drug prevention. In recognition that the community had elevated historical cultural trauma and ongoing cultural loss/takings as the root cause of substance use and related problems, they also elevated community-based cultural regeneration as the solution. Our community-academic partnership lives in a state of dynamic tension as we navigate the intersection of Western US-based academic and Native Hawaiian epistemologies, ontologies, praxeologies, axiologies. This poster will diagram key elements of the PiKO program, as well as the broader Indigenous Culture-as-Health framework. Through the efforts of the Indigenous communities that steward the PiKO program, along with support from the academic partner and its funders, PiKO promotes youth healers and leaders (ho'ike) in the community. PiKO honors the knowledge held by Indigenous practitioners (ho'ala) and the important cultural spaces (huaka'i) that sustain Native Hawaiian communities. As the lead academician in this community-academic partnership, this poster also will include my reflections on community psychology action research which I am learning through pilina (connect, adhere, relationship) with my Native Hawaiian colleagues.

## The role of gender identity and sexual orientation in bystander intervention

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Sexual violence is a crisis in all parts of society globally. Despite the relative privilege afforded those able to access post-secondary education, they are not safe from such risks. As one form of community intervention, college students have been encouraged to engage in bystander intervention in order to prevent sexual assault. A "bystander" is defined as a person who is present at an event or incident but does not take part. Bystander intervention programs train students to actually *engage* when they observe sexual assault, become aware that a sexual assault has taken place, or encounter cultural norms that support sexual assault (Banyard, Plante, & Moynihan, 2005). Bystander intervention can take on several forms, including directly stepping in when witnessing a rape, discouraging a friend from making unwanted sexual advances towards someone at a party, or calling campus security with concern that there might be sexual violence taking place in the dorm building.

While educating a student body on generalized tactics of intervention is a start, it is also important that such programs investigate and address the nuances of reluctance to intervene. Multiple factors, including an individual's identity (i.e. gender, race, sexual orientation, age, culture) and their beliefs about intervening might influence perceived ability to intervene as a bystander. Therefore, this study examined individuals' reluctance to intervene with a focus on the specific reasons behind such reluctance. In particular, this study explored how gender and sexual orientation intersect with willingness to intervene, both when the perpetrator is the same gender as the bystander and when the perpetrator is a different gender as the bystander.

124 undergraduates at a major U.S. metropolitan university completed a Qualtrics survey, in which they provided demographic information and responded to an assault scenario in which they gave their reasons for either intervening or not as a bystander. This poster will focus specifically on the participant's reluctance to intervene in multiple permutations of situations that crossed gender and sexual orientation. Participants then selected the *most important reason* explaining their reluctance to intervene. Frequencies for each response indicated that, contrary to classic bystander intervention theory (Darley & Latane, 1968), "assuming someone else will help" (diffusion of responsibility) was only a small percentage of the overall responses indicated by men and women, regardless of perpetrator gender. The

two overwhelmingly frequented responses were “I am not sure of the situation, and I do not want to make a big scene” and “I’m concerned that intervening could be dangerous.” Findings of differences across and between gender and sexual orientation comparisons give insight into a general lack of willingness to intervene as well as the ways that safety, assumed similarity, gender stereotypical notions of masculinity, etc. impact assumptions about who should intervene and if they will. Bystander intervention programs should consider focusing their curriculum on a more nuanced understanding of socio-cultural contexts in order to address how to act in uncertain situations.

### **Mirror mirror on the wall, am I authentic at all? Empowering the authenticity of women working in law enforcement**

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Authenticity involves the unhindered operation of the true self. It is an individual difference construct that manifests in the extent to which one experiences alignment between how you express yourself with who you are. Inauthenticity is associated with negative affectivity, lower self-esteem and less work satisfaction. Authenticity, on the other hand, is essential for optimal interpersonal and psychological functioning, coping, general well-being, and self-esteem. Authenticity is of particular importance to women working in traditionally male-dominated work settings as it functions as a key coping resource. Several studies attempt to conceptualise authenticity as a personality construct, yet limited research focus on the process dynamic of developing authenticity. The study’s objective was to develop a framework that describes how authenticity is developed for women working in a typical male dominated work setting such as law enforcement. Such a framework is useful in facilitating authenticity work to the benefit of the person and the organisation through therapy or coaching related interventions.

Methods: A hermeneutic phenomenological approach guided this qualitative study to construct interpretive, holistic and contextually relevant knowledge. The college ethics committee provided ethical clearance. Through purposive sampling, twelve South African women working in law enforcement were selected to participate. Narrative interviews directed data collection. Data were analysed iteratively through thematic analysis and application of the hermeneutic circle.

In the findings a working hypothesis and proses framework are constructed to demonstrate the intra and interpersonal dynamics that women experience in response to challenges and stressors of working in a male-dominated setting. These dynamics reflect how they engage in authenticity development by reframing and revising responses that contradict or do not align with their sense of best-self, so as to restore their sense of well-being. To cope in traditionally male dominated settings, women may adopt behavioural responses that are not characteristic of them. It is important to facilitate authenticity development in these women in order to guide their constructive adjustment in this context. By applying the framework developed here, women can be coached to more easily recognise and work with their inauthentic self-expression and behavioural responses. They can be coached to develop the skill of intrapersonal and interpersonal adaptation to build an authentic sense of self that can also guide authentic self-expression.

### **Animal abuse in Egypt: An assessment of attitudes, behaviors and protective factors among university students and graduates**

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As observed by animal rights organizations in Egypt and national and international media, animal abuse is widely seen on the streets of Cairo. The importance of the study of animal abuse lies in its link to environmental justice and the well-being of all living beings, which is one of the core principles of community psychology. Animal abuse is linked to criminal behavior, human-directed aggression, conduct problems and antisocial behavior in children and adolescents, and child abuse and maltreatment. Most importantly, the study of animal abuse is critical because animals are worthy of moral consideration as they constitute an integral part of the ecosystem and the environment’s well-being. This study explores the attitudes and behaviors of Egyptian university students and graduates towards the treatment and use of animals and asks if exposure to animal abuse is associated with abusive behavior. The study also identifies possible protective factors against animal abuse. A mixed-methods approach of a survey and interviews found relatively positive attitudes toward animal treatment except for adopting vegetarian diets. A significant difference between the total attitudes of men and women was found, and a significant correlation was also found between the age of first exposure to animal abuse and committing abusive acts. Eight protective factors were identified from the interviews, including social learning and knowledge about animal sentience and characteristics. The results suggest the possible role of social learning and modeling behavior as drivers of animal abuse.

### **Designing collaboration catalysts for public engagement with community psychology: a (social) science communication initiative**

**Robb Mitchell**

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In informal learning contexts, embodied social experiences have long been seen as valuable for enlivening learners’ interest and engagement with abstract topics. However, in comparison with the natural sciences, efforts to build wider public awareness for the social sciences are very underdeveloped. This poster addresses this challenge by presenting ideas for designing, installing, and evaluating interventions in public space that provide embodied experiences aiming to bring community psychology topics to life.

Community psychology and social psychology offer many insights that can help to explain and address phenomena such as prejudice and group formation that may contribute to the unfriendliness of public places. In the short term, a wider public appreciation of this body of knowledge may offer a route to help individuals reduce a variety of negative feelings - ranging from boredom, isolation and disconnection to physical danger. In the longer term, increased public engagement with the field may offer wider societal benefits beyond learning about the discipline, such as increasing senses of citizenship through contributing towards a kind of non-prescriptive moral education through provoking reflections about how people behave. Drawing attention to the science of psychology is also hoped to expose folk explanations of interpersonal behaviour based upon myths.

In common with much human behaviour, whether social interaction is “hardwired” and instinctive or learned through experimentation or imitation has been much debated. Accordingly, it is fitting that this project combines the intuitiveness of an artistic approach and an attempt to provoke public engagement with psychology with a grounding in Human Computer Interaction. A similar dialogue between the abstract and the naturalistic is proposed at the level of participant experience: intuitive behaviours in social situations will be guided

towards engagement with abstract scientific principles whilst psychological theory is probed through its embodied representations providing an interface between scientific explanation and naturalistic behaviour.

9ICCP attendees are warmly invited to critique a visual presentation of project ideas. Feedback is particularly sought in relation to which theory or insights is most ripe for dissemination in this format, and what kind of community psychology knowledge it is important to urgently build greater awareness and public appreciation of.

## **Altruism or neo-colonialism? A critical analysis of the promotional discourse of Quebec international cooperation organizations**

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Volunteering trips in the South are very popular among Westerners. However, these trips raise the debate between altruism and neo-colonialism (Lough & Carter-Black; 2015; Ngo, 2013; McGehee 2012). In this regard, it has been shown that the promotional material of american organizations offering volunteering tourism trips encourages opposition and an asymmetrical power relationship (Calkin, 2014). According to Pérouse de Montclos (2009), organizations working in international volunteerism embellish the future achievements of volunteers sending the fantasy of a Western savior of the Third World. However, studies on the promotion of international volunteering trips are still very limited and no study on the subject has been conducted in Quebec (Canada). Thus, this research aims to contribute to the development of knowledge on the promotion of these trips by answering the following question: how do Quebec international cooperation organizations promote their international volunteering trips? Using Paillé and Mucchielli's (2016) thematic analysis, the description of international volunteering offers from the websites of the eleven organizations subsidized by the Quebec's government were analyzed. The results show that the way international volunteering trips are described and promoted suggests inequalities in which the socio-historical context is completely erased by the offer of an authentic adventure.

## **Combating loneliness in neighborhoods: the roles of environment attractiveness and social and mobility technology use**

**Rita Latikka<sup>1</sup>, Nina Savela<sup>1</sup>, Rosana Rubio-Hernández<sup>1</sup>, Aki Koivula<sup>2</sup>, Jouko Makkonen<sup>1</sup>, Fernando Nieto Fernández<sup>1</sup>, Kaisa Väänänen<sup>1</sup>, Atte Oksanen<sup>1</sup>**

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Neighborhoods are geographically close communities to which one can feel belonging to. This study investigated the roles of perceived environment attractiveness and social and mobility technology use in combating perceived loneliness. A nationwide survey was collected among Finnish respondents ( $N = 1,226$ ). We analyzed the data using structural equation modeling. According to the results, higher sense of belonging to a local community and perceived environment attractiveness were associated directly with lower loneliness. Furthermore, environment attractiveness was associated with lower loneliness indirectly via a sense of belonging and sequentially via interacting with neighbors and a sense of belonging and via mobility in one's neighborhood and a sense of belonging. The social and mobility technology use was not directly associated with loneliness, but it was associated with lower loneliness indirectly and sequentially via interacting with neighbors and a sense of belonging and via mobility in one's neighborhood and a sense of belonging. Our results suggest that the sense of belonging to a local community and perceived environment attractiveness are protective factors against loneliness. The social and mobility technology use itself does not reduce loneliness, but when it leads to frequent interactions with neighbors or mobility in one's neighborhood and a higher sense of belonging to a local community, it lowers the risk of experiencing loneliness. Based on the findings, we propose a model of combating loneliness in neighborhoods that can be useful in designing interventions and programs aimed at combating loneliness in local communities.

## **Community Building in LiDo - How to make two carfriendly districts in Vienna more walkable**

**Cornelia Ehmayer-Rosinak**

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Based on the "Activating City Diagnosis" method, STADTpsychologie makes an evidence-based contribution by using tried-and-tested interview techniques, key questions and checklists to collect the experiences and concerns of residents. This is complemented by the community psychological concept of networking & empowerment, which helps motivating people to walk more distances— corresponding to healthy and active mobility.

One aim focusses the involvement of the population, especially those who are poorly articulated or difficult to reach in similar processes, as well as vulnerable groups. This includes parents of young children, children and adolescents, people of advanced age, people with disabilities, low-income people, and people with migrant background.

The project also includes the development and support of a network of volunteers who are willing to contribute their local knowledge regarding the pedestrian network in the district. Based on qualitative interviews, social interventions and discussion events, knowledge about the quality and potential for improvement of the footpath network in the district should be gained. Methods of "Activating City Diagnosis" (Ehmayer, 2014, 2017) will be applied.

## **Using a convergence science framework to change environments and reduce obesity**

**Rhonda Lewis, Nikki Keene Woods, Ajita Rattani, Laila Cure, Twyla Hill, Jan Twomey**

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This poster describes the collaboration between a research team's collective effort to address obesity using a convergent science framework to reduce obesity among vulnerable populations. Obesity was a significant contributor to people losing their lives during the COVID-19 pandemic. Obesity is considered to be a serious public health issue worldwide. Those who were obese or overweight were more likely to die from COVID-19 than those who were not overweight. The World Health Organization documented that the root causes of obesity were linked to a number of social issues, such as, lack of access to fresh fruits and vegetables and food deserts. During the pandemic individuals gained weight and exercised less because of the lock downs. Individuals were also more likely to spend time watching TV or had screen time working on computers. The goal of this collaborative team which consists of a Community Psychologist, a Public Health Researcher, Engineers and a Sociologist was to use our combined expertise to address obesity in vulnerable populations and improve environments in which people live. From an ecological perspective environments must be changed. First, this poster

describes the barriers of forming such a diverse team of researchers. Second, we describe our successes, Third, we describe our recommendations for moving forward. A description of implications for community, environmental, and policy changes are outlined. We have established the Institute for Health Advances and we have been successful in securing grant funds to address the issues that are important to the community.

## **The relationship between acculturation and negative network relationships on the psychological well-being of Latinx young adults**

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Social relationships are powerful drivers of health (Brown et al., 2007) and mental health (Turner & Turner, 2013), which form critical sources of support that enhance well-being (Ryff, 2017). Psychological well-being has emerged as an important area of focus because of its influence on a person's quality of life and mortality (Stiglitz, 2009), which may be impacted by negative interaction in relationships (Rook, 2015). For Latinx young adults in the United States (US), negative interactions range from negative intercultural experiences with community members (i.e., peripheral) to interpersonal conflicts with family and friends (Huq et al., 2016). Many of these experiences involve aspects of Latinx young adults' acculturation and enculturation in the US. Few studies have examined the negative influence of relationships on Latinx young adults' psychological well-being or determined whether network acculturative factors influence their psychological health. The following study aims to understand the intersection between negative relationships, acculturation, and Latinx young adults' psychological well-being.

**Methods:** The current study uses a cross-sectional, egocentric social network design to examine the acculturation and relationships that are sources of negative interaction among college-enrolled Latinx young adults (N = 212). Egocentric study designs ask respondents to list people within a specific network, report on each person's characteristics or qualities, and identify whether network members also know each other (Borgatti et al., 2013). Network and traditional measures of acculturation, negative relationship networks, and well-being were examined using hierarchical multiple regression.

**Results:** In the initial model, generational status explained 6% ( $R^2 = .06$ ) of the variance in well-being. 1<sup>st</sup> and 2<sup>nd</sup> generational status groups reported lower well-being compared to 3<sup>rd</sup> generational status groups. Demographic and acculturation variables were entered in the second model, which explained 22% of the variance. Following the entry of Latinx enculturation and White American acculturation, 1<sup>st</sup> and 2<sup>nd</sup> generation were no longer statistically significant. Higher levels of Latinx enculturation and White American acculturation were associated with well-being. However, Latinx homophily and White homophily were not statistically significant in the second model. Overall stress intensity and structural holes variables were entered in the final model. The final model accounted for 35% of the variance in subjective well-being. Latinx enculturation and White American acculturation remained statistically significant in the final model. After controlling for negative relationship network variables, Latinx homophily and White homophily were statistically significant in the third model.

**Discussion:** The current study aimed to understand the association between various aspects of Latinx young adults' acculturation, their embeddedness in networks of negative relationships, and their overall well-being. The current study contributes substantively and methodologically to the studies of acculturation and well-being among Latinx young adults. Latinx enculturation and White American acculturation were positively related to well-being, indicating that integration into both cultures may be critical in helping Latinx young adults adjust. Higher levels of Latinx and White American culture likely allow Latinx young adults to integrate more readily into culturally diverse networks, facilitating access to needed resources and feelings of social inclusion.

## **Multisystemic resilience in rural schools: adult and collective school protective factors in Peru**

**Roxanna Morote<sup>1,2</sup>**

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In a multisystemic resilience framework, we examined whether distinctive latent profiles of collective-school, intrapersonal, and interpersonal protective factors of resilience may be identified among Peruvian rural school teachers; we investigated the influence of age, gender, and area of school location on class membership, as well as teachers' involvement in school dropout prevention and their socio-emotional and culture-oriented skills. A Latent Profile Analysis combined group-level behaviors: *Positive Relations, Belonging, Inclusion, Participation, and Mental Health Awareness* (School Resilience Scale, SRS), intrapersonal *Perception of the Self, and Social Competence*, and interpersonal *Family Cohesion* (Resilience Scale for Adults, RSA). Three distinct groups were found in a multi-ethnic group of 230 school teachers: High Multisystemic Resilience profile (n = 61, 27%), Mixed Multisystemic Resilience profile (n = 95, 41%), with high levels of intra- and interpersonal protective factors but the lowest levels of collective school resilience, and a Flat Multisystemic Resilience profile (n = 73, 32%), with similarly low school resilience and the lowest intra- and interpersonal factors. The area of the school location was the only significant predictor of the latent profiles. Teachers in the High profile showed significantly higher scores in *Teamwork, Self-Knowledge, Perseverance, Openness, Critical thinking, Decision Making, Social Awareness, Cultural Belonging, and Intercultural Competence* than the other two groups. Moreover, they work in schools where actions to prevent dropout are carried out in comparison to teachers in the Flat profile. We discuss the implications of empirical studies of multisystemic resilience, their capacity to represent the complexity of diverse protective systems within school communities, and their pertinence for school-based interventions to prevent school dropouts.

## **Awareness campaign and prevention of the psycho-audiological and social well-being of deafness. Results of the first school audiological screening in Campania**

**Sabina Garofalo<sup>1</sup>, Gaia Cipollaro<sup>1</sup>, Valentina Valentini<sup>2</sup>, Lucio Allegretti<sup>3</sup>, Raffaele Puzio<sup>4</sup>, Camilla Caiazzo<sup>1</sup>**

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Prevention allows to effectively treat a pathology, enabling to stem the risks of incorrect or late diagnosis, a facilitated approach to medical therapies, and favouring individual and family psychological support, communication rehabilitation.

The detection and early treatment of a hearing problem is essential to prevent deafness from causing language learning, with a relative mental delay and consequent disability on children's lives: neuropsychological, relational, educational and social impairments hinder the process of full autonomy achievement.

The project, "Ascolta! Senti, anche tu, previeni con noi ", was born from the collaboration between the psychologists of the A.P.S. FIADDA Campania, the technicians of the VERNONDOVE Association and the scientific advice of Dr. Antonio della Volpe, Head of the CRR Cochlear Implants and Audiological Diagnostics of the A.O.R.N. Santobono-Pausilipon of Naples.

The main action was, in fact, the realization of a free school audiological screening, conducted with visits and audiometric tests for 980 children aged between 5 and 7 years, in 30 schools joining the initiative. The children's parents who tested positive, in full respect of privacy, were promptly informed about the in-depth diagnostic procedures.

The actions and tools of the communication campaign supporting the main action were:

- Free distribution to all schools in the Naples area and the Province of the documentary film 'Dentro il silenzio' based on a true story, produced by Aquilafilm.
- Dissemination of the information campaign through an unpublished spot for awareness of prevention, and city posters.

The entire project program is consistent with the National Health Plan 2020-2025, for which communication for health is a necessary and decisive tool for achieving the objectives of preventing risky behaviors and diseases. Our project is also connected to the National Prevention Plan 2020-2025, whose priority is the reduction of the main social inequalities.

Furthermore, the contribution of psychology to communication for health, present in the project, contributed to build the spreading message following a planning that started from the definition of the health problem, then identifying the recipients, choosing the styles of communication, carrying out control actions. and forecasts. The accessibility and reliability of the contents was guaranteed by the appropriateness of these to the recipient's understanding abilities, remaining faithful to the most up-to-date scientific evidence.

The considered process outcomes, are: the percentage of the total positive results confirmed in the diagnostic study for deafness, the increase of knowledge and awareness on a health problem and its solution, facilitation of citizens' action, opportunity to illustrate healthy behaviors, dispel myths and clichés and, finally, the usefulness of strengthening relationships between organizations.

## **The use of Genograms in the contextualization and understanding of Intergenerational substance misuse and creating a supportive community intervention**

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South Africa has a distinctive history, which has shaped society, contributed to inequalities, family and community disintegration and trauma. The implementation of apartheid, introduced the group areas act, which forcefully removed people from their homes to unknown and undeveloped landscapes, caused total disintegration of family and community, and influenced the culture of practising Ubuntu (Jacob et al., 2013). Trauma experienced by more than one generation becomes institutionalized within the family and community (Brave Heart 1998). Familial fragmentation is evident in Indigenous communities where violence, as well as substance dependence, are pervasive (March et al., 2018), which is the case in many black and coloured communities in South Africa. Marsh et al. (2015) argue that it is imperative that community-based substance use programmes emphasise a holistic view of substance misuse, incorporating socio-cultural, traditional practices and community-based models.

The University of the Western Cape drives its practical engagement with disadvantaged communities with the intent to address access, equity and quality in higher education and facilitate societal impact. The Community Engagement Unit recognises the importance of providing suitable training opportunities, which are relevant and geared at providing sustainable substance misuse interventions within community settings.

Course participants develop the necessary knowledge and competency based on the theoretical models of addiction and demonstrate that they have acquired the necessary skills and attitudes to work in this sector as professionals. The first two courses facilitate skill development through experiential learning and 67 course participants enrolled. The first course builds awareness about substance misuse and the impact that it has on the individual, family and community while enhancing the knowledge and skills of community workers to address the problem of substance misuse in communities. The second short course provides participants with knowledge and facilitation skills about theoretical models of addiction, as well as demonstrating skills and attitudes of the professional functions of an educator/facilitator/care provider.

The method of training involved the development of a genogram. A genogram displays the client's family relationships schematically (CSAT, 2006), which can include information such as behavioural patterns, quality of relationships, individual traits, historical facts, and other family dynamics (Genopro, 2022). The inclusion of the genogram into the training can assist the client and counsellor when discussing the client's concept of family by identifying and understanding the family history, the support structure and who might be triggers in client's recovery process. The training consisted of three processes. Firstly, course participants were given a task to interview a family member by using motivational interviewing skills they developed in training and then develop a genogram. Secondly, participants received a case study to develop a genogram and finally they were required to develop a case study by using the genogram, which culminated in a co-created training manual. The students found the genogram a valuable tool for their intervention strategy and assisted in gaining and maintaining a holistic understanding and approach.

## **Well-being and sense of community: A photo-voice and digital storytelling research project with Rohingya refugees in New Delhi, India**

**Geraldine Jourdain**

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The purpose of this research is to examine, by incorporating their own views, the lives of Rohingya refugees living in a New Delhi slum through a positive lens using the concepts of well-being and sense of community. By using a qualitative approach, it aims to understand at a deeper level the perceptions that Rohingya refugees living in that slum have of their well-being and sense of community and which meanings they attribute to it. By unearthing the perspectives of the refugees, this research also seeks to explore the universality of those theories by looking at the concepts within a different cultural context and more specifically from the point of view of an oftentimes marginalized group. Moreover, it sets out to evaluate if participatory research action methods (photo-voices and digital storytelling) influence the well-being and sense of community of the research project participants via once again their own perceptions. Its final objective is to use those methods as a way to promote the empowerment of the research participants through their active participation throughout the entire research process but also as a way to, hopefully, contribute to their well-being as well as their sense of community. Finally, by understanding the refugees' inner world, this research seeks to go beyond the quantitative, and static rather than dynamic, assessments generally made to explain the life of refugees in developing countries. Ultimately, it aims to capture the refugees's own

analysis of their well-being and the importance of sense of community more comprehensively, and channel their voices to the policy table by producing different information about their lives and new insights about the nature and inner workings of well-being among refugees.

## **Emotions and biopsychosocial needs prevalent in all phases of the diagnostic-therapeutic process of deafness. Description of the survey for small patients and their parents belonging to the Campania socio-health context**

**Valentina Valentini, Gaia Cipollaro, Sabina Garofalo**

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The World Health Organization defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease". Precisely in this sense, the diagnosis of hearing loss and its consequences do not concern only the effects on the body on which most of the attention is generally concentrated, but also affect a wide range of emotional, psychological, social and cultural aspects. Therefore, psychosocial assistance is a fundamental component for the care path of the hearing-impaired patient and their family to relieve emotional distress and improve quality of life. So far scientific research has highlighted the emotional impact of diagnosis communication, but there are no the prevailing emotional condition immediately after this first contact with the disease. Instead, it is important to highlight that in addition to the diagnosis, also the treatment process has an emotional impact and consequent readjustment of the family that must face new challenges: management of aids, need for frequent medical visits, intense rehabilitation, complex adaptation in school, sports and socialization activities to support of autonomy. Given the importance of an approach that includes all dimensions of care, the Order of Psychologists of Campania has established the "Psychology of Deafness" Project Group, with resolution no. 111 of 31 May 2021, aiming to promotion of the psychologist, in the field of deafness, as an active presence with patients and medical / health teams. The group carried out a survey aimed at parents of children and adolescents diagnosed with hearing loss, with cochlear implants or hearing aids, with the main objective of promoting psychological health, an important aspect in management. This work represents a retrospective identification of psychosocial needs indicated directly by the caregivers, useful for building a psycho-audiological approach to the specific life condition, to favor the introduction of the concept of "psychological well-being for deafness" in the policies and strategies of socio - health and school. The survey included 21 questions relating above all to the correspondence between the perceived emotional condition (personal and that of one's child) and the specific phase of the diagnostic-therapeutic path (from communication of the diagnosis to the follow-up), the actual psychological coaching, the time of greatest need for support and the most fragile psychosocial aspects, child's hearing age and chronological age, his diagnosis. Thanks to the official collaboration of associations of family members of deaf people, with the use of social tools, 103 minors' parents were contacted, both in treatment and in follow-up, belonging to the health facilities of Campania. The data collection is mainly descriptive and relates to the positioning indexes of the responses on each items. The result is a broad knowledge of the aspects of the process which, in addition to diagnosis communication, arouse emotional distress: hearing aids, surgery, activation of the cochlear implant, new organization of family activities, school activities, socialization activities, continuity of hospital visits, speech therapy and psychomotor rehabilitation, follow-up.

## **Socioeconomic inequalities faced by venezuelan migrant and refugee woman in Brazil**

**Elis Moura Marques<sup>1</sup>, Tatiana Machiavelli Carmo Souza<sup>2</sup>**

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The construction of public and intersectoral policies regarding the Venezuelan migration issue in Brazil is a complex context that requires responses in different areas, to mitigate the damage caused by forced displacement to people who are already in precarious and vulnerable situations, especially, considering some social groups that may have additional vulnerabilities, such as women. In times of crisis, gender inequalities tend to deepen and make life difficult for women, reaffirming and encouraging gender stereotypes that limit survival strategies. In relation to the migratory context, from the contributions of gender theories and feminisms, it resumes the need to intersect gender and nationality/territoriality, to make visible other forms of exploitation-oppression-domination, which are experienced by Venezuelan women in Brazil. Thus, the social category of nationality is understood as an important social marker in the perception and structuring of social inequalities, especially when intersected with other social categories, such as gender, class and race etc. This paper aims to discuss the socioeconomic difficulties faced by Venezuelan women in Brazil from an intersectional feminist perspective. Therefore, through a bibliographic and documentary survey, considerations about women in migratory contexts and the difficulties of socioeconomic inclusion faced by Venezuelan women in Brazil are presented. Integrating the gender dimension in the evaluation of migratory processes and public policies involved in this context, enables the construction of strategies that meet the needs of specific social groups, such as women, recognizing their conditions of exploitation, oppression and domination, acting in the face of ethical-political suffering and enhancing important social transformations with regard to gender relations historically constructed in our society.

## **Examining ethical climate and organisational commitment in a railway industry: The moderating effect of gender, age, education, and tenure**

**Jeremy Mitonga-Monga**

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**Background:** The influence of changing demographics on workplace ethics and employee loyalty appears to be gaining traction among academics, industrial psychologists, and HR professionals. Work climate and employee loyalty in a developing country aren't fully understood or clarified.

**Aim:** This study investigated the moderating effect of personal factors specifically, gender, age, education, and tenure in the relationship between ethical climate and organisational commitment.

**Method:** A convenience sample of 839 employees from a transport company in the Democratic Republic of Congo was included in the study. The Ethical Climate Questionnaire (ECQ), the Organizational Commitment Scale (OCS), and demographic data were completed by participants. To determine the effects of demographic variables, such as gender, age, education, and tenure, on the relationship between EC and OC, data were analysed using Process macro and an independent sample t-test.

**Results:** The results indicate that age and tenure were found to moderate the relationship between EC and OC.

**Implications:** By implication human resource practitioners should be aware of the influence of demographic variables on employees' ethical behavior and attitudes when implementing cultural intelligence interventions and talent acquisition practices. which could increase their desire to remain with the employer organization.

## Family as a Factor in Predicting College Attendance Among Girls of Color

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### Introduction:

The goal of helping family has been found to be a significant reason for attending college, particularly among ethnic minority students (Phinney et al., 2006). Attending college is often seen as a means for attaining financial freedom for one's family. For minority students, college may feel mandatory in order to obtain a well paying job. In our study, we examine the degree to which financially supporting family and being motivated by family predict a desire to attend college using a sample of high school girls of color in Chicago.

### Method:

Girls from Chicago area high schools who self-identified as African American or Latin/Hispanic (N =93, mean age = 16, SD=1.23) were administered a survey on their identities and education goals in 2019. For this study, we analyzed the relationship between girls wanting to attend college (e.g., 1 = interested in attending college, 3 = not interested in attending college) and girls who discussed wanting to financially support their family as a reason for attending college ("What are some of the things that would motivate you to attend college?") and their future goals ["What are some of your long-term goals (e.g., career, family, etc.)?"].

### Results:

Using mixed qualitative-quantitative analyses, we observe 50.5% of girls citing family (broadly) as a motivating factor in pursuing a college degree (N = 47). Specifically, 36.6% of African American or Latin/Hispanic girls in our sample broadly cited family (N = 34) and 16.1% of these girls expressed wanting to financially support their families (N = 15) as factors motivating them to attend college or part of their long-term goals. We plan to analyze the extent to which these factors predict a desire to attend college.

### Discussion:

In our study, African American and Latin/Hispanic girls cited their families as strong forces motivating them to attend college. Aside from familial encouragement, we found that many of these girls sought to financially provide for their families after graduation, in the hope that an undergraduate degree would broaden their career options and substantially increase their incomes. The findings from this study could potentially suggest that improving one's financial status and financially supporting their parents are key factors that influence girls of color's desire to pursue higher education. Future studies could investigate if this phenomenon is present in White students and students of other racial and ethnic backgrounds.

## Emotional exhaustion and turnover intention among food industry employees in South Africa: The role of organisational support

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**Background:** Employee turnover in the food sector is a challenge that many global and local businesses face. Examining employees in the food sector who are suffering emotional exhaustion's views of organisational assistance is becoming a more important topic of turnover study.

**Aim:** The purpose of this study was to look at the impact of emotional exhaustion (EE) and organisational support (OS) on employee turnover intentions in the food business (TI). It's critical to analyse how relationship aspects like organisational support might explain turnover intention from both a theoretical and practical standpoint.

**Method:** A convenience sample of 385 permanently employed South African Food sector personnel (females = 33.8 %; age range 35-44; mean year of work experience = 8; SD= 1.58) were included in the study. They took an online survey, the Turnover Intention Scale (TIS), and the Emotional Intelligence Scale (EIS). The Emotional Exhaustion Scale (EES) and the Organisational Support Scale (OSS) are two scales that measure emotional exhaustion (OSS). The impact of employees' self-reported OS on their felt emotional tiredness and turnover intention was investigated using hierarchical regression analysis.

**Results:** The results show that emotional tiredness is linked to a desire to change jobs. Furthermore, the findings imply that organisational support is adversely associated with emotional weariness and intention to leave. Moreover, the results revealed that organisational support only explains emotional tiredness and intention to leave among individuals with a high OS.

**Implications:** By implication and contribution, high OS is an organisational culture resource that could buffer emotional exhaustion levels and reduce turnover intention. Human resource managers and Food industry managers could use these results to improve staff retention.

## Analyzing TV series as a critical pedagogical tool: Reflecting upon inclusion and representation of ethnic diversity

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TV shows are nowadays an essential part in the daily lives of young people, due to their accessibility on streaming services, where content can be consumed at any time of the day and at any place of the world on internet-connected devices. In addition, the growth of this industry, as well as the rise of more varied, original, and inclusive content, has led to a change in the perception of the audiovisual world: is not merely entertainment, but it has also been shown to have educational attributes.

Thus, it is necessary to analyze the content offered on these platforms and its impact on youth identity and social imaginaries. According to the Cultivation Theory (Gerbner, 1978) and the Parasocial Contact Hypothesis (Schiappa et al., 2005), it is vital to explore the presence and representation of marginalized groups, which are often under-represented and linked to stereotypical depictions. On the other hand, movements such as Time's Up have denounced the scarce presence of women and people of color in production and content creation teams, stressing the need for their inclusion, both to achieve more egalitarian spaces and to generate content free of stereotypes.

In response to this challenge, this study analyzes the presence and representation of people of color on TV Shows broadcast on streaming services, both in front of and behind the cameras. It also explores the reception of these portrayals among young university students, offering tools to enhance their critical awareness regarding the analysis of these images.

To carry out this study, a mixed methods research was conducted, divided into four phases. First, the TV series under analysis were selected. Using the Online Movie Database (IMDb), they were selected following several inclusion criteria (e.g., popularity, availability on streaming platforms, produced in the USA or UK, belonging to the three most relevant fiction genres: Sitcom, Drama or Thriller). Therefore,

16 series were selected, among them: *Modern Family* (ABC, 2009-2020), *Walking dead* (AMC, 2010-Present), *Sherlock* (BBC One, 2010-2017), *Friends* (NBC, 1994-2004), *The Big Bang Theory* (CBS, 2007- 2019), etc. In addition, 7 series produced by showrunners of color or that promote diversity (e.g., Shonda Rhimes, Yvette Lee Bowser, Ryan Murphy) were selected, so that students could analyze good practices and observe the differences among the shows. Second, 49 freshmen Psychology and Journalism students at the University of Seville analyzed the series individually, using an adaptation of the Zapsi-Garrido test (2021). Third, two focus groups were held where the results of the analysis were presented and discussed collectively. Finally, the students evaluated the process in order to recognize the effectiveness of the analysis of the series as a pedagogical tool.

The results show an interesting evaluation of the presence and representation of ethnic diversity in popular series, in comparison with productions led by diverse showrunners, the latter being much more inclusive and beyond stereotypes. Likewise, the results point to the analysis of television series as an innovative pedagogical tool of great power, especially in the development of a critical conscience in students.

## **“I am still afraid he kills me on the street!” A multi-method study on the incidence and severity of violence against women in Portugal**

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The study of the incidence of violence against women and the severity of violence perpetrated continues to be relevant due to long-term resistance to implementing social policies that promote the transformative change of social norms. Despite the efforts, societies legitimate social, political, and institutional practices that are damaging to all women, particularly for the survivors of all forms of violence. Recent studies demonstrate that despite the women's resistance to changing gender social norms (Crann et al. 2022); Demirtas et al. (2022) positive associations between sexism and the acceptance of violence and the culture of rape persist. Other studies, e.g. Klement et al., 2022 or Minto et al. (2022) concluded that non-physical violence is perceived to be less abusive than physical violence and that men with lower educational levels and with children tended to agree more with beliefs associated with Inter partner violence. The present study was implemented through the Severity of Violence against women scale (Marshall, 1992), with a Portuguese version translated and adapted online version using Qualtrics XM from December 2021 to July 2022. From the initial 521 surveys collected only 381 were validated (less 26,88%) due to incomplete, repeated, or invalid responses. Respondents were 76,4% (291) and 23,1% men (23,1%), and 0,5% other (2), 29,7% with the secondary school and 70,3% with higher education. Results indicate an overall average of beliefs 2,61 (min. 1.00 max. 4.11; SD, 378) and the experiences of violence organized in 3 forms of violence: a) threats of violence; physical violence; c) sexual violence with an overall mean of 1,21 (min.1.00, max.3,22, SD,351). The qualitative results indicate that men reported almost no experiences of any form of violence, and 25 respondents responded with their stories that are also to be shared in the poster. This study is supported by the EEAGRANTS REDE PARES: Gender Violence and Empowerment OC4\_B11 (2020-2022).

## **Innovative paths of intervention for the community psychology prevention, health, empowerment: the "wellness living room" method**

**Sara Diamare, Valentina Busiello, Angela Ranucci, Emilia D'Anna, Giuseppe Cinquegrana**

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"I Salotti del Benessere ©" - "The Wellness Living Room" represents a salutogenesis protocol conceived by Dr. Sara Diamare, Psychologist and Psychotherapist with psychosomatic orientation, and perfected during the years of her activity as Referent of the Complex Unity "Quality and Humanization" located in the Sanitary Company "ASL Napoli 1 Centro". The methodology was adopted in order to promote the health and well-being of individuals and groups in a well-defined relational space, through a path of sharing and empowerment. The "I Salotti del Benessere ©" - "The Wellness Living Room" method becomes virtual, during the Covid-19 pandemic emergency period. This salutogenic method provides practical workshops using Non-Verbal / Expressive Communication and Art-Therapy techniques, directing users to each of the Five Keys to Wellbeing, specifically provided by the Method application:

- Mindful Breath Key;
- Key to Relaxation;
- Key to Nutrition;
- Key to the Emotion;
- Key to the Movement and Empowerment.

The model includes psycho-body experiential workshops, in which the Psychologist uses the following techniques:

- Progressive muscle relaxation;
- Vegetotherapy / Bioenergetics;
- Dance Movement Therapy Apid@;
- Art therapy / EEICC ©;
- Mindfulness.

Through this path of personal growth, users are guided by expert Operators, getting used to the atmosphere of sharing their emotions, habits and experiences; they are helped in the learning of good practices, and, consequently, the adoption of healthier lifestyle behaviors is encouraged. "I Salotti del Benessere ©" - "The Wellness Living Room" found life in the training of health staff through the "Health Advocacy" course, aimed in various editions among the Healthcare personnel of the Company A.S.L. Napoli 1 Centro, in order to improve the organizational well-being of Healthcare Workers. The Method also becomes a form of University training: the University of Naples "Suor Orsola Benincasa" hosted, by virtue of the memorandum of understanding with the ASL Napoli 1 Centro, the workshops named "The relationship with others".

"I Salotti del Benessere ©" - "The Wellness Living Room", in the academic two-year period 2020-2022, becomes virtual, for the training offer addressed to university students belonging to the Department of Education. The University of Naples Federico II also hosted Dr. Sara Diamare and her team, where they presented the protocol to the students of the degree course in Nursing Sciences. Through the implementation of the "Virtual Wellness Living Room" project, the aim was to create a path based on promoting health and well-being, within a relational horizon of expressive freedom. Prioritizing prevention is fundamental and becomes possible by encouraging the

participation of users in the co-construction of health promotion settings together with health professionals. This necessarily passes through the recovery and processing of the individual dimensions of awareness, in a "training and learning" space that brings psychobody empowerment of the single individual into the relationship with the entire community network.

### **Pro-be project - University of Foggia**

**Ciro Esposito<sup>1</sup>, Immacolata Di Napoli<sup>2</sup>, Stefania Fantinelli<sup>1</sup>, Benedetta Ragni<sup>1</sup>, Giusi Antonia Toto<sup>1</sup>, Pierpaolo Limone<sup>1</sup>**

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"Pro.be" project aims to improve the well-being of students, teachers and administrative staff of the University of Foggia, in an ecological and multidimensional approach. From an ecological perspective, well-being is a multilevel construct, which simultaneously concerns the individual, interpersonal relationships, organizations and the community. Furthermore, following the I COPPE model, well-being must be evaluated in different dimensions: interpersonal, community, occupational, physical, psychological and economic.

A community participatory research is ongoing and will last 36 months. In a participatory perspective, a multidimensional model for academic well-being will be defined and applied in University of Foggia.

A preliminary research activity was the collection of wishes for the well-being of the university for the year 2022, named "The tree of wishes".

The collection involved a sample of 357 participants (70% women) with a mean age of about 35 years (SD = 12.67), made up of students (72%), administrative employees (13%); and teachers (15%).

The results indicate that the prevailing wishes relating to the well-being of individuals and the university as a whole concern: the request for an improvement in bureaucratic and administrative practices; the desire for greater student involvement; and the use of blended mode for teaching.

These results offer a broad overview of the well-being condition of the University of Foggia and provide useful information on the implementation of the next steps of the project.

# **Symposium - 32 ID 355: Facilitators and barriers to survivors' need attainment via the civil legal system in the United States**

*Time: Thursday, 22/Sept/2022: 12:00pm - 1:30pm- Location: Aula Magna (hybrid)  
Session Chair: Kayleigh Eva Zinter*

Gender-based violence is a global concern (World Health Organization, 2021). In the United States, survivors of sexual may seek post-assault care and services from a variety of systems (e.g., Campbell, 2008). One system US survivors seek help from is the civil legal system. These three presentations will 1) discuss the potential for the civil legal system to improve survivor outcomes and increase safety and healing; 2) barriers survivors encounter when attempting to utilize the civil legal system; 3) and accessibility as a key barrier/facilitator that affects survivors' ability to engage with civil legal services in the state of Illinois. The civil legal system has the potential to be incredibly useful for survivors who need legal remedies related to their safety, finances, employment, educational institution, housing, immigration, and other needs (Bejinariu et al., 2019; Bouffard et al., 2017; Lee & Backes, 2018; Lorenz et al., 2019; Renner & Hartley, 2021). For survivors who are able to successfully access and utilize this system to meet their needs, survivors are likely to experience positive impacts such as feelings of empowerment and increased physical safety and psychological well-being (Lake et al., 2016; Lee & Backes, 2018; Renner & Hartley, 2021). However, at present, little research exists on sexual assault survivors' experiences within the civil legal system in the United States. In the first presentation, we will discuss the potential and likely pitfalls of the civil legal system as a source of support for sexual assault survivors in the United States. Then, in the second presentation, we will discuss our qualitative study of legal advocates across the state of Illinois who serve sexual assault survivors. In this study, advocates identified a variety of factors that influence survivors' ability to attain the civil legal services they seek. In this presentation, we will use a systems framework to demonstrate how policy issues, resources, lack of infrastructure, and problematic interactions among systems affect the ability of the civil legal system to meet survivors' needs. Then, in the third presentation, we will examine the geographic accessibility of this system for survivors in different community contexts. The first author used R-ArcGIS - a novel method of geographic mapping and spatial analysis-to map the location of civil legal resources for survivors across the state. This was done to examine the physical accessibility of civil legal services to survivors' across Illinois. Together, these presentations demonstrate the potential of this system for meeting survivors' needs, while also demonstrating the many areas needed for systemic change.

## **Civil Legal System as a Potential Route to Achieve Safety and Healing for Survivors in the United States**

**Erin E. Hoffman, M.A**

DePaul University, Estados Unidos (EUA)

In the United States, survivors of sexual assault may use various helping systems to meet their post-assault needs. However, these service providers have a history of being more harmful than supportive to survivors, and survivors who engage with these services may experience revictimization. The criminal legal system is notorious for this, and survivors who engage with the criminal system are often left without their needs met. Further, due to the harmful impact the criminal legal system and its' actors may have on individuals of color, often survivors from historically marginalized backgrounds are hesitant to engage with the criminal legal system. As such, the US civil legal system may offer an alternative for survivors who need legal assistance, but are not willing or able to pursue criminal options. The civil legal system offers survivors opportunities to obtain protective orders, monetary supports, employment and housing supports, and immigration and visa services. These civil legal services may provide survivors alternatives to pursue healing, safety and closure following their experiences with sexual violence. This presentation will describe the types of remedies available to sexual assault survivors in the US and the strengths and limitations of this system for these populations.

## **Systems-Level Issues Impacting Survivors' Ability to Use the Civil Legal System**

**Megan R. Greeson**

DePaul University, Estados Unidos (EUA)

While the civil legal system can provide useful services for survivors of gender-based violence, service provision within this system is imperfect. The research team conducted a qualitative study of rape victim advocates' experiences in supporting survivors while they seek help from the civil legal system. In doing so, the team identified systemic barriers and facilitators at multiple levels of analysis that affect whether survivors' needs are met via this system. Using a system's framework, we found that the civil legal system's response to survivors is heavily impacted by policy (at multiple levels), resource availability, and service provider relationships. Findings demonstrate that survivors struggle with lack of access to affordable legal representation, service providers with narrow criteria for service provision, and financial requirements that exclude survivors from obtaining civil legal aid from service providers. In addition, policies regarding specific remedies and their enforcement are open to interpretation and procedures vary across judges and courts. Finally, problematic interactions between the civil system and other systems (such as the criminal justice system) can negatively affect survivors. We will also discuss the implications of this systemic framework for understanding systems' responses to other marginalized groups.

## **Accessibility as a Key Factor Impacting Survivors in Illinois**

**Kayleigh E. Zinter, M.A**

DePaul University, Estados Unidos (EUA)

Survivors' ability to access the civil legal system is heavily influenced by systems-level factors such as resource allocation and prevalence of civil legal service agencies. Legal advocates in our qualitative focus groups indicated survivors struggled to obtain legal representation due to lack of options and other accessibility barriers. Due to these limited option for survivors, the first author examined the physical accessibility of civil legal services to survivors'across Illinois. Specifically, R-ArcGIS was used to map the geographic location of civil legal resources for survivors across the state in relation to rape crisis center service areas. While not widely used in the field of community

psychology, geographic information systems (GIS) is becoming a more prevalent way to examine patterns that exist across spatial and non-spatial data in social science research. In creating a multi-level map of civil legal service providers by RCC service area in Illinois, geographic differences in service accessibility by region could be further examined and factors impacting survivors' ability to physically access civil legal service providers in various communities across the state of Illinois were highlighted.

## **Symposium - 03, ID 120: Effects of the COVID-19 pandemic on individuals, families, and communities: Lessons from regional and cross-national research**

*Time:* Thursday, 22/Sept/2022: 12:00pm - 1:30pm- *Location:* Resilience Room (in presence)

*Session Chair:* Christian M. Connell

*Discussant:* Wolfgang Stark, University Duisburg-Essen, Germany

Individuals, families, and communities around the world have been facing significant upheaval due to the COVID-19 since early 2020. In addition to the direct effects of the virus on health and mortality, the pandemic and associated public health response have led to significant economic challenges, experiences of isolation and related stress and mental health concerns, and disruption in other markers of daily life. Community psychology offers a powerful means to examine and understand the ways in which the pandemic has affected individuals, families, and groups—as well as the ways in which these experiences intersect with community context—to help us make sense of this experience and identify strategies to support health and wellbeing as the pandemic continues or in the face of future public health emergencies. This panel brings together three research studies reflecting on these themes from a variety of regional and international perspectives. Paper 1 presents findings from a US-based study that examines changes in the experiences of caregivers and families in the northeastern US region at two-time points (Spring 2020 and Spring 2021) based on community context—whether they reside in urban, suburban, or rural settings. Results suggest that, although caregivers in urban settings initially reported higher rates of stressor exposure and both economic and familial stress, caregivers in suburban and rural communities were similarly affected one year later. Paper 2 presents findings from a cross-cultural study of 12 countries' English- and Arabic-speaking populations to examine factors that predict prevention behaviors. Results indicate that sense of community and cultural/religious values were more predictive of mask-wearing and other preventive behaviors than indicators of individual sense of risk. Paper 3 presents findings from two stages of survey data reflecting adults in Italy and the U.S. in Summer 2020 and Summer-Fall 2021. Mediation analyses examined the associations between sense of community, community resilience, individual and community impacts of COVID, attitudes, knowledge, and well-being across the two time periods to reveal how associations changed over time. Finally, Paper 4 presents qualitative research to understand the motivations, opinions, and experiences of volunteers in Italy during the early phases of the COVID-19 pandemic. Results identified critical themes related to response capability, needs related to volunteers' competencies, sources of support, and how volunteer experiences changed during the pandemic. Our discussant will highlight his experiences leading a recurring international meeting of community psychologists engaged in COVID-19 related work and reflect on the role of community psychology to inform the health and wellbeing of individuals, families, and communities during public health emergencies.

### **Changes in COVID-19 related stress levels among parents in the Northeastern United States: A comparison of urban, suburban, and rural communities**

**Christian M. Connell<sup>1</sup>, Michael J. Strambler<sup>2</sup>**

<sup>1</sup>Pennsylvania State University, <sup>2</sup>Yale School of Medicine

The COVID-19 pandemic and associated public health response caused significant disruption to households and families across the US and internationally over the past two years. These effects have included workplace and economic disruption for caregivers, school and childcare closures for children and youth, health and safety concerns, and experiences of social isolation. In the US, the pandemic initially affected more urban environments. As the virus continued to spread, disruption of family and community life began to impact suburban and rural communities. The present study uses data from two cross-sectional web-based surveys of caregivers across the northeastern US conducted in Spring 2020 (n=2068) and Spring 2021 (n=1000) to reflect caregiver experiences in a 6-state region (PA, NY, NJ, CT, MA, RI) during the early phase of the pandemic and approximately 12-months later. The weighted data reflects the region on key sociodemographic indicators (e.g., state population, urban/suburban/rural community status, household income, racial/ethnic background). Diff-in-Diff models were conducted to contrast changes in caregiver experiences of COVID-related stressors and distress, as well as other indicators of well-being (e.g., economic strain, parental stress, social support) among urban, suburban, and rural communities. Results indicate that, although caregivers in urban communities initially reported higher rates of exposure to stressors and elevated symptoms of distress than those in suburban and rural communities, approximately 18-months into the pandemic group differences had dissipated. Caregivers in all groups reported significant increases in exposure to COVID-related stressors. Interestingly, levels of stress and strain had declined slightly among caregivers in urban environments, while they increased for those in suburban and rural settings. Discussion of these findings will highlight the ways in which caregivers in different community settings may have experienced the challenges of the pandemic and offer some guidance for strategies to support parents of children and adolescents during significant public health emergencies.

### **Community-level influences on pandemic prevention behaviors: A call to reexamine psychological health behavior Models**

**Mona M. Amer<sup>1</sup>, Germaine H. Awad<sup>2</sup>, Mari Armstrong-Hough<sup>3</sup>, Veronica Safwat Iskander<sup>1</sup>, Chris Dickey<sup>3</sup>**

<sup>1</sup>The American University in Cairo, New Cairo, Egypt; <sup>2</sup>The University of Texas at Austin, Austin, Texas, USA; <sup>3</sup>New York University School of Global Public Health, New York

Recent years have seen an extraordinary level of international collaboration of public health systems aimed at reducing and containing the transmission of SARS-CoV-2 virus. Until the release of vaccines, success of this effort rested primarily on the individual adoption of prevention behaviors such as social distancing, wearing a mask, and hand disinfection. Alongside policies aimed at enforcing such behaviors, and distribution of resources to support their adoption, there were public health communications that focused on persuading people, often with messaging focused on avoiding personal risk. These prevention efforts aligned with psychological health behavior

models that emphasize beliefs, perceived risk and susceptibility, motivation, self-efficacy, subjective norms, and alleviating barriers to the target behavior. Yet, the messages and interventions may overlook other cultural and contextual values, beliefs, and resources that may positively influence adoption of Covid-19 prevention behaviors. To explore these potential factors, an online survey posted on Qualtrics was disseminated to population demographic-matched samples across 12 English-speaking and Arabic-speaking countries via a survey panel company. The Arabic-speaking countries represented higher points on the collectivism dimension per Hofstede's Culture Compass whereas English-speaking countries were more individualistic. A total of 4,643 participants ages 18 to 66 completed the study. Several factors were examined including individual-level (e.g., perceived risk and susceptibility, locus of control); cultural (e.g., religious and cultural beliefs/values); and community-level (e.g., communal responsibility, sense of community, density of living quarters). Overall, results point to the significant influence of sense of community and communal responsibility on prevention behaviors. These experiences are beyond the scope and focus of subjective norms captured in existing models. Results challenge psychologists to consider revising health behavior models to integrate cultural and community-level factors in health behavior theory and research. Specific implications and recommendations for public health interventions will be discussed.

### **Community matters: Community, well-being, and the COVID-19 pandemic in Italy and the U.S.**

**Anne Brodsky<sup>1</sup>, Marco Rizzo<sup>2</sup>, Jenny Zhao<sup>1</sup>, Angela Fedi<sup>2</sup>, Alessia Rochira<sup>3</sup>, Sara Buckingham<sup>4</sup>, Terri Mannarini<sup>3</sup>**

<sup>1</sup>University of Maryland-Baltimore County (UMBC), Baltimore, MD, USA; <sup>2</sup>University of Torino, Italy; <sup>3</sup>University of Salento, Lecce, Italy; <sup>4</sup>University of Alaska, Anchorage, Alaska, USA

Over the past two plus years, the COVID-19 pandemic and the concomitant mitigation responses to it have touched nearly all aspects of individual, group, and community life world-wide, including physical health, economics, education, social, emotional, and community well-being. The severe health concerns of this pandemic led to an immediate focus on biomedical research and needs, however, over time, the world has come to also recognize the tremendous psychosocial effect of this pandemic as the mitigation responses taken by so much of the world have also highlighted the incredible importance of social interaction and community on health and well-being. To address this need to rigorously study the psychological and community level impact of COVID-19 using validated measures, our research examined individual and contextual pandemic experiences and attitudes, psychological sense of community, well-being, and resilience. This paper will present the findings from two stages of survey data collected virtually among adults in Italy and the U.S. in Summer 2020 and Summer-Fall 2021. Mediation models were tested on data from some 800 adults to identify the associations between sense of community, community resilience, individual and community impacts of COVID, attitudes, knowledge, and well-being. Further, by exploring two time periods and setting, this study suggests how these associations changed over time, context, COVID severity, and how possible accommodations to the pandemic impacted these associations and outcomes. Discussion of these findings will highlight the ways in which culture, local and national setting, severity, growth and change impact outcomes and how, even in the light of ongoing tragedy, community may mitigate negative outcomes. Our findings also suggest directions for community psychology interventions in future community-level disaster situations.

### **Impact of Covid-19 Pandemic and Volunteers Commitment –**

**Cristina Cecchini<sup>1</sup>, Camillo Donati<sup>1</sup>, Moira Chiodini<sup>1</sup>, Patrizia Meringolo<sup>1</sup>, Sandra Gallerini<sup>2</sup>**

<sup>1</sup>University of Florence (Italy), Laboratorio congiunto Multisetting Community Action Research: from real to virtual, & LabCom. Research and Action for psychosocial well-being  
<sup>2</sup> with the contribution of CESVOT, Tuscany (Italy)

Our contribution refers to a qualitative research, part of a broader study promoted by CESVOT –Centro Servizi Volontariato Toscana, aimed at collecting volunteers' opinions during the first time of the Covid-19 pandemic. Semi-structured interviews have been carried out with 37 participants, 73% female, aged 51 years (mean), which allowed to explore how Covid-19 changed – within voluntary work – the social relations (due to the impossibility of in-person activities), the emotions and the behaviors (for increasing of contagion and need to stay at home). Voluntary associations faced the closure of many facilities, with severe difficulties for people – particularly if in critical situations – seeking help, support, and social interactions. Thematic analysis of the interviews showed categories mainly related to the capability of response, the need to improve volunteers' competences, and the seeking for support provided by their peers (the other volunteers) and by the associations. Participants were also asked to describe the situation before and during Covid-19 through some keywords. Findings revealed how the meanings related to volunteering changed during the health emergency, moving towards dimensions even more attentive to relational, emotional, and proactive aspects. Readiness and capabilities in supporting local communities clearly emerged from volunteers' narratives, as well as the increased motivation to action, despite the first phase of incredulity, fear, and feelings of helplessness. Overall, the organizations involved proved to have great capability in reaction (response) and willingness to restore a suitable situation (recovery). The local associations discussed, moreover, how to adapt "normal" activities to the emerging context, in order to meet the new critical issues and people's needs. Key aspects related to social support and social capital emerged.

## **Symposium - 02, ID 113: Migration and community: the role of individual resources and collective dimensions**

*Time:* Thursday, 22/Sept/2022: 12:00pm - 1:30pm- *Location:* Empowerment Room (hybrid)  
*Session Chair:* Andrew Camilleri

Migration has been one of the predominant features in the history of humanity, however, the last few decades have seen an unprecedented level of migration facilitated by conflict, globalization and speedier (Itzigsohn & Saucedo, 2002). However, this experience is frequently accompanied with various stresses with migrants often finding more obstacles to navigating their social and private life in the new community (Kirmayer et., 2011). Finding socially just ways to promote the integration of migrants within society is imperative within any state or nation, however this has traditionally been a difficult inconsistent process with mixed results. Community psychology's ability to navigate issues of power and intersectionality has a promising to propose solutions for the field (Birman & Bray, 2017). Seems to be important identifying those factors that facilitate social participation in ethnic minorities.

Through this symposium we will look at migrant trajectories in their new communities by exploring personal and social aspects of the migrant experience. The first studies frame the more private concept of the psychological home with relational dimensions in migrants. While the latest research contributes to enriching the vision of the role of individual resources in the community life of migrants.

To understand better the concept of psychological home within the migrant experience we conducted a scoping review of the psychological perception of home. Using a Prisma Scoping review we identified 28 studies of relevance and found that psychological home is an important concept that allows for expression of self while also setting out the foundation for greater connections with the broader community.

Following on this study we conducted qualitative research to identify key factors within migrant men and their relationship to psychological home. Our findings indicate that psychological home is key to the setting up of positive relationships with the community. A strong relationship was also established between psychological home an employment, with the latter being a necessary precondition for the establishment of psychological home.

Our third study was a quantitative study that studied the relationship between various demographic variables as predictors of psychological home and how psychological home, sense of community and neighborhood attachment relates to resilience. Our findings indicate that length of stay and employment, positively and significantly predict psychological home, while only psychological home predicts resilience.

In the fourth study we broadened the view on the community life of migrants and on the relation between national and ethnic identification and participation when mediated by individual factors (individual efficacy, psychological resilience, grievances) and collective factors (collective efficacy, collective resilience, community resilience, grievances). Results highlight that the identification with the receiving country promoted participation in effective and resilient migrants. Instead, migrants with a strong identification with both their ethnic group and the receiving country who perceived the receiving community as gifted with resources were prevented from social participation.

The implication of these presentations continues to underline the importance of maintaining a gaze that investigates individual and private aspects, such as the psychological home and resilience, jointly with the relational and collective dimensions.

### **Migration and Psychological Home in the literature: a scoping review**

**Vittoria Romoli<sup>1</sup>, Paola Cardinali<sup>1</sup>, Joseph R. Ferrari<sup>2</sup>, Laura Migliorini<sup>1</sup>**

<sup>1</sup>University of Genoa; <sup>2</sup>Depaul University, Estados Unidos (EUA)

The psychological perception of home by migrants may be a substantial aspect of the migration process. Home is a physical dwelling that comprehends feelings of belonging and affords protection and closeness. Home may be a source of well-being. The model of Psychological home explains the process whereby people customize the dwelling reflecting parts of self. Psychological home may provide to experiment security and safety. Though creating a sense of home goes beyond the physical place, it requires a great deal of energy to be invested in the modification and choice of environments.

Despite a growing interest in this construct, there no published studies have explicitly explored the perception of psychological home among people who moved from their born country to a new one.

It seems important to identify key concepts used to assess migrants' psychological perception of the physical aspects of their home in the country of arrival.

The present study proceeds with a Prisma scoping review mapping the literature about the psychological home perception of migrants. Four queried databases were explored and after the screening process, 28 studies were identified. Using the Psychological home model, results were systematized into cognitive, affective, and behavioral components. Significant elements that are part of migrants' psychological perception of the home seemed to be: the acculturation process, family and community relationships and material aspects and symbolic meanings of spaces and objects.

Our findings highlight the possibility that migrants experience the home as a place of safety and protection and to express one's identity. Moreover, the psychological perception of home by migrants suggests its role in connecting family and community relationships.

### **Establish a Psychological Home in a New Country: What helps migrant men?**

**Paola Cardinali<sup>1</sup>, Joseph R. Ferrari<sup>2</sup>, Vittoria Romoli<sup>1</sup>, Andrew Camilleri<sup>2</sup>, Laura Migliorini<sup>1</sup>**

<sup>1</sup>University of Genoa; <sup>2</sup>Depaul University, Estados Unidos (EUA)

The present study looked at psychological home in migrants as a dynamic process that goes beyond simply a physical structure but looks at the process through which people structure and modify environments to reflect and communicate their self-identity. This process is particularly important for migrants who change their place radically from one country to another country and whose new home might represent a base to build membership.

Within the literature few works have examined the significance of domestic space for men. Most studies have underlined men's ambivalent relationship with expending energy on their home which is often perceived as deviating from the primary role of the breadwinner.

The present study represents a first exploration of the generic concept of psychological home in migrant men, which has been less represented in the literature and identifies issues that arise at the intersection of psychological home and migration. Participants in the study were 17 migrant adult men who resided in Italy. They completed a semi-structured and open-ended interview. The textual materials collected were analyzed using the grounded theory methodology (GTM) through NVIVO11.

The results highlighted themes about the meaning that psychological home assumes in the lives of migrants and about how the migration experience acts to support or hinder the process of building this sense of home. Migrant men's definition of psychological home, three subthemes overlapped with the components introduced by literature; with the relational sub-theme being especially salient for the migratory context.

Migrant men appear to be future-oriented, and this requires them to learn skills to master settlement tasks, including occupational and relational adjustment: the ability to establish a psychological home appears to be anchored to the possibility of having long-term work and family projects, as these projects are an indispensable element in investing one's psychic and emotional resources in a place.

### **Establishing a new Home: Navigating new contexts in Migration Experiences**

**Andrew P. Camilleri<sup>1</sup>, Joseph R. Ferrari<sup>1</sup>, Vittoria Romoli<sup>2</sup>, Paola Cardinali<sup>2</sup>, Laura Migliorini<sup>2</sup>**

<sup>1</sup>DePaul University, Estados Unidos (EUA); <sup>2</sup>University of Genoa

Migrants experience significant stresses when transitioning to find a sense of belonging from one country to another (Kirmayer et al. 2011), particularly when the nature of migration is forced. Language barriers, currency differences, different foods, written and unwritten rules of conduct as well as different climates all contribute to make the acculturative process difficult and stressful (Jackson & Bauder, 2014). Understanding how migrants navigate this process and the

resources required to successfully integrate within a new host community is an important area of research both for migrants and the host communities.

Using an archival dataset collected by researchers from the University of Genoa the aim of this presentation is to understand the relationship between psychological home, neighborhood attachment, sense of community and resilience within the migratory context. Our findings indicate that length of stay, and employment positively and significantly predict psychological home. With regards to resilience only psychological home was found to be positively and significantly predictive.

The implications of this study continue to highlight the importance of the understudied psychological home construct. For policy makers and community organizations investing in programming that allows people to develop and cultivate a sense of psychological home is an important way to foster resilience in migrants.

Another implication of this study is that investment in existing and further programs and programming to help migrants enter into adequately paid jobs with good conditions can also have indirect effects such as promoting psychological home. Migrants who are able to successfully participate within the workforce are able to exert greater financial power within their host country and have greater opportunities at selecting, investing in and customizing their house thereby increasing psychological home. This has the indirect effect of promoting resilience through psychological home but most likely also promotes resilience through greater resources being available to the migrant.

### **Immigrant participation and the role of resilience: Resource of hindrance to collective action?**

**Serena Verbena<sup>1</sup>, Flora Gatti<sup>2</sup>, Fortuna Procentese<sup>2</sup>, Terri Mannarini<sup>1</sup>**

<sup>1</sup>University of Salento; <sup>2</sup>University of Naples Federico II

Despite their best efforts, migrants often face several obstacles when they attempt to integrate themselves into the societies in which they reside. Indeed, researchers suggest that identifying those factors that facilitate social participation in ethnic minorities is of utmost importance. Since resilience includes a range of internal and shared resources, it could be

considered crucial to sustain collective action among immigrants who are effective and feel aggrieved (Klandermans et al., 2008).

From the perspective of the Social Identity Model of Collective Action, (van Zomeren et al., 2008), this study sought to examine separately individual and collective factors associated with participation, while also testing the role of resilience – at the individual, collective and communal level – in promoting migrants' participation. 226 first-generation immigrants of different nationalities (58,6% female) completed a self-report questionnaire.

Using Partial Least Squares Path Modeling, we tested two different models to evaluate the relation between national and ethnic identification and participation when mediated by individual factors (individual efficacy, psychological resilience, grievances) and collective factors (collective efficacy, collective resilience, community resilience, grievances).

At the individual level, we observed a negative association between ethnic identity and participation, while individual efficacy and resilience fully mediated the relation between national identity and participation. At the collective level, we observed a negative association between community resilience and participation while collective efficacy and community resilience fully mediated the relation between national identity, ethnic identity, and participation.

Indeed, the identification with the receiving country promotes an active participation when migrants are effective and resilient. Conversely, perceiving the receiving community as endowed with resources (e.g., community resilience) prevents them from participating when they strongly identify with both their ethnic group and the receiving country. Implications for community-based research and practice are discussed.

# Symposium - 04, ID 215: Ubiquitous social ecosystems: the contribution of social technologies to modern social experiences and interactions

Time: Thursday, 22/Sept/2022: 12:00pm - 1:30pm- Location: Aula Fairness (in presence)

Session Chair: Flora Gatti

Discussant: Fortuna Procentese, University of Naples Federico II

Social, location-based, technologies are part of everyone's daily life, making the boundaries between online and in-person social dynamics, relationships, and interactions permeable and favoring the interplay between online and offline environments through their affordances (Batiste, 2013; Gatti & Procentese, 2020a, 2021; Van De Wiele & Tong, 2014). In this vein, their users' local community experience becomes compounded by interactions and social opportunities related to both online and physical environments (Tonkiss, 2014) – that is, citizens experience their local communities as ubiquitous, or hybrid.

Overall, the interactions between the use of this kind of technologies and their users' social experiences can be understood as circular. On the one hand, offline social dynamics and individual and cultural characteristics can influence their use. Indeed, certain individual and community characteristics can make citizens prone to use such technologies (e.g., location-based social media) to different extents, while the characteristics and affordances of the latter make them suitable for answering individuals' social and community-related needs (Gatti & Procentese, 2020b; Van De Wiele & Tong, 2014). On the other hand, thanks to their characteristics and affordances these technologies hold huge potential as urban social icebreakers, which may help citizens start conversations and in-person interactions by serving as tickets-to-talk (Jarusriboonchai et al., 2014; Mitchell & Olsson, 2019; Paasovaara et al., 2016). That is, they can enrich their users' local community experience at last (Gatti & Procentese, 2020a, 2021; Hsiao & Dillahunt, 2017) by providing users with opportunities to differently experience local relationships and interactions and by allowing them to create new social relationships and broader local networks (Hsiao & Dillahunt, 2017; Miller, 2015).

Building on this, this symposium addresses the interactions between the use of this kind of technologies and their users' social experiences taking into account these complexities characterizing it, in order to unravel the interplay between technology-mediated and in-person interactions and experiences from different perspectives. The first contribution focuses on the intertwining of technology use and offline experiences and on the mutual relationship between them with specific reference to the use of contact tracing systems. Then, the second one further unravels the interplay between the use of location-based technologies – with specific reference to two kinds of social media, that is Instagram and dating People-Nearby Applications – and the experience users make of their local community in terms of social capital and bond to it. Afterward, the third and fourth ones focus on the potential of different kinds of location-based and interactive technologies (e.g., public interactive seating, public installations) as social icebreakers, which can foster social interactions among strangers being in the same physical place and reduce inhibitions on initiating new encounters.

The theoretical and practical implications stemming from these contributions will be highlighted, outlining the main calls for future research and intervention.

## The intertwining of real and virtual "life" in the time of Covid-19

Andrea Guazzini<sup>1,2</sup>, Maria Fiorenza<sup>1</sup>, Gabriele Panerai<sup>1</sup>, Mirko Duradoni<sup>1</sup>

<sup>1</sup>Department of Education, Literatures, Intercultural Studies, Languages and Psychology, University of Florence; <sup>2</sup>Centre for the Study of Complex Dynamics, University of Florence;

Currently, virtual environments, technology, and real-life are separated by a veil that gets thinner every day. Contact tracing systems (CTS) are just the latest evidence about how technology and real life are intertwined in defining human behaviors. Many nations (e.g., South Korea, China, Taiwan, Hong Kong, Singapore) promptly adopted CT at the beginning of the pandemic, mainly due to the fact that they have already used this type of systems in other outbreaks. Studies have shown that cultural attitudes and social norms towards privacy have influenced the use of these systems to combat the pandemic. The analysis of classical and integrated psychological models can help us to identify the factors that contributed to the failure of these systems. Thus, inspired by the literature contributions, we decided to identify the predictors, drawn from the most relevant psychological models in the literature, of Contact Tracing adoption. We conducted a quantitative study with 502 participants, with an average age of 34 years old. An online survey was sent through Social Media Sites to respect the anti-Covid provisions. Findings from our study indicated that knowing important others who have downloaded the CTS, CTS attitudes, CTS perceived efficacy, Covid-19 risk perception, and trust in government and its actions influenced the adoption of the Italian CTS. Our results suggested that the relationship between technology and human behavior is not unidirectional, but it is somehow mutual. Indeed, is it true that technology is able to affect our social behavior, but the adoption of such technology depends on the "acceptance" of our social environment.

## The role of the community-related uses of location-based social media in citizens' local community experience

Flora Gatti, Fortuna Procentese  
University of Naples Federico II, Italy

In modern societies, the spread of ubiquitous, locative, social media – and of their community-related uses, specifically – has complexified the ways citizens can experience their local communities (that is, neighborhoods and cities) by producing more and different social opportunities that have become easily available to citizens. However, in most cases, such community-related uses have sprung up spontaneously regardless of the stated aims of the platforms they refer to. For this reason, such uses have been hypothesized as strategies citizens could have played out to differently sustain their SoC when more traditional paths were not feasible due to their community spatial and/or social features. Indeed, local communities have become increasingly spatially and socially closed, with consequences in the opportunities citizens have to experience their social dimensions.

In light of the above, by relying on the findings from four studies, the community-related uses of two different mainstream platforms (Instagram and dating People-Nearby Applications) will be here deepened with reference to (a) the social needs underlying these uses, and (b) which are the paths through which these uses can enhance citizens' tie to their local community. The aim is to unravel whether they might represent paths towards a different experience of the local community of belonging for their users. Taken together, the findings highlight the complexities related to modern local community experience and suggest that social media could provide relevant contributions as tools providing citizens with new opportunities and resources to be activated. Becoming aware of these complexities and of the implications deriving from them allows opening new perspectives with reference to both further research questions and innovative practices and interventions to be implemented.

## **Exploring interaction patterns of public seating as a triangulation element encouraging social interaction**

**Pelin Gunay**

Department of Industrial Design, Ozyegin University

Design and programming of urban design elements are formative actors in crafting the dynamics of interpersonal interactions in public settings. The quality of public spaces and constant encounters with strangers in public spaces help build a sense of community and overcome the boundaries of 'the other' (Francis et al., 2012). However, on contrary, according to Bauman, modern society is filled with 'mismeeings' avoiding public social encounters. With the proliferation of technology and new placemaking strategies along with the approach of the city as a playground, designers delve into this space of encounter opportunities (Hespanhol, & Dalsgaard, 2015).

Illustrating an expansion of interaction dynamics in public spaces, this PhD research questions the role of everyday public furniture design and its emergent social interaction patterns. The objective is to explore the interaction design space of public seating interventions through the lens of embodiment. A corpus is developed and analyzed using methods adopted from grounded theory. Analyzed data provided further information to generate design concepts for prototyping and testing of interactive seating elements that further facilitate social encounters.

## **Urban Icebreakers: Art, Design, Architecture, Fashion, and The Unclassifiable for Fostering Social Connection**

**Robb Mitchell**

Department of Design and Communication, University of Southern Denmark

Interpersonal contact can be crucial to wellbeing as social isolation can create spirals of self-destructive behavior that further decreases individuals' social skills and motivations towards sociability. Lacking social connection has also been argued to have negative impacts on physiological health.

Architects, artists, activists, designers, technologists, and other inventive practitioners and researchers have undertaken a huge variety of creative experimentation to support social icebreaking and reduce inhibitions on initiating new encounters. Formats and media range from the high-tech to no-tech across disciplines, mediums, and scales from architecture and urban design to body-art, and from activism to big business. But despite the breadth and novelty of design concepts, these efforts seem to have made little headway in boosting the conviviality of public space.

Addressing this challenge is hindered by several factors including:

- a) how prior work for sparking new interpersonal contacts is scattered across many different fields and disciplines,
- b) the challenge of articulating the complexity and unpredictability of interpersonal interactions, and
- c) the lack of shared vocabularies for how design mechanisms, technologies, and techniques may influence how people perceive and act towards each other.

The presentation shares some highlights from a participatory and iterative review of over 1,000 design examples. I conducted an iterative and participatory design space review that connected clusters of diverse inventions with explanations of specific difficulties with initiating new encounters that they might each support. The results of our review are being visual disseminated in the accessible format of illustrated design patterns to foster the necessary interdisciplinary discussion. Expert interviews with diverse practitioners and international workshops with bespoke design cards based on initial patterns critiqued and fine-tuned our initial results. We will unpack our latest design patterns for building a sense of community via comparisons with commonplace artefacts, technologies and practices.

# Symposium - 05, ID 121: Community re-generation in violent times

*Time:* Thursday, 22/Sept/2022: 12:00pm - 1:30pm · *Location:* Room Engagement (hybrid)

*Session Chair:* Regina Day Langhout

*Discussant:* Ronelle Carolissen, Stellenbosch University

Coloniality. War. Late capitalism. Pandemic. Inequality. These are just a few of the overarching contexts that set the stage for our offerings. Robin D.G. Kelley (2022) reminds us that we are not promised liberation; we are only promised struggle. His reminder need not be a point of distress, for it is in struggle that we find resistance, solidarity, hope, desire, dreams, and each other. Across these talks, we reflect on trauma and violence as well as how the body can be engaged to help support healing, as well as social and civic engagement. The first offering focuses on trauma-informed teaching for younger scholar-activists (college through graduate school) as they make their way through the violence of late capitalism, the COVID-19 pandemic, and massive inequality at a “minority-serving research institution” in California, USA. The second offering describes a 7-year collaboration with civic leaders, health and war-relief workers, people living in and near the war zone, the armed forces, veterans, and government officials in the Donbas region of Ukraine. The collaboration has led to a context-specific somatics program to support the health, healing, and civic engagement for those living in and facing the violence of war. The third offering uses rasanblaj (the gathering of ideas, things, people, and spirits) as the foundation for a feminist praxis from the Black diaspora. This foundation suggests a path toward wholeness and well-being in the face of the violence of coloniality. Taken together, these offerings move us away from a solely damage-centered discourse and understanding, to community re-generation based in struggle, healing, and engagement through our bodies.

## Supporting young scholar-activists during a pandemic: What’s everybody to do?

**Regina Day Langhout**

University of California, Santa Cruz, Estados Unidos (EUA)

In this talk, I describe what I have learned – over four quarters – of teaching community psychology classes at the graduate and undergraduate level during a pandemic. I start with an overview of trauma and what it means to take a trauma-informed approach when teaching, especially when the topics are about social action, activism, and social change at this stage of late capitalism and in a location with massive inequalities that have been exacerbated during the pandemic. I outline curricular changes and parasympathetic nervous system exercises (sometimes taking the form of somatic practices) I have integrated into my classes. I reflect on these changes and outline implications for universal design, the development of scholar activists, and what it means to engage these practices at a university that is both an Hispanic Serving Research Institution and an Asian American and Native American Pacific Islander Serving Research Institution.

## Vitality Project Donbas: Role of the body in social change

**Katja Kolcio**

Wesleyan University

Since the 2013-14 Maidan revolution, Ukraine has been engaged in a major social transformation, pursuing social reform while simultaneously countering an ongoing military incursion and destabilization campaign by neighboring Russia. Following a healing justice paradigm, this talk is focused on my work in Ukraine over the last 7 years – since the Maidan Revolution. The project is a collaboration with a grassroots NGO based in Ukraine. As a collective, we focus on psycho-social care, war relief, and resilience. We worked closely with civic leaders, health and war-relief workers, people living in and around the war zone, the armed forces, veterans, and government officials to develop a context-specific body-based somatics program to support health and resilience. Through qualitative and pilot quantitative research, we are studying the role of bodily engagement, reflection, and practice during social change, and its impact on psycho-social wellness and civic vitality. The activist-based healing justice paradigm is a good fit since it focuses on healing and social action. I will briefly demonstrate the work, share the findings of our research, and the steps being taken in Ukraine to incorporate this work at the national level.

## Of Ideas, Things, People, and Spirits: Toward a Black Feminist Rasanblaj

**Gina Athena Ulysse**

University of California, Santa Cruz, Estados Unidos (EUA)

“Are you sure, sweetheart, that you want to be well?” asked the late poet Toni Cade Bambara. Since its utterance, this question has perplexed Black feminists both in theory and in practice. An individual and universal concern for our times, this question is both a stillpoint and point of departure for this presentation to both describe and make a case for rasanblaj (the gathering of ideas, things, people, and spirits, though not necessarily in that order!) as an intervention in common in feminist praxis from the Black diaspora. This gathering, which priestess Madame Jacqueline Epingle insists must not leave anything behind, is a necessary decolonial turn to reimagine how we might configure ourselves holistically within oppressive systems and what the implications are for a collective and social body. I will consider this significance of re-gathering the body through two concrete examples from this moment of racial reckoning. I will juxtapose them with insights from a life history project on Epingle focused on a path toward wholeness and well-being.

# In presence session 1 English: Community Psychology Intervention

Time: Thursday, 22/Sept/2022: 12:00pm - 1:30pm · Location: Trust 1 Room (in presence)  
Session Chair: Paolo Inghilleri

## The role of Social Exchange in the relationship between Ethical Leadership and Engineers' Work Engagement

Jeremy Mitonga-Monga<sup>1</sup>, Aden-Paul Flotman<sup>2</sup>

<sup>1</sup>University of Johannesburg, Africa do Sul; <sup>2</sup>University of South Africa, África do Sul; [jeremym@uj.ac.za](mailto:jeremym@uj.ac.za)

**Background:** Previous studies indicate that leaders' ethicality and work engagement are detrimental to competitive advantage and organisational performance [1]. Although past research has examined the effect of ethical leadership on some work-related outcomes, the impact of social exchange on a leader's behaviour and work engagement is relatively under-studied in the South African engineering work environment [2].

**Aim:** This study examined how social exchange moderates the relationship between ethical leadership and engineers' work engagement perceptions.

**Method:** A quantitative research approach following a cross-sectional research design was followed. The study sample consisted of 124 engineers in a South African construction organisation (women = 18%). Perceptions of social exchange were measured using the Social Exchange Scale (SES) [3], their ethical leadership was measured by using the Ethical Leadership Scale (ELS) [4], and their work engagement was measured by using the Utrecht Work Engagement Scale [5]. Data were analysed using hierarchical moderator regression analysis to predict engineers' work engagement from ethical leadership in interaction with social exchange [6].

**Results:** The results indicated that ethical leadership related positively to work engagement. Furthermore, social exchange influences the relationship between ethical leadership and vigour. Positive perceptions of social exchange relationships and ethical leaders who display honesty, fairness, respect, trust, and altruism would enhance engineers' energy levels, enthusiasm, and pride, ultimately contributing to organisational performance.

**Conclusions:** This study found that engineers who perceive fair transactions lead to interpersonal connections (social exchange relationships) between them and leaders. This may engender beneficial consequences for the organisation, including a higher level of engagement and increased performance. A higher level of social exchange would influence psychological outcomes such as emotional connection and performance.

## Exp-eia and City Sense: a smart and psychology-based approach to community engagement in urban transformations.

Marco Boffi<sup>1</sup>, Nicola Rainisio<sup>1</sup>, Barbara Piga<sup>2</sup>, Paolo Inghilleri<sup>1</sup>

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Encouraging citizens' participation in urban renewal projects is a crucial goal to enhance the urban quality of life and subjective well-being (Arcidiacono, Procentese & Baldi, 2009; Inghilleri, Boffi & Rainisio, 2018). At the same time, the social sciences have largely highlighted the risk of a tokenistic engagement (Monno & Khakee, 2012), as well as the recurrence of phenomena such as gentrification (Dien Tranh et al., 2020) or the emergence of social conflicts and disruptions in place attachment (Brown & Perkins, 1992) following these transformations. To facilitate a fruitful dialogue between the various stakeholders involved in such processes, the authors developed the Experiential Environmental Impact Assessment method (exp-EIA©), as a core theoretical and methodological framework for a collaborative planning app (City Sense; Piga et al, 2021). The application is an integrated tool which allows citizens to explore the city as it currently is and as it will be after the renewal process, using Virtual and Augmented Reality. While interacting in a playful way with the space, they are also able to evaluate their current or "future" urban experience, through a non-invasive and interactive data collection process based on pivotal psychological constructs. More in details, the tool explores the relationship with the environment at two spatial scales, the architectural/building scale, and the neighborhood. For the former, it includes among the others information about place attachment (Altman & Low, 1992) and sense of community (McMillan & Chavis, 1986; Talò, Mannarini & Rochira, 2014). For the latter, it enables an emotional (the circumplex model of emotions, Russell, 1980) and cognitive (environmental preference matrix, Kaplan 1987; restoration, Kaplan & Kaplan 1989) assessment of the spatial experience, integrated with behavioral and urban/architectural variables. The final goal is to reach a "phenomenological picture" of citizens' urban experiences (Boffi & Rainisio, 2017), fostering in turn design implementations grounded on people's perspective. The impact of such approach among users with different background is strengthened by some innovations including the direct comparison between designers' intentions and citizens' perception, a full spatial representation of psychological and social data, and the applicability to different design phases and community involvement processes, from the design concept to the post-occupancy evaluation. The app is conceived as a tool supporting larger community engagement programs and integrating more traditional methods; indeed, it favors a more natural environmental exploration by participants and a less demanding data collection and analysis by stakeholders by exploiting the spread of technological devices in people's daily lives. The application was tested on various urban renewal projects (Milan, Italy; Atlanta, USA; Sabadell, Spain), involving different territorial scales and urban contexts (e.g., single buildings, parks, neighborhoods). Data-driven case studies about its functioning and integration in community engagement processes for urban transformations are discussed.

## Black women, self-care and safe space creation using Photovoice methodology

Vanessa Goodar

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ICCP Theme- INTERSECTIONALITY AND SOCIAL CONNECTEDNESS: MAKING COMMUNITIES ACCESSIBLE AND INCLUSIVE

Examining research, practices, projects aimed at creating safe and safety communities and improve well-being and the quality of community life, including: Social inclusion; Well-being/Resilience; Technology and social innovation for community change.

**Abstract**

Black women are disproportionately affected by heart disease, stroke, diabetes, breast cancer, cervical cancer, fibroid tumors, premature birth rates, sickle cell disease, sexually transmitted diseases and mental health issues. An ecological investigation of successful self-care practices with intentional, intercultural, intergenerational dialogue to navigate Black health disparities was conducted to address the research gap in the literature. Themes of vulnerability resistance and help obligation along with socio-economic factors of income, religious affiliation and marital status were assessed in the project using a visual-ethnography approach to PhotoVoice methods.

Five intergenerational focus groups of self-identifying Strong Black Women born between 1946 and 2002 shared collective self-care knowledge, reactions to their own and others' photography as well as a shared visual perspective of self-identifying Strong Black Women's self-care barriers and strengths using the SHOWED method, a participatory action research discussion framework. This process of visualizing and verbalizing radical self-care changes through photos produced five primary themes and 3 secondary themes that were synthesized into a self-care hot spot and cool zone engagement framework.

The presenter will offer discussion that specifically addresses cultural-community self-care practices, adaptations of photovoice methodology and implications for future research centering Black Women's voices, health promotion and illness prevention.

Key Words: Strong Black Woman, Superwoman Schema, Radical Self-Care, Photovoice, Participatory Action Research

## **How to promote commitment to Collective Action: Using concept mapping to visualize Italian activists' ideas**

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Organizations and associations now more than ever need people who are committed to social change given the political unrest, social issues, and crises in our world. Thus, participatory methodologies are increasingly important in research and intervention contexts to allow dialogue and collaboration between the academy and local communities. In the present study, concept mapping methodology was used to explore collective action and activism within the Italian context with the primary aim of identifying how to promote people's commitment to collective action and activism. To answer the aim, we used concept mapping methodology – a participatory mixed method approach consisting of both qualitative and quantitative tasks in order to evoke and integrate activist and researcher perspectives. The study consisted of several sequential data collection steps. In the "idea generation" step, 134 Italian self-identified activists responded to the focus prompt which resulted in 432 total statements. Balancing the responses for specificity and non-redundancy, 88 statements were identified. Fourteen activists and six researchers sorted the statements into groups based on content similarity. To create the concept map, multidimensional scaling and cluster analysis were used, which resulted in 10 clusters about promoting collective action within movements and activist organizations/associations: 1) sense of belonging; 2) self and group efficacy; 3) experiences of sharing and inclusion; 4) NGO organizational processes that support activism; 5) association planning and development; 6) transparency and clarity of mission and values; 7) educating and sensitizing on social issues; 8) awareness of activism practice; 9) activism valorization and opportunities; and 10) social marketing and organization of activities. In conclusion, the concept map demonstrates activists' ideas that can be applied to increase the commitment to collective action within the Italian context. Specifically, the results can be used to discuss the promotion of activism with local NGOs and identify possible activism-promoting interventions. In addition, the results can help the academy and community to work together in the development of action projects that encourage people to engage in the civic and political context.

## **How to be a Mindchanger: initiating and fostering youth participation for sustainability**

**Mara Martini, Angela Fedi**

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With regard to the UN Sustainable Development Goals (Agenda 2030), the active participation of young people is crucial, as they will be the protagonists of the scenario that will emerge at the local and global levels. However, in order to support young people's active participation in these issues, it is necessary to understand what dimensions can influence the decision to start and continue participation and also to increase the level of participation. The research presented here is part of the project "Mindchangers: Regions and Youth for Planet and People" funded by the European Commission DEAR (Development Education and Awareness Raising Program, <https://europa.eu/capacity4dev/dear>). One of the goals of the research was to define guidelines that support youth participation on these issues. To this end, we analyzed 18 best practices implemented in Piedmont over the past 5 years on climate change and migration. Most of them (11) focused on migration, 6 on climate change, and one on both issues. The majority (10) were targeted at 15-19 year old youth.

To learn what motivates young people to get involved and stay active on the issues of migration and climate change, 11 young people (10F, 20-25 years old) who have actively participated in projects on these issues were, moreover, interviewed (narrative interviews) in July 2021. Taking into account the findings from the analysis of best practices and the narrative interviews with young people, some valuable actions were highlighted, some of which differ when it comes to activating or to fostering participation. To engage young people, recognizable value and tangible benefits, among other variables, appear to be effective. In order to support youth engagement, interventions focused on perceptions of usefulness and belonging and renewing the proposals with new stimuli appear to be important. Although it is important to distinguish between projects and actions that aim to activate participation and those that support it over time and as participation increases, some cues seem to apply to all, such as using youth-friendly language or avoiding a judgmental view, proposing something tangible that is not too distant or abstract, and acknowledging contributions so that they feel useful.

## **Utilizing the collective impact model to eliminate opioid use disorder stigma: The Life Unites Us campaign**

**Christopher Ryan Whipple<sup>1</sup>, Ovgu Kaynak<sup>1</sup>, Erica Saylor<sup>1</sup>, Nathan Kruis<sup>2</sup>, Weston Kensinger<sup>1</sup>, Joe Smyser<sup>3</sup>, Jordan Lewis<sup>4</sup>, Jennifer Smith<sup>4</sup>**

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The opioid epidemic is a public health crisis. In 2019, in the United States of America (USA), over ten million people misused opioids and approximately 1.6 million people reported an opioid use disorder (OUD). Approximately 70% of drug overdose deaths in the USA were attributable to opioids. Stigma related to OUD may have significant negative impacts on individuals with OUD and may be particularly

detrimental to physical and mental health and initiation and engagement in substance use treatment. The Life Unites Us (LUU) campaign represents a collaborative and participatory approach to reducing public OUD stigma on a large scale and to supporting and strengthening community-based organizations. The LUU campaign employs a collective impact model to unite key stakeholders from academia, community, and public policy arenas around a common agenda. Stakeholders worked together to develop stigma measurement tools, a rigorous evaluation design, campaign activities aimed at reducing OUD stigma, and user-friendly data dissemination tools. After implementing the LUU campaign across the state of Pennsylvania, USA, for 12 months, results indicate that campaign exposure is associated with more positive attitudes and supportive behaviors toward individuals with OUD.

# In presence session 1 Spanish: Acción colectiva y participación social.

Time: Thursday, 22/Sept/2022: 12:00pm - 1:30pm Location: Conviviality Room (in presence)  
Session Chair: Gabriel Soto

## Competencias ciudadanas, actitud política y participación estudiantil en estudiantes de psicología de una universidad privada en Chile.

**Paula Riveros Ahumada, Eduardo Guzmán, Rubén Nilo**  
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El momento histórico actual ha sido ampliamente caracterizado por la expansión creciente del individualismo (Beck, Giddens & Lash, 1997) y por un proceso de deterioro de la creencia en el progreso moral de la humanidad (Rawls, 1995). Esta situación ha traído como consecuencia un incremento de la desconfianza social hacia las instituciones, afectando a conductas sociales como la solidaridad, la participación y la ciudadanía (Escudero, 2015). Por otra parte, este escenario actual se caracteriza por la emergencia de nuevos sentidos, como producto de fenómenos paralelos; el relativismo cultural y la valoración de la diversidad, y ha puesto en contrapunto la misión histórica de diversas instituciones socioculturales, como la universidad. No obstante, aun pareciera persistir un tácito acuerdo respecto a la misión pública que posee la Universidad más allá de las determinaciones económicas y de propiedad que las han diferenciado como públicas (estatales) y privadas (Concha, 2008, Ganga y Mancilla, 2018). La universidad, en su papel educativo, debe formar a sus estudiantes para enfrentarse al dinámico mercado de trabajo, pero además debe contribuir en su formación ciudadana, a través del desarrollo de una serie de competencias, capacidades, y destrezas. (Folgueiras, Luna y Puig, 2011). La situación actual puesta en agenda por los nuevos movimientos sociales en Chile ha relevado una serie de demandas reivindicatorias que ponen en tela de juicio el modelo neoliberal en educación, con fuertes críticas a la universidad en una serie de ámbitos distintos: 1) La necesidad de universalización en el acceso, 2) La gratuidad como derecho y equidad en la educación superior, y 3) La democratización de los espacios universitarios como formas de participación activa de los/las actores que conforman la cultura universitaria (Rojas y Villalobos, 2018). Dado este contexto es que se propone esta investigación como un primer diagnóstico sobre competencias ciudadanas, participación y actitudes hacia la política de estudiantes en una universidad privada de Santiago de Chile. Entregando resultados preliminares de la primera etapa cuantitativa de la investigación, para posteriormente continuar con la fase cualitativa. El objetivo es determinar las competencias ciudadanas que explican el nivel de participación y las actitudes hacia la política de estudiantes pertenecientes a una universidad privada, proponiendo un acercamiento metodológico desde las ciencias sociales que permita caracterizar el perfil de los estudiantes, aportando evidencia empírica para la toma de decisiones en el ámbito de la formación en competencias ciudadanas. Es un diseño de investigación cuantitativa no experimental, transversal y de estrategia asociativa, cuyo propósito es la exploración y la relación funcional entre las variables (Ato, López y Benavente, 2013; Sierra Bravo, 1995). Se utilizó un tipo de muestreo no probabilístico intencionado por criterio, con una metodología por conveniencia. A lo largo de la investigación se aplicaron 3 instrumentos, 1) Cuestionario para la medición de competencias ciudadanas en estudiantes universitarios (Zambrano, Fernández, Rivera y Zapata, 2014), 2) Cuestionario de conductas de participación (CCP) (Vergara y Hevia, 2012), y 3) Escala de actitudes hacia la política (Álvarez-Ramírez, 2014). Se aplicaron en un período de 6 meses en una muestra de 250 sujetos.

## Resiliencia socioecológica y ecobarrios en Cali (Colombia).

**Carlos Arango Cálad**  
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Se presenta la experiencia de creación de cuatro ecobarrios en la ciudad de Cali (Colombia) y a partir de ellas se plantea el papel que la psicología comunitaria puede jugar alrededor de la comprensión y aplicación del concepto de resiliencia socioecológica en la implementación del proceso metodológico. En esta experiencia se reflexiona de una manera específica en la comprensión teórica del concepto de comunidad y en el proceso de transformación de barrio en ecobarrio o de colectividad en comunidad comprometida con el medio ambiente.

## ¿Cómo caminan las personas mayores en Santiago de Chile?: análisis psicosocial de caminatas en contexto de pandemia

**Bárbara Olivares Espinoza<sup>1</sup>, Antonella Rossi<sup>1</sup>, Marie Geraldine Herrmann<sup>2</sup>**  
<sup>1</sup>Universidad Diego Portales, Chile; <sup>2</sup>Universidad de Chile, Chile; [barbara.olivares@udp.cl](mailto:barbara.olivares@udp.cl)

Se presentan los resultados de una investigación que buscó conocer los efectos que tiene el entorno urbano en la caminata de las personas mayores. Para ello se entrevistó a 40 caminantes mayores pertenecientes a 4 barrios de la comuna de Santiago, aplicando dos técnicas: una entrevista en profundidad para conocer el perfil psicosocial de los/as caminantes y una "entrevista caminando" para acompañar rutas cotidianas en los entornos donde transitan estas personas. La información se analizó cualitativamente y se construyeron 3 ejes categoriales donde se organizaron los principales resultados: Historia y memoria, Redes y asociatividad, y finalmente, Tranquilidad y pausa. Estos ejes constituyen niveles y ámbitos que integran lo macro y lo micro, o bien, dan cuenta de una trayectoria que va desde el afuera al adentro, desde la gran historia (asociada a un relato patrimonial) a la biografía de cada sujeto (su historia como niño en un barrio que se originó a principios del siglo XX), permitiendo enfatizar que el modo de habitar la ciudad contiene múltiples interrelaciones, donde se integra lo global con lo local, configurando un trayecto de diversos cruces e interconexiones materiales y simbólicas.

Se concluye que la pandemia impacta negativamente la vida de las personas mayores impidiendo la caminata e intensificando las experiencias de soledad y aislamiento. Vivir en barrios de larga permanencia produce efectos beneficiosos para las personas mayores, permitiendo vincularse a los espacios desde la memoria y las trayectorias colectivas.

## Historia del pensamiento psicosocial

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Esta es una revisión de la historia del pensamiento psicosocial donde se describe la manera como se ha venido construyendo una manera particular de entender este nuevo campo epistemológico y donde se describen los momentos históricos que podrían haber jugado un papel determinante en la emergencia de este nuevo paradigma.

# Virtual Session 1 Spanish: Género y políticas de género

Time: Thursday, 22/Sept/2022: 2:00pm - 3:00pm- Location: Space Room (virtual)

## “Mujeres buscadoras en México: memoria, justicia y verdad frente a un Estado ausente”

Sandra Estrada Maldonado

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En México de acuerdo al Comité de las Naciones Unidas contra la Desaparición Forzada para noviembre del 2021 se contabilizaban 95,121 personas desaparecidas y más de 52,000 cuerpos no identificados de personas fallecidas. Ambas cifras dan cuenta de la crisis por la que atraviesa el país y de las graves secuelas que están dejando décadas de violencia protagonizada tanto por grupos delictivos ligados al narcotráfico como por distintas agrupaciones de seguridad pública en un contexto de creciente militarización. Ante esta situación, la búsqueda se ha vuelto una tarea urgente para miles de familias que sin embargo ven desde el Estado respuestas tardías, omisiones, negligencias y en muchas ocasiones incluso complicidades.

La cifra de personas desaparecidas se dispara a partir de la “Guerra contra el Narco” iniciada en el 2006 cuando los casos solían concentrarse en el norte del país. Sin embargo, es a partir del 2016 que en el centro del país y particularmente en Guanajuato la desaparición de personas impacta en la opinión pública, cobrando aún mayor visibilidad con los más de 12 colectivos de buscadoras que surgen durante el 2019, 2020 y 2021 como organizaciones de familiares (principalmente mujeres) que emprenden tareas de búsqueda tanto en vida como en fosas clandestinas, gestión y presión a las autoridades.

Presento en este trabajo un recorrido que a partir de una estrategia etnográfica y de acompañamiento (iniciado en octubre del 2020) me ha permitido ser parte de diversas acciones de los colectivos de buscadoras en Guanajuato (segundo estado con el mayor número de personas desaparecidas actualmente). Tanto la observación, como los testimonios recuperados en entrevistas y conversaciones son el material discursivo y performático para pensar la memoria social. Una memoria que se construye en el cotidiano de las exigencias de verdad y justicia y que a partir de acciones en el espacio público sitúan a las buscadoras como sujetas que interpelan tanto al Estado como a la Sociedad.

El acercamiento a los colectivos de familiares ha partido de un enfoque crítico de psicología social comunitaria que permita poner de relieve las desigualdades y violencias estructurales que atraviesan las vidas de las mujeres buscadoras. Destaco en el análisis tanto los desgarramientos sociales (Almeida, 2013) que vive México actualmente como las herramientas conceptuales que desde las epistemologías feministas (Haraway, 1994; Harding, 2010) habilitan una mirada situada que visibilice la construcción colectiva de agencia y politización de subjetividad en las mujeres buscadoras para pensar cuáles son las formas en las que memoria, verdad y justicia se articulan (o no) como dimensiones necesarias.

## Madres buscadoras: violencias de género y políticas post-mortem en tiempos de pandemia.

Sandra Estrada Maldonado

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Ante la actual crisis que atraviesa México con cifras que ya superan las 90 mil personas desaparecidas, destacan las madres que organizadas en decenas de colectivos de búsqueda ejercen presión sobre el avance de sus expedientes, realizar acciones de búsqueda física en fosas clandestinas o emprender por su cuenta investigaciones.

Presento aquí una aproximación desde las epistemologías feministas y la psicología social comunitaria (Wiessenfeld, 2017; Almeida, 2013) que busca visibilizar los desafíos que el confinamiento y la pandemia impusieron durante el 2020-21 destacando las violencias que en tanto mujeres (Montenegro, 2017) viven quienes deciden organizarse y buscar a sus desaparecidos/as. Estas violencias van desde la estigmatización y criminalización de ellas como madres y de las personas desaparecidas asumiendo que tenían vínculos con el crimen organizado hasta la puesta en marcha de dispositivos de administración del sufrimiento (Estévez, 2018). Si bien estos dispositivos no resultan exclusivos para las mujeres sí adquieren formas particulares y específicas. Una de estas formas es el uso deliberado de la abnegación y la culpa como exigencias de una maternidad tradicional y que suelen aparecer en el discurso mediático o de autoridades indolentes hacia las madres y mujeres buscadoras.

En el caso de Guanajuato y en general en el país, la enorme cantidad de personas desaparecidas se acompaña de una crisis forense, lo que ha llevado a varios colectivos a “especializarse” en búsqueda e identificación forense, apareciendo así formas organizativas y de acción pública que se vuelven parte de las políticas post-mortem (Valencia, 2021). Estas acciones reposicionan a las buscadoras tanto frente al Estado como de cara a una sociedad que paralizada de miedo suele mostrarse también indiferente. Incluimos también en este análisis la mirada feminista enfatizando la construcción de agencia y organización colectiva en estas mujeres cuyas vidas están inmersas aún en las violencias cotidianas en un contexto de necro política (Mbembe, 2011), amenazadas además por la violencia social ya sea proveniente de los grupos del crimen organizado o de las fuerzas estatales de seguridad.

## Niños afectados por la represa de Fundão (Mariana- Minas Gerais / Brasil) y la Psicología Comunitaria: construyendo caminos para enfrentar la desigualdad de género desde la Literatura Infantil Indígena y Negro-Brasileña del Encanto Infantil

Áquila Bruno Miranda<sup>1</sup>, Adelina Malvina Barbosa Nunes<sup>2</sup>, Cristina Carla Sacramento<sup>2</sup>, Verônica Mendes Pereira<sup>2</sup>, Rogério Correia da Silva<sup>1</sup>

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Este artículo presenta los resultados preliminares de la “Promoción de la igualdad de género en el contexto de la pandemia de COVID-19: acciones en la Escuela Municipal Bento Rodrigues (Mariana-Brasil) a partir de la literatura negro-brasileña de Encantamiento Infantil y Literatura Indígena”. Esta investigación tiene como objetivo mediar, junto con los niños en educación infantil, afectados por la represa de Fundão, el proceso de formación crítica para enfrentar las desigualdades de género, en el contexto de la pandemia de COVID-19. La investigación es el resultado de una asociación entre el Centro de Estudios Afrobrasileños e Indígenas (Universidad Federal de Ouro Preto) y el Centro de Estudios e Investigaciones en Educación Infantil (Universidad Federal de Minas Gerais). Las propuestas se basan en los Objetivos de Desarrollo Sostenible (ODS) de las Naciones Unidas (ONU) para enfrentar las desigualdades de género, el gran impacto de la represa de Fundão en las trayectorias de vida de la población afectada y los procesos de violencia derivados de ella, así como los agravamientos ocasionados durante el período de pandemia del COVID-19. Así, considerando el papel que ha jugado la

Psicología Social Comunitaria para la construcción de una posición de autoría de las mujeres subalternas, esta investigación, a través de la literatura infantil producida por mujeres negras e indígenas, busca deconstruir narrativas colonizadoras sobre las mujeres y niñas afectadas, fomentar la preservación de las tradiciones de Bento Rodrigues, así como fomentar el empoderamiento de las niñas negras, con vistas a la construcción de una sociedad basada en la igualdad de género, antirracista y sostenible. Para el desarrollo de este proyecto se optó por el método de investigación-intervención (AGUIAR y ROCHA, 2007), asociado al Oficina de Dinámica de Grupos (AFONSO, 2007), que se realizará con dos docentes y 28 niños, con edades entre cuatro y cinco años, de la Escuela Municipal de Bento Rodrigues. La primera etapa de la investigación tiene como resultado que la literatura pensada por mujeres indígenas y negras ocupa un lugar marginal en las prácticas desarrolladas por las docentes, a pesar del interés de las educadoras, estas literaturas, muchas veces, piensan los niños negros e indígenas a partir de referencias simbólicas que se guían por la universalización producida por el sistema colonial/moderno, que desatiende la urgencia de pensar la superación de las desigualdades de género desde los saberes y las relaciones presentes en la "margem". Algunas intervenciones propuestas por las docentes para enfrentar la desigualdad de género se guían por el Sistema de Género Moderno/Colonial (LUGONES, 2007), perspectiva que no asume la pluridiversidad de narrativas, experiencias y (re)existencias construidas por mujeres desde la sur global. Se concluye que, ante esta realidad, la literatura infantil producida por mujeres indígenas y negras ha demostrado ser un poderoso instrumento para conocer los saberes producidas por mujeres latinoamericanas, así como para facilitar el reconocimiento por parte de mediadoras, docentes, niñas y niños de la problemas, deseos y expectativas de las mujeres y niñas de la comunidad Bento Rodrigues, especialmente considerando los efectos de la pandemia del COVID-19.

## **Efectos performativos de las Políticas Sociales de Género en el campo comunitario.**

**María Isabel Reyes Espejo, Luisa Castaldi**

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En los últimos años se ha desarrollado una línea de investigación y reflexión relevante que, interpelando la posición e incidencia de la Psicología Comunitaria (PC) frente al quehacer gubernamental, evidencia la necesidad de estudiar los efectos performativos que ha tenido la política pública en los procesos de articulación social y construcción de subjetividades. Desde este marco, se aborda el papel de la PC en la definición, implementación y análisis de las políticas sociales con enfoque de género (PSEG) en Chile, situando como un problema relevante el que su incorporación en el tiempo haya sido meramente instrumental. A partir de la revisión del Banco Integrado de Programas Sociales en Chile (BIPS) durante el año 2020 y 2021, se seleccionaron 17 programas vigentes en el país, realizando un análisis documental (Prior, 2008). En un primer nivel de análisis observamos que se define -e interviene- a las usuarias como mujeres "carenciadas y vulnerables" que requieren: 1) Apoyo en el cuidado de los hijos y del hogar; 2) Protección y reparación (violencia); 3) Capacitación en el mercado laboral y de consumo y 4) Aumentar su competitividad y liderazgo. Como consecuencia, las mujeres son performadas en sus roles tradicionales de género, reforzando las exigencias de las distintas dimensiones de su quehacer diario (madres, trabajadoras, cuidadoras, esposas, líderes, etc.), favoreciendo así la construcción de una (auto)imagen de 'supermujer'. El alcance comunitario se fundamenta en su anclaje territorial (local, rural y contingente) y basado en el trabajo en red y metodológicamente sustentado en talleres grupales. En un segundo nivel analítico, categorizamos los programas en función de su alcance comunitario, en tres niveles: 1) Programas de enfoque individual/familiar (neutrales frente a lo comunitario); 2) Programas que integran la perspectiva de acción comunitaria (conscientes frente al nivel de la acción comunitaria) y 3) Programas que integran Desarrollo Comunitario (conscientes de necesidad de transformación social). Concluimos que, en la racionalidad técnica y diseño de los PSEG, el componente comunitario se incorpora como un aspecto secundario, pero que se vinculan con la construcción de subjetividades basadas en una racionalidad neoliberal (individualismo, competencia, autogobierno y maternalismo). Los programas no cuestionan los roles tradicionales de género y las normas sociales en torno al trabajo de cuidado no remunerado de las mujeres, que obstaculizan el acceso inicial al empleo formal. Tampoco reconocen la complejidad del cuidado a nivel social, ni tratan de ampliar las funciones de cuidado a otros miembros (masculinos) de la familia. Por el contrario, refuerzan el papel maternal de las mujeres y/o aumentan su carga de trabajo al canalizarlas hacia formas de trabajo remunerado mal pagadas y poco seguras. Observamos escasas propuestas de desarrollo comunitario, traducidas en promesas "incumplidas" donde la dimensión comunitaria se reduce a la situación territorial e implementación del trabajo en red y/o en base a talleres. Se asoman posibilidades de cambio cuando se busca generar impactos recursivos desde el nivel individual al comunitario y bajo el reconocimiento de un enfoque de género y de derecho que se fundamenta en un abordaje intersectorial, interdisciplinar e interseccional.

## **Nuestra voz la definimos nosotras.**

**Gabby Recto Alvarez**

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Se presentará una propuesta dónde el diseño de un proyecto de extensión universitaria aborda posibles impactos que la emergencia sanitaria -provocada por la pandemia COVID 19-, ha generado. Dar mayor visibilidad a la desigualdad de oportunidades entre hombres y mujeres para el desarrollo pleno de sus capacidades.

En una intervención interdisciplinaria, la asociación de Títriteros del Uruguay, integrante de la Unión Internacional de la Marioneta (ATU-UNIMA), nos hace llegar la solicitud de un colectivo de mujeres, planteando la necesidad que se las acompañe a identificar las prácticas discursivas que naturalizan y consolidan los lugares desiguales entre hombre y mujeres en la zona rural en la cual viven. Pretenden problematizar de qué manera estas prácticas refuerzan o no los estereotipos de género.

La zona en la cual se trabajó es un territorio de referencia para integrantes de la Asociación, ya que allí tienen sus domicilios, formando parte del colectivo de vecinas/os, esto permitió, tener una escucha atenta a las necesidades de las mujeres rurales en relación al abordaje del tema en cuestión, aportes que han sido relevantes para constituir el proyecto que se desarrolló.

La Asociación, está integrada por un colectivo diverso; títriteras/os, narradoras/as, profesionales, quienes entrelazan sus intereses, entretejiendo saberes de la técnica del títere, para abordar en esta oportunidad, las nociones de género y las relaciones que implican los roles que legitiman y las prácticas que normalizan e impugnan, construyen, significan, re significan e interaccionan en un marco de poder y resistencia, la violencia de género.

El vínculo existente entre la ATU-UNIMA y la Facultad de Psicología, especialmente con el Instituto de Psicología Social, permite desarrollar el trabajo de acompañar procesos participativos con el objetivo de crear bienestar para todas las personas. Pondera la posibilidad del uso de practicas artísticas como estrategia para abordar temas e integrarlos a los procesos de aprendizajes en conjunto.

La propuesta plantea desafíos prácticos, promoviendo el Saber (técnica), el Saber Hacer (metodología), el Saber Ser (personales) y el Saber Participar (sociales), de forma colectiva.

Es así que titiriteras de la ATU, trabajaron junto a docentes y estudiantes de la Facultad de Psicología-Udelar, espacios de talleres con mujeres, con el objetivo de abordar juntas la temática: violencia de género. Se pretendió fortalecer las competencias técnicas, metodológicas, sociales y participativas de las mujeres así como fomentar en ellas actitudes de compromiso, empatía, iniciativa y creatividad, produciendo en conjunto marionetas gigantes.

Dichas marionetas, son desde su construcción grupal motivo de sensibilización, promueven la acción colectiva en red y la participación en la promoción de la agenda de derechos. Se vuelven una herramienta de difusión de este entramado y podrán en espacios públicos, dar visibilidad al tema.

Se pretende compartir el diseño de un proyecto que se interroga e identifica potencialidades críticas de las acciones vinculadas al desarrollo de la modalidad alternativa de producción de saberes e intervención política en el campo de la extensión universitaria de la psicología comunitaria.

# Virtual Session 2 Spanish: Participación y acción colectiva: comunicación y espacios públicos

Time: Thursday, 22/Sept/2022: 3:00pm - 4:00pm Location: Space Room (virtual)

## ¿Comunalización de lo público? Tramas comunitarias para la desmanicomialización y vida digna en la periferia urbana de Montevideo, Uruguay

María Eugenia Viñar Martínez

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Hace varios años trabajo en el Cerro de Montevideo, Uruguay, zona popular con gran historia de organización colectiva. En mi tesis de maestría en Psicología Social “di cuenta de algunos sentidos que colectivos autónomos, no institucionalizados (Esparza, 2015), de la zona del Cerro de Montevideo construyen en torno a sus prácticas” (Viñar, 2018, p. 153). En ese antecedente fue evidente que dichas acciones colectivas son concebidas como prácticas políticas, diferenciadas de lo político estatal, es decir que buscan la transformación y a su vez implican la construcción de alianzas estratégicas. En estos colectivos se trabaja de forma horizontal y por consenso. “Se trata de espacios de articulación de redes múltiples, donde confluyen personas con diversos roles y pertenencias” (Viñar, 2018, p. 153). La metáfora de la red es indispensable para entender el accionar de diversos colectivos, que hace pensar en la producción de lo común y en la comunalización de lo público. Ello implica cierto tipo de relación, de horizontalidad, apuesta por acceso igualitario y una trama comunitaria que sostenga y cuide lo común y potencie las posibilidades de transformación (Caffentzis, 2020, Federici y Caffentzis, 2015). Se da y se reconoce una trama de interdependencia entre diferentes personas, colectivos y con la naturaleza y el territorio. En ese sentido, en el trabajo con un colectivo de usuarias de salud en el marco de una mesa de trabajo interinstitucional sobre salud mental que desde esa organización comunitaria se gestó y se coordina surge la pregunta por cómo se va transformando en común lo público. ¿Cómo son las prácticas que comunalizan recursos para el cuidado de la salud?, ¿cómo se articulan y tensionan diversas lógicas en el seno de estos colectivos? En ese sentido, ¿qué estrategia tienen los colectivos en relación con el estado?; ¿cómo se involucran agentes estatales en esta trama comunitaria? En particular, ¿cómo operan aquellas personas que llamé “vecinas híbridas”? Son personas que habitan la zona o son “cerrenses”, pero a su vez tienen roles técnicos en espacios estatales ligados a políticas públicas, espacios sanitarios o educativos. A partir de estos hibridismos, en mi tesis de maestría expreso la crítica al planteo clásico de la Psicología Comunitaria en el que existe un “agente interno” y un “agente externo” (Montero, 2004) a la comunidad.

Estas son algunas interrogantes que guían la investigación de mi proyecto de doctorado en Psicología. En la ponencia compartiré algunas claves de la experiencia y algunos elementos conceptuales centrales de la formulación del problema, así como preguntas fundamentales que orientan dicha formulación.

## Ciudad creativa: devenir plaza

María Verónica Blanco Latierro

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Presentamos un análisis sobre las formas de habitar contemporáneas en Montevideo (Uruguay) a partir un espacio urbano que es radicalmente transformado por un colectivo anónimo que convierte una esquina abandonada en una Plaza.

En esa esquina había una casa construida a principio del SXX que se encontraba abandonada por sus propietarios. Hace varias décadas la casa fue ocupada y usada como carpintería por aproximadamente 30 años. Luego, dadas las condiciones de precariedad y la ausencia de mantenimiento, la construcción comienza a mostrar una gran rajadura, la amenaza de derrumbe se hace patente y los propios vecinos hacen la denuncia ante los bomberos. Es entonces que la finca es considerada ruinoso por el Municipio y se ordena su demolición.

Una vez vacío el predio, ubicado en medio de una densa zona céntrica de la ciudad de Montevideo, el mismo comienza a ser utilizado informalmente para estacionar autos. Es entonces cuando emerge un colectivo de base territorial que comienza paulatinamente a limpiar el espacio, pinta sus muros, colocan macetas con plantas y construyen bancos de cemento que evitan que los coches suban al predio. Consultamos a vecinos del entorno inmediato sobre el proceso de transformación del espacio y las narraciones refieren a un grupo de jóvenes que se propusieron arreglar el espacio, pidieron ayuda a los vecinos que colaboraron con agua, pinceles y restos de pintura, e hicieron bancos y macetas donde plantaron varios tipos de vegetaciones.

Poco tiempo después se realizó la “Inauguración de la Plaza Acción Directa”, en el afiche que elaboraron para la difusión del evento en redes sociales escriben: “*Seguimos construyendo sobre ruinas. Seguiremos dándole vida, vamos a estar plantando (trae tu planta) y más tarde proyecciones y música en vivo...*”. Desde entonces, el espacio se mantiene con regularidad, no se identifican referentes sino un “grupo de jóvenes” que con cierta regularidad limpia y mantiene el espacio. Sus usos actuales son múltiples pues allí se realizan espectáculos de música en vivo, exposiciones de arte y conversatorios, entre otras actividades abiertas a todo público.

Entendemos que estos movimientos urbanos dan cuenta de múltiples configuraciones enlazadas a lógicas colectivas que se anudan en la acción directa, a modo de fuerzas activas que, en la micropolítica de lo cotidiano, reescriben nuevos trazos desde la memoria. En nuestro análisis, pensamos estos procesos como la reapropiación de la potencia creadora desde el deseo, que trascienden las identidades modernas, si bien se constituyen desde la resignificación de sus componentes. Una forma de renovación de los movimientos sociales urbanos que ha generado espacios de encuentro configurados por lógicas colectivas liberadas de los aprisionamientos de la mercantilización, principalmente de los espacios para habitar y para encontrarse. En este sentido, estos movimientos trascienden las lógicas individualistas e identitarias que se constituyen desde los Estados y propias de un pensamiento moderno, reconfigurando el espacio público hacia lo colectivo desde la fuerza radical del anonimato y la autogestión, alimentadas desde la memoria de otros tantos movimientos sociales del tipo ideológico, sindicales, cooperativos, vecinales y artísticos.

## “Cocar não anda sem o turbante e o turbante não anda sem o cocar”: tecendo saberes e práticas no campo da psicologia comunitária a partir do Têhey de Pescaria de Conhecimento.

Áquila Bruno Miranda, Claudia Mayorga

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Este trabalho tem como objetivo compreender o conceito de grupo a partir da Psicologia Social Comunitária e do Têhey de Pescaria de Conhecimento. As práticas grupais no campo da Psicologia Social têm se mostrado como uma ferramenta importante para a construção

de intervenções em contextos comunitários. Todavia, considerando a estrutura racista e as desigualdades de gênero presentes nos espaços de produção do conhecimento torna-se necessário indagar sobre quais epistemologias têm orientado os conceitos de grupo no campo da Psicologia Social. Diante dessa problemática, essa proposta busca pensar os alcances e as possibilidades da ação grupal pautado em um saber/fazer “psicocomunitário”, “plurimórfico” e “polifônico”, para tanto tem como referencial teórico os estudos elaborados pelas feministas decoloniais Maria Lugones e Grada Kilomba. O percurso metodológico ocorrerá em dois momentos: 1) Identificar, por meio de uma pesquisa intervenção como o conceito de grupo é compreendido no Tehey de Pescaria de Conhecimento. Cabe aqui destacar que o Tehey de Pescaria de Conhecimento é uma metodologia utilizada na disciplina “Uso do Território” na Escola Estadual Indígena Pataxoop Muã Mimatxi, esse instrumento constitui-se de “desenhos-narrativas” que representam uma biblioteca de saberes, valores, rituais e ancestralidade, conhecimentos que fortalecem a identidade do povo Pataxoop; 2) Para analisar, a partir da perspectiva decolonial as articulações entre as conceituações de grupo no campo da Psicologia Social e o conceito de grupo presente no método de ensino desenvolvido pela Liça Pataxoop, propõe-se o método Sistematização. Os resultados parciais dessa pesquisa de doutorado, são: o grupo de estudos e a disciplina intitulada/o Psicologia, Povos indígenas e Quilombolas, experiências construídas por pesquisadoras/es do Núcleo de Ensino, Pesquisa e Extensão Conexões de Saberes- UFMG, sendo o grupo de estudo realizado no segundo semestre de 2021, possibilitando o encontro de profissionais e pesquisadores da psicologia e outras áreas do conhecimento, com o objetivo refletir sobre as contribuições dialógicas do encontro entre os conhecimentos dos povos tradicionais e a psicologia. A disciplina foi ofertada no primeiro semestre de 2022, para as/os estudantes de graduação do curso de psicologia da UFMG, nesse espaço buscou-se conhecer a atuação da Psicologia nos campos da educação, da saúde e dos conflitos socioambientais junto aos povos tradicionais, bem como refletir sobre horizontes de compromisso social da Psicologia com esses povos. Outro desdobramento é o curso de extensão “Experiência diaspórica das/dos professoras/es da Escola Estadual Indígena Pataxó Muã Mimatxi- Itapecerica(MG) e da Escola Municipal de Bento Rodrigues- Mariana-MG”, que visa possibilitar a troca de experiências entre esses espaços educativos, a partir dos “Tehêys de Pescaria do Conhecimento”, proposta construída por meio da parceria entre a UFMG, UFOP, dona Liça Pataxoop e sua comunidade. Conclui-se que analisar o conceito de grupo a partir do contexto histórico latino americano é fundamental para entender, de forma mais profunda e crítica, os processos de construção identitária das populações subalternas. Tem se ainda que o encontro com os saberes produzidos por uma professora e liderança indígena é um movimento de afirmação de um projeto ético-político que visa contribuir com a construção de uma psicologia não colonizada/colonizadora.

### **Factores clave para mantener activa una coalición comunitaria: experiencias desde Puerto Rico**

**Yesenia Delgado-Castillo<sup>1</sup>, Verónica Carvallo Messa<sup>2</sup>, Ivelisse M. Correa Ramos<sup>1</sup>, Yaritsha Toledo Fernández<sup>2</sup>**

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El tema de las coaliciones comunitarias es uno que ha cobrado gran auge en las últimas décadas. Entre otras bondades, este tipo de esfuerzo, promueve la participación real de la comunidad en la solución a las problemáticas que le aquejan además de que permite trabajar de manera colectiva para impulsar cambios sociales. No obstante, mantener una coalición comunitaria activa a lo largo de los años puede resultar complejo.

Esta presentación surge de una investigación que están llevando a cabo las autoras. Se analizarán los datos obtenidos hasta ahora de las entrevistas y cuestionarios realizados. Los objetivos de la presentación son: (1) presentar el transfondo y metodología de la investigación en curso, (2) presentar lo que es una coalición comunitaria, los elementos diferenciadores de otros tipos de esfuerzos e historias de éxito a nivel mundial y (3) presentar a modo preliminar resultados en cuanto a los elementos que contribuyen y/o facilitan el mantenimiento de coaliciones comunitarias activas, específicamente en Puerto Rico.

# Virtual Session 1 English: COMMUNITY PSYCHOLOGY PERSPECTIVE FOR GENDER ISSUE

Time: Thursday, 22/Sept/2022: 4:00pm - 5:00pm Location: Space Room (virtual)

## The construction of women in therapy.

Kate Seers, Rachael Fox

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### Background:

This presentation will discuss the ways in which neoliberal discourses are engaged with by psychology clinicians in their understanding and contextualisation of female clients. Positioned as the scientific authority on human subjectivity, clinicians are in a seminal location to replicate and reinforce neoliberal ideology, particularly in an intimate setting such as the therapist's room. Women's experiences of psychological therapy warrant consideration, as women are subject to neoliberal discourse (Gill and Orgard, 2018; Rottenberg, 2014) and are the predominant consumers of psychological services. While existing research has tended to focus on the theoretical links between the discourses of neoliberalism, subjectivity, and the discipline of Psychology (LaMarre; Lemke, 2002; Thrift and Sugarman,) this research seeks to widen the research lens and explore how these discourses are manifested in the language used by therapists. A fine-grained account of networks of practice and discourse demonstrates how the ecology of practice leads to the spread of neoliberal ideals, and hints at the capacity for new networks that could destabilise this dominant narrative (Glass, 2016).

Whilst research such as this may not change the overall nature of therapy in a neoliberal, capitalist society, the findings may demonstrate ways in which academics and clinicians can disrupt the neoliberal narrative and the reproduction of harmful ideology and provide a framework to engage in "practices of resistance" and use deconstructive conversational practice to challenge gendered neoliberal framings of personhood and distress (LaMarre et al., 2019).

### Methods:

This research used a combination of story tasks and semi-structured interviews to explore the use of gendered neoliberal discourse in therapy. Participants were initially presented with three story tasks, each describing a woman experiencing distress. They were then asked to write a story about the character and "what happened next". After the story task, a semi-structured interview was conducted which explored the participant's experience as a psychologist, their motivation to be a psychologist, and their thoughts around psychology as a discipline. This broad questioning was designed to contextualise the clinician and position them within the discipline.

Utilising a feminist post-structuralist epistemology, this research employed a feminist informed, Foucauldian discourse analysis to investigate the dominant discourses clinicians engage pertaining to women and neoliberal subjectivity in mental health intervention.

### Findings:

Findings of the currently ongoing research will be presented. Findings will discuss how psychologists engage with neoliberal discourse and how this discourse is reproduced or resisted by psychologists in their practice, particularly in relation to female clients and examine how clinicians discursively construct female neoliberal citizens.

Findings will seek to understand how psychologists account for multiple subject roles, both mental health counsellors and producers of neoliberal discourse. What might be done and understood in order to create change will also be explored.

## Relationship between sense of community, well-being, mental health and gender in schooled adolescents

Loreto Leiva

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This research aimed to inquire about the level of Sense of Community perceived in school contexts and its relationship with the well-being and mental health of adolescents, also considering gender as a relevant category. 2839 students from 11 municipal educational establishments in the commune of Calama (Chile) participated, between 6th grade and 12th grade, and aged between 11 and 18 years old. Sense of community, well-being and mental health difficulties were assessed through the SCI-2, Kidscreen-27, and PSC-17 scales, respectively. For the analysis, Student's t-tests, one-way ANOVA, and multiple linear regressions were performed. The results show that sense of community, well-being and mental health are better in elementary school students and male students. It was also found that sense of community predicts well-being and mental health in adolescents. Likewise, the results showed that, during adolescence, gender also influences the integration of individual strengths with contextual factors, which may have a particular impact on their well-being. These results allow us to hypothesize that the sense of community in school contexts can become a means of strengthening adolescent well-being and mental health. It is concluded with the relevance of the sense of community in adolescents' well-being and mental health in school contexts.

## Males' perceptions of menstruation and its implications for adolescent girls: A scoping review

Thelma Fennie, Danielle Smit, Chimell Fortuin, Alecia Moolman, Eroncia Thomas, Sihle Siboz

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Menstruation is a natural phenomenon associated with reproduction; yet, it remains a taboo topic that is highly stigmatised and often associated with shame and ridicule. The stigma surrounding menstruation influences the way males perceive the phenomenon. Previous research has indicated that males do not receive adequate formal menstrual education and are thus vulnerable to stereotypes, which has a negative influence on their attitudes towards menstruating females. Menstruation has thus far been considered as a private and individual matter which places the responsibility for menstruation hygiene management at the individual level. The social ecological model was used to explore males' perceptions of menstruation and its implications for adolescent girls. In order to understand adolescent girls' menstrual experiences, it is also necessary to explore how social and environmental factors inform and shape men and boys' understandings and experiences of menstruation. This scoping review highlights the role fathers can play in educating their boy children about menstruation, given the lack of education boys receive about menstruation. However, the literature reveals a gap in the research surrounding males' perceptions of menstruation. For the identification of appropriate studies, the following electronic databases were

searched: EBSCOhost (Academic Search Premier, ERIC, PsycARTICLES), PubMed, ScienceDirect and Sabinet. The inclusion criteria were global studies published between 2007 and 2020. Eight studies were identified that met the inclusion criteria. Thematic analysis of the results revealed that males' perceptions of menstruation influence the manner in which they respond to menstruating females. Furthermore, results show that cultural views and beliefs regarding menstruation continue to influence menstrual perceptions, which result in males adopting negative perceptions, stereotypes and taboos related to menstruation. Interventions which will assist in the provision of adequate and accurate menstrual education need to be implemented to help in addressing the misconceptions that are perpetuated by society. This scoping review highlights a gap in the literature on males' perceptions of menstruation that can be used to inform future research.

## **Closing the gender and diversity gap in Japan: A community psychological approach through education.**

**Yusuke Okuyama<sup>1</sup>, Lucinda Okuyama<sup>2</sup>**

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While Japan is well known globally for its socially conscientious citizens as well as being a G7 country, it is still unclear why such an advanced society struggles to achieve greater gender equality and diversity. According to the World Economic Forum, Japan has been ranked 120 out of 153 countries and has a gender equality gap of 34.4%. With a small-scale qualitative action-based inquiry, a New Zealand trained Japanese community psychologist investigates some cultural queues and highlights possible solutions to gender and inclusion issues in Japan from an educational perspective. Qualitative data in the form of personal stories of Japanese university students in Tokyo were collected to gain a better understanding of the barriers to achieving greater gender equality and diversity. The results indicate that reflective practice and viewing contemporary documentaries related to the social determinants of health have increased student's empathy and understanding of gender issues and discrimination in Japanese society.

## **Professionals, child custody and intimate partner violence: a path that penalized women**

**Mariachiara Feresin**

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In recent decades, scholars and professionals have investigated the Courts' treatment in child custody proceedings for mothers and children who claim that an ex-partner/father is violent. In Italy, Law N.54 of February 8, 2006, "Provisions on separation of parents and shared custody of children", and Legislative Decree N.154 of December 28, 2013, "Revision of the current provisions on filiation", established that joint custody and bi-parenthood are fundamental to ensure the best interests of the child. In the process of determining child custody, judges can appoint an expert (court-appointed expert-CAE) to assess parenting skills.

The aim of this qualitative study is to investigate the knowledge, opinions, and modus operandi of CAEs in child custody cases involving Intimate Partner Violence (IPV). In particular, goals are to explore how experts evaluate these situations: what theories guide their decisions; what elements are included in the evaluations; how much violence, if any, is detected; and, ultimately, what decisions are made.

Semi-structured interviews were conducted with 15 CAEs (13 psychologists and 2 psychiatrists; 8/15 women). The anonymized interviews' transcripts were analyzed using qualitative content analysis: coding, namely the classification of data into categories.

The results suggest that in the management of child custody cases, most CAEs showed: strong prejudices against women, who were often blamed, penalized and secondary victimized; adherence to controversial psychological models (e.g., parental alienation syndrome); poor knowledge of IPV and Italian relevant laws. The principle of co-parenting was acritically made to coincide with the best interests of the child, even in presence of a violent parent. A strong defense of fathers, and mothers' blaming were common, revealing a pervasive gender bias. In the end, IPV remained invisible.

This is one of the first studies in Italy exploring expert's knowledge, beliefs, and modus operandi. Results suggest that IPV is frequently overlooked, with serious consequences for women and children. In Italy, CAEs did not have systematic trainings on IPV: it is urgent to develop and implement it. Guidelines on child custody decision-making in the context of IPV could be of help for practitioners.

## **Drawing boundary lines: The beliefs of cisgender women toward the inclusion of transgender women**

**Christina Maxwell, Hema Preya Selvanathan, Jolanda Jetten, Charlie Crimston**

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Transgender (trans) women are a marginalised group across most global societies that experiences high rates of structural, political, and interpersonal violences that affect their health, wellbeing, and quality of life. Deliberate and genuine inclusion of trans women into community spaces can provide a protective buffer against ill-health by communicating that trans\* identities are not only welcomed, but also affirmed and valued. However, current public narratives have depicted backlash against trans women's inclusion in a number of 'women's' spaces, often in relation to the perceived safety and comfort of cisgender (cis) women. However, are these narratives accurate reflections of the beliefs of cis women? Perceptions of public support for inclusion may not only affect the wellbeing of trans women but also the willingness of cis women allies to voice their support. To examine the latter, we conducted two online survey studies to identify cis women's own inclusion attitudes, their perceptions of what other cis women's inclusion attitudes were currently and were predicted to be in the future, and their willingness to speak up about their own inclusion beliefs. Across both Australia (N = 299) and the UK (N = 279) we find that while cis women were supportive of including trans women in 'women's' spaces, they underestimated the level of current societal support for inclusion. Further, while highly inclusive cis women were more willing to speak up about their opinions than those with lower inclusion beliefs, their willingness was reduced when they believed that the future would be exclusionary towards trans women. We discuss the implications of these findings in the context of social change and the opportunities for allies to actively disrupt public narratives of division and fear.

# Symposium - 07 ID 169: Multi-Agent Institutional, Political and Media Discourse on (Im)Migrants: Social Representations from the two sides of the Atlantic and of the Mediterranean

Time: Thursday, 22/Sept/2022: 4:15pm - 5:45pm· Location: Aula Magna (hybrid)

Session Chair: Annamaria Silvana de Rosa

Session Chair: Lilian Negura

Discussant: Terri Mannarini, University of Salento

The migrants –became invisible in media agenda during COVID-19 pandemic– have dramatically reappeared with the tragic escape of millions of refugees from Ukraine under Russian war attack started on February,24\_2022 reaching the unprecedented impressive number of 3,821,049 just in its first month (<https://data2.unhcr.org/en/situations/ukraine>).

As indicated in the time-frame of the five research-based contributions on sources from 2011 to 2021, our Symposium was conceived well before the war scenario exploded at the core of Eurasia (<https://duckduckgo.com/?q=europe+map&t=osx&ia=web&iaxm=maps>) with its unprecedented massive refugee's crisis and increasing threat of a 3rd catastrophic world war. Therefore, the empirical results presented are based on Institutional, Political and Media Discourse on (Im)Migrants before and during the Covid-19 pandemic, another unexpected crisis that has affected worldwide populations.

Coherently with the focus Migrants, Challenges and Resources of this 9thICCP, our Symposium deals with migration as an historic eternal phenomenon to be contextualized within different geo-political time scenario, as challenge for local and global communities, impacting identity, its otherness/othering processes and social, political and economic aspects also according to the policies to manage it. The Symposium is introduced by two presentations illustrating results from a cross-national/trans-continental research program, based on interrelated multidimensional and qualitative analyses of *institutional policies-driven discourses about (im)migration and inclusive/exclusive social representations of (im)migrants* anchored into Italian/European and Canadian/North American contexts in 2014-2020.

Enlarging horizons to multi-perspective analyses *from the two sides of the Atlantic and of the Mediterranean*, three following presentations will look at migration discourse in other four countries in Latino-America and Africa, based on:

- newspapers between 2016-2020 with largest circulation in *Argentina*;
- 37 political speeches of *Brazilian* Presidents shifting in 2014-2021 from leftist to the right-wing government;
- case-studies of two African countries (South-Africa, Uganda) which introduced measures to attract foreign investors, activating *othering* processes due to local citizen's resentment toward voluntary economic immigrants.

The social representations of (im)migration as "*emergency contemporary phenomenon*" neglect that history of migrations in concurrent/alternate directions (immigration/migration) starts from prehistory and often figures/facts of migratory flows are disregarded compared to global population.

Emblematic from a transcontinental European perspective are the African case-studies, reversing the stereotypical hegemonic representations of Africa as origin (rather than destination) continent of immigration.

At worldwide scale polarised representations leading to *othering* processes oppose nationalist populist political leaders/governments representing (im)migrants as dangerous invaders or threat for host country's economy-security versus inclusive representations driven by "otherness" identification between "*you-me-us*" as human being and world citizens.

The Symposium - organised by *Annamaria Silvana de Rosa*, and co-chaired by her and by *Lilian Negura* with the participation of fourteen co-authors of the five research-based presentations from Europe (by *Annamaria Silvana de Rosa*, *Sapienza University of Rome, Italy*), from North America (by *Lilian Negura*, *University of Ottawa, Canada*), from Latin America (by *Susana Seidmann*, *University of Belgrano*, *Buenos Aires, Argentina* and *Andreia Giacomozzi* *Federal University of Santa Caterina, Florianopolis, Brazil*), from Africa (by *Karabo Sitto*, *University of Johannesburg, South Africa*). The Symposium in its hybrid form (face-to-face and on-line) will be animated by the discussant Terri Mannarini from the University of Salento, Italy.

## Multi-voice and multi-agent institutional policies-driven discourses about (im)migration/(im)migrants: a multidimensional analysis comparing Canada and Italy from a transcontinental perspective.

Annamaria Silvana de Rosa<sup>1</sup>, Lilian Negura<sup>2</sup>, Sarah Taieb<sup>1</sup>, Martina Latini<sup>1</sup>

<sup>1</sup>Sapienza University of Rome, Italia; <sup>2</sup>University of Ottawa, Canada

The Symposium 1st contribution - as the 2nd one - represents a disseminating activity of the transnational project "Social representations of immigrants from multi-voice and multiagent institutional policies driven discourses and their echoes in the media: a comparative analysis between Canada and Italy" jointly submitted by L.Negura and A.S.de Rosa and approved by SSHRC for 2020-2023.

Coherently with the wider mother-research program launched in 2017 (de Rosa et al, 2019; 2020a,b,c,d,e; 2021a,b,c,d,e.), taking into consideration the contextualization of the discourses on immigration beyond the national borders, the paper highlights the echo chamber effect played on global scale not only by the media (in particular by social media), but also by the official discourse of governmental political leaders and authorities, who legitimize inclusive versus exclusionary policies towards the immigrants.

The 1st paper illustrates comparative multidimensional cluster and specificity analyses by Iramuteq of 210 multi-agents institutional policies-driven official documents and discourses about (im)migration/(im)migrants in the time frame 2014-2020 by Italian and Canadian

political institutions (A:80 sources), NGOs humanitarian Associations (B: 40 sources) and political leaders of different ideological orientations (C:90 sources) from two countries in North America and Europe with distinct history of immigration/emigration, both influencing and driven by the national identity/identification with the host/destination country.

Results show the construction/sharing/polarization of social representations and attitudes as a function of the different political-ideological positioning of the social actors (Institutions, NGOs Humanitarian Associations, Political leaders) that guide the processes of the social inclusion/exclusion of immigrants/refugees.

### **Problem or resource: the immigrants in the political discourse in Canada and Italy**

**Lilian Negura<sup>1</sup>, Annamaria Silvana de Rosa<sup>2</sup>, Yannick Masse<sup>1</sup>, Sara Proietti<sup>2</sup>, Sarah Taieb<sup>2</sup>**

<sup>1</sup>University of Ottawa, Canada, <sup>2</sup>Sapienza University of Rome, Italia

Since 1971, multiculturalism has been adopted as official policy in Canada, a country of immigration with a long history of public policy in this area. In the relatively recent European Union, policies in the field of immigration are characterized by contrast of supranational inclusive policies in favor of mobility within and beyond the EU borders, versus nationalist political orientations of some of its members states, that in the last decade in particular has increased anti-immigration resentments by sovereign political discourse. Among other member States (Hungary, Poland, Austria...), Italy has thus become from June 2018 to August 2019 a prominent case of anti-immigrant policy under a populist and right-wing government coalition.

In this paper we propose to make a comparative analysis of the ways in which immigration is represented as a resource or as a problem in political discourse in Canada and Italy.

210 documents on migration produced between 2014 and 2020 by political actors and specialized governmental bodies in Canada and Italy were subject to an integrated content analysis (Negura, 2006) using NVivo software.

In the Canadian political discourse, immigration is perceived as a resource for the country by all political parties. Related to economic prosperity, immigration is also associated with the flourishing of Canadian culture and identity. However, the cultural diversity considered a precious resource by the Liberals was less present in the Conservative discourse, which emphasized the economy and public security. It is precisely among the Conservatives that we found the rare mention of immigration as a problem for Canada such as border security, fraud in government programs and lack of respect of immigrants for Canadian values. We will discuss these results by comparing them with the discourse of Italian political actors on immigration, also depending on the shift of political governmental coalition in the time frame 2014-2020.

### **Migratory movements and discrimination in the press in Argentina**

**Susana Seidmann, Gustavo Rigueiral, Nahuel Pistolesi, Laura Chmielewski, Carolina Gallardo**

Universidad de Belgrano, Buenos Aires, Argentina

Argentina is a country historically made up of migratory currents, originated from the colonizing Europe - Spain - in their encounter with the local indigenous population, and subsequent migratory currents originated in various European and Latin American countries.

In recent years, Argentina received numerous Venezuelan migrants - followed by Paraguayans, Colombians, and Bolivians in descending order (<https://www.iom.int/data-and-research>). The motives for human movements are basically economic, but also political.

Crises are always the triggers searching changes facing turbulent political situations. Worldwide, there is a geopolitical choosing criteria that lead to selective discrimination processes according to the origin of the migrants. Also in Argentina, the entry is difficult for those who do not belong to the bloc of allied countries.

Discrimination is present in the approach to migration problems in the main media, taking the culture of origin as an unchangeable nature and emphasizing the "othering" of the different migrant ethnic groups.

There will be presented the results of a research whose general objective is to explore the social representations about immigration present in news from the Argentine written press. The study has a design with an exploratory scope and a qualitative approach. Methodologies from the theory of social representations and critical discourse analysis were used. From an intentional sampling, a corpus of news published between 2016-2020 in the newspapers with the largest circulation in Argentina has been constructed.

### **(Im)migration in the political speeches of Brazilian presidents: Dilma, Michel Temer and Bolsonaro**

**Andréia Isabel Giacomozzi, Marieli Mezari Vitali**

Federal University of Santa Catarina - UFSC, Brazil

Brazil has received in the last 10 years a large number of immigrants, and from 2011 to 2019 more than 1 million were registered in the country, mainly from Venezuela, Paraguay, Bolivia and Haiti. The number of Brazilians who emigrate is also large, with a total of 4.2 million in 2020. In 10 years, the increase in the number of Brazilians leaving the country was 36%. Among the five countries with the most Brazilians are the United States, Portugal, Paraguay, United Kingdom and Japan ([https://portaldeimigracao.mj.gov.br/images/dados/relatorio-anual/2020/Resumo%20Executivo%20\\_Relat%C3%B3rio%20Anual.pdf](https://portaldeimigracao.mj.gov.br/images/dados/relatorio-anual/2020/Resumo%20Executivo%20_Relat%C3%B3rio%20Anual.pdf)).

This study aimed to discover how the discourse of recent Brazilian presidents on immigration has changed over the years in which there was an alternation of political parties in the country and great political polarization. From 2014 to 2021 there was a political shift from a leftist government (Dilma Rousseff) to its vice president Michel Temer to the current president Bolsonaro (right-wing).

Therefore, we analyzed the political speeches on immigration officially made, as well as posts on social networks by the three presidents that the country had during this period. A total of 37 documents were analysed.

The results show that President Dilma's speeches point to a concern with respect migrants, especially women, while President Temer's speeches speak of the human rights of this group. In contrast, Bolsonaro speaks of immigration as a threatening problem for Brazil. Discussing these results, we will underline that the dichotomous views of political leaders can contribute to influencing the controversial social representations of Brazilians on the subject.

### **Voluntary economic migration in South Africa and Uganda: the social representations of othering**

**Karabo Sitto, Elisabeth Lubinga**

University of Johannesburg, South Africa;

The International Organisation for Migration (2013) reported over 232 millions to be migrants and of those, 19 million are in Africa. South Africa hosts an estimated 2.9 million migrants (Migration Data Portal, 2021), the largest number of immigrants on the continent, while Uganda hosts over 1.2 million migrants, mostly refugees from the region. Among some African countries, economic mobility of voluntary economic migrants is considered a precondition for being allowed into the destination country, with them receiving special advantages, such as permits and residency, as well as the prospect of gaining certain class and social positions in the destination country. This paper will examine the case of two African countries; South Africa and Uganda which introduced special measures specifically meant to attract foreign critical skills and investors. This paper, relying on Social Representation Theory, compares and contrasts the social representation processes of otherness and othering through the conduct of voluntary economic migrants in South Africa and Uganda, analysing interviews as well as media sources. In Uganda, these incentives put in place to attract voluntary economic migrants such as skilled professionals or Chinese investors (10 000 – 50 000 as at 2017) have led to growing citizen resentment of foreign nationals, socially represented at being favoured at the cost of ignoring citizens. We highlight how government practices intended to ensure or facilitate positive developments in both countries, produced social representations signifying that the aims and objectives of policy makers, voluntary economic migrants and destination country societies do not always align, causing schism.

## In presence session 4 English: Youth in educational contexts

Time: Thursday, 22/Sept/2022: 4:15pm - 5:45pm Location: Resilience Room (in presence)  
Session Chair: PATRIZIA MERINGOLO

### The role of institutional natural mentors in first-generation college students' social belonging and academic outcomes

Lidia Y. Monjaras-Gaytan<sup>1</sup>, Carys Lovell<sup>1</sup>, Ida Salusky<sup>2</sup>, Elizabeth Raposa<sup>3</sup>

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Enrollment of first-generation college students (i.e., had parents who never received a bachelor's degree) is increasing in the United States (US), (RTI International, 2019); however, the retention of these students at universities is still lower than their counterparts (i.e., continuing-education students; Cataldi et al., 2018). The differences in graduation rates between first-generation college students and continuing-education college students could be attributed to the barriers that they encounter during their undergraduate studies, including a lack of knowledge regarding how to navigate their institution (Dumais & Ward, 2010; Engle, 2007). One source of support that may help first-generation college students complete their undergraduate studies are institutional natural mentors (e.g., university faculty, staff). Yet, few researchers have examined factors that contribute to the development of these relationships, and how these relationships influence factors related to retention (e.g., sense of belonging, grades). Thus, the proposed study aims to explore both predictors and outcomes of having an institutional natural mentoring relationship among first-generation college students in the US. Specifically, we hypothesize that having stronger help-seeking attitudes during the first year of college will predict having an institutional natural mentoring relationship during the second year of college, and in turn, these supportive relationships will predict a stronger sense of belonging and a greater grade point average during the third year of college. To test these hypotheses, we will use data from a longitudinal study of first-generation college students. The baseline sample includes 359 first-generation college students attending one of three four-year colleges/universities. Participants ranged in age from 17 to 23 years old ( $M = 17.95$ ,  $SD = .63$ ), and the majority (77.6%) reported being female at birth. The sample included students from various ethnic/racial backgrounds, including 27.3% Latinx, 25.9% White, 24.2% African American, 8.2% Asian American, 0.3% American Indian or Alaska Native, 0.3% Native Hawaiian or Pacific Islander, 1.7% other, 12.1% multiracial. To analyze the data, we will conduct a path analysis model. This study will contribute to the literature on the natural mentoring relationships of historically underrepresented college students in the U.S. The findings will fill a gap in the literature on the formation of institutional natural mentoring relationships of historically underrepresented college students. Study findings will also have implications for interventions aimed to support underrepresented students to persist in higher education.

### Experiences of microaggressions among Greek University students with disabilities

Eleni Andreou

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Increasing the participation of students with disabilities in postsecondary education is a social policy movement that enables students to connect with the university community, interact with peers, and communicate with academic staff. Despite the social and legislative actions taken toward the provision of equal opportunities in education, university students with disabilities often confront difficulties in their academic lives and social interactions with peers and staff, which provoke social racism or social bullying. The aim of the present study is to investigate difficulties concerning the experience of microaggressions and how these difficulties affect the academic life of students with disabilities. Ninety - one undergraduate university students with disabilities completed a series of questionnaires concerning ableist microaggressions and college adaptation, as well as mental health aspects. The findings of this study showed that the type of impairment is associated with the experience of microaggressions. Mental health aspects were found to be more crucial for the adaptation of students with disabilities than experiences of microaggressions. Given that students with disabilities face many types of emotional and psychological pressures, such as the degree of contentment with the resource office for disability, bonding issues with parents and peers, and participation in non-academic activities as they strive to adjust to university, special attention should be given to institutional support services.

### The model of schools for health in Europe: startup of the IGEA network for the city of Palermo

Cinzia Novara<sup>1</sup>, Gioacchino Lavanco<sup>1</sup>, Giorgia Coppola<sup>1</sup>, Gaetano Di Napoli<sup>1</sup>, Maria Nicoletta Mazzola<sup>2</sup>

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The contribution analyses the process of creating of the IGEA network (Integrated Generativity Actors) inscribed in the framework of the Schools for Health in Europe (SHE network). This model moves from a focus on school context only (as single setting) to the integration of schools and their surrounding community services, sports clubs, hospitals, workplace, informal contexts (building integrated multi-setting approach) (SHE, 2019; Novara & Guidi, 2022).

According to an eco-social approach in health promotion, actions at the school level should always be linked with actions in the local community (Laverack, 2020) in order to develop healthy cities that are inclusive, safe and resilient (WHO, 2016). That is the priority assumption of the European network of schools that promote health, which includes 43 European countries since 1992, as well as Italy.

An agreement between ASP (Agency Healthcare Local) and the University of Palermo supports, technically and scientifically, the SHE network (called IGEA) of the metropolitan city of Palermo, in the process of building and starting up it. The aim is to implement a structured and systematic plan for the health, well-being and social capital development of all pupils and teaching and non-teaching staff.

The partnership between ASP and University of Palermo had enable the realization of this plan trough different phases:

1. Information and sharing of specialist documentation and sources relating to the network of schools that promote health, according to the indications of the European model (SHE network manual and related annexes), disseminating concepts, terminology, assumptions, actions, values, goals and a common language.
2. Analysis of training needs, consisting in the design and implementation of an electronic form for the collection and analysis of preliminary information about the general orientation of schools interested in health issues.
3. Training aimed at school managers, with face-to-face and interactive work sessions, in order to stimulate their awareness of the global model of health, pursued by the SHE network.

4. Group work, composed of all school actors (students, managers, families, technical staff, local stakeholders), to investigate and develop the four components of the SHE Model (healthy school policy, school physical and social environments, community and services links, health personal skills).
5. Drafting of the health plan of each school from a health global perspective.

Phases to become / remain a health promoting school will be illustrated and particularly the way in which the process had initiated, upscaled, sustained, and inspired in Palermo and in Sicily, bringing together 18 schools in a new network agreement capable to drive a bottom up decisional process about policy and actions promoting global health.

### **Non suicidal self - injury at school age: an aggression that comforts?**

**Laura Lorenzetti<sup>1</sup>, Raquel Souza Lobo Guzzo<sup>2</sup>**

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Non-suicidal self-injury (NSSI) is a phenomenon that has been increasingly present in the routine of elementary school students in Brazil. In addition to being a risk factor for development, this practice carries a pathologizing stigma and is still seen with prejudice and underestimation within the school community. NSSI is mostly practiced by women, which reveals a gender bias in relation to the phenomenon and the need for actions that aim to strengthen women within collective spaces. This research aimed to understand the NSSI phenomenon, grounded on Critical Psychology. The information was obtained from the insertion of a Psychology professional in a public school. The school psychologist and researcher was a facilitator of a girl's group self-titled "Warrior Girls", in which issues of everyday life were discussed, in the search for a community space for coexistence, action and reflection regarding the narratives lived by them. The school is located in one of the most socioeconomically vulnerable city's region. From the knowledge about the territory, it was possible to understand these students in a more contextualized way and guide the discussions aiming at the knowledge of the concrete reality experienced by them, encouraging collective dialogue and awareness of the elements that determine daily life. In this space, the students created a diary – "Emotion's Dairy", in which they could express themselves about the issues they experience in everyday life and talk about the NSSI episodes they experienced. Such narratives could be socialized and discussed collectively, which made possible a space for belonging and strengthening in the face of these students' experiences. The present research was carried out following the Qualitative Epistemology and the Participatory Action Research as methodological foundations, understanding the importance of the psychologist and researcher inserted in the daily life of the school community seeking to understand what are the demands to build collective actions. The results showed that NSSI is configured as an attempt to face daily suffering, permeated by conflicts and violence arising from the family environment and the oppressive forces present in the community. The lack of spaces for dialogue and expression in the face of these issues led the students to seek in NSSI a way to deal with suffering, characterizing it as an individual and isolated expression. Within a collective environment, it was possible to encourage community values that enabled the strengthening to deal with the suffering experienced, seeking to ensure the development of these girls.

### **Collective School Resilience for growing wellbeing in school communities in Europe and Latin-America: a multisystemic resilience approach.**

**Roxanna Morote<sup>1,2</sup>, Odin Hjemdal<sup>1</sup>, Frederick Anyan<sup>1</sup>**

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School communities play a central role in youths' development, and in the reproduction of exclusionary practices embedded in the school systems. Among others, hostile peers', or adult-pupils' relations, organizational norms, normalized segregation, and top-down educational policies build school curricula and practices that ignore and reinforce systemic discrimination. Besides, in the last decades, the uprising interest in fostering mental health and wellbeing in schools has introduced uncritical intervention models. For instance, decontextualized positive and resilience-based interventions reproduce systems of exclusion by focusing on individuals' capacities or responsibilities, which bring about detrimental psychosocial and educational consequences for vulnerable youths, their families, and the community (Hart, et al 2016). In a multisystemic resilience framework (Ungar, 2021), we will present a newly developed collective construct, named School Resilience, and its use in researching the school environment and youths' positive development. School Resilience evaluates the quality of the relationships, sense of school belonging, practices of inclusion, meaningful participation, and mental health awareness of the members of the school community (Morote et.al 2020). We will discuss the results of two applied research projects developed in Europe (studies 1 and 2) and Peru (study 3).

In the frame of an *H2020 EU Project*, study 1 characterized the collective protective factors of School Resilience in five European countries (n = 340, parents and schoolteachers); then, in study 2, a Latent Profile Analysis (LPA) found that adolescents in profiles characterized by low personal and school resilience show less subjective wellbeing, higher levels of stress, bullying and cyberbullying behaviors (as perpetrators and victims), and substance use (tobacco and alcohol) (n = 1741, adolescents, 10 to 15 years old) in Spain, Italy, Poland, Denmark, Iceland. In Study 3, we examined multisystemic profiles of School Resilience and adult protective factors in rural schoolteachers in Peru (LPA, n = 230). We found that socio-economic and work conditions influence teachers' protective factors profiles, and the interaction of higher personal and collective School Resilience factors influence their socio-emotional, and culture-oriented skills (i.e., teamwork, self-knowledge, perseverance, openness, critical thinking, decision making, social awareness, cultural belonging, and competence), as well as their capacity to act against school-dropout.

Our research seeks to demonstrate that systems of collective and individual protective factors of resilience act together to foster skills (i.e., socio-emotional, culture-oriented), school outcomes (i.e., dropout prevention), and individual and collective wellbeing while accounting for contextually relevant socioeconomic and demographic risk. We advocate for the critical and multisystemic use of resilience. This means avoiding hegemonic and decontextualized frameworks that ignore the micro, meso- and macro systems where exclusionary practices intersect, reinforce, and ultimately, harm children and adolescents' development, as well as the networks that support schools and communities.

# Symposium - 08 ID 385: Online teen dating violence: prevention and intervention

Time: Thursday, 22/Sept/2022: 4:15pm - 5:45pm Location: Aula Fairness (in presence)

Session Chair: Immacolata Di Napoli

Discussant: Concetta Esposito, University of Naples, Italy

The use of technology, such as mobile phones, instant messaging and social networking sites (SNS) by teenagers as a communication tool (Lenhard et al., 2005; Mascheroni and Ólafsson, 2018) has increased as confirmed by literature. In particular, teens use ICT (Information and Communications Technology) and online interactions to initiate, maintain, and end their interpersonal and romantic relationships. So, these tools positively impact the development and maintenance of romantic relationships during the teenage (Subrahmanyam and Greenfield 2008; Stonard et al., 2017), but at the same time, sometimes these tools favor violence in interpersonal and romantic relationships (Draucker and Martsof, 2010). Scholars highlighted how the online environment encourages cyber violence (Werner et al., 2010; Xu et al., 2015); indeed, each one can express own opinions and thoughts anonymously, as de-individuation theory (Diener, 1980; Zimbardo, 1970) suggests. Teen Dating Violence, as defined by Centers for Disease Control and Prevention (2012), is sexual or psychological/emotional violence as well as stalking that can occur between a current or former dating partner, in person or electronically, such as repeated texting or posting sexual pictures of the partner online. Cyber dating abuse (CDA) can be defined as the control, harassment, stalking, and abuse of one's dating partner via technology and social media. (Zweig et al., 2014).

The symposium includes three presentations describing the research and intervention work carried out within the Control your images; Say Alt; Delete from the web (CTRL+ALT+DEL) - project, funded by the European Commission (Project number 881656). The project had as its main purpose to empower teens, schools, professionals and families to work together for prevention. In particular, the contributions will describe how the theoretical and operational model proposed for the understanding and intervention on online teen dating violence and the methodologies for involving and engaging adolescents in prevention and promotion activities to contrast and reduce online violence among teenagers.

## **CTRL+ALT+DEL theoretical and operational model for professionals and stakeholders**

**Immacolata Di Napoli, Florencia Gonzalez Leone, Barbara Agueli**

University of Naples Federico II

CTR ALT DEL model, defined during the implementation of the project, describes the theoretical and operational guidelines adopted to understand and to intervene on the Online Teen Dating Violence (OTDV). CTRL + ALT + DEL model aims then to respond to this OTDV emergency by illustrating intimate partner violence among adolescents and by specifying the characteristics of online violence with respect to the other manifestations of violence so far identified and described in the literature.

The model was built on the data collected by the research activities, in particular on the data collected by interviews with educational, social, health and judicial professionals as well as social media influencers.

This model assumes an ecological perspective (Prilleltensky & Prilleltensky, 2007), proposing a holistic and multidimensional model for understanding and intervening to prevent and end OTDV; this multidimensional approach is widely supported in order to identify the risk factors of violence (Heise, 1998; Krug et al., 2002; WHO, 2010).

Moreover, the model assumes an adolescent centered perspective, which means to put adolescents at the heart of the project, both with respect to the interventions but also in co-constructing awareness-raising messages on safe and respectful ways of experiencing intimate online and offline relationships. Therefore, this perspective considers the adolescent as an active resource for changing processes and ending online and offline violence.

Finally, CTRL+ALT+DEL model adopts a preventive and empowerment perspective to promote awareness and recognition processes, among adolescents, adults and professionals, on the forms of violence in intimate relationships between adolescents and their use of social networks.

## **Far from words, far from mind: the emotional exploration of violence through sound and music mediated group work with adolescents.**

**Oscar Pisanti, Valentina Manna**

Roots in Action - RIA

It is not enough known that intimate violence starts very early among young couples and that it is increasingly spread online, especially on social networks and direct messaging apps used a lot by adolescents.

Words around violence and abilities to recognize and elaborate it are often missing among teenagers, who are used to act instead of think, due to the very specific age of life they are going through. Indeed, during adolescence, the processes of identity construction and sexual exploration create the urgency of acting, dominated by impulse, in contrast with mental elaboration. This causes the risk of keeping far from mind violent contents, difficult to be digested.

However, the great creative power of adolescent mind is a key tool to work on what is far from words, i.e. not yet possible to be verbalized. Exploiting the sound-musical level of experience, music allows teenagers to enter in contact with disturbing emotions and to recognize themselves in the relational encounter with the other.

This contribution focuses on the Online Teen Dating Violence (OTDV), with special reference to the use of music therapy based techniques as tools to support adolescents in the emotional exploration of intimate violence.

Authors describe a music mediated group work, run with 171 students from 5 Italian high schools under a psychoanalytic-oriented framework.

Extracts from the music sessions are used to illustrate the emerging relational and emotional connotations of violence in the adolescents mind.

## **A social media communication campaign with adolescents as a tool for building on awareness**

**Francesco Esposito<sup>1</sup>, Sergio Cotecchia<sup>2</sup>, Giuseppe Ciociola<sup>2</sup>**

<sup>1</sup>Roots in Action - RIA; <sup>2</sup>Protom

The awareness-raising campaign “Error405- Errore di metodo”, carried out by the students participating in the CTRL+ALT+DEL project, implemented the Visual Storytelling techniques to build a micro- blogging activity aimed at spreading the knowledge and experiences related to the OTDV achieved during the educational path, transforming them into visual elements (images/videos), which the human mind perceived as the most recognizable kind of elements.

Images, therefore, are the expressive means of telling stories, interweaving the working group’s introspective characteristics with the principles that underlie the sharing of contents on social media.

Moreover, participation is a key aspect of life on social media. For this reason, the project has experimented the direct involvement of teenagers not only in the deployment of the operations required to the production of a social media content, but also in the decision making process, leading them to act both as creators of digital content and as ambassadors of awareness messages. Experience has shown the aforementioned approach is effective to engage teens, while also encouraging a more conscious and thoughtful use of social media.

Building an online awareness campaign can therefore be a valuable tool not only to stimulate students’ creative thinking and measure their emotional involvement, but also to test their problem-solving skills. The implementation of the construction of the campaign has developed an innovative way to spread the knowledge on OTDV issues among peers, but also improving intergenerational communication and informing people of different ages.

# **Symposium - 06, ID 127: Covid, peers and transformational education: community psychology promotes innovations in mental health**

*Time:* Thursday, 22/Sept/2022: 4:15pm - 5:45pm · *Location:* Room Engagement (hybrid)

*Session Chair:* José Ornelas

*Discussant:* Bruna Zani, Università di Bologna, Italy

For more than half a century community psychologists in Portugal and the United States have been on the progressive edge of mental health seeking transformational change. Yet over this time, much of clinical psychology has focused inward to better understand the acontextual individual and neurological bases of behavior and treatment. Community psychologists have sought to foster an outward facing clinical psychology that builds bridges and bonds with others and creates community, enhancing community members' individual and collective well-being. This symposium presents three initiatives to create a community-facing approach to mental health.

More specifically, two contemporary challenges arise from the COVID 19 pandemic and relatedly from the lack of adequate and appropriate services for those experiencing a mental health crisis. How may community psychologists help address these challenges? Moreover, how do we educate future clinical-community psychologists and other mental health professionals to transform mental health interventions in a way that is systemic, constructive and effective?

Ornelas and Sá-Fernandes present the value of an ecological, community psychological approach to mental health intervention for addressing the challenges of COVID 19 pandemic. These challenges include needing to act with limited information about what will be possible. Their organizational approach builds on the strengths of people living with mental illness and the flexibility of mental health professionals. It is grounded in recovery principles and includes creating innovative services that are accessible online. Moving beyond the norms of innovative clinical services, this approach uses advocacy to fight stigma and discrimination toward those living with mental illness.

Keys, Mihelicova and Wegrzyn share their national study of Living Room Programs, innovative mental health programs that create an accessible community space to support those in mental health crisis. Presently, there is a lack of appropriate services for those experiencing a mental health crisis. Hospital emergency rooms are often crowded and difficult to navigate for those in crisis. Police are frequently sent to those in crisis but have limited training in how to be of assistance. Central to Living Rooms are peer support staff who have lived experience with mental illness and training in appropriate self-disclosure. The presenters explore the central role of peers in Living Room Programs.

Kloos offers a perspective on the education and training of mental health professionals who can lead the kinds of transformative change that enables communities to plan for and respond to the mental health challenges of COVID and crisis. These community-clinical psychologists and other mental health professionals will develop the competencies to work on mental health issues at multiple levels- individual, group, organization, and community. They value and collaborate with individuals with lived experience of mental illness. They draw on multiple disciplinary perspectives. They promote social action as well as individual change.

Together, these three papers suggest that community psychology's relevance to mental health services and training is substantial. Community psychology can help mental health professionals both meet urgent community needs and promote social justice for those living with mental illness.

## **Community Psychology contributions towards an Ecological, Collaborative Model for individual intervention in mental health: The lessons from the COVID 19 Pandemics**

**José Ornelas<sup>1</sup>, Luís Sá-Fernandes<sup>2</sup>**

<sup>1</sup>ISPA - Instituto Universitário, Portugal; <sup>2</sup>AEIPS - Associação para o Estudo e Integração Psicossocial, Portugal

## **Centering Peers in Responding to Mental Health Crises: The Living Room Example**

**Christopher Keys, Martina Mihelicova, Annie Wegrzyn**

DePaul University, Estados Unidos (EUA)

## **Developing Training Models to Promote Transformative Change in Mental Health**

**Bret Kloos**

University of South Carolina, EUA

# In presence session 5 English: NEW CHALLENGES FOR COMMUNITY PSYCHOLOGY

Time: Thursday, 22/Sept/2022: 4:15pm - 5:45pm. Location: Trust 1 Room (in presence)  
Session Chair: Salvatore Di Martino

## Utilizing technology and art to study collective embodied expression for community mobilization: The “Transition to 8” project in Eleusis, Greece

Theodora Skali<sup>1</sup>, Eugenie Georgaca<sup>2</sup>, Philia Issari<sup>3</sup>, Flora Koliouli<sup>3</sup>, Evagelia Karydi<sup>3</sup>, Nikos Papadopoulos<sup>3</sup>, Katerina El Raheb<sup>4</sup>, Vilemini Kalabratsidou<sup>4</sup>, Marina Stergiou<sup>4</sup>, Pandelis Diamantides<sup>4</sup>, Yannis Ioannidis<sup>4</sup>, Panos Giokas<sup>5</sup>, Virginia Vassilakou<sup>5</sup>, Yannis Pappas<sup>5</sup>

<sup>1</sup>National and Kapodistrian University of Athens Greece, Department of Medicine, 1st Psychiatric Clinic; <sup>2</sup>Aristotle University of Thessaloniki; <sup>3</sup>National and Kapodistrian University of Athens Greece, Department of Psychology; <sup>4</sup>Athena Research Center, Institute of Language and Speech Processing; <sup>5</sup>Mentor in Culture and Heritage; [dskalis@yahoo.gr](mailto:dskalis@yahoo.gr)

In this presentation, we describe a multimodal, participatory study of community exploration and mobilization. It is part of the ongoing transdisciplinary project “Transition to 8: Bridging social issues, tech and contemporary art”, that aims to connect the prominent social issues of the city of Eleusis in Greece with contemporary art, in view of Eleusis being the European Capital of Culture in 2023. Through a multidisciplinary team of social scientists, technology experts, cultural managers, artists and community representatives, we attempt to capture the experiences of living in Eleusis, at both individual and collective levels, and to utilize this to inspire artistic production that would mobilize both the local community and wider communities in order to address the issues that affect them. Specifically, we have called the residents of Eleusis to enact their perspectives, concerns and experiences regarding living in Eleusis in sociodrama sessions. We collected multisensorial and experiential data from these sessions, through audio, visual and biometric recording, as well as field diaries from participant observers trained in embodied attunement. The data is currently being processed in a multisensorial way by the participant-observers, drawing the main themes, identifying important scenes, and charting the sequence of scenes during each session. This provides a systematic mapping of the processes taking place in the sessions, that can then be utilized for several purposes. At a social science research level, the data will be subjected to several layers of analysis, resulting in complex multi-layered depictions of the patterns of expressions of Eleusis residents’ perspectives on the topics of collective concerns. Visual and verbal extracts from the sessions are disseminated through the project’s social media channels and website, igniting public discourse on these important community topics. Processed data from the sessions will also be provided to selected artists, in the form of sound, visual and verbal elements, that will constitute their source material to be integrated in their artistic productions. Events will be organized during the festivities of the European Capital of Culture, during which artistic productions, research findings, and other material will be presented to the local population as a way of mobilizing the community and disseminating project results. Through its transdisciplinary and international character, the project goes beyond the mobilization of the local community, to bridging people and communities across countries, through both indicating the commonality of social issues that communities are faced with and creating possibilities for common actions to address them

## Use of green spaces, nature connectedness and wellbeing among university students

Iana Ivanova Tzankova, Elvira Cicognani

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Recent literature has shown that spending time with nature (Meredith et al., 2020; Tester-Jones et al., 2020) and feeling connected psychologically with nature (Pritchard et al., 2020) are associated with psychosocial well-being and sustainable and environmentally friendly behaviors (Martin et al., 2020). Furthermore, some environmental psychology contributions have suggested that sense of place and sense of community can facilitate behaviors to protect natural sites (Scannell & Gifford, 2010; Smith et al., 2021).

The research aims to investigate, among students from the University of Bologna, the relationship between exposure to nature, sense of connectedness with nature and greenery, sense of place and community linked to the university and wellbeing. The study involved 446 students (59.6% women, average age of 22.45 years), who answered an online questionnaire. The instrument was developed as part of the “Green Spaces & Wellbeing” project within the collaboration agreement between the University of Bologna and the University College of Cork (National University of Ireland) in the context of the Greenmetric World University Ranking Network.

The analyses indicate that students who interact more with nature, who feel part of the university community and perceive a more positive university climate, show higher levels of psychological well-being. Furthermore, behaviors in favor of nature (voting, petitions, volunteering, local participation in favor of environmental sustainability and nature conservation) are greater for students who feel part of nature more and spend more time to notice and interact with nature.

The results suggest that exposure to green and natural spaces and the significant interaction with them is an important source of well-being for university students and leads to greater sensitivity to environmental conservation. The research has implications for the development of sustainability education and actions in the university environment.

## Real emotional bonds and virtual online relationships: reflections starting from research

Francesca Gioia, Valentina Boursier

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Over the past few years, individuals’ engagement in Internet-based activities has dramatically and rapidly grown, especially in social media-related activities, leading to increasing concerns about their potential problematic use, not without theoretical and conceptual disagreements (Andreassen et al., 2016; Flayelle et al., 2019; Kardefelt-Winther, 2017; Starcevic & Aboujaoude, 2017). However, researchers highlighted that social media might provide entertainment, help individuals to develop cognitive skills, increase social capital, and promote social interactions (Boursier & Manna, 2019; Kuss & Griffiths, 2017). Furthermore, social media have changed the sense-making of our social communities, promoting the development of online relationships based on shared interests and peer support, being useful source of comparison, information, and support. This experience appears especially true for parents and parents-to-be (Hanell & Salö, 2017; Nieuwboer et al., 2013), indeed, online communities sustain parental challenges and provide several benefits, such as sharing social identity and learning practical information, increasing knowledge, skills and advocacy, feelings of acceptance and social support,

and decreasing feelings of isolation and loneliness, especially when parents take care of children with special healthcare needs (Boursier et al., 2019, 2020, 2021). Therefore, the *real* bonds built within *virtual* communities provided experiences of mutual emotional and social support. We all have experienced this when the COVID-19 pandemic forced individuals to physical-distancing and the use of digital technology and social media has been largely recommended to keep connected each other, as an alternative form of interaction (American Psychological Association, 2020; Wiederhold, 2020). Despite the still uncertain long-term negative outcomes due to the excessive and dysfunctional use of digital technology during the pandemic, in the short-term, being emotionally close to friends, even though online, promoted positive emotional states and reduced depression and perceived loneliness among adolescents and young adults forced to social distancing (Boursier et al., 2021, 2022). Starting from qualitative and quantitative previous findings, we currently propose a scientific reflection about the opportunities that social media and digital technology provide for the construction of emotional bonds within online relationships.

## **Mattering, Social Justice, and Wellbeing: Towards a Psychology of the Common Good**

Salvatore Di Martino<sup>1</sup>, Isaac Prilleltensky<sup>2</sup>, Ottar Ness<sup>3</sup>, Michael Scarpa<sup>4</sup>

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Research has suggested a fundamental connection between fairness and well-being. In the last few years, the scientific community, with psychology on the forefront, has started to include another possible construct in the relationship between fairness and wellness. Mattering has been recently conceptualised as a multidimensional construct consisting of feeling valued by, and adding value to, self and others. It has been argued that people's feeling of mattering is strongly linked to their experience of the good life. In turn, having equal opportunities and resources to fulfil one's life has been linked to one's appraisal of feeling valued and being of value.

In this contribution, we propose mattering, social justice, and wellbeing as three interlinked elements that lay the foundations of a new theoretical framework, which bears the potential for psychology to become a promoter of the collective good. In fact, we believe that there is a pressing need for psychology to go beyond the individual level and to fully embrace the ecological approach for the promotion of the common good. This is particularly necessary in the face of increasing global challenges such as pandemics, illness, climate change, poverty, discrimination, injustice, and inequality. While frameworks for personal well-being abound in psychology, psychiatry, counselling, and social work, conceptualizations of collective well-being are scarce. The reasons can be traced to a long tradition in the behavioural and health sciences to promote the private good, with little attention to how to promote the collective good.

In response to that, we propose a new psychological framework, which is built around robust criteria that legitimise mattering, social justice, and wellbeing as main components of the common good. These criteria include basic human motivations, the capacity to advance personal, relational, and collective value, having considerable explanatory power, existing at multiple ecological levels, and having significant transformative potential.

The complementary nature of the three goods is also illustrated in an interactional model, which suggests that conditions of fairness lead to experiences of worthiness, which, in turn, enhance wellness. Challenges and opportunities afforded by the model at the intrapersonal, interpersonal, occupational, communal, national, and global levels are presented. Ultimately, we believe that treating mattering, social justice, and wellbeing as psychosocial goods can help psychology formulate a culture for the common good in which we balance the right with the responsibility to feel valued and add value, to self and others, in order to promote not just wellness but also fairness.

## **Teenage girls' experiences on social media: a discursive exploration of institutional power and Identity Formation**

Christina Suzanne Farrell<sup>1</sup>, Rachael Fox<sup>1</sup>, Lisa M Given<sup>2</sup>

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Social media use among teenage girls has become pervasive in the last decade (Chua & Chang, 2016; eSafetyCommissioner, 2021; Leaver et al., 2020; Swirsky et al., 2021). Girls are using platforms such as Instagram and Snapchat to connect with their peer group, experiment with self-expression, and observe and be observed by others. The dominant current literature on social media and teenage girls has taken a primarily quantitative approach, focused upon Erikson's identity theory and Goffman's impression management theory (Chua & Chang, 2016; Jong & Drummond, 2016; Tzavela & Mavromati, 2013; Yau & Reich, 2019). There is a need to add to the existing literature and expand understanding by exploring not only girls' actions online, but additionally, through the girls' lived experiences, the role the platforms themselves play and the nexus of power that exists in this environment that consumes much of teenage girls' daily leisure time. This qualitative study sought to explore how teenage girls self-present and self-disclose on social media, in order to understand dominant discourses and the role they can play in normalising girls' subject positionings. A social constructionist epistemology was adopted, informed by the works of Michel Foucault (1975, 1980, 1988) and aligned with the gender performance literature of Judith Butler (1988, 1990, 2009). Semi-structured interviews were undertaken with 24 teenage girls aged between 13-17 years. The interview data was analysed using a Foucauldian informed thematic discourse analysis (Braun & Clarke, 2006), from which the data shows girls presenting a sense of self that was both restrained and controlled, conveying a narrow subject positioning of this cohort of girls, heavily embedded in and influenced by dominant discourses of idealised beauty standards, dissatisfaction of the self, and conformity. The girls conveyed actions of extensive labouring on their self-presentation online, with content being carefully crafted and curated, in order to maximise likes and followers and reduce the risk of judgement. The girls were under constant surveillance of the self and others, constructing a subject positioning that was self-regulated, constrained, and self-critical. While identity experimentation was not evident within the cohort's self-presentation online, internal conflict was, with the struggle of wanting to be successful online, while at the same time experiencing a perception of 'not winning', judging themselves as inadequate and falling short of expectation. The girls' language constructed a cycle of aspiration, dissatisfaction, and self-improvement. Neoliberal capitalist ideology propagated a turn to the individual to solve the problem of dissatisfaction, with the platforms offering up self-improvement solutions for the girls. An *Institutional to Individual* model is presented in light of the data, illustrating how the sphere of institutional power; cultural ideology, dominant discourses and the systems, drive a shift to individual responsibility, constructing a circular process for the girls of aspiration, dissatisfaction, and self-improvement. The key outcomes of the model were a *cycle of discontentment* where the girls perceived themselves as not successful enough, apportioning self-blame and becoming *self-critical*, concluding they needed to work harder. This fear and risk management generated a strong *need to conform* which in turn limited the space for diversity and broader inclusion online.

## **Fostering and sustaining glocal community psychology through multimodality: The role of the ICCP online archive**

Sam Keast, Christopher Sonn

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The International Community Psychology Conference (ICCP) 2020 set out to celebrate and interrogate the ways solidarities are fostered and sustained within community contexts, across borders and boundaries, digital and non-digital spaces, and through the process of knowledge production. Unlike the previous conferences, ICCP 2020 was delivered as a virtual event using a range of online and digital platforms and social media. The resources from the conference have been collected and consolidated in a dedicated website. The content is now available to the wider public, and the website / digital archive will enable knowledge exchange within and outside the university. The website / digital archive also hopes to foster connections and networks between local, national, and global regions. The specific objectives of building the website and digital online content are to (1) Decenter the Euro-American hegemony of community psychology; (2) Elevate CPs from the periphery, (3) Connect global community-oriented scholars, practitioners, and students and thereby strengthen the global CP network; (4) act as a hub to disseminate knowledges of previous ICCPs. In this session, we will present the ICCP digital archive and some of the theorizing behind it. We will also explore with attendees their ideas for achieving the broader objectives, and how to build it as a resource for research, teaching, and practice.

# In presence session 10 English: GENDER BASED VIOLENCE 1

Time: Thursday, 22/Sept/2022: 4:15pm - 5:45pm- Location: Conviviality Room (in presence)  
Session Chair: Maretha Visser

## You are mine! The effect of sexism and sexual objectification on non-consensual sharing of intimate images.

Barbara Agueli<sup>1</sup>, Ciro Esposito<sup>2</sup>

<sup>1</sup>University of Naples Federico II, Itália; <sup>2</sup>University of Foggia; [barbara.agueli@unina.it](mailto:barbara.agueli@unina.it)

Discriminatory attitudes towards women are still widespread, even among the younger generations. They are often connected with the tendency to view women as sexual objects and can sometimes lead to negative and harmful behaviors, such as the non-consensual dissemination of intimate images of the partner. Based on this, the present study aimed to investigate the effect, direct and mediated by sexual objectification, of benevolent and hostile sexism on a specific dimension of sexting, sending not allowed sexts. Furthermore, the effects of some socio-demographic characteristics on the variables considered were also considered. The sample was recruited through the snowball sampling technique and was made up of 2305 young Italian adults (55% females and 45% males) aged between 18 and 35 years. The analysis was carried out using Structural Equation Modeling and the Mediation Model tested reported good fit indices. The results show that neither hostile nor benevolent sexism has a direct effect on non-consensual sharing. However, hostile sexism has an indirect effect on non-consensual sharing through the sexual objectification of women. Statistically significant differences also emerged in the levels of sexism and sexual objectification, based on the sex, sexual orientation and age of the participants. The practical implications of the results will be extensively discussed.

## Intervention for boys to change perception of masculinity in prevention of gender-based violence

Maretha Visser

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Empowering women is but one side of the coin in preventing and fighting gender-based violence. Gender-based violence is rooted in gender norms and deeply entrenched cultural perspectives supporting a biased power structure that maintain male dominance and female subordination. To address gender-based violence, it is necessary for boys/men to change some destructive perceptions of masculinity and create awareness of alternative masculinities with focus on gender equality and respectful relationships. As gender perceptions develop through socialisation, the focus of this research was to create an awareness of alternative forms of masculinities among primary school boys to promote equality in gender relationships and to ultimately address gender-based violence.

**Objective:** The goal of the research was to explore change that took place in the primary school boys' perspectives on masculinity and gender equality after participating in a brief intervention.

**Method:** Participants were Grade five boys attending 10 primary schools in South Africa (N = 685, blacks = 100%; age range: 10–13). They participated in the a 12-session intervention in two phases over two years. The intervention focused on forming positive constructions of masculinity, promotion of self-esteem, emotional expression, change in gender stereotypes and promoting respectful relationships. A mixed method approach using a pre- and post-assessment design was used to explore change. A survey assessing gender perceptions, self-esteem and family relationships were conducted pre- and post-intervention (n= 685). In addition, a sub-sample of the boys (n=100) participated in ten focus group discussions.

**Results:** The results following t-test analyses indicated that boys have significantly more egalitarian gender perceptions ( $p < 0.001$ ) after the first phase of the intervention, but not after the second phase. A stepwise linear regression showed positive self-esteem of boys predicted change in gender perceptions. Thematic analysis of the qualitative data indicated the boys to question gender stereotypes, respect girls more, and to not endorse abuse of girls. They expressed that they have gained self-confidence, emotional control and learned to talk about their problems. Some boys could stand up against peer pressure and engaged in non-violent communication with boys and girls. The intervention strengthened boys' positive perspective of masculinity - being strong, the family provider and protector. Boys recommended that their parents participate in the programme to strengthen gender equality in their communities.

**Conclusion:** This intervention provided promising results to increase perceptions of gender equality from a young age. To sustain these results the intervention should be widely implemented to extend its reach and be upgraded to secondary schools. The intervention showed that boys need the opportunity for dialogue to reconstruct and renegotiate gender roles and to construct more positive views of masculinities. This could contribute to more equal gender relationships and less gender-based violence in the long run.

## Involving youth against Gender Related Violence through Photovoice: an international experience with Spanish, Mexican and Argentinian university students.

Aloe Cubero<sup>1</sup>, Rocío Garrido<sup>2</sup>, Barbara Biglia<sup>3</sup>

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Despite the widespread social rejection of Gender Related Violence (GRV), it is still deeply rooted in our societies and younger generations are not exempt from it. Current data are showing how this kind of violence persists in young people, acquiring more subtle, but equally serious manifestations. In this vein, and considering universities as an important relational space for youth, they can be a privileged place in which to address and sensitize about GRV. Also, it is important to advocate for the use of feminist and critical pedagogies to go beyond theory, promoting the development of critical consciousness in students, as it is photovoice.

The project PhV\_SeGRv: *Mainstreaming Sexual and Gender-Related Violence sensibilities into university courses through Photovoice experiences* is an attempt to systematize photovoice as a pedagogical tool to address GRV in classroom settings, through the creation of international validated materials to train university professors for implementing it. Also within its framework, we developed three photovoice COIL (Collaborative Online International Learning) experiences mixing students from Spanish, Mexican and Argentinian universities (n=24). Each experience consisted in 5 sessions as we propose in our model of photovoices' implementations (Biglia & Cubero, 2022; Garrido, in press): (1) Introduction and initial training; (2) Exchanging experiences; (3) Interpreting and giving meaning; (4) Systematization of analysis results and presentation preparation; and (5) Strengthening and sharing. Students worked in small groups (6-10), which were facilitated by a different professor each time.

Through the process, students developed photonarratives from their own experiences, which were deeply debated and analyzed during the group sessions. They achieved complex understandings about GRV and its structural dimensions from an intersectional lens,

exchanging different views and experiences derived from their specific cultural contexts. Collective reflections were collected in final group videos, which were utilized by the participants to carry out diverse awareness-raising activities with other university students, amplifying and multiplying photovoice results and its sensitization effects on GRV.

These experiences have shown how photovoice—and arts-based feminist pedagogical methods as a whole—can be a great way to introduce social problems as GRV in the academic curriculum, promoting experiential learnings and engaging practices where students can achieve a more enhanced social commitment against violence. Nonetheless, despite its potentialities, we will also reflect about the limitations and barriers that we can find introducing innovative feminist methodologies in the university context.

## **Correctional facilities (Social Reintegration) as a bridge that connects female ex-offenders to their mainstream communities and other external facilities**

**Gloria Mojaki Makuza**

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In South Africa, female offenders constitute less than three per cent of the entire prison

population (Department of Correctional Services, 2015). Minimal attention has been focused on female reintegration experiences with some degree of change in the Justice Crime Prevention and Security Cluster, where there has been a sudden growth of interest in females in corrections. This paper aimed to explore the social reintegration experiences of South African female ex-offenders as they re-enter their mainstream communities. The theory used as the framework of the study was Urie Bronfenbrenner's Ecological Systems Theory. It was employed in this study as it was based on the components that the DCS considers as integral for the integrative model that they use for social reintegration programmes. The objectives of the study were achieved by employing qualitative techniques in documenting the social reintegration experiences of the participants. Five female ex-offenders of South African descent aged between 25 and 40 were recruited via purposive and snowball sampling techniques. The data was collected using an interview guide and analysed using interpretative phenomenological analysis. Key findings revealed varied social reintegration experiences. Some participants found support from both family members and their community. However, most of the participant's experiences were marked by stigmatisation from the community and employers. A common experience was struggling to retain mother-children bonds inside and how visitation from children whilst incarcerated did not assist in building this bond, impacting negatively on these bonds once home. Reintegration was also negatively impacted by 'institutionalisation' (institutional culture and structure).

## **Girls' holistic development - an intergenerational strategy to build relational agency between grandmothers, mothers & girls: Senegal**

**Judi Aubel**

Grandmother Project - Change through Culture, Itália; [judiaubel@grandmotherproject.org](mailto:judiaubel@grandmotherproject.org)

Adolescent girls across the non-western world Global South face many challenges including: limited family support for their education; early and forced marriage (EFM) and teen pregnancy. To address these issues, a priority strategy adopted by many international development organizations involves empowering girls. Such programs, narrowly targeting adolescent girls ignore: the multiple actors that contribute to sustaining social norms and practices that limit girls' options; and girls' needs for social support from others in their social environment. Such strategies also reflect western values of independence and autonomy for young people rather than building on non-western collectivist values of interdependency and intergenerational relationships.

Programs supporting adolescents' rights and development have specifically ignored intergenerational women-to-women bonds, between grandmothers, mothers and girls, that constitute an important social resource for girls. Grounded in a systemic and asset-based approach, a non-governmental organization, *Grandmother Project – Change through Culture (GMP)*, has developed a program, *Girls' Holistic Development (GHD)* to address girls' education, EFM and teen pregnancy. Based on a systems change framework and insights from positive and indigenous psychology, GHD uses a culturally-grounded, intergenerational and grandmother-inclusive approach to promote change in social norms related to girls. A key component of GHD involves, strengthening communication and relationships between the three generations of women, thereby empowering them to collectively act to promote and protect girls while catalyzing change in attitudes and social norms in the wider community.

GMP's program involves a series of intergenerational activities based on: dialogical modes of communication; adult education methods catalyzing critical thinking; and collective leadership development of three generations of women. An in-depth qualitative study was recently conducted by an experienced anthropologist to examine the intergenerational strategy using individual and group interviews with three ages of women. Results of the study suggest that the intergenerational strategy has contributed to several positive changes: increased sense of self-confidence and relational agency on the part of adolescent girls, e.g. their increased ability to express their opinions in their families and with adolescent boys; greatly strengthened relationships between girls and grandmothers; adoption of less directive methods of communication on the part of grandmothers and mothers with girls in favor of a more dialogical approach; increased collaboration between grandmothers and mothers in supporting girls as they go through puberty; a greatly increased sense of collective empowerment on the part of grandmothers; frequent collective action by grandmothers, with support from mothers, to promote girls' well-being, e.g. blocking child marriages planned by men within the family and encouraging fathers to allow girls' to continue their education.

The presentation will include: a brief explanation of the conceptual framework for the intergenerational strategy; a description of the intergenerational activities; the objectives, data collection, key findings of the study regarding the extent to which the program has contributed to building relational agency and resilience between women of different ages to promote the well-being of adolescent girls. Conclusions will be shared related to the relevance of intergenerational strategies to support women and girls in other contexts in both the non-western and western worlds.

## Virtual Session 3 Spanish: Inclusión social y políticas colectivas

Time: Thursday, 22/Sept/2022: 5:00pm - 6:00pm- Location: Space Room (virtual)

### Fundamentos psicosociales de la tolerancia y la exclusión social a migrantes venezolanos en Lima

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La migración es un fenómeno que implica el desplazamiento de individuos con el fin de establecerse en otro territorio, de manera temporal o permanente. En Latinoamérica, actualmente, el proceso migratorio del caso de Venezuela a raíz de la inestabilidad política y económica ha conllevado al desplazamiento de más de 4 millones de personas, un número que va en aumento hasta la fecha. Particularmente en Perú, se calculó que, entre 2017 y 2020, más de un millón de ciudadanos venezolanos ingresaron al país. A nivel nacional, la llegada de las olas migratorias ha supuesto una serie de reacciones sumamente diversas en la población que van desde la iniciativa de proyectos de ayuda e inserción social hasta prácticas concretas de discriminación, agresión y exclusión. Diversos estudios ponen en relevancia factores ideológicos y actitudinales como antecedentes centrales para poder entender esta situación. Así, la figura del migrante debe ser abordada tomando en cuenta que ha sido situada un sistema jerárquico de relaciones intergrupales motivada por elementos étnico-culturales y connotaciones políticas y psicosociales.

El presente estudio, desde una perspectiva psicosocial, busca conocer la relación entre la ideología, las emociones intergrupales, los estereotipos y la distancia social en población peruana hacia migrantes venezolanos. Asimismo, se busca evaluar las diferencias generacionales en cuanto a las variables mencionadas. En ese sentido, se tuvo la participación de 395 personas, cuyas edades se encontraban entre los 18 y 75 años ( $M = 29.54$ ,  $DE = 11.19$ ). Los resultados del presente estudio dan cuenta de una diferencia respecto a las emociones intergrupales y la disposición a la convivencia explicada por la brecha generacional. Como elemento particular, se destaca un mayor puntaje de emociones positivas y disposición a la convivencia en personas menores a 30 años. A nivel general, para analizar de manera integral la naturaleza y magnitud de las relaciones entre las variables, se realizó un análisis de senderos (path analysis). El modelo alternativo resultante presenta como elemento novedoso un papel diferenciado de las dimensiones de la orientación de la dominancia social (Dominancia Grupal y Oposición a la Igualdad) como variable ideológica y destaca el papel central del estereotipo de moralidad como elemento diferenciador y explicativo de las prácticas de convivencia y exclusión social de la muestra frente a los migrantes venezolanos.

Estos hallazgos permiten esclarecer y comprender desde la perspectiva psicosocial una problemática histórica pero que ha cobrado mayor relevancia en Latinoamérica a partir de los recientes desplazamientos internacionales. Los hallazgos son discutidos considerando el papel de la comunidad de acogida y su potencial rol en la creación de espacios de convivencia e integración, respetando la diversidad social y cultural. Las reflexiones y conclusiones obtenidas, siguiendo la tradición de la Psicología Social Comunitaria, nos invitan a repensar la contribución de la academia en el proceso de prevenir y disminuir realidades de exclusión social y alcanzar las metas de integración, transformación y justicia para los sectores más vulnerables de la sociedad.

### Fortalecimiento de redes comunitarias para la promoción de la salud mental en los corregimientos de Jamondino y Catambuco del Municipio de Pasto, Colombia

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En Colombia, el consumo de SPA está creciendo, no sólo por el incremento de personas consumidoras, sino además, por las drogas emergentes; sustancias diferentes que diversifican el mercado ilegal de drogas (Observatorio de Drogas de Colombia, 2017).

En el municipio de Pasto, Nariño, Colombia, el consumo de SPA es una de las problemáticas que requiere de especial atención, debido a que se ha reportado un aumento en grupos de 11 a 18 años y que se mantiene constante en adultos. De igual manera, el aumento significativo en la tasa de suicidio, se evidencia como una situación que debe ser atendida desde un abordaje integral.

Teniendo en cuenta lo anterior, la Alcaldía de Pasto en alianza con el Centro de Estudios en Salud CESUN de la Universidad de Nariño, en los años 2017-2018, desarrollaron el proyecto fortalecimiento de redes comunitarias y construcción para la prevención, intervención y mitigación del consumo de drogas y la conducta suicida en los corregimientos de Jamondino y Catambuco del municipio de Pasto, mediante el fomento de habilidades psicosociales para la vida, fortalecimiento de agentes comunitarios, la participación y la organización comunitaria en los corregimientos.

Este proceso se desarrolló bajo el modelo de educación popular, desde el cual, se comprende a las personas como sujetos sociales, esto es, desde las potencialidades y los compromisos que asumen con su vida y con la sociedad. En este contexto, desde la promoción de la salud se buscó aportar al fortalecimiento de las organizaciones comunitarias a través del fomento de la acción razonada, consiente y crítica de los agentes comunitarios en sus territorios y se desarrolló en cinco fases: Preparatoria; Focalización de familias; Diagnóstico comunitario; Facilitación comunitaria y Construcción de planes para la consolidación de centros de escucha comunitarios. El proyecto se dinamizó mediante dos dimensiones: (a) Comunitaria: participaron 32 agentes comunitarios; niños, jóvenes, líderes, familias y policías de los corregimientos. (b) Institucional: se desarrolló un proceso de formación con 26 actores de diferentes sectores: Secretaría de Salud Municipal, Instituciones educativas, fundaciones y grupos juveniles. Además de contribuir con la formación de agentes comunitarios, se realizó la multiplicación de los aprendizajes en los diferentes contextos de incidencia de los participantes, se desarrollaron réplicas que beneficiaron a una población aproximada de 561 personas de edades comprendidas entre los 4 y 70 años.

Los aprendizajes de esta experiencia posibilitaron evidenciar la necesidad de comprender a las comunidades como agentes de transformación social, además, impulsar procesos de fortalecimiento descentrados de la visión del riesgo o la enfermedad, esto implica pasar del paradigma de la vulnerabilidad al de las potencialidades humanas. La superación de estas problemáticas psicosociales, implica trascender el plano informativo y de medidas descontextualizadas centradas en la enfermedad, para desarrollar procesos participativos, orientados a la promoción de la salud y el fortalecimiento de los recursos comunitarios, el trabajo interdisciplinar e intersectorial, la construcción de redes de apoyo y el reconocimiento de las capacidades humanas.

### Mulheres-venezuelanas-lideranças-comunitárias em Boa Vista-RR: tecendo novos espaços de resistência política e coletiva

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O Brasil vivencia um momento histórico de participação no acolhimento de pessoas de nacionalidade venezuelana, que já correspondem a mais de 300 mil em território nacional. O número de entrada de mulheres nas fronteiras brasileiras vem crescendo de forma exponencial, e a literatura aponta para a importância dos estudos de gênero para a compreensão das dinâmicas migratórias. Conhecer as singularidades da experiência de mulheres migrantes consiste em assumir um olhar comprometido com as interseccionalidades. E, aprofundar os conhecimentos sobre as dinâmicas e interdependências das relações sociais, permite romper com concepções de inclusão que alimentam estratégias históricas de manutenção da ordem social, no qual homogeneizam experiências e camuflam processos de exclusão, invisibilizando vidas e histórias. Ressalta-se a importância de estudos que vislumbrem conhecer as vivências das mulheres em contexto migratório em uma ótica que transcenda as vulnerabilidades e acesse suas experiências de protagonismo a partir das estratégias de resistência política e coletiva construídas frente às adversidades, como as vivências de mulheres-venezuelanas-lideranças-comunitárias. O presente estudo tem como objetivo investigar as vivências privadas e público-políticas de mulheres-venezuelanas-lideranças-comunitárias na Comunidade Terra Prometida em Boa Vista-RR. Para tanto, a pesquisa divide-se em dois estudos, tendo como objetivos específicos: a) conhecer as vivências privadas e familiares de mulheres-venezuelanas-lideranças-comunitárias a partir do seu processo migratório na Comunidade Terra Prometida; e b) apreender as vivências público-políticas tecidas por mulheres-venezuelanas sobre a experiência de ser liderança comunitária da Comunidade Terra Prometida. Consiste em uma pesquisa exploratória de caráter qualitativo utilizando a entrevista semiaberta como técnica de pesquisa para a obtenção dos dados. Para a interpretação dos dados produzidos foi desenvolvida uma análise temática proposta por Braun e Clark (2006). A pesquisa justificou-se pela ausência de estudos na literatura nacional e internacional sobre as vivências de mulheres-venezuelanas-lideranças-comunitárias no Brasil. Sendo assim, vislumbrou-se conhecer as experiências vivenciadas por mulheres que assumem a dimensão política de liderar uma comunidade cercada de desafios em virtude das desassistências do Estado, privilegiando os protagonismos que emergem nos processos migratórios das mulheres venezuelanas que chegam ao país.

## **Estar de Visita. Deseos ético-políticos de un investigador en territorio lafkenche**

**Javier Bravo**

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Presento preguntas de cómo realizar investigación con pueblos indígenas en Latinoamérica, a partir de mi tesis doctoral, que se denomina "Ontología Política de la Revitalización Ontológica del Wadalafkenmapu", donde trabajo con comunidades mapuche/lafkenche de Valdivia. Utilizo la metáfora "estar de visita", porque un investigador no indígena siempre estará en esa situación fenomenológica al trabajar con el mundo indígena, debido a que no es parte del lugar y hay diferencias que son necesarias resolver para investigar.

Comienzo con el concepto de fortalecimiento comunitario de Montero, para luego analizar las nociones de etnificación y etnogénesis del antropólogo Boccara. Propongo el constructo Revitalización Ontopolítica para visibilizar la agencia política de los no humanos como la naturaleza y los espíritus en el mundo mapuche, y con ello problematizar el debate entre naturaleza/cultura, además de considerar manifestaciones como la resistencia, defensa, reivindicación territorial y recuperación cultural.

Me baso en la Investigación Participativa, comenzando con autores como Orlando Fals Borda, después lo integro con planteamientos de Felix Guattari sobre potenciar procesos de singularización en las comunidades (subjetividad crítica al capitalismo y a los sistemas dominantes), en vez de procesos de subjetividad funcional (una producción del poder a través de la distribución de los deseos), por medio de las ciencias sociales.

Considero la investigación social como un agenciamiento de una multiplicidad de elementos como los deseos de los investigadores de colaborar con procesos comunitarios, deseos de las comunidades por ser mapuche, deseos de resistencia y de autonomía. La tesis agencia ontologías como la del mundo occidental encarnada en el mundo académico y la ontología relacional del mundo mapuche, que en un diálogo honesto, con claridad ética-política puede llegar a un punto donde se aporte a cada uno de los agentes en la relación.

Para conectar ambos mundos (el académico y el mapuche), es necesario que los investigadores tengan claridad sobre su posición ética-política respecto a qué tipo de cambio quieren producir. El plano micropolítico se revela la dimensión relevante, donde las interacciones entre los agentes se presentan como una posibilidad de cambios para la autonomía comunitaria o para generar un saber para la dominación.

La pregunta por el poder en la investigación social es relevante para orientar los objetivos de investigación, debido a que la colonización entre mundos ha sido la tónica que ha transformado profundamente el mundo indígena, hay comunidades que se oponen a que se sigan dando ese tipo de relaciones. Por ello, si los investigadores se amparan en paradigmas críticos, deben ser consciente que tienen ese peso sobre sus trabajos y que deben elaborar modelos para resolver esos dilemas y generar una relación de investigación acorde con los deseos de las comunidades.

Considerada la investigación como un agenciamiento, se generan diversos efectos, no tan solo en las comunidades investigadas, sino también en los investigadores, es por ello que la mirada hacia los resultados no debería estar solamente volcada hacia los sujetos de estudio, sino también hacia el mundo académico y ver cómo se ven influidos con la inserción en territorios indígenas.

# Roundtable 13 ID 286: New volumes in CP

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am- *Location:* Aula Magna (hybrid)  
*Session Chair:* Bruna Zani

## New volumes in CP

### **Bruna Zani<sup>1</sup> Symposium - 06, ID 127: Covid, peers and transformational education: community psychology promotes innovations in mental health**

**Elena Marta<sup>1</sup>, Anna Zoli<sup>2</sup>, Jackie Arkhurst<sup>3</sup>, Carolyn Kagan<sup>4</sup>, Alba Zambrano<sup>5</sup>**

<sup>1</sup>Università Cattolica del Sacro Cuore, Milano - Brescia, Italy; <sup>2</sup>University of Brighton, UK; <sup>3</sup>Rhodes University, South Africa; <sup>4</sup>University of Manchester, UK; <sup>5</sup>Universidad de La Frontera, Chile

*Chair:* **Bruna Zani**, University of Bologna, Italy, [bruna.zani@unibo.it](mailto:bruna.zani@unibo.it)

The aim of the symposium is to present four Handbooks in Community Psychology published recently, that address the core topics of the discipline but applied in diverse contexts. They are: - The Routledge International Handbook of Community Psychology. Facing Global Crises with Hope (2022) ((Carolyn Kagan, Jacqueline Akhurst, Jaime Alfaro, Rebecca Lawthom, Michael Richards, Alba Zambrano, Eds.), Routledge - Community psychology: South African praxis (2022) (M. Visser, J. Akhurst, R. Carolissen & N. Matamela, Eds.), Van Schaik -The Palgrave Handbook of Innovative Community and Clinical Psychologies (2022) (Carl Walker, Sally Zlotowitz, Anna Zoli, Eds.), Palgrave McMillan - Psicologia di comunità, vol. I (Perspectives and key elements) & vol.II (Methodology, research, and intervention) (2021) (Caterina Arcidiacono, Norma De Piccoli, Terri Mannarini & Elena Marta, Eds.), Angeli. **The format will be a round table**, where one editor of each handbook will illustrate the main innovative issues of their volume, discuss how to integrate theory and practice in diverse multicultural communities, and show how to address the systemic challenges arising from multiple crises facing people across the world.

# Symposium - 17 ID 255: Aculturación, agencia y justicia social: Hacia una mirada interseccional desde enfoques epistemológicos, metodológicos y empíricos en migraciones

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am · *Location:* Resilience Room (in presence)

*Session Chair:* Gisela Carrillo Bestagno

*Discussant:* Jaime Alfaro Inzunza, Universidad del Desarrollo, Chile

Este simposio se enmarca en el eje temático “Migrantes, desafíos y recursos” de la ICCP 2022. Su objetivo corresponde a analizar y debatir, desde algunas aproximaciones de investigación cualitativas, las experiencias y contextos de personas y colectivos que han migrado.

A través de la presentación de cuatro ponencias, se aportarán elementos de discusión en torno a anclajes epistemológicos, metodológicos y aplicados de la investigación comunitaria y psicosocial en el campo de las migraciones. En la discusión de estos anclajes se problematizará, desde distintas perspectivas, su contribución a la comprensión de las relaciones de poder y jerarquización que atraviesan las experiencias y contextos de personas y colectivos que han migrado y de las resistencias que se despliegan para proyectar la vida.

Las ponencias “Aculturación psicológica entre autóctonos y migrantes latinoamericanos en un barrio de Barcelona: una aproximación situada” y “Género y migración desde la perspectiva filosófica de Honneth. Experiencias de no reconocimiento de mujeres trabajadoras colombianas en Temuco” corresponden a trabajos empíricos de diseño cualitativo, llevados a cabo con población migrante latinoamericana. Enfatizan enfoques históricos y contextualmente situados, subrayando comprensiones procesuales, dinámicas y colectivas. Entienden las experiencias migratorias en el marco de la creciente desigualdad actual y proponen la incorporación de desarrollos teóricos y analíticos de justicia social para robustecer su comprensión y propiciar condiciones de posibilidad para la articulación de sociedades culturalmente diversas.

Por su parte, las ponencias “El uso del photovoice como método de investigación-acción participativa con poblaciones migrantes: una revisión crítica” y “Niñas, niños y adolescentes latinoamericanos/as migrantes como actores sociales: un meta-análisis cualitativo”, corresponden a revisiones sistemáticas de literatura científica cualitativa. Relevan y discuten dimensiones epistemológicas, metodológicas y ético-políticas respecto del estado actual del campo de estudio. Enfatizan, desde un análisis crítico: las construcciones de sujeto; los aspectos de las experiencias y contextos considerados en las investigaciones actuales y las herramientas metodológicas y sus usos.

Las cuatro ponencias se articulan desde perspectivas que entienden la migración como un fenómeno histórico, multidimensional y articulado como una de las expresiones de la desigualdad global. Desde desarrollos teóricos como aculturación, justicia social, agencia e investigación acción participativa, entre otros, buscan problematizar y robustecer el campo de estudio. De igual forma, plantean la necesidad de avanzar en la incorporación de enfoques que consideren marcos analíticos interseccionales que permitan comprender las experiencias migratorias, atendiendo a (a) la interrelación entre categorías socialmente construidas que delimitan posiciones de subalternidad y (b) las resistencias y mecanismos de transformación que se articulan desde sujetos y colectivos. Así también, las cuatro ponencias buscan contribuir a la generación de conocimiento crítico, contextualmente situado, promoviendo la participación activa de las personas migrantes en los procesos de investigación, visibilizando su calidad de actores sociales y agentes de cambio.

Los coordinadores del simposio, Dr. Moisés Carmona y Dr. Jaime Alfaro, quienes han acompañado algunos de los trabajos que se presentarán, analizarán y discutirán las ponencias desde sus experticias en psicología comunitaria, praxis y políticas públicas.

## **Aculturación Psicológica entre Autóctonos y Migrantes Latinoamericanos en un barrio de Barcelona: una aproximación situada**

**Claudia Saldivia Mansilla, Moisés Carmona Monfererrer, Javier Serrano Blasco**

Universidad de Barcelona, España

La aculturación psicológica ha sido tradicionalmente estudiada desde un enfoque universalista y estático de la cultura, ignorando las particularidades de las experiencias de migrantes y de autóctonos, los distintos trasfondos históricos de estos grupos culturales y las relaciones de poder en los que están inmersos. Es por esto que en esta investigación el objetivo fue analizar el proceso de aculturación psicológica entre autóctonos y migrantes latinoamericanos en un barrio de Barcelona, España; desde una perspectiva situada, es decir, que considere los elementos mencionados anteriormente.

Para ello, se utilizó una metodología cualitativa, con un diseño de estudio de caso. Las técnicas de recolección de datos utilizadas fueron: entrevistas individuales a vecinas y vecinos del barrio, dos grupos focales y una reunión ampliada con la comunidad. Se usó el método de análisis temático para analizar toda la información.

Los resultados evidenciaron que la aculturación psicológica es un proceso complejo y dinámico, influido por la interrelación de distintos grupos culturales en contacto, más que la relación entre dos grupos culturales. Un elemento importante que emergió como obstaculizador de la aculturación, fue la presencia de actitudes racistas de una parte de la sociedad receptora hacia migrantes latinoamericanos, pero interconectadas con el género, edad y clase social, lo que lleva a una comprensión del fenómeno desde la mirada interseccional. Por otra parte, surgió la identidad de barrio como un posible elemento aglutinante de una identidad compartida entre vecinos de distintos orígenes culturales. En un ámbito aplicado, se visualizó la importancia de los espacios comunitarios informales como elemento favorecedor de la convivencia intercultural en los entornos comunitarios.

Estos resultados son discutidos en base a la contextualización sociocultural e histórica del barrio, y la heterogeneidad de los grupos autóctonos y migrantes latinoamericanos, lo que fundamenta la aproximación situada a la aculturación, premisa de esta investigación.

## **Género y migración desde la perspectiva filosófica de Honneth. Experiencias de no reconocimiento de mujeres trabajadoras colombianas en Temuco**

**Julián Samacá Pulido**  
Universidad Austral de Chile

La ponencia presenta los resultados investigativos que develan cómo se manifiestan las formas de no reconocimiento en las mujeres migrantes colombianas en Temuco, en sus experiencias laborales, siguiendo la tipología de Axel Honneth. Se rescata la filosofía política de la teoría del reconocimiento, propuesta por Honneth, se rescatan las tres esferas ético-políticas desde la filosofía hegeliana, (amor, derecho, solidaridad) y las formas de menosprecio (violencia/violación, desposesión y deshonra) desde la filosofía Honnetiana, se incluyen las afectaciones morales ocasionadas en los sujetos producto de la relación social y estructural (daño a la autoconfianza, al auto-respeto y a la autoestima) que son experimentadas en las mujeres colombianas.

Esta investigación de carácter cualitativa se fundamenta bajo el paradigma hermenéutico con carácter interpretativo, estudia el fenómeno de la migración en relación con las experiencias de 8 mujeres migrantes colombianas en Temuco desde una perspectiva contextual. La técnica de recolección de información fue la entrevista semiestructurada. Los resultados son presentados a partir del establecimiento de categorías y subcategorías relativas a las formas de no reconocimiento.

Los resultados muestran la afectación en esferas como el amor, cuya interacción se da en las relaciones íntimas revelando violencia, violación o maltrato por parte de familia-amigos; en el derecho, se evidencia la ausencia de protección y legitimidad por parte del Estado en cobertura, control y aseguramiento de los derechos de las mujeres; en la solidaridad, en la estructura social chilena las mujeres migrantes son mal tratadas, exacerbando la discriminación, racismo, xenofobia y ausencia de sororidad, haciendo la distinción como sujeto social sin reconocimiento. Finalmente, la teoría honnetiana tiene importancia para la garantía de justicia social de mujeres migrantes.

## **El uso del photovoice como método de investigación-acción participativa con poblaciones migrantes: una revisión crítica**

**Rocío Garrido<sup>1</sup>, Lucía Mildenerberger<sup>2</sup>, Aloe Cubero<sup>3</sup>**

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El Photovoice es un método de investigación-acción participativa mediante el que los/as participantes pueden expresar y visibilizar sus experiencias y sus perspectivas sobre un tema mediante la elaboración de foto-narrativas. Ha sido ampliamente empleado con poblaciones migrantes, ya que implica una serie de procesos que promueven redes de apoyo y la agencia/empoderamiento en grupos oprimidos.

Esta investigación consiste en un scooping review de aquellos artículos que ofrecen resultados empíricos del uso del Photovoice con migrantes. Sus objetivos fueron: (1) Caracterizar los estudios revisados, en cuanto a su contextualización, investigadores, marcos teóricos y objetivos; (2) Conocer las diferentes variantes metodológicas de la aplicación del Photovoice (ej. participantes, fases, tiempos, compromiso comunitario, evaluación); (3) Identificar las técnicas utilizadas para el análisis y presentación de sus resultados; (4) Reportar las limitaciones y lecciones aprendidas de los estudios.

Para la búsqueda se siguieron las directrices de PRISMA y se usaron 5 bases de datos (i.e., Psycinfo, Pudmed, Dialnet, SCOPUS y WOS), incluyendo artículos revisados por pares y publicados entre 2000-2020. Los criterios de la búsqueda fueron: "photovoice" AND "migrant" OR "immigrant" OR "emigrant" OR "refugee" OR "nonnative" OR "displaced people". Esta búsqueda dio como resultado 165 artículos, de los cuales 68 fueron descartados. Tras revisar 65 artículos, se concluye que el Photovoice es una técnica útil para trabajar con migrantes desde una perspectiva interseccional, debido a su facilidad para adaptarse a diferentes perfiles, según género, origen, edad, idioma, nivel socioeducativo, etc. Además, ofrece instancias de desarrollo intrapersonal, interpersonal y social que promueve la agencia/empoderamiento de los/as participantes. Principalmente, esto ocurre cuando se incluye, además de la fase individual del desarrollo de foto-narrativas, una fase grupal de discusión y un marco de cooperación con la comunidad. Finalmente, ofrecemos sugerencias para seguir mejorando dicha técnica con relación a la investigación-acción con poblaciones migrantes.

## **Niñas, niños y adolescentes latinoamericanos/as migrantes como actores sociales: un metaanálisis cualitativo**

**Gisela Carrillo Bestagno<sup>1</sup>, Moisés Carmona Monferrer<sup>1</sup>, Jaime Alfaro Inzunza<sup>2</sup>**

<sup>1</sup>Universidad de Barcelona, España, <sup>2</sup>Universidad del Desarrollo, Chile

Niños, niñas y adolescentes (NNA) han sido recientemente incorporados como sujetos de estudio en el campo de las migraciones internacionales, estando todavía sub representados algunos colectivos específicos, como el latinoamericano. Gran parte del conocimiento acumulado se estructura desde metodologías cuantitativas y desde enfoques centrados en (1) el déficit y patologización, y/o (2) en procesos de adaptación a la cultura receptora. La priorización de estos enfoques, obstaculiza una comprensión integral de sus experiencias, manteniendo construcciones de sujeto articuladas desde la carencia. Durante los últimos años, algunos estudios han incorporado nuevos marcos analíticos, situando a NNA migrantes como actores sociales, principalmente desde diseños cualitativos. A pesar de estos avances, la literatura disponible no informa de manera integrativa de qué manera NNA despliegan sus capacidades de agencia para enfrentar los desafíos psicosociales particulares de su experiencia migratoria.

Esta investigación se formuló como una revisión sistemática de literatura científica cualitativa. Su propósito fue sistematizar el conocimiento disponible sobre las capacidades de agencia de NNA latinoamericanas/os migrantes y sus entornos próximos. Se llevó a cabo siguiendo las orientaciones de la declaración QMARS (Levitt, 2020). La estrategia utilizada generó tres cadenas de búsqueda y se focalizó en dos bases de datos (SCOPUS y Web of Science). A través del cribado

realizado, un total de 34 artículos se consideraron elegibles y 20 integraron la muestra final, los que fueron analizados siguiendo el método de síntesis temática. Los resultados se organizaron en dos temas analíticos centrales, aportando a la sistematización e integración del conocimiento sobre las capacidades de agencia de esta población y discutiendo las aportaciones que la interseccionalidad, como enfoque analítico, ofrece en este campo. Su relevancia se sustenta en la visibilización de voces históricamente desfavorecidas, buscando contribuir a la articulación de aproximaciones sensibles a sus contextos, relaciones, posiciones, necesidades y fortalecimiento de sus capacidades.

## **Symposium - 11 ID 186: Participatory approaches to work with indigenous populations in America (Abya Yala)**

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am- *Location:* Empowerment Room (hybrid)  
*Session Chair:* Gabriela Távora

The indigenous populations of what is now called America, have been historically oppressed and legacies of colonization currently permeate their everyday lives in multiple ways. However, these groups have been displaying significant resources and knowledge(s) that allow them to resist these forms of oppression as they seek to build a better future for their communities and the planet. Us, the authors of this symposium have accompanied processes of resistance and collective knowledge construction together with these indigenous populations. Gabriela Távora (Pontificia Universidad Católica de Perú) will present on her experiences working with campesina women in the Andes of Peru through feminist participatory action research. Gino Grondona-Opazo (Universidad de Valparaíso, Chile) will present his experience of co-working with indigenous communities in the highlands of Ecuador. Nuria Ciafalo (Pacifica Graduate Institute) will share her experiences with indigenous Maya Lacandona communities of Chiapas and the Zapoteca Community from Ventosa Bay, Oaxaca, Mexico. James Moura (Universidad de la Integración Internacional de la Lusofonia Afro-brasileña) will note the challenges of creating actions for the promotion of mental health with indigenous leaders from the northeastern region of Brazil.

This panel groups presentations that put forward participatory and/or community-based approaches with indigenous groups. Based on a critical approach and a decolonial framework (Quijano, 2000; Lugones, 2010), the following presentations highlight multiple issues currently faced by indigenous groups. We discuss the growing influence of neoliberal capitalism and how it undermines and fragments community relationships. We reflect about indigenous communities' positioning in struggles for their territories in a context in which the advance of private interests give place to new iterations of violence and conflict that are rooted in colonial dynamics. We analyze how indigenous communities have been affected by armed conflicts and diverse forms of social violence, and how they regain their knowledge(s) and project their re-existences. The different presentations discuss experiences using participatory and community-based methodologies with these groups. We underscore the potential of participatory work given that it facilitates the collective construction of knowledge and practices that are situated in the onto-epistemologies of these groups (Lykes et al. 2021), and thus it allows us to critically question the western assumptions that underpin our understanding of wellbeing, mental health, justice and healing. Furthermore, the presentations engage with challenges of working with indigenous communities taking into account our own positionalities as academics mainly educated in a western and urban environment with the privileges yoked to this subject-position, and how this challenges us to re-position ourselves critically vis-a-vis the communities we are working with. Finally, the presentations in this panel seek to share some of the lessons learned from the challenges we have encountered in our work accompanying indigenous populations in Brazil, Peru, Ecuador and Mexico.

### **Decolonizing knowledge through feminist participatory action research: A co-construction experience with Andean women of Peru**

**Gabriela Távora**

Pontificia Universidad Católica del Perú, Peru

The following presentation reflects about a feminist participatory action research conducted with a group of women who were part of a knitting association in a town in the Peruvian highlands. This feminist PAR was developed throughout 18 months in the town of Huancasancos, in Ayacucho, a region strongly affected by the Peruvian armed conflict. During this period the development of this feminist PAR entailed several steps that included, among others, deciding and negotiating the goal of the PAR project together with the group of women; collecting or collectively co-constructing information and knowledge with the women, through participatory workshops that used creative and artistic techniques; and finally, systematizing and organizing the information from these workshops. Parallel to the co-construction of knowledge that was taking place during the workshops, the women were taking on collective actions to strengthen their knitting association. The following presentation will focus on the methodological aspects of this feminist PAR, that is on "how" it was carried out. I reflect about the benefits and strengths of creative and artistic techniques within feminist PAR – given its transformative potential – as well as on the iterative processes of collective construction of knowledge that took place during the workshops. Finally, I reflect about the challenges and limitations of PAR as an approach, particularly when working in context affected by armed conflicts and where people endure continuous forms of violence and poverty product of neoliberal and capitalist dynamics. Also, I reflect about the onto-epistemological mismatch of expectations between external researchers and indigenous communities.

### **Recovery of ancestral knowledges and elaboration of life plans in indigenous communities of the Ecuadorian highlands: The Andean Chakana as an intercultural mediator**

**Gino Grondona-Opazo**

Universidad de Valparaíso

The following paper presents a reflection about the potential role of the Chakana (Andean cross o bridge that symbolizes the relationality of "the whole") in processes of intercultural mediation. It is based on experiences of collaborative work developed by the Universidad Politécnica Salesiana de Ecuador in the indigenous community of Pukará de Pesillo, of Kichua Nationality, in the Ecuadorian Sierra. To this end, I will present two concrete experiences in which the Chakana facilitated processes of intercultural mediation. The first experience is a process of recovery and balance of ancestral knowledges, that sought to utilize the Chakana as a means to articulate the methodological process and to seek harmony between the knowledges recovered. The second experience is a process of building a community life plan in which the Chakana also played a liking-role between the dimensions of this plan, harmonizing both the information produced in the community diagnosis, as well the action proposals derived from this process. Based on these two experiences I elaborate conclusions about the potential role of the Chakana as an intercultural mediator to promote processes of collaborative work, processes

in which indigenous communities are the protagonists, based on their own knowledge and practices. Together with committed academics, these communities seek the solution to their problems as they project their ways of living.

## **Weaving Affective Conviviality, Sentipensar, and Transformative Solidarity with Indigenous Communities Toward Decoloniality**

**Nuria Ciofalo**

Pacifica Graduate Institute

This presentation shares two stories about the human-nature-ancestors' relationships in and with Indigenous communities of southern Mexico, the Zapotec community of La Ventosa in the Isthmus of Tehuantepec of Oaxaca, and the Lacandon community of Lacanja Chansayab in the rainforest of Chiapas. The concept of comunalidad is central to the weaving of knowledges and praxes engaging children and youth as key co-researchers. The applied participatory action research delinked from academic colonialism and performed epistemic disobedience in plurilogue. The academic researchers and Indigenous leaders co-constructed decolonial community psychologies based on our shared vivencias. We built transformative friendships through affective conviviality, sentipensar, and decolonial solidarity to address devastating issues caused by violent, global capitalism that maintains the pervasive myth of progress and civilization. Intergenerational plurilogues among community leaders, educators, youths, and children enacted Indigenous cosmovisions, epistemologies, and praxes to promote buen vivir. The methods included the analysis of symbols, dreams, storytelling, and theater to assess the ecological dynamics on the community psyche. The impact of Mexican policies on community buen vivir,

cultural survivance, and epistemic and ecological justice was discerned collaboratively. My life trajectory with the Mayan Lacandon community involved the co-authoring of the first book written by them and not about them, as it has been the case of foreign anthropologists appropriating their knowledge and praxes and misrepresenting them as "dying cultures" for centuries. Community Indigenous psychologies are informed by Indigenous cosmovisions, axiologies, praxeologies, and ecological spirituality to preserve their rich regional biodiversity, which is constantly being threatened by neoliberal extractivism. We must apply self-reflexivity humbly to avoid reproducing coloniality in our work with communities. Participants will be invited to reflect and discuss lessons learned from collaborative research and praxes that creatively contribute to the co-construction of psychologies that dare to decolonize the academy.

## **Mental Health for the indigenous populations of Northeast Brazil: collectivizing and fighting for a community mental health**

**James Ferreira Moura Jr**

Universidad de la Integración Internacional de la Lusofonia Afro-brasileña

This presentation aims to describe the actions of mental health promotion for indigenous communities in the Northeast of Brazil. Experience in research in public mental health policies for indigenous peoples is scarce in Brazil. It is urgent to invest in the World Health Organization's mental health guidelines for the next decades: 1. Provision of comprehensive and integrated mental health and social care services in community settings; 2. Implementation of promotion and prevention strategies; and 3. Development of strengthened information systems, evidence and research contextualized to specific populations. In this last aspect, the difficulty in conducting research with indigenous people is evident due to cultural specificities and limitations of methods. Thus, it is important to invest in the indigenous populations' own knowledge to evaluate mental health policies and the very concept of mental health. In the context of violence and historical violations of rights, mental health involves restorative justice issues for the imposed violence. Thus, it is necessary to assume a multidimensional view of the public policy providing dignity of life for indigenous communities. Likewise, the research act should be with the communities, pointing to the premise of collaborative research with the indigenous populations in their territories. Likewise, there is the recovery of the historical memory of mental health promotion practices in the communities. This recovery is linked to the very questioning of the concept of health as biopsychosocial. There is a need to collectivize mental health. Finally, the collective struggle for mental health should also seek to strengthen the compressions on spirituality and transcendence present in indigenous communities.

# Symposium - 13 ID 128: Re-envisioning policy and practice for children living without parental care in Egypt

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am · *Location:* Aula Fairness (in presence)  
*Session Chair:* Manar Ahmed Nada

In Egypt, unless they live with extended family, children without parental care are placed in institutional settings. Currently about 10,000 Egyptian children are living in 500 institutional care homes. This is a concern because research shows that children without parental care, particularly those raised in institutions, generally receive low-quality care. This low-quality care can have adverse effects on children's mental health, physical health, developmental growth, sense of belonging, intimacy, and social and behavioral competence. This papers in this symposium address four areas of policy and practice that aim to improve outcomes for children living in institutional care homes. The first paper describes the results of a study that used the secure base interview to examine how caregivers in care homes address attachment issues in the children they supervise. Compared to a matched group of Egyptian mothers, caregivers had more conflicted feelings about the children's attachment to them, and overall were less skilled at acting in ways that promoted secure attachment patterns. Based on these findings, recommendations for improving attachment outcomes for children without parental care will be discussed. The second paper examines the problem of young adults transitioning out of Egypt's institutional care system. Interviews with young adults leaving care, social workers, and children protection experts revealed a number of factors that had an impact on the experience of leaving care. These included pre-leaving factors such as frequent placements, the relationship with caregivers, stigma, and overprotection, and transitioning factors such as preparation and support. After leaving care, care leavers faced many challenges, including knowledge of life skills, education and employment, mental health, and resilience. Recommendations for both policy and practice to improve the transition from care will be addressed. The third paper explores a five-year initiative, working with UNICEF and the Egyptian Ministry of Social Solidarity, to improve practice skills in the social workers who work in care institutions and in child protection. Three areas of capacity-building were proposed in this initiative: skills and knowledge competency training, coaching, and certification. The strengths and weakness of these approaches to capacity-building will be discussed, along with an examination of the challenges inherent in trying to transform an entrenched social work and social service system. The final paper looks at a recently proposed national strategy to deinstitutionalize alternative care. Using the Community Readiness to Change approach, key informants were interviewed to assess the readiness of residential care institutions to make this transition, and the potential role these institutions could play. While it appeared that there is political will to enact the necessary steps, it also appeared that many residential institutions lack awareness of the meaning and impetus of these efforts. Recommendations to assist managers and policymakers in successfully involving care institutions in making this change will be explored.

## Promoting Secure Attachment in Children without Parental Care in Egypt

**Manar Nada**

American University in Cairo, Egypt

In Egypt, if not living with extended family members, the majority of children without parental care are placed in care homes. Research shows that children without parental care, particularly those raised in care homes, generally receive low-quality care. This can lead to adverse effects on their mental health, physical health, developmental growth, sense of belonging, intimacy, and social and behavioral competence. Studies also relate institutionalization to problems in attachment. This research examines the issue of attachment through the Secure Base Model, a therapeutic caregiving framework that targets children with previous attachment issues. It has five main dimensions that are important for the promotion of security and resilience: availability; sensitivity; acceptance; cooperation; and family membership. In-depth interviews using the secure base interview schedule, were conducted with a sample of 14 caregivers working in care homes and a matched sample of 12 biological mothers for purposes of cultural comparison. The majority of both groups exhibited many of the themes that indicate strengths in their relationship with children and did not exhibit most of the weaknesses themes. The section that showed the highest strengths for both groups was availability. In contrast, the sections on describing the child, acceptance, and cooperation seemed to be weaker. When comparing the results of both groups, the mothers seemed to generally do better. In addition, unlike the mothers, caregivers showed contradicting feelings of happiness, responsibility, and denial towards the children's attachment to them. Finally, both groups showed difficulty identifying and naming their own and the children's emotions across all the sections of the interview. The possible reasons for these results within the Egyptian context are discussed, and recommendations are made for improving attachment outcomes for children without parental care at the societal, institutional, and individual levels.

## Young People Transitioning out of Alternative Care in Egypt

**Mai Amr**

American University in Cairo, Egypt

The transition to adulthood is a very challenging phase for all young people. Most young adults' journey nowadays extends to their mid-twenties until they become fully independent (Stein, 2005). It is much more challenging for children raised in alternative care homes as they face the outside world without their parents' support (Van Breda, 2015; Bond, 2020; Rome, 2019). The Egyptian child law states that children without parental care can stay in care institutions until they are 18 years old (Egyptian child law no 126 of 2008). After they reach 18 years old, most young people leave their institutions and live independently. This forces the young person to face significant life changes like getting employed, finishing education, getting married, and being a younger parent than their peers (Stein, 2005). Seventeen semi-structured interviews were conducted with care leavers, social workers, and child protection experts to gain insights on this issue. The main findings of this study are presented in a life cycle approach with three main themes: pre-leaving care, transition, and post-leaving care. The pre-leaving care factors identified that had a later impact on leaving care were frequent placements, the relationship with caregivers, facing stigma since childhood, and overprotecting the females. In the transition phase of leaving care the factors were the preparations and support that care homes provide to the young people and the young people's experiences of leaving. In The post-leaving phase, challenges were identified in several domains such as: housing, life skills, education, employment, relationships, stigma, financial situation, health, mental health, resilience, and relationship with the civil society. The paper concludes with recommendations to

policy makers and practitioners derived from the data with the aim to increase the effectiveness of care homes in preparing young people for aftercare.

## **Capacity-Building for Child Protection and Alternative Care Social Workers in Egypt**

**Carie Forden**

American University in Cairo, Egypt

Social workers are at the frontline for addressing child protection, including alternative care. It is essential that they have the knowledge, skills and abilities necessary to effectively prevent and intervene in child protection cases. Unfortunately, social workers working in child protection in Egypt face many challenges, including outdated curricula, a lack of quality standards, and poor regulation. Social work in Egypt is seen as a low status profession, and is characterized by job insecurity, low pay and limited opportunities for advancement, all of which contributes to high turnover rates, and leads to an inexperienced workforce. In response to these challenges, and in collaboration with the Egyptian Ministry of Social Solidarity, UNICEF has been working on a comprehensive initiative to promote child welfare by implementing a long-term strategy for the development, recruitment, and retention of social work professionals who are responsible for child protection. This strategy includes a three-part approach to build capacity through general and specialized training, coaching, and certification/accreditation. Trainings have been conducted with over 700 social workers, a pilot coaching program was implemented, and a certification/accreditation plan has been developed. While the training and coaching initiatives were relatively easy to implement, certification and accreditation, which require more systemic change, has been more difficult. Turnover of leadership and funding priorities have hampered sustained progress. Lessons learned and recommendations for capacity-building strategies in the area of child protection will be discussed.

## **Reforming Egypt's Alternative Child Care System through Deinstitutionalization: An Assessment of Readiness to Change in the Residential Care Sector**

**Dina El Bawab**

American University in Cairo, Egypt

With mounting evidence on the adverse effects of placing children in institutions, more countries are deinstitutionalizing children in alternative care. According to the UN Guidelines on Alternative Care adopted in 2009, deinstitutionalization does not only mean removing the children from institutions, but it is a comprehensive reform that involves transforming, downscaling, or closing residential child care while developing a range of adequate alternatives and services. In line with this movement, Egypt has incrementally taken steps towards deinstitutionalization in recent years. These steps have initially focused on improving the Kafala system, a family-based alternative care model that complies with the precepts of Islam. However, a broader vision of deinstitutionalization has been translated into a national strategy for alternative child care in Egypt, launched in 2021. Implementing such a strategy requires the engagement of many stakeholders. Current residential care institutions constitute one of the most critical stakeholder groups, especially given that they are likely to resist if they are not adequately prepared. Using a modified version of the Community Readiness Model, this research explored the present readiness of the residential child care sector in Egypt from the perspective of 14 key informants. The study also addressed the potential role of the residential child care institutions in this change, along with possible pathways for their future. A qualitative framework analysis was also employed to enrich the results. These results indicate that there are efforts at the policy level towards deinstitutionalization, and a political willingness to take the necessary measures on the ground. However, when it comes to residential institutions, many still lack awareness about the meaning and impetus of these efforts. The study discusses insights and recommendations to assist relevant program managers and policymakers in onboarding these institutions.

# Symposium - 14 ID 297: Service-Learning and the Future of Higher Education Institutions

Time: Friday, 23/Sept/2022: 8:30am - 10:00am Location: Room Engagement (hybrid)

Session Chair: Christian Compare

Discussant: Jacqueline Akhurst

The rise of unprecedented societal crises (economic, environmental, civil and human rights) has contributed considerably to redesigning and extending the role of today's universities (Compagnucci & Spigarelli, 2020). Thus, a Third university's mission was outlined to transfer knowledge to society and promote entrepreneurial, civic, and democratic competencies among students and professionals. Community engagement in higher education is a new way of articulating and structuring how higher education institutions (HEIs) interact with the broader world (Bridger & Alter, 2007). Service-Learning (SL) represents one of the community engagement actions implemented in HEIs. It is a form of experiential education that integrates community service with class-based learning. It allows students to participate in structured service activities that benefit both students' sense of responsibility and communities' needs (Bringle & Hatcher, 1995). Research on Service-Learning focused on the different actors involved in the SL experience: students, academic members, community partners (local institutions and organizations), and community members. Results show:

1. increment of students' civic competencies, sense of responsibility, and social justice outcomes;
2. improved instructors' sense of efficacy and renewed and innovative teaching practices;
3. greater community partners' organizational empowerment and ownership of the training agenda of responsible students.

Although a growing body of research is exploring the effects of implementing SL experiences within HEIs, and despite the shared focus on some key features (e.g., civic engagement, social justice, and empowerment), there is a scarcity of literature in the community psychology field. Therefore, a symposium is proposed with the intent to inquire about the community psychology reflections on this methodological approach. Contributions are intended to provide a straightforward approach and focus on the social justice dimension of the SL experience, preferred to the charitable approach to SL reported by other experiences in the literature. Therefore, theoretical and empirical studies will be presented. One contribution will present a systematic review of the social justice studies conducted in SL over the last 40 years, uncovering the connection between this practice and the community psychology approach. Other three empirical contributions will follow, focusing on a) students' evaluation of SL experiences in intercultural seminars on scientific psychological research, the reflection on such studies' results, and its association with students' own lives; b) students' compelling experiences in SL mentoring programs with minors within the Mentor-UP program; and c) international collaborative case-study on the reflection and evaluation of students participating in different action-research projects within the Service-Learning programs.

## Belief, Attitude, and Critical Understanding. A Systematic Review of Social Justice in Service-Learning Experiences.

Christian Compare<sup>1</sup>, Cinzia Albanesi<sup>2</sup>

<sup>1</sup>Department of Psychology 'Renzo Canestrari', <sup>2</sup>University of Bologna, Italy

Service-Learning (SL) is a form of experiential education that integrates community service with class-based learning. It allows students to participate in structured service activities that benefit both students' sense of responsibility and communities' needs (Bringle & Hatcher, 1995). By focusing on, and reflecting on, the root causes of social inequality, and the subsequent development of practical competencies to promote justice, SL can support students in moving along the continuum from "charity" to "Social Justice promotion" (Eyler & Giles, 1999; Kendall, 1990). While the first builds on the idea that well-off citizens help underserved and less-advantaged "others" (Battistoni, 1997), the latter considers service as a means to enact social change and activism, disrupting the unacknowledged binaries that guide much of our day-to-day thinking and acting (Butin, 2007). This study examined the role of Service-Learning experiences promoted by higher education institutions to strengthen the achievement of social justice outcomes among youth with a systematic review. We screened and coded studies following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). Of the 555 articles found in the database search, 47 peer-reviewed studies were included in the final sample. Social justice construct, together with research location, participants, target community, and outcomes, were coded. Results show effects of Service-Learning experiences on (a) fostering significant improvement of students' social justice beliefs, (b) stimulating significant changes in students' attitudes with respect to the development of altruistic behaviors and their commitment to social justice, and (c) increasing students' critical understanding by sparking questioning processes related to personal assumptions of inequalities. This systematic review provides insights into the strengths and challenges of implementing social justice-oriented Service-Learning experiences.

## A reflection on instruments for evaluating Service-Learning: experiences with US and Italian students

Cristina Cecchini<sup>1</sup>, Silia Passeri<sup>2</sup>, & Patrizia Meringolo<sup>1</sup>

<sup>1</sup>LabCom Research and Action for Psychosocial Well-being & University of Florence

<sup>2</sup>Gonzaga University in Florence

It is widely acknowledged that the evaluation of Service-Learning (SL) experiences is one of the leading indicators of its quality. Indeed, it provides a picture of the results achieved directly from participants and can foster a dialogue between community members (Europe Engage, 2017; Aramburuzabala et al., 2019). Thus, developing suitable methods for evaluating SL (tangible and intangible outcomes, on both students and the beneficiary community) in Higher Education Institutions appears crucial.

This contribution describes the evaluation of an SL experience carried out during the a.y. 2021-2022 at the School of Psychology of the University of Florence (UNIFI), in partnership with Gonzaga University in Florence. Participants were 7 UNIFI students (6 females, 1 male; mean age: 24), which were beneficiaries of SL, and 9 students of the Gonzaga University (6 females, 3 males; mean age: 20). Students carried out a 3-month seminar (10 meetings) intending to bring together different cultures and perspectives through discussing scientific psychological research, the reflection on such studies' results and its association with students' own lives.

Thus, to evaluate SL, students were asked to write in a personal journal after each seminar meeting regarding their insights and feelings about the topics discussed. Furthermore, at the beginning and the end of the SL experience, two online surveys were administered to evaluate participants' satisfaction, contribution, and skills increase. Finally, post-its filled in during meetings were analysed. Findings revealed a positive evaluation of the experience by both groups of students. Notably, they appreciated learning about cultural differences and sharing and discussing diverse social justice issues. Findings also highlighted expectations and motivations towards the experience, the overcoming of language barriers, and a reflection on the Covid-19 issue and how the US and Italy faced it.

### **“A constant learning and an opportunity to intervene in important matters!” B.M. 22Y Psychology Student: A Case-Study on University-Community & Research Partnerships.**

**Catarina Rivero<sup>1</sup>, Christian Compare<sup>2</sup>, Sara Salvado\*, & Maria João Vargas-Moniz<sup>1</sup>**

<sup>1</sup>ISPA - Instituto Universitário Lisbon, Portugal

<sup>2</sup>Department of Psychology 'Renzo Canestrari', University of Bologna, Italy

Over the last decade, Portugal, like many other European countries, has embraced the civic engagement movement as the third mission of universities and Service-Learning (SL) programs. These approaches have been part of the effective strategies to attain that aim both for the renovation of academic practices but also to provide "real-life" contact and a reflexive opportunity for students, faculty, and the surrounding communities, strengthening partnerships and long-standing collaborative efforts. Through this path, it is considered that there are gains in the formation of social and civic identity of the students, but also in the way that they can fulfil the communities' needs of their participation and guarantee healthy democracies, including the social justice dimension. SL has been recognized as "a high-impact educational practice that promotes students' development of civic engagement and social justice outcomes" (Arinze, 2022). This presentation focuses on student participation 2020-2022 SL program, including the impact of the COVID 19 pandemics on the related activities. It integrates broader research about SL practices in the Portuguese context, including several Portuguese higher education institutions. A focus group was organized with higher education students and aimed to deepen our understanding of a) what experiences they have had with the SL experience; b) what were considered positive experiences; c) challenges experienced/ perceived, including the particular case of the ERASMUS Students; d) the motivations behind their choices to participate, considering that this is an elective activity; e) the learned competencies; f) which are the results participants identified. Based on the narrative analysis, the results indicate a broader understanding of projects and practices that promote human rights, integrate dynamics of learning and helping, a notion of adventure, or an opportunity to participate in social change processes. New questions were explored from these emergent topics, and evidence-based possibilities for the future will be highlighted.

### **What a difference mentoring makes: Service learning and civic engagement for university students**

**Marisa Bergamin, Chiara Bonechi, Sabrina Bonichini, Claudia Marino, Massimo Santinello**

University of Padua, Italy

Mentoring programs can be structured as SL teaching, which combines community service with university-based class learning. Despite the flourishing research on the benefits of minors involved in mentoring programs, little is known about those experienced by university students engaged in Service-Learning mentoring programs. This study examines students' civic-related benefits from mentoring at-risk youth within a Service-Learning course (the Italian Program Mentor-UP). Our sample included 203 participants aged between 20 and 52 years old, 82.27% females. Results indicate that mentors showed higher levels of civic engagement and that nearly half (46.2%) of the participants remained in touch with their mentee(s) after one year from the end of the program. The findings indicate the effectiveness of Mentor-UP in promoting the exploration of the community and sustaining the positive development of mentoring relationships.

# **Symposium - 10 ID 237: Participation and agency despite oppression: A discussion of strengths in migratory populations in Italy, Ireland, and the United States**

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am · *Location:* Trust 1 Room (in presence)

*Session Chair:* Bradley David Olson

*Discussant:* Moshood Olanrewaju, National Louis University

In recent years, we have witnessed an increase in migration around the world and along with it an increase in hostility, xenophobia, and discriminatory attitudes. Worldwide, individuals on the move (e.g., immigrants, refugees) must contend with complicated immigration systems, social segregation, and isolation. These factors undermine their well-being and ability to find a new, emotionally secure home in which they feel welcome. However, in the face of these difficulties, migrant communities do not remain passive actors waiting for their living conditions to change, but actively advocate for change and creating more just societies. In many western countries, migrant communities have demanded respect for their rights both by organizing themselves and by collaborating with the local population. Thus, many migrant communities demonstrate great resilience through active participation and a sense of personal agency. This symposium aims to understand how migrant communities resist in the face of oppression by capitalizing on their resources. Specifically, it presents how immigrants/refugees build agency and wellbeing in three countries – Italy, Ireland, and the United States (US). The first contribution (Martinez-Damia et al.) describes factors boosted by community participation to promote subjective well-being among immigrants in Italy. The findings demonstrate the role of sense of community and sense of mattering in this process and highlight the importance of creating spaces where immigrants can bring their unique contributions to the new countries. The second contribution (Vine and Greenwood) introduces the reality of social segregation of asylum-seekers in Ireland through the Direct Provision (DP) system. The contribution focused on informal community solidarity initiatives and found that programs focused on developing social connections and friendships among different communities help communities resist the institutional, racialized segregation of the DP system. The final two contributions (Olanrewaju and Charvonja) examine agency among migrants in the US through two different lenses – a critical ethnography of the resettlement process, and an analysis of critical consciousness in Latine immigrants. Olanrewaju utilizes critical constructivist theory to present the perspectives of eight humanitarian professionals with varied involvements in the process of refugee resettlement. Through his analysis, Olanrewaju highlights how the process of refugee resettlement in the US exerts social control over refugees and maintains dominant political, cultural, and economic norms in the US. He further describes how some organizational actors are active, knowing participants in unjust organizational practices. Finally, Charvonja describes how Paulo Freire's theory of critical consciousness has been operationalized by existing models in ways that may not adequately apply to immigrant/refugee populations. She proposes a study examining the critical awareness and engagement in critical action of Latine immigrants in the US. The proposed study will examine the impact of individual and community contextual factors (such as citizenship status, age, country of origin, education, cultural identity, and more) on critical awareness and engagement in critical action. Qualitative analyses will then be conducted to assess how Latine immigrants in the US conceptualize and view critical awareness and critical action. Taken together, the discussants' projects and perspectives highlight the importance of recognizing agency, strengths, and active engagement in migrating communities worldwide.

## **Shifting the Perspective: How Immigrants Promote their own Subjective Wellbeing by Participating in Local Communities**

**Sara Martinez Damia<sup>1,2</sup>, Virginia Paloma<sup>2,3</sup>, Juan Fernando Luesia<sup>4</sup>, Elena Marta<sup>1</sup>, Daniela Marzana<sup>1</sup>**

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Migration represents an ongoing challenge for immigrants and local communities. Immigrants usually experience lower level of subjective wellbeing in comparison to nationals within receiving societies. Community participation can be a potential strategy to increase the subjective wellbeing of immigrants. The present study aims to analyze the existing relationship between immigrants' community participation and their subjective wellbeing, testing the two dimensions of sense of mattering (feeling valued and adding value) and psychological sense of community as potential mediators of this relationship. A total of 308 first-generation immigrants living in Northern Italy filled out a questionnaire (45.1% of them were members of a migrant grassroots organization and 54.9% were not). Results show that immigrants who are members have a higher level of subjective wellbeing, sense of mattering, and psychological sense of community in comparison to those who are not. We found that adding value and a psychological sense of community serve as mediators of the relationship between community participation and subjective wellbeing while feeling valued does not serve as a mediator. This means that active participation increases immigrants' feeling to be able to bring a contribution in the new society (i.e., adding value) and to belong to it (i.e., a psychological sense of community) which, in turn, increases their subjective wellbeing. These findings suggest that social policies in receiving societies should move beyond the welfarist perspective where immigrants only "receive" services to embrace also an active perspective where immigrants can "give". This could be revolutionary for immigrants which would avoid an interiorization of the self-deprecating views about themselves as a "burden" for local communities and would rather perceive themselves as people with competencies to offer. It could be revolutionary also for nationals and local communities which would become aware of the opportunities for growth and development that immigrants bring.

## **Building bonds and bridges between displaced people and the wider community through informal and formal community solidarity initiatives in Ireland**

**Megan Vine<sup>1</sup>, Ronni Greenwood<sup>2</sup>**

<sup>1</sup>Department of Psychology, University of Limerick, Ireland, <sup>2</sup>Department of Psychology, University of Limerick, Ireland

In Ireland, people seeking asylum are housed in the Direct Provision (DP) system, which effectively segregates them from the wider population through geographic isolation, disempowering regulations, and insufficient support. Informal community solidarity initiatives (CSI) have emerged across Ireland to address the segregation and disempowerment of people within DP. These initiatives vary, but most focus on developing bonds of friendship between communities through shared activities and cultural celebrations. Our research investigates how displaced people and residents/nationals experience intergroup contact in CSI and related contexts, and whether and how CSI achieve their aims for members of both groups. We conducted two qualitative studies using a combination of photovoice and interview methodology (N=18, N=17) to explore how displaced people and residents/nationals experienced intergroup contact in three different CSI. Then, we conducted a quantitative study (N=209) with residents/nationals (n=98) and displaced participants, and non-participants of CSI (n=111).

In our qualitative analyses, we found that CSI represented a means of resisting negative social representations for displaced people, and that relational solidarity was developed within and between groups. Further, residents/nationals and displaced people used different identity negotiation strategies related to their group position and oriented to shared identities in talk about the CSI. Our quantitative analyses established that CSI participation was related to stronger collective action intentions for both groups and that cross-group friendship played a role in this relationship. This research demonstrates the influence of power asymmetries in experiences of contact, and the role that CSI-type initiatives can play in fostering intergroup solidarity. Accordingly, our findings are relevant to the development of policy and practice in the social inclusion of displaced people.

### **An Examination of Refugee Strategies of Survival: A Critical Ethnographic Study of the Status of Resettlement Organizations and the Promotion of Alternative Forms of Resettlement Setting**

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National Louis University, Chicago IL

Post-settlement challenges continue to impact strategies of survival creating regressive effects on refugee well-being (personal sense of agency). Refugees resettled by the US State Department's Bureau of Population, Refugees, and Migration (PRM) upon arrival are determined to emerge more assertive, more appreciative of life with set goals and priorities; instead, they are entangled in the abnormality of a complicated immigration system. The evidence to be presented draws attention to the living conditions of refugees indicating a need to deeply examine policy on housing, detention, public engagement, identities, and questions of "home" and belonging. The findings are based on a study that sought to understand how the resettlement agency operations influence refugees everyday survival experience. The study critically investigates the relationship between refugee resettlement, community and ethnicity-based organizations, and government agencies and asks how these contracts shape policies operating at the delivery level. The study utilized a critical ethnographic approach through the conceptual framework of critical constructivist theory. Participants included eight humanitarian professionals who directly or indirectly assisted in the process of refugee resettlement. The participants entered this study in full awareness of the US resettlement agencies' inability to meet refugees where they are or help lead them to where they want to be. The level of awareness reflected in these staff members' interviews was further queried to examine participants' positionality. The findings validate how these systematic social controls are an artificial means of compelling refugees to acquiesce to the dictates of dominant ideological norms inherent in the US system, be it cultural, political, or economic. The findings of this study confirm how organizational actors actively and knowingly participate in the maintenance and reproduction of unjust regulated organizational practices. An innovative other format is proposed to seek other potential collaborations interested in developing an alternative resettlement system.

### **Critical Consciousness in Latine Immigrants in the United States: Evaluating the Role of Individual and Community Context**

**Alissa Charvonia**

Howard University, Global Community Health Lab

Critical consciousness (CC), described by Paulo Freire (2005), describes how marginalized individuals develop an awareness of oppression through active resistance and become inspired to act through increased awareness. The theory emphasizes agency, as oppressed groups co-create a more liberated reality. Existing models of CC highlight various domains of critical consciousness, including differently named forms of critical awareness, critical motivation, and critical action (Diemer et al., 2017; Shin et al., 2018; Thomas et al., 2014). Most studies acknowledge the impact of context (e.g., age, cultural identity, education) on how people become aware and inspired to act, but this nuance is unrepresented in most models. Furthermore, generalizable models of CC may have lower utility and fidelity to Freire's theory than models with interaction variables to account for the population diversity.

The author proposes to study CC among Latine immigrants in the United States (US). Latine immigrants in the US represent diverse countries of origin, political attitudes, etc. Quantitative analyses using extant population data will test whether H1) College-educated citizens (Martinez, 2005) ages 18-24, who are English-proficient (Kosic, 2007) and report higher cultural pride, worries about deportation (Wallace, 2020), and viewing immigration as an important issue (Kosic, 2007) are more likely to engage in critical action; H2) Non-citizens with lower English-proficiency (Kosic, 2007) who report higher experiences of discrimination and that their home country circumstances were better or similar to those in the U.S. are more likely to report perceived inequities in the US; H3) Moderators of the relationship between awareness and activism among Latine immigrants include: citizenship, financial resources, education level, and country of origin (Wallace, 2020). Qualitative analysis will then examine: H4) How individual/community contexts influence the conceptualization of CC by Latine immigrants. Identifying how context influences CC will inform community organizing practices and improve the operationalization and utility of CC theory.

## **In presence session 2 Spanish: Intervenciones de psicología de comunidad: espacios públicos y políticas sociale**

*Time:* Friday, 23/Sept/2022: 8:30am - 10:00am · *Location:* Conviviality Room (in presence)  
*Session Chair:* Ruben David Fernández Carrasco

### **Seguridad comunitaria y espacios públicos: el caso de la Plaza Flor de Maroñas, Montevideo, Uruguay**

**Gabriel Soto**

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La presente ponencia intenta colocar en debate la noción de seguridad comunitaria desde la perspectiva de la Psicología Social Comunitaria. Los aportes a la discusión provienen de la investigación en curso en el marco de la Maestría en Psicología Social en la Facultad de Psicología, Universidad de la República (Uruguay).

Investigo las prácticas de seguridad comunitaria en relación al uso del espacio público barrial Plaza Flor de Maroñas (FM) en la ciudad de Montevideo. Por seguridad comunitaria entiendo las prácticas y estrategias cotidianas llevadas adelante por los habitantes de un barrio para construir espacios seguros y de uso común. Se trata de prácticas que implican el cuidado entre vecinos/as, que hablan de una capacidad de actuar y de construir ciertos códigos para transformar seguro un ambiente que se presenta como inseguro, buscando imprimirle certidumbre a la vida en el barrio y volver previsible un cotidiano que se presenta como caótico o inseguro. Esto supone aprender ciertos códigos, lenguajes, cultivar determinadas relaciones; prácticas más o menos espontáneas sobre la base de repertorios y experiencias propias y ajenas, dentro y fuera del barrio, para hacer frente a la precarización de la vida. La seguridad comunitaria es entendida como la construcción de espacios seguros que se materializan en varias dimensiones: la dimensión personal, que se refiere al cuidado de sí mismo, del cuerpo, de la vida anímica y psicosocial que implica el habitar seguro en la vida cotidiana barrial.

Entiendo que la problemática de la inseguridad concebida como una producción subjetiva afecta prácticas que se despliegan a nivel social, entre ellas, el relacionamiento cotidiano en los barrios, fijando fronteras dentro y hacia afuera de los mismos y la construcción de un sujeto peligroso. Dentro de la metodología cualitativa y la Investigación-Acción implementaremos un estudio de caso ejemplar en la Plaza Flor de Maroñas, espacio público reacondicionado por la Intendencia de Montevideo y co-gestionado con organizaciones y vecinos/as del barrio, proceso en el cual la seguridad es una preocupación constante que no cuenta con espacios colectivos específicos de reflexión. Se espera producir aportes teóricos sobre el concepto de seguridad comunitaria como elemento novedoso de aproximación a la temática de la seguridad y aportar desde el proceso de investigación – acción a la reflexión en torno a la problemática de la seguridad en relación al uso del espacio público.

Por último esta ponencia busca generar un diálogo con el tema de investigación y elementos conceptuales en los que interviene la Psicología Comunitaria. Al problematizar el rol de la comunidad en la seguridad, nos cuestionamos el rol esencialmente positivo e idealizado de lo comunitario en políticas y campañas públicas. La comunidad en este sentido puede ser un espacio hostil e intencionalmente violento para ciertos sujetos calificados como peligrosos, entre otros elementos. Abordar la temática de la seguridad nos permite densificar y enriquecer el concepto de lo comunitario.

### **Preservación y restauración de bosque nativo, resistencia y traspaso intergeneracional. Una experiencia al sur del mundo; Sector rural Balmaceda, Comuna de Rio Bueno, Chile.**

**Carlos Patricio Catalan Tapia**

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Considerando el cambio climático, junto con el daño ambiental en Chile, lo que ha generado sistemáticamente erosión y destrucción del medioambiente, en diferentes escalas y niveles, principalmente producido por una serie de prácticas extractivistas que en este caso aluden a grandes forestales de monocultivos de pino o eucalipto, afectando al territorio en que se enmarca esta presentación, en la cual se cruza una historicidad compleja y particular, un presente en que se hace más notorio el estrangulamiento de la economía local que pervive versus la tecnificación e industrialización monopólica de la matriz económica de la región, leyes regulatorias poco fiscalizadas, lo que ha llevado a amplificar la disgregación de la comunidad histórica del sector, facilitando la erosión y el mayor consumo de agua producto de estos procesos contaminantes y extractivistas, impactando en el entorno y los bosques de manera negativa.

De todo lo anterior, progresivamente ha surgido la preocupación del futuro del entorno ambiental en el sector, preocupación que se ha traducido al activismo con respecto de esta temática, pero con matices marcados especialmente desde las diferencias generacionales, por lo cual se han realizado mayormente acciones individuales o familiares de preservación y restauración, de lo anterior, además considerando las diferencias entre los tiempos del sector y las de las empresas extractivistas, la falta de organizaciones locales ambientalistas activas y las instituciones con poco poder e interés resolutivo producto del centralismo político, así como por intereses económicos, surgen dos ejes a considerar, por una parte, vincular mi labor profesional de psicólogo en un establecimiento educacional con este activismo, intencionando una toma de conciencia al respecto del medio ambiente, con la comunidad escolar, especialmente con estudiantes vinculándolos con acciones de preservación y restauración en el medio, así como la necesidad de articular acciones como estas con otros que si bien no pertenecen al sector como tal, hay una fácil extrapolación de historicidad y consecuencias de esta situación, así como una preocupación por estas temáticas y una comprensión de la necesidad de colaboración para tomar acciones más profundas.

### **Dimensiones clave para una atención integral en salud mental comunitaria**

**Ruben David Fernández Carrasco, Moises Carmona, Valeria Santoro Lamelas**

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Los circuitos de atención a la salud mental y las adicciones afrontan múltiples retos entre los cuales la integración sea uno de los más importantes. En el contexto de Catalunya (España) vienen dándose pasos para avanzar hacia un modelo de atención integral en salud mental comunitaria los últimos años.

Apoyándonos en publicaciones, estudios y prácticas recientes en la presente comunicación se compartiran las principales necesidades, retos y posibles mejoras que es urgente emprender en el circuito de atención en salud mental y adicciones.

Se compartirá también una síntesis de las principales dimensiones para una atención integral en salud mental comunitaria considerando voces profesionales, familiares y de las personas que están siendo atendidas en el circuito de atención a la salud mental y adicciones.

## **Health planning and community adherence: levels of adherence to health promotion and prevention processes.**

**Maria Florencia Gonzalez Leone, Anna Rosa Donizzetti, Daniela Caso**

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Planificación sanitaria y adhesión comunitaria: Niveles de participación a los procesos de promoción y prevención de la salud

Introducción. El presente trabajo nace de la colaboración entre la Universidad Federico II de Nápoles y la Región Campania en el marco del proyecto Miriade. Proponemos una lógica de investigación/acción para delinear una estrategia multidimensional que oriente la planificación sanitaria en los procesos de promoción y prevención de la salud, tratando de mejorar los niveles de participación que hoy en día registran una tendencia bastante baja en la Región. Metodología: entrevistas narrativas a los usuarios de los screening oncológicos gratuitos ofrecidos por la Región (mamografía, pap test y colon recto) al finalizar la visita. El número de participantes que hemos entrevistado es alrededor de 100 personas. Análisis de datos. El material recolectado durante las entrevistas fue analizado a través del software Atlas.ti con el modelo de la Grounded Theory. Resultados esperados. La individuación de perfiles de adhesión a los programas de screening oncológicos por parte de la comunidad. Resultados Preliminares. La prevención es percibida por nuestros entrevistados como cuidado de la familia y no cuidado individual. La salud es percibida como posibilidad de ver crecer hijos y nietos, no como bienestar personal. El riesgo de enfermedad está asociado con eventos pasados relacionados con la historia familiar y el temor de revivir esos eventos en primera persona. Las acciones preventivas para proteger la salud están ligadas a la alimentación saludable y al deporte sin contemplar controles médicos en ausencia de síntomas. El material recolectado y analizado tiene como objetivo generar lineamientos que permitan una planificación más efectiva de las estrategias de salud para mejorar los niveles de participación en las actividades de screening oncológico.

## **La construcción del nosotrxs desde un emprendimiento colectivo, cultural y antimanicomal**

**Dulcinea Cardozo Carrero**

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Queremos compartir una experiencia que venimos acompañando desde prácticas de extensión, investigación y enseñanza en la Universidad de la República (Uruguay) y también desde mi práctica profesional como psicóloga social.

En nuestro país, en 2017 se aprueba una nueva Ley de Salud Mental (N°19.529) que implica el cierre de los hospitales psiquiátricos para el 2025, la creación de una red territorial de servicios sanitarios comunitarios, y la creación de propuestas de trabajo y de vivienda. Los avances han sido pocos y la pregunta enunciada en los distintos procesos de reformas psiquiátricas y lucha antimanicomiales en la región (Argentina y Brasil) se hace figura también en nuestro país: *¿qué abrir para cerrar los manicomios?*, en el entendido que se dirige a pensar no solo el cierre de los hospitales monovalentes sino "lo manicomial", como lógica relacional (Cano, 2013, Cohen, 2013) de segregación, exclusión, patologización, homogenización y normalización. Otro de los desafíos planteados es la necesidad de salir de una mirada sanitarista hacia una perspectiva intersectorial y de transformación cultural. Lo cual nos ubica en las insistentes preguntas sobre *¿cómo vivir juntos/as* (Skliar, 2010)? *¿cómo generar otros lugares sociales para la locura* (Amarante, 2006)? *¿cómo construir una vida vivible para todas las personas, sin renunciar al mismo tiempo al reconocimiento de las diferencias* (López Gil, 2018) y poner algo en común entre las diferentes formas y experiencias de la existencia (Skliar, 2010)? *¿cómo generar un movimiento político despatologizador y constructor de nostredad* (Wayar, 2018)?

La experiencia que queremos compartir, es la desarrollada desde un emprendimiento cultural autogestionado integrado por personas usuarias del servicios de salud mental y se ubica en este contexto social de nuestro país. Entendemos que algunas herramientas culturales y antimanicomiales que despliega el emprendimiento, como son: cine-foros; peñas; ferias culturales; editorial artesanal y biblioteca popular, van construyendo un nosotrxs para ese vivir juntxs tan necesario y urgente. Esto a su vez, nos permite reflexionar sobre la salud mental comunitaria (De León y Silva, 2017), la cultura comunitaria (Melguizo, 2015; Santini, 2017) y le economía solidaria (Singer, 2000) y sus entrecruzamientos, los cuales son para nosotrxs ejes transversales de nuestra práctica.

# Virtual Session 2 English: COMMUNITY PSYCHOLOGY IN THE FACE OF CONTEMPORARY CHALLENGES AND EMERGENCIES

Time: Friday, 23/Sept/2022: 2:00pm - 3:00pm · Location: Space Room (virtual)

## Ultra-Orthodox Society and COVID-19 Pandemic: Haredi Community Leaders' Experiences in a Context of Socio-Political Turbulence

Lipaz Shamo-Nir

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The aim of this study was to explore Ultra-Orthodox (*Haredi*) society coping with the crisis during COVID-19 pandemic in Israel, with a focus on community leaders' experiences. The main research question related to Ultra-Orthodox community leaders' attitudes regarding both the governmental institutions function and attitude towards Ultra-Orthodox population, and the function of *Haredi* Rabbis. The study investigated perceptions and attitudes of 23 Ultra-Orthodox community leaders living in one of major Ultra-Orthodox population centers in the country (Jerusalem, Bnei-Braq and Safed). The findings are based on semi-structured interviews and support the contribution of social coping resources for addressing the social challenges of this experience (i.e., sense of community coherence, social support, and trust in governmental institutions). However, findings also suggest that the context of political turbulence was a significant element in the coping process of Ultra-Orthodox (*Haredi*) leadership and communities with the social crisis. In particular, a weakened sense of national coherence during the pandemic and public distrust in the decision-making of the rabbinical leadership. These findings indicate the Ultra-Orthodox Society challenges beyond the health dimensions of the pandemic and the resources for coping in such context. Hence, the study adds knowledge to understanding the contribution of the socio-political context to dealing with epidemic disasters and emergency situations.

## Vaccines and conspiracy theories: reflecting on medical racism and medical distrust in South Africa

Janice Kathleen Moodley<sup>1</sup>, Seth Oppong<sup>2</sup>

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Vaccine hesitancy has emerged as a concerning public health trend during the COVID-19 pandemic as vaccines have become the preferred public health strategy for controlling COVID-19 transmission. Parallel to the development of COVID-19 vaccines, COVID-19 vaccine conspiracy theories emerged with the potential to radically influence the health-seeking behaviours of vulnerable populations. Efforts to counter vaccine hesitancy due to beliefs in conspiracy theories have tended to frame these individuals as lacking knowledge or experiencing psychological reactance. We argue that, in communal societies like South Africa, collective experiences of historical medical racism may foster medical and institutional distrust due to historical collective trauma, providing an alternate understanding for vaccine hesitancy. This article draws parallels between the COVID-19 pandemic, in relation to the HIV/Aids epidemic and other contexts of medical distrust, in proposing that medical mistrust of vaccines emanating from medical conspiracy theories, have historical roots in colonial medical racism. It is proposed that the credibility of medical conspiracies, irrespective of scientific refutation and evidence, may be believed because of the collective colonial and apartheid histories of exploitation, subjugation, oppression, segregation, and degradation on multiple levels of individual and social identities within the South Africa context. These collective experiences of historical medical racism that may result in collective trauma, offer important insights into the historical colonial and apartheid ghosts that may pervasively haunt the health-seeking behaviours of South Africans within the current COVID-19 pandemic. A framework for understanding vaccine hesitancy mediated by historical collective trauma and medical racism is proposed for future research.

## Discourses and narratives within remote Australian Emergency Departments: Implications for staff, patients and remote communities

Sheree Moore

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**Background:** Australian research has indicated that the frequency and severity of family and domestic violence (FDV) increases with remoteness. Individuals within remote locations are 24 times more likely to be hospitalised for FDV compared to Australians living in urban areas. Remote Emergency Departments (ED) are vital to ensuring that these communities have access to information and support related to health, safety and general wellbeing; however, prior research has suggested that some health-related policies and ED staff responses to FDV may not be meeting the needs of remote communities.

**Aim:** The current study aimed to understand how Australian remote ED's respond to FDV and why they respond in certain ways. The study examined discourses and narratives used within Government policies and remote ED's which had the potential determine meanings and actions related to FDV.

**Methods:** Foucauldian Discourse and Queer Theory were used to provide a critical, sociohistorical and institutional perspective that examined the potential outcomes of power when considering ED staff and remote communities impacted by FDV. Three Australian remote hospitals participated in the study. Data was taken from Government policies, ED observations and ED staff interviews and focus groups. Data was analysed using Foucauldian Discourse Analysis and a form of Narrative Analysis.

**Findings:** Policy analysis involved 9 Government documents and were published between 2006 and 2020. Three narratives were identified: 1) Deficit Subject, 2) Object-Orientated, and 3) Societal. This indicated a historical transition in the meaning of FDV within Australian Government policies which significantly increased the power of individuals and marginalised communities impacted by FDV, while decreasing the clinical power of health professionals who were positioned as social responders rather than 'experts' within local communities. Analysis of ED data highlighted the challenges for ED staff when institutional expectations for clinical practice did not match up with local needs or resources. ED staff took up differing narratives which significantly changed their perceptions of power in respect to themselves and ED patients, revealing potential strengths, problematic practices, and staff wellbeing concerns for departments in different remote Australian communities.

**Conclusion:** The study highlighted the potential implications of policy-practice-community disconnections when considering the wellbeing and practices of remote ED staff, and the welfare of individuals impacted by FDV within Australian remote communities. Some narratives used by ED staff outlined symptoms related to vicarious trauma, compassion fatigue and burnout, resulting in assumptions and practices

which constructed FDV as a threatening object that did not belong in ED. Expressions of personal, professional and cultural dissonance emphasised the need for greater consistency and specificity when considering how clinical policies and practices are applied within remote locations. The results signify the potential risks and benefits of institutional and community power. As later meanings of FDV recognised the importance of diversity and the expertise of remote communities, the social power of clinical staff became more important while their clinical role became redundant, becoming learners and contributors to FDV constructions within their local communities.

### **"Owning the reality of renting the skies": Climate activism and neighbourliness in the context of Pacific climate mobility**

**Olivia Elizabeth Teryle Yates**

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Aotearoa New Zealand approaches climate mobility in the Pacific through the lens of supporting its Pacific neighbours. This neighbourly language is repeated by the nation's climate movement, who are increasingly centring the voices of Pacific and Indigenous youth. Using interviews with young Pākehā (European-descendant) climate activists, this presentation explores how Pākehā youth articulate their solidarity with Pacific activists and their communities when considering climate change's impacts in the Pacific. Although climate mobility was largely unaddressed by the climate movement, the youth activists used ethical principles inherent to neighbourliness to navigate their inexperience with the issue. Expressions of neighbourliness were grounded in accepting accountability, rethinking hospitality and negotiating relational connection. This presentation highlights the value of these concepts for host nations seeking to foreground climate justice and their relevance for inserting equitable partnership into climate mobility strategies.

### **What has community arts to do with a viable future?**

**Carolyn Morag Kagan**

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If we are to reorganize global north society into one in which we all live well, within planetary boundaries, then we need to be able to envisage a different way of living. A viable future will depend on acts of solidarity, connection and living with abundance but not current levels of consumption. It will be one where people's needs can be met locally, in diverse and pleasant places. How do we move towards this future, and most importantly, take others with us? I will overview some of the options for change, from the regional Policy work we do in the Steady State Manchester (UK) collective, to local participative projects that build strong and resilient communities. In particular, I will explore the contribution made by a community arts festival as a step towards a viable future – one with low carbon emissions, low levels of consumption, the celebration of local talent and the engagement of local traders and others. Whilst it is important not to overclaim the impact of one small, local project, taken alongside other developments, community arts can contribute to a movement for social change. It provides the opportunity for people to reassess their capitalistic values and connect to those of stewardship, community, even social justice, thereby envisioning some of the possibilities of a viable future. It also [provides the opportunity to learn about collaboration across longstanding interests and stakeholders.

# **Symposium - 15 ID 231: Líderes, investigadores y activistas comunitarios Mayas de la Selva Lacandona de Chiapas y Mazatecos de la Sierra de Oaxaca, México levantan la voz por la justicia epistémica, cultural y ecológica**

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Aula Magna (hybrid)  
*Session Chair:* Nuria Ciofalo

Este simposio entretiene historias sobre la relación con la naturaleza y la cultura en tres comunidades Indígenas, Huautla de Jiménez en la Sierra de Oaxaca, Nueva Palestina y Lacanjá Chansayab en la Selva Lacandona de Chiapas, México. Presentan testimonios de justicia epistémica, cultural y ecológica y de los derechos de los pueblos originarios a la autonomía, autogestión y espiritualidad. Forjan conocimientos, prácticas y recomendaciones que constituyen innovaciones y diseminaciones de cosmovisiones de las cuales el occidente debe aprender para lograr la decolonialidad y el cuidado de la Madre Tierra a través de la investigación, acción y comunalidad para co-crear la pluriversalidad.

## **Rostros del Agua en la Sierra Mazateca: Huautla de Jimenez y Loma Chapultepec, Oaxaca, México**

**Celeste Kristal Flores Cuevas**, [kristalfcc@gmail.com](mailto:kristalfcc@gmail.com)  
El Colegio de San Luis, A.C. México

Esta presentación analiza la relación entre territorio y agua en la cultura Mazateca. Aborda el patrimonio biocultural como elemento constituyente de las formas en que los pobladores se relacionan con el agua en dos estudios de caso en Huautla de Jiménez y Loma Chapultepec, en la Sierra de Oaxaca. El agua es el elemento fundamental para la vida. El desinterés por cuidarla ha ocasionado efectos socio-ambientales nocivos por las formas de explotación de los mantos acuíferos para satisfacer la minería, la industria, los megaproyectos, los centros urbanos y otros que han ocasionado desequilibrios ecológicos y desigualdad social. La investigación se ocupa de conocer cómo dos poblados Indígenas Mazatecos que se abastecen de agua de una misma fuente principal, tienen diferentes formas para organizarse y acceder este recurso esencial para la sobrevivencia. Reflexiona sobre el valor simbólico del territorio y el agua en ambos poblados, expresado en su hidromitología, la cual se ha heredado de generación en generación. Conversaremos sobre los testimonios de encuentros con sus sobrenaturales, lo que ha originado una cultura del agua, diferente a la forma en que se le concibe tradicionalmente desde la administración pública gubernamental, haciendo énfasis en la relación sociedad-naturaleza, característica de los pueblos Indígenas. Esta investigación es de carácter cualitativo, aunque se complementa con datos cuantitativos. Se realiza a partir de un estudio que toma por caso al municipio y la comunidad mencionados bajo la perspectiva del enfoque biocultural y el territorio que a su vez permiten articular las relaciones y reflexiones sobre la cultura y el ambiente natural. Huautla de Jiménez, a diferencia de otras comunidades Indígenas tiene una acelerada transformación modernizante desde mediados del siglo XX, sin embargo, esto no quiere decir que haya desaparecido su carácter Indígena, sino que hay múltiples aristas para abordar este tema de estudio comunitario.

## **Organización Comunitaria Jo'otik Ta Lum Ki'nal (Maya Tzeltal) - To'on Yejer Ru'um (Maya Lacandón) Nosotros y la Tierra (Spanish)-We and the Earth (Inglés)**

**María Esther Velasco García**, [esthervegar@outlook.com](mailto:esthervegar@outlook.com)  
Universidad de Ciencias y Artes de Chiapas (UNICACH)

Somos una cooperativa de jóvenes de la Selva Lacandona en Chiapas, México, llamada: "Jo'otik Ta Lum Ki'nal (Maya Tzeltal) - To'on Yejer Ru'um (Maya Lacandón) Nosotros y la Tierra (Spanish)-We and the Earth (Inglés)" que incluye a varios grupos de nuestros pueblos originarios en México. Educamos a comunidades en la preservación de nuestra ecología natural, incluyendo su flora y fauna. Somos investigadores, activistas y líderes comunitarios, Maya Lacandón y Tzeltales egresados de la Universidad Tecnológica de la Selva (UTS) y La Universidad de Ciencias y Artes de Chiapas (UNICACH). Nos dedicamos al compromiso social para cuidar la rica biodiversidad que aún existe en nuestra Selva Lacandona. Nuestro trabajo es intergeneracional y colaboramos con ancianos, adultos, jóvenes y niños de nuestras comunidades. Compartiremos nuestras prácticas Indígenas informadas por nuestras culturas que han sobrevivido la colonización dentro de una ecología de saberes abierta. Presentaré la historia y trayectoria de nuestra organización, los retos y oportunidades así como nuestros sueños, entretéjendonos con jóvenes Indígenas de otros territorios para hacerlos realidad.

**Ernesto Chancayun Kin**, **Maya Lacandón de la Comunidad de Lacanjá Chansayab**, [ernestochancayun@gmail.com](mailto:ernestochancayun@gmail.com)  
Universidad Tecnológica de la Selva (UTS)

Esta presentación describirá el trabajo que estamos haciendo en nuestras comunidades aplicando el manejo de recursos naturales para preservar la sustentabilidad cultural y ecológica. Colaboramos para que nuestra economía comunitaria sea operada bajo nuestras tradiciones culturales, atendiendo a la promoción de la educación comunitaria, el ecoturismo y otras actividades productivas basadas en nuestra cultura. Analizamos cautelosamente los impactos económicos, culturales y ecológicos de proyectos comunitarios. También trabajamos para conservar y diseminar nuestras culturas y practicar nuestras lenguas. Investigamos nuestra flora y fauna y diseminamos nuestros conocimientos para cuidar y preservar nuestra cultura. Desarrollamos libros que transmiten nuestros saberes y prácticas para que las nuevas generaciones promuevan y preserven nuestra cosmovisión. Queremos diseminar nuestras historias ancestrales de la relación humana con la naturaleza y con nuestra espiritualidad, incluyendo las relaciones con los animales de la Selva y nuestros ancestros como la ética necesaria para convivir con la rica biodiversidad de las Áreas Naturales Protegidas (ANP) de las llamadas Montañas Azules que están en el territorio Lacandón Invitaremos a la audiencia a discernir estrategias, redes de solidaridad y políticas públicas que cuiden nuestra Madre Tierra, nuestras comunidades y culturas.

**Carlos Ananías Chambor Sanchez**, **Maya Lacandón de la Comunidad de Lacanjá Chansayab**, [chambor1819@gmail.com](mailto:chambor1819@gmail.com)  
Universidad Tecnológica de la Selva (UTS)

Esta presentación describirá una propuesta encaminada a la gastronomía local Lacandona para saber en qué consiste. Se elaboró un recetario tradicional Lacandón como principal alimento ancestral y cotidiano que no son productos comerciales con el fin de realizar la documentación gastronómica tradicional y transmitir los conocimientos a la sociedad interna y externa interesada en la conservación de la tradición gastronómica y la soberanía alimentaria. Durante muchos siglos la alimentación tradicional Lacandona ha sido parte de

nuestras raíces ancestrales como pueblos originarios. Pero esto se va quedando en el olvido por la colonización histórica y continua a través de la modernización occidental de nuestros pueblos y se va perdiendo el interés en la alimentación ancestral saludable que preserva nuestra autonomía. Se propone desarrollar un texto que eduque a las nuevas generaciones sobre la importancia de la alimentación ancestral y que sirva de difusión y conscientización en eventos culturales de nuestra comunidad y región.

**Timoteo Trujillo Lopez, Maya Lacandón de la Comunidad de Lacanjá Chansayab, [timotrujillo@gmail.com](mailto:timotrujillo@gmail.com)**

Comunidad de Lacanja Chansayab, Selva Lacandona, Chiapas, Mexico

Invitaremos a la audiencia a crear redes de solidaridad para apoyar nuestra Selva Lacandona. Nuestras psicologías comunitarias Indígenas Mayas expresan nuestras pasiones, intereses, sueños y compromisos para lograr la decolonización. Concluiremos compartiendo ceremonias y rituales que promueven la salud comunitaria y el buen vivir.

# Symposium - 12 ID 291: Promoting Social Justice Engagement between powers and privileges

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Resilience Room (in presence)

*Session Chair:* Antonella Guarino

*Discussant:* Serdar M. Degirmencioglu, Goethe-Universität Frankfurt am Main

Social justice is a multi-level construct within an appropriate socio, historical, cultural, and political context (Evans, 2014). Research and interventions for social justice aim to explore the root cause of social inequalities and raise critical awareness to promote a fair and equitable balance of powers, access to resources and human rights and dismantle oppressive social conditions (Guerrero et al., 2021; Prilleltensky, 2001). Social Justice Engagement (SJE) implies that people collectively engage in different forms (i.e., volunteerism, civic and political engagement, participation in social movements) and at different levels (local, national, global) to promote social change and collective wellbeing. Research has analysed the role of awareness of systemic oppression, social justice awareness (Casey and Smith, 2010), and awareness of racial, gender, and economic privilege in non-minority groups (Howard, 2011) and found that privilege awareness contributes to mobilising “privileged” people (e.g., white, male, cisgender, etc.) sense of responsibility and motivation for SJE as allies of marginalised people (Drury & Kaiser, 2014). In this sense, critical awareness can act as a catalyst for mobilising marginalised and privileged groups. The main objective of this symposium is to explore and analyse how empowering processes impact individuals and communities and the relationship between critical awareness and social justice engagement.

## Youth social justice engagement for migrants

**Antonella Guarino, Annalisa Cecconi, Cinzia Albanesi**

Department of Psychology 'Renzo Canestrari', University of Bologna

The Social Justice Youth Development framework (SJYD) considers young people's engagement and development as three levels of Self, Community, and Global awareness (Iwasaki, 2016), leading to critically understanding and being engaged in society (Ginwright & Cammarota, 2002). Being involved in a social justice movement means acting individually and collectively and mobilising people and resources to struggle for human rights and reduce social inequalities and oppressions (Guerrero, 2021).

Our study aimed to understand the experience of young people's engagement in youth organisations dealing with migrants' issues and the perceived inequalities that were directly or indirectly lived. We explored their awareness of their role as active citizens and their sense of community at the local and global levels.

Thirteen organisations located in Bologna were selected to conduct semi-structured interviews. Twenty organisation members were interviewed (6 M, 14 F; Mean age=27.8 years old). The Thematic Analysis addressed motivations, opportunities, barriers, and values for engaging in social justice organisations. The role of privilege and the awareness of being in a privileged or not privileged position seems to be a key factor that can act as a motivator or a barrier to engaging in a social justice action. Moreover, the perception of missing concrete engagement effects hinders young people from mobilising. Nevertheless, awareness of shared values and objectives and a sense of belonging to a larger community still act as motivators for sustained SJ engagement.

## Empowerment and sense of belonging in a host community: sport as a pathway to the social inclusion of refugees

**Teresa Silva Dias, Mariana Fonseca, Beatriz Valongo**

CIIE/Faculty of Psychology and Education Sciences of the University of Porto, Portugal

This research is based on a perspective that considers sport as a relevant social and educational dimension, whose communicative, collaborative and facilitator potential for the development of intercultural skills (Fernández, 2017) fosters social participation and a sense of belonging to the community (Bailey, 2005). In this sense, it can improve the social and educational inclusion of refugees in the host communities.

This study aimed to understand the path of integration of 5 refugee families from Ukraine (mothers and sons) who were welcomed in a sports institution in the northern area of Portugal. In this reception, carried out by the strong involvement of the sports entity in the local community and intermediated by a NGO, the young athletes integrated the roller hockey modality and the mothers were invited to integrate the several activities within the club. This study includes 5 biographical narratives with Ukrainian mothers/women, 5 interviews with young Ukrainian athletes, an interview with a sport coordinator and an interview with a person from the NGO, responsible for the articulation with the club. The biographical narratives and the interviews to the young athletes focus on 3 pillars: life before the war, facilities and difficulties in the process of integration, the role of the sport context in the process of integration and in the creation of support networks.

Data analysis using thematic analysis identified life paths and emotions experienced during the process of integration in a new country. The results highlight the importance of sport for young athletes in the socialization processes, due to the ease of communication and appropriation of culture, but essentially for the creation of affective bonds with peers. The women/mothers refers to the importance of their integration in the different dynamics of the sporting context, highlighting the empowerment and social well-being that resulted (social acceptance, social contribution).

## Sense of Community and Social Justice Against Genderism and Transphobia

**Christian Compare<sup>1</sup>, Maric Martin Lorusso<sup>1</sup>, Fau Rosati<sup>2</sup>**

<sup>1</sup>Department of Psychology 'Renzo Canestrari', University of Bologna, <sup>2</sup>Department of Developmental and Social Psychology Sapienza University of Rome, Italy

In Western societies, gender is mainly considered in a binary way and associated with the sex assigned at birth, following a principle of cisnormativity (Serano, 2016). The experience of transgender and non-binary (TNB) people questions cisnormativity and require more comprehensive perspectives and representations of gender. Gender, queer, and trans studies represent a fundamental resource for LGBTQIA+ subjectivities, sustaining the formation of more inclusive representations and definitions of gender, capable of integrating the complexity of multiple experiences of subjectification (Catalpa et al., 2019).

This study examined the social representations of Italian LGBTQIA+ people regarding non-binary gender identity, using the free word association technique, considering the role of the Psychological Sense of Community (PSOC), Social Justice (SJ), Gender/Sex Diversity Belief (GSDB), and Genderism and Transphobia (GT). Data were collected from mid-October to mid-November 2021, involving 1484 LGBTQIA+ people living in Italy (Mage=26; SD=7.1). Participants were mainly cis women (43%) and non-binary (37%), most were polysexual (72%), White/Caucasian (97%), and LGBTQIA+ activists (56%). The content analysis on the social representation identified six different approaches to non-binary gender identities (affirmative, descriptive, political, positive, dissonant, rejective). Correlational analysis between the themes and the psychometric scales showed negative significant correlations between the dissonant and rejective approaches and SJ ( $r = -.106, p = .000$ ;  $r = -.129, p = .000$ ) and PSOC ( $r = -.113, p = .000$ ;  $r = -.124, p = .000$ ). Multiple linear regression showed that SJ and PSOC significantly predicted GT score ( $\beta = -.15, p < .000$ ;  $\beta = -.10, p = .001$ ) and GSDB score ( $\beta = .27, p < .000$ ;  $\beta = .24, p < .000$ ). Results show how SJ attitudes and stronger PSOC can be considered as protective factors against negative feelings and discriminatory behaviors towards TNB subjectivities within the LGBTQIA+ community.

## **Youth voices for climate justice: Collective and individual activists articulating claims and envisioning futures**

**Maria Fernandes-Jesus<sup>1</sup>, Carla Malafaia<sup>2</sup>**

<sup>1</sup>York St John University, UK, <sup>2</sup>CIEE, University of Porto

In the last years, large-scale protests have taken place worldwide, demanding public and political attention to the climate crisis. In this context, youth-led activism emerged and forged alliances with other groups, which coalesced around a justice framing of the climate issues towards a broad and intersectional movement. Setting 'system change' as the overall goal voiced in public protests, activists have been campaigning around a range of issues – from fossil fuels exploration to sustainable consumption. At the same time, research accounts for various motivations underlying climate protests, including personal and apolitical reasons. Even though questions of justice play an increasingly important role in contemporary debates on climate politics and encompass multiple dimensions and scales, youth mobilisations have been mainly spotlighted for addressing climate change as a matter of intergenerational justice. The diversity of ways of understanding and framing climate justice has spurred the need for further explorations. Critical scholars argue that climate justice approaches should question the distribution of burdens and benefits of climate change across society, encompassing the contestation of disempowering and unequal structures, the design of just and inclusive decision-making processes and the recognition of pre-existing inequalities when responding to climate change. Drawing on climate justice theories, this chapter takes the procedural, distributional, intergenerational and recognitional dimensions as analytical tools to investigate how climate activists envision alternative futures and communicate their claims. Based on a survey of activist groups (n=85) including climate-core groups (climate change as their central organising cause) and climate-satellite groups (regular supporters of climate protests), and 22 interviews with 22 activists from the School Strike for Climate and the Extinction Rebellion in Portugal, we explore how climate-justice dimensions are articulated to sustain the activists' engagement and their assessment of the movement's potential to communicate climate justice. Findings indicate that the need for constructing futures that are fair and just appear recurrently in how youth climate activists' groups describe their goals and set their demands. Dimensions of climate justice are framed as interconnected and embedded in groups' demands and scope of action. Citizens' right to participate and construct climate solutions are part of demands for climate justice nationally and globally, with youth groups emphasizing the need and right to facilitate "an active role of citizens" and communities. Intra-society framings of climate justice are prevalently adopted to discuss climate futures and just transitions. Yet, inter-society framings are highlighted when activists reflect on the communicative power of the movement, prioritising the visibility of global North/South disparities. In light of these findings, we discuss the current plea for a transformative approach to climate justice in terms of its potential for better illuminating the structures, institutions, and processes in climate imaginaries and agency.

# Roundtable 03 ID 211: Fostering resistance to the oppression of immigrants in community settings

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Empowerment Room (hybrid)  
*Session Chair:* Sara Buckingham

**Sara L. Buckingham<sup>1</sup>, Moshood Olanrewaju<sup>2</sup>, Regina Day Langhout<sup>3</sup>, Ashmeet Oberoi<sup>4</sup>, Noé Rubén Chávez<sup>5</sup>, Monica Indart<sup>6</sup>, Bradley Olson<sup>2</sup>**

<sup>1</sup>University of Alaska Anchorage, Anchorage, AK, USA; <sup>2</sup>National Louis University, Chicago, IL, USA; <sup>3</sup>University of California, Santa Cruz, Santa Cruz, CA, USA; <sup>4</sup>University of Miami, Coral Gables, FL, USA; <sup>5</sup>Charles R. Drew University of Medicine and Science, Los Angeles, CA, USA; <sup>6</sup>Rutgers University, New Brunswick, NJ, USA; [sbuckingham@alaska.edu](mailto:sbuckingham@alaska.edu)

The oppression of immigrants is built into all aspects of societies around the globe, carried out not only through policies and practices, but also through norms, narratives, and interpersonal relationships. Immigrants and their allies resist oppression in both individual and collective ways. Some of this resistance is organized and overt, designed for public view - sit-ins, rallies, testimonies. Much of this resistance is 'everyday' and may be covert, designed to be hidden from those who have power in oppressive spaces. In 2021, a group of community psychologists in the Immigrant Justice interest group of the Society for Community Research and Action reviewed the scientific and practice literature to examine how settings can support such resistance to oppression. We grounded our analysis of the literature in the frameworks of change through social settings, empowering settings, healing justice, and decolonization. Empowering settings are settings that have a culture of growth and community building; opportunities to take on meaningful, multiple roles; peer-based support; and shared leadership committed to group development. Healing justice is a framework that focuses on systems of oppression and calls for structural solutions, not clinical, while attending to suffering, emphasizing a cycle where people build community, develop courageous vision, heal, and act. Decolonization includes decentering western ways of knowing to resurface ancestral truths and actions, drawing attention to both intersectionality and allyship to resist coloniality. This roundtable seeks to build on this work by exploring how we, as community psychologists, engage around resistance in the settings we navigate.

In this roundtable, we will discuss our resistance work in the pursuit of immigrant justice. We will examine the ways in which many types of settings we each engage with across ecological levels play a role in resistance - from smaller community-based and faith-based organizations, to educational and direct care settings, to workplaces and unions, and to municipalities and transnational organizing settings. While all of our panelists identify as community psychologists, we live and work in geographically, politically, and socially distinct parts of the U.S.; we are engaged with settings that range in terms of their scope and size; we are impacted differently by our immigration system; and, we hold varied roles in the settings we navigate. We will explore our diverse positionalities and how they shape how we promote immigrant justice in our settings. Through case examples, we will explore structures and processes through which a range of settings may foster resistance with both immigrants and allies. We will center key take-aways in resistance work from our policy statement as well as the new understandings that arise over the course of our discussion. Finally, we will examine where we go from here in terms of supporting settings to develop structures and processes that foster resistance.

# **Symposium - 18 ID 140: Cultural issues in creating social change for community well-being**

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Aula Fairness (in presence)  
*Session Chair:* Tameka Gillum

This symposium brings together research from three African countries: Sudan, Egypt, and Kenya, to examine cultural issues that impact the creation of social change for community well-being. These issues take place at the individual, community, or societal levels. The first and second papers investigate cultural factors related to the individual's decision to become a community social change agent. The first paper investigates how a community-based learning (CBL) program at a university in Sudan affected young women during a time when women were facing restrictions on their ability to participate in public life and leadership. A survey and interviews found that CBL positively influenced the students' civic engagement, personal growth, helped develop their professional skills, and increased their intercultural sensitivity. The potential for using CBL as a way to get Arab and African youth involved in positive social change will be discussed. The second paper investigates the narratives of five second-generation Egyptians who returned to Egypt as social change agents. By listening to their life trajectories, it is possible to identify the developmental and environmental factors that led to their decision to return to the home of their parents, and also shaped their identity as a social change agent. Their narratives also help us understand how these young adults navigated the challenges of culture and belonging as they tried to create social change. The implication of these narratives for understanding how culture impacts the process of becoming and acting as a social change agent, will be explored. The third and fourth papers examine social change at the level of the community. The third paper uses an Asset-Based Community Development (ABCD) approach to investigate community strengths and successes related to the home-based care for older adults in Cairo. An assets-based approach was used in order to counter cultural beliefs and stereotypes about aging that tend to focus on deficits. The resources and assets available within the home-based care community included skills, capabilities, volunteer associations, institutions, physical location, and connections assets. Based on this research, culturally appropriate recommendations that can contribute to the development of home-based care and empower older adults will be presented. The fourth paper addresses preliminary results from a qualitative study investigating perceptions of intimate partner violence (IPV) in Kenya. This study will serve as the basis for partnership with community members and key stakeholders, in order to develop a culturally relevant IPV prevention program in a rural community. Finally, the fifth paper investigates social change at the societal level. It examines the perceptions of mental health specialists and members of the general community in Egypt, regarding prevention of and support for psychological distress. A qualitative online survey found similarities between professionals and community members in recommending help-seeking behaviors, self-development, and social and policy change, but also found that community members focused more on improving environmental and relational health, and promoted the use of religion, friends, and family as resources. Culturally relevant activities for promoting mental health that can be integrated in mental health and wellbeing programs will be presented.

## **Community-Based Learning to Empower Young Women in Sudan**

**Azza Osman**

The American University in Cairo, Egipto

The rapid social, political and cultural change happening in recent years in Sudan has given women a reduced role in public life and leadership. Under such conditions, strategies for promoting women's civic engagement and their participation in social change, are vital. This research explored how an intensive university community-based learning (CBL) program influenced female university students' civic attitudes, personal and professional growth, and intercultural sensitivities. In CBL, students become involved in social change projects in local communities. CBL is a transformational learning approach that promotes students' civic participation and community engagement (Davidson, 2002). CBL's main objectives are academic, professional, personal and social growth, along with promotion of social awareness and social responsibility (Celio, Durlak, & Dymnicki, 2011). Results of this study showed that CBL did positively influence students' civic engagement, personal growth, and helped develop their professional skills. In addition, in interviews, students said their CBL experiences had greatly impacted their intercultural understanding. This research supports the idea that CBL is a promising practice for promoting young women's civic engagement, empowerment, personal and professional growth, and academic skills. It provides insight on the value of integrating academic and practical education, particularly for young women. Academic institutions in Africa and the Arab world should consider integrating these practices as part of their educational approaches. As these countries face challenging circumstances from war to poverty, CBL can be a way to get youth involved in providing support and possible solutions to these issues on grassroots and institutional levels.

## **Choosing to Come Back: Second-Generation Egyptians Returning as Social Change Agents**

**Hajar Khalil**

The American University in Cairo, Egipto

Many studies have focused on the narratives of migrants acculturating in their host country, and others on their return journey home. But few have shed light on the second-generations' return journey to their parents' homeland. Research has found that upon visiting their parents' homeland, second-generation immigrants were able to gain a better understanding of where they came from, allowing them to reflect upon their own lives in respect to their family history (Marschall, 2017). Through the stories passed down by their parents and their own travels, second-generation returnees begin to piece together their own narrative identity and the role that each culture plays in it. Some find their place in their parents' homeland as advocates for reform, using the knowledge and experiences they've gained abroad to become agents of change where they saw change mattered (Rottmann, 2018). In this study, narratives of five second-generation Egyptians who returned to Egypt as social change agents, are described. By listening to their life trajectories, it is possible to identify the developmental and environmental factors that led to their decision to return to the home of their parents, and to understand how these factors shaped their identity as a social change agent. Their narratives also provide insight into how social change agents address the challenges of culture and belonging as they try to create social change.

## **Older Adults Home-based Care in Cairo, Egypt: Asset Mapping towards Community Development**

**Yomna El Taweel**

The American University in Cairo, Egipto

The rapid growth of the older adult population in Egypt has led to health and economic consequences that require new and more flexible forms of care, including home-based care. Many Egyptians (including older adults) still stereotype older adults and think of their needs in a deficit-oriented way. This is likely to contribute to their disempowerment. It is therefore important to shift the mindset to focus on community assets and strengths, rather than needs, weaknesses, and deficits. In this research, the problem of home-based care is reframed through an Asset-Based Community Development (ABCD) approach. The ABCD model explores the assets available within the target community rather than weaknesses and problems. The results helped identify resources and assets available within the home-based care community in Cairo. These included skills, capabilities, volunteer associations, institutions, physical location, and connections assets. Based on these findings, culturally appropriate recommendations are made that are expected to create positive social change in the home-based care field in urban Cairo, empowering and providing better services to older adults. Recommendations include improving governance, building on existing collaborations, enhancing economic development, increasing volunteer organizations, and accounting for the various older adult's needs.

## **Developing a Community-Based Initiative to Address Intimate Partner Violence in Kenya**

**Tameka L. Gillum**

The American University in Cairo, Egipto

Intimate partner violence (IPV), defined as physical, sexual, or psychological harm by one intimate partner against another, is a major public health problem and global human rights violation. The prevalence of IPV is especially high in Sub-Saharan Africa. Lifetime prevalence rates vary from one country to another, ranging from 26-63%. In Kenya, national statistics show that between 39-46% of ever-married Kenyan women between 15-49 years have experienced physical and/or sexual abuse.

IPV is a complex social issue deeply rooted in the interaction of social, cultural, political, and economic factors. As such, perceptions, prevalence and manifestations of IPV differ from one society to another. Qualitative studies that explore the cultural context of an affected population and how they interpret this phenomenon provide us optimal potential for understanding IPV and designing culturally appropriate prevention and intervention efforts.

Preliminary results will be presented from a current study designed to develop an enhanced understanding of IPV in Kenya and develop a community-based intervention to address the issue in a rural area of the country. Using qualitative methods and participatory action research and drawing on their prior research conducted in Kenya, researchers are working together with community members and key stakeholders to develop a culturally relevant IPV prevention program. Preliminary data will be presented from focus groups with survivors and other women and men from the community as well as key informant interviews to confirm existing understandings of IPV in Kenya and solicit community input on culturally relevant approaches to prevention. This data will be used as the basis for working with community members and key stakeholders to design a community-based prevention program.

## **Tapping into Community Mental Health Resources: Seeking a Paradigm Shift in the Egyptian Mental Health Service Culture**

**Michel S. Ibrahim, Nadine El Shafei**

The American University in Cairo, Egipto

Mental health discourse in Egypt is predominantly influenced by the Western medical model, which guides the delivery of services such as office-based psychotherapy and psychiatric hospitals. The aim of this research was to shed light on gaps of perceptions between mental health specialists and members of the general community regarding a) ideas about prevention methods for psychological distress, and b) the persons one should turn to for psychological support. An online survey was completed by 261 diverse respondents aged 19-69 across 21 governorates in Egypt. Most participants self-completed the qualitative questions online, usually on mobile phones. For those who were not literate, members of the research team read the questions aloud to them and recorded their responses. Responses were coded using thematic analysis and compared and contrasted between mental health specialists and members of the general population. Suggestions by both groups were grouped under four main themes, which were lifestyle modifications; help-seeking behaviors; self-development; and social and policy change. However, community members' responses resulted in a fifth theme of improving environmental and relational health. Answers differed under the same themes between the two groups, giving insights regarding conceptions of the role of religion, social support, and the public stance of professional support. The Western medical model of psychological distress present in the specialists' answers did not account for the unique cultural resources that the general population utilized such as religion, friends, and family. The study identified culturally relevant activities for promoting positive mental health that can be integrated in mental health and wellbeing programs. Governmental mental health campaigns and mental health services should be encouraged to change their narrative, and validate local methods of addressing psychological distress instead of overly emphasizing the supremacy of clinical intervention.

# Roundtable 02 ID 359: Becomings and challenges for Community Psychology in Uruguay

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Room Engagement (hybrid)

*Session Chair:* Alicia Raquel Rodríguez Ferreyra

**Alicia Raquel Rodríguez Ferreyra, Verónica Blanco, María Eugenia Viñar, Lucía Pierri, Dulcinea Cardozo, Gabby Recto, Gabriel Soto**

Universidad de la República (Uruguay), Uruguay, [veroblat@gmail.com](mailto:veroblat@gmail.com)

El devenir de la Psicología Comunitaria (PC) en Uruguay confluye entre múltiples líneas de pensamiento en un territorio latinoamericano singular. Nos proponemos exponer algunas líneas de este devenir, revisando sus desafíos y tensiones y colocando interrogantes sobre la disciplina.

La PC en Uruguay surge desde la Universidad de la República, espacio público, gratuito, de libre ingreso y co-gobernado, que asume la mayoría de la población universitaria del país. Postula la integralidad, articulando enseñanza, investigación y extensión en campos de problemas interdisciplinarios y en diálogo con actores sociales, construyendo espacios heterodoxos y participativos (Red de Extensión, 2016; Parentelli, 2022). Supone una perspectiva transformadora de los roles en relación al saber, asumiendo la multiplicidad en la producción de conocimientos.

La PC en Uruguay surge en el marco de la extensión universitaria y de la mano de una Psicología Crítica Alternativa (Carrasco, 1983) que emerge de la necesidad de una psicología que respondiera a las problemáticas sociales locales. Asume un carácter crítico y alternativo ante los cuerpos teóricos y las metodologías que llegaban de otras latitudes. Los saberes psicológicos en nuestra región, que influyeron en la PC, se nutrieron de una fuerte impronta psicoanalítica que dio lugar a una perspectiva grupalista particular (creada por Enrique Pichon Rivière), de los aportes del Institucionalismo y de la Psicología de la Salud. También incidió el movimiento socioconstruccionista y posestructuralista, que conduce a una concepción colectiva de subjetividad. Estas características conectan singularmente con otras perspectivas críticas latinoamericanas (Educación Popular e Investigación Acción Participativa).

Este devenir se produce en un territorio político con una matriz identitaria singular en Latinoamérica: un país de pequeñas dimensiones en relación a sus vecinos, Argentina y Brasil. Esta construcción sustentada en una racionalidad letrada, anuló la diversidad de formas de vida que se gestaban mediante un silencioso genocidio de los pueblos originarios de nuestras tierras y el borramiento de las diferencias culturales de una población migrante que cuadruplicó la población a finales del siglo XIX. A ello se agrega un Estado que, a comienzos del siglo XX, universalizó el acceso a servicios básicos y forzó una identidad homogénea, centralizada en un gobierno urbano ubicado en la capital donde se concentra más de la mitad de la población.

Estas características, junto con las transformaciones sociales en el mundo y en las ciencias, implican desafíos para la PC contemporánea, la que, sosteniendo una perspectiva crítica y transformadora, integra las epistemologías feministas y la producción de lo común, los movimientos de desmanicomialización y la salud comunitaria, los estudios urbanos y las expresiones artísticas, entre otros.

¿Qué alcances y límites enfrenta la PC desde una perspectiva situada en Uruguay? ¿Cómo incide en ella la hiperespecialización del desarrollo académico y la deconstrucción de los campos disciplinares? ¿Cómo sostener un campo de saberes que integre la diversidad en un territorio ético político común?

## **Symposium - 16 ID 230: Comparing academic, professional, and nonprofessional perspectives: a global community knowledge validation study**

*Time:* Friday, 23/Sept/2022: 2:45pm - 4:15pm · *Location:* Trust 1 Room (in presence)

*Session Chair:* Douglas D. Perkins

*Discussants:* Wolfe, Susan; Procentese, Fortuna

The Global Development of Applied Community Studies (GDACS) project identifies the factors facilitating or inhibiting the growth of 12 professional and research fields addressing local problems and enhancing community strengths and quality of life in 105 countries representing 95% of the world's population. The largely academic definition and measure of community studies created by the project requires validation by comparing researcher, professional, and nonprofessional perspectives on community issues and their solutions. Using in-depth semi-structured qualitative interview research, the three main presentations in this symposium aim to critique and validate a quantitative methodology used to estimate the strength of community psychology and other applied community studies disciplines in a country based mainly on internet evidence of relevant formal institutional knowledge (academic programs and courses, publications, and professional organizations or conferences), and in particular what important nonacademic community knowledge that approach misses. We explore the extent, quality, and use of such informal, but empirical, community information gathering being done by a wide variety of nonacademic, grassroots and other local development-based organizations promoting social change in China, India, South Africa, Turkey, and the United States. We briefly describe the profiles of the community researchers, professionals, and nonprofessionals working in the sector and the approaches used by their organizations in studying or effecting intended social changes.

We interviewed academics and knowledgeable nonacademics in order to understand both (a) the extent to which the knowledge of these disciplines in the formal academic sector is being utilized in nonacademic organizations striving to bring about community change on the ground and (b) what nonacademic sources of knowledge and insights are being used by community-based organizations. The interviews reveal (1) the presence and extent of collaboration between professionals from academic settings and nonacademic organizations working to bring about change; (2) the approaches and quality of information gathering, application, and dissemination used by the nonacademic organizations and professionals. The study reveals the grounded reality of grassroots community education and social service organizations and thereby recommend both improvements to our understanding and assessment of community issues and applied community studies and ways for academic and nonacademic knowledge to be used to bring about more effective social change.

Following the three presentations, the symposium concludes with responses from two internationally knowledgeable community psychologists on their response to each presentation and thoughts about the entire symposium and topic.

### **Validating Academic Perspectives on Community Issues: Islamophobia and Solutions in the Mid-South of the United States**

**Douglas D. Perkins**

Department of Human & Organizational Development, Vanderbilt University, USA

This presentation briefly introduces the GDACS project (see above) and contextualizes these presentations within that larger project. It then turns to an analysis of in-depth qualitative interviews conducted in Nashville, Tennessee, USA, with a Muslim community researcher whose parents are from Bangladesh, a Palestinian immigrant founder of an anti-Islamophobia non-governmental public education organization, and a Kurdish non-professional volunteer of that organization. Themes included a comparison of sources of information, root causes of anti-Muslim bias and violence, impact of Islamophobia, trust and relationship building between Muslim and non-Muslim communities, and the role and training of professionals engaged in the issue. Despite some minor differences in community knowledge and perspectives across the three interviews, there were more points of agreement. In anticipation of the next presentation, Perkins will conclude with a brief comparison of interviews of key informants on the nature and strength of community education in Shanghai, China. Implications of findings for the larger project on the trained human resource capacity of empirically-based community problem-solving around the world will be discussed.

### **Predicting and Exploring the Strength of Community Education in Aid-Receiving Countries**

**Wojcicki, Mary A.<sup>1</sup>; Perkins, Douglas D.<sup>1</sup>; Deng, Ningxi<sup>1</sup>; Zhang, Yong<sup>2</sup>**

<sup>1</sup>Department of Human & Organizational Development, Vanderbilt University, USA; <sup>2</sup>East China Normal University, Shanghai, China

This mixed-methods thesis is composed of two separate but related studies that seek to provide a better understanding of the global development and current state of adult community (or popular) education. A quantitative analysis finds that foreign aid (OECD Official Development Assistance) received is unrelated to strength of community education, but historical extent of nonviolent grassroots activism and income inequality significantly predict the strength of community education, controlling for civil liberties, GDP per capita, and educational infrastructure in a sample of 67 aid-receiving countries globally. In addition, this thesis also

includes a qualitative analysis of six semi-structured interviews with a community education researcher and professional key informant in each of three countries (India, South Africa, and the United States of America), two of which are aid-receiving. The perspectives of the key informants in India and South Africa diverged regarding both the role of the government in their respective contexts and the strength of community education as a discipline. In the United States, however, the key informants' perspectives were more closely aligned. These observations raise questions for policy and the academic and international development sectors.

## **Knowledge validation practices of Turkish academics, professionals, and non-professional volunteers on the issue of child abuse in Istanbul**

**M. Reha Ozgurur**

Vanderbilt University, Estados Unidos (EUA)

This study investigates the knowledge validation practices of interrelated professions that approach the social issue of child abuse in Istanbul community, Turkey. Semi-structured interviews were conducted with (1) a doctoral student who has been researching issues around child abuse in Istanbul, (2) a professional who worked in an organization in Istanbul to help children with Down syndrome and prevent violence or prejudices against them, and (3) an undergraduate intern who volunteered in the same organization. Thematic analysis results revealed the strong knowledge transfer and collaboration between academics and professionals and between professionals and non-professional volunteers in the same issue. The collaboration between academics and non-professional volunteers, however, lacked. Moreover, participants from each group reported that they experienced collaboration problems primarily with state agencies and the current Turkish government, because of inefficient bureaucracy, the ideological stance of the government, and the sensitive nature of the subject. Furthermore, participants had difficulty with finding reliable and culture-sensitive sources of knowledge and information regarding the issue of child abuse in Istanbul. For them, the most urgent need in the context of child abuse in Istanbul was academic and professional human resources that would train younger generations, inform ordinary citizens, and conduct community interventions. This study is important, because it allows us a greater understanding of how issues are tackled from a number of viewpoints: at the grassroots level, at the level of an institution, and in the academy.

# In presence session 3 English: BRIDGING COMMUNITIES AND LOCAL SERVICES

Time: Friday, 23/Sept/2022: 2:45pm - 4:15pm- Location: Conviviality Room (in presence)  
Session Chair: Jacqueline Akhurst

## Building bridges between community groups and the university: partnerships for Community based service learning

Jacqueline Akhurst, Nqobile Msomi

Rhodes University, África do Sul; [J.Akhurst@ru.ac.za](mailto:J.Akhurst@ru.ac.za)

There are multiple challenges to many South Africans' health and well-being, with the state having very limited capacity to provide psychological assistance in situations of family dislocation and disruption, widespread unemployment and poverty, and the high incidence of violence and crime. Community organisations therefore play an important role working as advocates towards better service provision and structural social change. We would like to explore community-based service learning (CBSL) as a means to work in solidarity with them, in mutually beneficial partnerships. In this paper we will describe CBSL as incorporated into the Community Psychology coursework of trainee psychologists, in their final year of academic studies. We will focus on the often-neglected perspectives of our community partners, through three case examples from organisations working with children and youth. The accounts of collaborative work will illustrate both the trainees' contributions and the impacts of contextual factors. We will also make recommendations, to support more sustainable CBSL partnerships, aimed towards civic empowerment and social change.

## New ideas for new times: The Palgrave Handbook of Innovative Community and Clinical Psychologies

Anna Zoli

University of Brighton, United Kingdom; [a.zoli@brighton.ac.uk](mailto:a.zoli@brighton.ac.uk)

The mode of community psychology and critical psychology developed in many countries has openly manifested social transformation as the goal but what is not clear is the way in which that goal is to be obtained, for so far there are few methods explicitly formulated with that task in mind. To address this, we present some features of *The Palgrave Handbook of Innovative Community and Clinical Psychologies* - a newly edited text which explores and documents practices of international community and clinical psychologies that have been developed to exist as alternative ways to challenge recent global political and economic changes and their associated mental health ideologies.

The UK and other Western countries are far from unique in this institutionalised individualistic approach. Latin America shares with these countries the dominance of individualistic mainstream deficit models (Montero & Diaz, 2007). In both Argentina and Uruguay, training at psychology schools has been mainly modelled on the clinical approach to mental disease (Saforcada et al 2007). In Cameroon there has been difficulty 'transcending mainstream psychology's primary focus on an individual level of analysis' (Nsamenang et al 2007, p. 394). Moreover, psychology in India has been characterised by significant borrowing of theories from the West and has remained largely an academic discipline where research is conducted within laboratories (Bhatia & Sethi, 2007).

The book includes a range of ground breaking, radical and liberatory clinical and critical community psychology projects that seek out and showcase radical and innovative practice wherever it may reside. Chapters do not seek to feature the 'typically' renowned scholars in the field (although they may); rather the focus is on the introduction of new trajectories, projects and practices which point a way forward for future students and practitioners who will be increasingly required to develop a range of innovative approaches to tackle head on the increasing prevalence of mental ill-health in the context of structural inequalities.

## Weaving bonds between intervention agent and participant: strengthened, technical, affective, basal and weakened bonds

Antonia Rosati, Marianne Daher, María José Campero

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This oral presentation is based on the results of the first stage of the research project FONDECYT 11200394, "Social programs for intervention in poverty: key aspects of participant and intervention agent, group-community and socio-institutional bonds" (2020-2023), being Marianne Daher the principal researcher.

In some areas of psychology, such as clinical and educational psychology, there is convincing evidence regarding the centrality of the bond between patient and therapist, as well as between teachers and students. However, in the community social field, there is an empirical gap on how the bond between intervention agents and users of social programs is established, as well as its impact on the quality of the intervention. Thus, the approach to the subject has been primarily theoretical, about the prescription of characteristics and functions for the intervention agents.

Within the framework of the Familias Program, the main Chilean public policy for intervention in poverty, a qualitative study was conducted. This had the approval of the ethics committee of the university involved. Individual interviews with intervention agents (N=20) and program participants (N=20) were conducted. Interviews considered positive and complex bonds both in urban and rural areas. Data were analyzed using Grounded Theory, conducting descriptive and relational analyses. Reflexivity and triangulation procedures were followed.

The bond, understood as a relational space of interpersonal and social contact is a catalyst of resources and changes in poverty intervention. A proposal for understanding the bond between the two actors was developed in an emergent manner. Three dimensions of the bond are recognized: technical, affective and interactional. Also, five types of bond are detected: strengthened, technical, affective, basal and weakened. These bonds are described, referring to their main characteristics and differences, depending on the interweaving of the three dimensions identified.

In addition, the strengthened bond conforming process is presented. This bond has all three dimensions strengthened, and is the product of a temporal process whereby the program participants transition from an administrative relationship to a technical-affective bond,

following four stages: establishment of a relationship, construction of the bond, consolidation of the bond and gradual attenuation of the bond.

Finally, the diversity of forms acquired by the bonds between intervention agents and participants is discussed, reinforcing a relational perspective to advance in the social policy aims. Also, the strengthened bond is highlighted as a reference for social intervention, but recognizing that it should not rely solely on the efforts of the intervention agent or the commitment of the participants, but also should be facilitated by the structural, normative and relational context of psychosocial interventions.

### **Helpline 1036: A unique case of building bonds and bridges among mental health specialists- in private and public- and people or/institutions in the community and an excellent paradigm of Service Learning**

**Theodora Skali<sup>1</sup>, Menelaos Theodoroulakis<sup>2</sup>, Marina Economou<sup>1</sup>, Charalampos Papageorgiou<sup>1</sup>**

<sup>1</sup>National and Kapodistrian University of Athens (NKUA), Department of Medicine, 1st Psychiatric Clinic; <sup>2</sup>Federation of NGOs in Mental Health ARGO; [dskalis@yahoo.gr](mailto:dskalis@yahoo.gr)

In this presentation, we describe *Helpline 10306*, a – free and anonymous - psychosocial mental health services telephone line, which offers counseling, and psychological and psychotherapeutic support 24 hours, 7 days per week. It has been created in Greece on the occasion of the COVID-19 pandemic by the staff of the 1<sup>st</sup> Psychiatric Clinic of the National and Kapodistrian University of Athens with the support of the Federation of NGOs in Mental Health ARGO. With the outbreak of the pandemic, our initial thought that all people will need serious support since all mental health services had started to malfunction or not function at all gave birth to the creation of a helpline which soon turned to prove a unique paradigm of providing mental health services in the midst of a crisis, and a unique context to professionals for experiencing new ways of mental health services of any kind at any situation (such as “door to door mental health services and support, mental health telephone techniques, e.tc.). And little by little we began to understand that a new type of connection had been developed between the community and mental health professionals, beyond stigma and other obstacles that many years prohibited people from seeking help for mental health issues. Also, strong bonds started to be developed between mental health professionals and other health specialists. On another level, students who volunteered to contribute to the line (medical, psychology, social work students), as the universities were closed, had the opportunity of training, intervention, and theory at the same time they offered their services. As Helpline 10306 services became more and more known, and a strong collaboration started between the helpline and services in the community, aiming at the benefit of the served citizens (police departments, universities departments, government agencies, individuals (general doctors, psychiatrists, psychologists, social workers), hospitals, private medical centers, various types of telephone lines, e.tc). As people’s needs were changed, different types of mental health support were offered all over Greece (for children, adolescents, and elderly people, for educational environments and clinical, for families and individuals, for common people and mentally ill, etc.) through the Helpline 10306.

Today Helpline 10306 has been developed into a national psychosocial support helpline, based on the principles of psychoeducation, as well as a pyramidal scheme and peer-to-peer methodology: the experienced learn from the less experienced, the supervisors have previous working experience in 10306 shifts, and social media (Viber groups) is a way of supporting employees in the field in “here and now”. Furthermore, supervision on a weekly basis and weekly educational lessons for the employees are the best way of building bonds among employees and helping them to take care of the callers. So, Helpline services constantly change according to the needs of the callers, and more support programs are taking in or out when they do not need it anymore.

Last but not least, the type of leadership which developed offered a lot to the community and staff resilience.

### **Monitoring the implementation of personalised health budget in social and health services: critical reflections**

**Bruna Zani<sup>1</sup>, Luca Negrogno<sup>2</sup>, Vincenzo Trono<sup>3</sup>**

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The Personal(ised) Health Budget (PHB) is an innovative approach to mental health and a new integrated social and health instrument that supports the Therapeutic Rehabilitative Personalised Project for persons with mental disabilities. This method gives people more choice and control over the type of care. Two are the inspiring principles: social & health integration, and personalisation of welfare interventions. It is formed by human, professional, and economic resources of individual, family and community aimed at improving health, wellbeing, psychosocial functioning, inclusion of marginalised and disadvantaged people, as well as promoting their active participation and autonomous life in the community. In the last three years we have analysed the introduction of the PHB in the local social and health services of the Metropolitan City of Bologna (Italy), following all the pathway from the training programme for professionals (2020-2021) to the monitoring the experimental period (2021-2022). Aim of this paper is to present the data drawing from the monitoring research conducted on the first 50 personalized project experimentally activated so far in the 6 Districts of Bologna Local Health Services. We made field observations during the 50 joint meetings of social and health professionals, with the purpose to investigate in a qualitative way how the social and health integration was realised in practice, how the design of socio-rehabilitative interventions was transformed, how, and if, the involvement of the user and his network has changed. Three critical issues emerged: 1) The proposal to activate a PHB can come from any point of the system of subjects interested in participating (user, family members, social or health workers, general practitioner) and not only from the psychiatrist responsible for the case. This innovation needs to be further shared and understood by all the practitioners 2) The PHB requires since the beginning the involvement of the user (and the family) in the choices regarding his/her therapeutic-rehabilitative process. Users’ needs and desires are the basis from which to start. This requires a new way of thinking to professionals’ own role and working style. 3) The PHB also aimed at making the offer of interventions more flexible and at improving the work with informal networks and the community. This means an innovation in the provision and the organisation of the services and the welfare system. In conclusion, the PHB has promoted a culture of recovery in all the partners involved, has significantly changed the structure of the offer of psychosocial interventions, has urged the administrative culture to renew itself, has brought social and health services closer to the field, has entailed a precise analysis of interventions and their effects. However, we think that the PHB has so far only expressed a part of its innovation potential. Much remains to be done to consolidate and promote the Therapeutic Rehabilitative Personalised Project starting from the citizens-users.

# Virtual Session 3 English: THE ROLE OF COMMUNITY PSYCHOLOGY IN HEALTH PROMOTION

Time: Friday, 23/Sept/2022: 3:00pm - 4:00pm · Location: Space Room (virtual)

## Core components of a national community-based mental health intervention.

Loreto Leiva<sup>1</sup>, Fernanda Sacherz<sup>2</sup>

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Over the last few years, the field of school mental health (SMH) has expanded in connection with promotional and preventive initiatives. This is because schools are community settings that provide a suitable context for solving issues related to the psychological well-being of children and adolescents.

In the implementation of psychosocial programs, such as an SMH intervention, it is possible to see substantial differences in the results obtained, even when the same objective is pursued through the same design. It is essential to understand that interventions are implemented in educational communities by various professionals, which may affect the execution due to a lack of shared competencies.

The evidence indicates that, for an intervention to succeed and achieve the expected results, certain elements must be present in executing teams. Implementation Science has made it possible to investigate this by classifying the components of the interventions into Core and Peripheral.

This study focused on identifying and systematizing the Core Components of the Skills for Life program, a Chilean nationwide preventive mental health intervention in schools. The design was descriptive and sequential, and it used a sample of 31 interviews from members of the teams in charge of a public school mental health program. The information retrieved was analyzed using directed content analysis. The results showed seven essential components in implementing SfL to ensure a certain level of results. The data obtained invite further research on the program, its implementation, and its effects on beneficiaries.

## Learning about medicinal plants: research experiences with Maya children, their relationship with the environment and community contributions to health.

Deira Jiménez-Balam, Lidia Serralta

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Many indigenous communities have constructed a complex and dynamic way of understanding health and illness from their relationship with the environment. It has been documented the medicinal knowledge; however, is less analyzed the community contribution to health that children can do and how the organization of their environment allows the development of learning processes.

We present research experiences with Maya children, analyzing how their relationship with the environment promotes their learning about medicinal plants used for the treatment of common illnesses and how they use this knowledge to contribute to the promotion of health in their families and community. We also show partial results from a study where we use a semi-structured questionnaire about medicinal knowledge to interview 10 Yucatec Maya children aged 7 to 12 from a small village in the south of México. Children also participated in a workshop on botanical topics, including the uses of medicinal plants. Our experience with Maya children allows us to understand how they learn in an environment where natural resources such as medicinal plants are highly respected. Since early years children participate in ceremonies, where they are encouraged to respect natural resources. Most children identified the use and preparation of multiple medicinal plants. Children learned about these treatments via had first-hand experiences when they were sick. Also, when a relative in their family gets sick emerge the context and opportunity for children to participate in the treatment. We identified how helping during illness situations was considered a shared household responsibility and children were expected to help when needed, which also is expected at a community level. In our experience, children's agency is highly respected, so interest and initiative are requisites to learn since learning cannot be imposed. We discuss how the organization of the environment promotes the learning of traditional medicinal knowledge among Maya children and the implications of this in the building of inclusion, specifically in the context of education and health.

## Religious differences of the mechanism of depression recognition, attribution, and coping behavior: Cross-cultural comparison between Indonesia and Japan

Shiho Tanaka

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Since it had been said that the medically correct recognition of mental illness can reduce the mental health service gap, it has been estimated that the main factor of the service gap in non-western culture is unscientific recognition, which leads to non-scientific coping (Jorm, 2012). Muslims are also included in non-Western culture, and it is known that religious people like them take religious coping behavior against mental illness. However, it is not clear what mechanism leads to religious coping. Therefore, the purpose of this study is to clarify the religious influence on the mechanism of recognition, cause attribution, and coping behavior to depression. Approximately 90% of Indonesian population is Muslim and approximately 70% of Japanese population is non-religion. Hence, we conducted an international comparative questionnaire survey using a vignette for depression in these two countries. The participants were a total of 1011: 236 Indonesian Muslims, 268 Indonesian Christians, and 507 Japanese non-religious. We used Structural Equation Modeling (SEM) for analysis. The main variables are recognition of depression, three causal attribution (psycho-social attribution, biological attribution, religious attribution), and four coping behaviors (seeking-help from mental health professionals, seeking-help from family and friends, religious coping, evil dispelling) with mental illness learning history, psychiatric consultation history, self-stigma for seeking-help from mental health professionals, and religiosity as control variables. Significant structural differences were observed (GFI = .993, AGFI = .965, RMSEA = .000, CFI = 1.000). Only Muslims were found to enhance not only psychosocial and biological attribution but also religious attribution to the recognition of depression, and religious attribution enhanced religious coping behavior. Also, in Muslims and Christians, biological attribution increased not only seeking-help from medical professionals but also evil dispelling. Furthermore, in Christians, it was found that in addition to self-stigma for seeking-help from medical professionals increasing evil dispelling, recognition of depression is reduced by self-stigma for seeking-help from medical professionals. However, these associations were not found in Muslims. Therefore, it was suggested that raising recognition of depression in Muslims enhances both medical and religious coping through the medical (bio-psycho-social) and religious attribution. On the other hand, in Christians, the results supported that self-stigma

for seeking-help from medical professionals reduced recognition of depression and increased religious attribution to increase evil dispelling. There are two possible reasons for the result. One is the influence of exorcism in Christianity. In recent years, the demand for exorcists has been increasing. It is said that poor remission to mental illness in psychiatric treatment. The other is the influence of Christians being minorities in Indonesia. It is claimed that cultural minorities are prone to have service gaps and interruptions of treatment because they are dropped out of the framework which is originally constructed for cultural majority. Based on these results, mental health professionals need to rethink the form of mental health services based on their religious and cultural backgrounds. In addition, it is urgent to discuss for the improvements in the quality of diagnosis and treatment in psychiatric treatment in the first place.

## **The role of community psychologists in the relationship between health institutions and individuals: a qualitative analysis of mothers's views on messages promoting breastfeeding in Quebec (Canada)**

**Coralie Mercerat<sup>1,2</sup>, Thomas Saïas<sup>2</sup>**

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Community psychology (CP) aims at "understanding the individual in his environment, the community" in an ecological manner and society in a critical manner" (Saïas, 2009, p. 5). Among the variety of areas of intervention in CP, one of them is the reduction of social inequalities in health, namely by promoting access to health services. In this context, the role of the community psychologists is to use their tools (analytical skills, knowledge production) in order to promote equal access for all, by 1) strengthening a positive relationship between health institutions - including professionals working within them - and services users, and 2) exposing the power dynamics at play.

In this presentation, we will focus particularly on perinatal services. We will present a study on the messages promoting breastfeeding: their content and the way they are conveyed by health professionals. In order to better understand the nature of these messages and their impacts on new mothers, we conducted a study by questionnaires with 944 mothers who gave birth in the last two years. The questionnaire addressed their experience regarding the nature of the messages about breastfeeding and their feeling of agreement towards them, their intention to breastfeed, incentives received to breastfeed and their relationship with the professionals.

The results show that a large majority of respondents reported wanting to breastfeed their children and breastfed them. Most women agreed with the messages they received. However, some participants reported that the content of the messages could sometimes be judgmental and coercive, leading to emotions such as guilt. Some respondents reported also a lack of support when they expressed their desire or their need to feed their baby in other ways (for example bottles with breastmilk or formulas). The notion of choice and consent is also addressed in this presentation, as some of the scientific literature points out that many women express a desire to give their consent to receive medical information (in our case about breastfeeding) and are surprised by the presumption of consent perceived by professionals to engage in some contact with their bodies (especially when breastfeeding is physically forced, in some cases).

To conclude, it seems that the issue is not the messages in themselves, but rather the way in which the information is conveyed: lack of consideration for mothers' difficulties, lack of alternatives to breastfeeding, sometimes physically forced breastfeeding. This study highlights the importance of rethinking the way in which information is provided by health professionals, in order to reinforce the autonomy and sense of agency of new mothers regarding the feeding of their child.

## **The life story approach as a research frame in community psychology: the example of a research on parenthood and physical disabilities**

**Coralie Mercerat<sup>1,2</sup>, Thomas Saïas<sup>2</sup>**

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Research is an important tool in the practice of community psychology (CP). Different epistemologies, different data collection tools, and different theoretical approaches shape the research produced in CP. While the life story approach is rooted in the fields of education and sociology (see Burrick, 2010), this approach can also be relevant to CP. It is indeed relevant to approach the life trajectories of individuals and the stories they tell about it to identify the key moments in their lives and the action levers that can be put in place to strengthen their well-being (psychological, physical and social well-being, for example).

This presentation will focus on two main objectives : 1) we would like to lay the important groundwork for the life story approach, in particular through semantic and methodological work on the notions found in the literature, by specifying the definitions, similarities and differences between "life trajectory", "life story approach" and "narrative approach" ; 2) we aim to reflect on the role of the life story approach in the transition to parenthood, through the presentation of a study on access to perinatal and early childhood services for parents with physical disabilities. In this research, 13 in-depth interviews inspired by the life story method (Bertaux, 2005) were conducted. Results show that parents with physical disabilities reported needs at various stages in their parental experience: the decision to have a child and conception, pregnancy follow-up, delivery, postnatal care and parental practices. Moreover, through these different stages, the participants shared some obstacles related to the attitudes of the professionals and their entourage, a lack of knowledge, and a lack of physical accessibility to services.

The life story approach allowed to insert participants' parenting experience in a larger story they decided to share with us, and to give a more complex view of their situation. This approach, both theoretical and methodological, proves to be relevant for an in-depth understanding of how parents with physical disabilities are received in services, and how potential discriminations encountered may hinder their access and well-being as parents. Thanks to this approach, we have been able to notice the richness of the information contained in this type of data collection, leading us to take an interest in the potential of life stories as research material in CP.

## **Bonds and bridges between community-based organisations and the education sector: the case of GADRA Education**

**Nqobile Nomonde Msomi<sup>1</sup>, Jacqueline Akhurst<sup>2</sup>**

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By operationalising the principles of critical community psychologies, important contributions can be made at the nexus of theory and practice in working towards community regeneration and, ultimately, social change. From this perspective, we seek to demonstrate the ways in which a local education-focused non-governmental organisation (NGO) deploys community-engaged praxis in contributing to social change in the public schooling sector in Makhanda, South Africa. Although the activities of non-governmental organisations have been rightfully challenged, they occupy influential positions and have played a key role with regards to siding with the persistently marginalised majority.

Education is positioned as an important site for the liberation and well-being of our South Africa's majority; however, the state of education in the country is generally described as marked by stark and persistent inequalities. Operating in the rural Eastern Cape province, GADRA positions itself at the centre of a dense network of education institutions in the city, including Rhodes University. In this presentation, we situate community-based organisations in our socio-political context. We critically review the position of GADRA as the city's oldest NGO working at the interface of service delivery and advocacy for educational transformation. Through the case of GADRA, we argue for the bonding capital of community-based organisations in the process of community regeneration and social change.

# Virtual Session 4 English: SOCIO-POLITICAL ISSUE FOR COMMUNITY PSYCHOLOGY 1

Time: Friday, 23/Sept/2022: 4:00pm - 5:00pm Location: Space Room (virtual)

## The universalism of Quebec's health care services in the face of reality: the experience of refugee mothers

Caroline Clavel, Thomas Saias, Liesette Brunson

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Health services in Quebec are built on a universalist approach, in order to meet the needs of the population in an equal manner: everyone has access to the same services and receives the same quality of intervention, regardless of their origins, socio-economic status, etc. At the same time, Quebec welcomes thousands of refugees every year, including many families. Refugee parents and children have specific health needs. Studies indicate that they have a higher prevalence of infectious and chronic diseases as well as mental health issues due to forced migration. In addition, refugee parents with children between 0 and 5 are more likely to require health services, whether for pregnancy, childbirth, or their child's early years. The literature indicates that refugees have more difficulty accessing health services in the host country and receive lower quality care. While Quebec has a universalist approach, what is the experience of refugee mothers with health services? Through semi-structured interviews, this study interviewed refugee mothers with a child aged between 0 and 5 to explore the challenges they face in accessing and using Quebec health services. The results highlight two main themes: 1) perceived discrimination within health services, and 2) the vulnerable period of perinatality, amplified by the migratory context and the hostile attitude of certain health workers. The discussion highlights the paradox of the universalist approach of Quebec health services in the face of the difficulties encountered by refugee mothers. The study offers avenues of intervention to improve support for mothers and reduce barriers to access to care.

## When the government is the enemy: Strategies for communities to heal from human rights abuses

Nancy J Bothne

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The impact of the state engaging in human rights abuses such as torture are profound. State-sponsored torture impacts targeted individuals as well as the families and communities from which those individuals come (Gonsalves, Torres, Fischman, Ross, & Vargas, 1993). Despite the understanding of the ecological impact of torture that began 30 years ago, interventions promoting recovery from state sponsored torture at the community and societal level have not been forthcoming. The purpose of this presentation is to examine interventions that promote the healing of communities from state sponsored human rights abuses based on insights from the arts, education and activism used in South Africa's recovery from the effects of apartheid.

This presentation relies upon both a review of the literature, and conversations held with South African artists, activists and educators who also seek to promote community healing. Meetings were conducted in spring 2022 to lay a foundation for subsequent research. Twenty-two conversations were initiated. Participants were asked to speak about their work and how it might contribute to community healing.

The literature (Aksenova & Rieff, 2020; Pavlicevik, 2004) suggests that the arts promote empathy, enable envisioning of a just society, and provide a space where rituals can bring people together. A South African performing arts company described how they used their performances to develop stories of people from townships. They offered the idea that the arts enable South Africans to *feel*, rather than to think.

Educators discussed how important it was to provide a vision of South Africa. Textbooks can provide a new vision of citizenship that promotes concepts of ethnic, community and national citizenships that complement rather than compete with each other (Bentrovato & Wasserman 2018). Likewise, both formal and informal educational strategies can promote multiple narratives of the history of South Africa. An example of this is the dialogue established in a short video at the Freedom Museum. Indigenous South Africans watch as Dutch ships enter a harbor. Alternating with that perspective are what the Dutch sailors see as they approach the South African shore. Those watching the video are invited to consider both perspectives.

Activists use multiple strategies to advance human rights and reparations in South Africa. One such organization is Khulumani, which seeks to press the government to recognize and repair the harm done to those affected by apartheid but who were unable to benefit from the reparations offered to the 17,000 people involved in the Truth and Reconciliation Commission. This is an organization led by survivors to benefit survivors. It offers an example of community healing processes that seek concrete outcomes.

The challenges to healing from apartheid and the brutal enforcement of oppressive practices are compelling. Nonetheless, communities that recover from such profound experiences may advance human rights and lives of dignity of its peoples.

## Queer communities for unicorns: bisexual and pansexual experiences within Italian LGBTQIA+ communities

Aurelio Castro, Paola Villano

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The public and scientific discourses about the LGBTQIA+ community, and their strive for civil rights, tend to frame and assimilate queer people as monolith of experiences that share the same power, voice, representation and needs in our heteronormative world. Instead, the LGBTQIA+ community can be better understood and represented as an alliance of different socio-political communities which are indeed oppressed by the same hegemonic structures (gender binarism, heteronormativity, racialization, etc. etc.) but not at the same way, or with the same power to resist these forces. The following presentation aims to discuss and present how people attracted to more than one gender, under the Bi+ umbrella, have constructed and claimed a space in the homonormative spaces of Italian associations and civil rights movement, almost totally occupied by cisgender gay men. Following an intersectional psychosocial framework, the oral contribution will shed light on the sociopolitical and community processes that the bisexual, pansexual and bi+ communities employed to make LG spaces more queer, more participative and less biphobic to the B in LGBTQIA+ since the first national Bi+ pride in 2017 at Padova. The first Italian Bisexual Visibility Day was a major turning point in the Italian LGBTQIA+ community, as it started a wave of

bisexual, pansexual and asexual associations that challenged the monosexual imperative that all queer people must have exclusive attractions, and that the psychosocial and health needs of bisexuals are not the same of gay and lesbian people. The presentation will highlight what normative processes and discriminations are still present both in the hetero and homosexual world towards Bi+ individuals, activists and those who support them (e.g., spouses, partners, allies) through bisexual erasure, invisibility, and biphobia.

Historically, bisexual orientations and desires openly challenge the dichotomous model of the sexual that pushes us into a uniquely hetero/normative or homosexual/deviant world. By existing, bisexual orientation have proven since Kinsey that the sexual world cannot be understood through binary lens and that our psychosocial models of sexuality needs to be updated. Furthermore, people with bisexual orientation, whether they identify or not with the Bi+ umbrella, face specific forms of prejudice, discrimination, and stereotypes quite distinct from those of homophobia or lesbophobia. Those who are attracted to more than one gender are labelled as promiscuous, unfaithful, opportunistic, greedy, insecure, or attention seekers. Specifically, Bi+ individual face in their, supposedly safe spaces, monosexual people questioning their bisexual identity and the possibility that a person is attracted to more than one gender. Research has showed that the anticipation of biphobia and erasure leads Bi+ people to avoid communities and services for non-heterosexual people because they know that biphobia is quite common within the same LGBT movements. In conclusion, to create a better and safer space for LGBTQIA+ people we also need to address the normative processes and structures within those communities.

## **Lethal Encounters between Police and People with Mental Disabilities in Israel**

**Daniel J.N. Weishut<sup>1</sup>, Lucy R. Aitchison<sup>2,3</sup>, Zvi Benninga<sup>4,5</sup>, Bettina Steiner-Birmanns<sup>6</sup>**

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A review of studies from many countries shows that people with mental disabilities are more likely to be subject to police violence than the general population. This study examines examples of this worrying reality in Israel. It suggests possible explanations resting on local socio-political aspects of police-civilian interactions and their intersection with mental disabilities.

The study involved a media search for the most extreme incidents of violence, that is, fatal confrontations between Israeli police or security officers and people with mental disabilities in 2019-2020. It found four lethal and one severe but non-lethal encounter that reached the media. (There may have been other incidents that did not reach media attention.) All victims were men between 23 and 32, belonging to socially disadvantaged groups in Israel.

One of the two Arabs killed had autism and a cognitive disorder, whereas the other had epilepsy and a non-disclosed mental illness. A third victim was a Jew of Eastern descent with schizophrenia and a substance disorder. The fourth victim was a Jew of Ethiopian origin with Post Traumatic Stress Disorder. The non-lethal incident involved an ultra-orthodox Jewish man with cognitive and developmental delay.

The discussion of the findings relates to the intersectionality of identities in these lethal encounters in the community, whereby multiple social categories work together as compounding risk factors.

The study concludes by pointing out that awareness of this inequality in the socio-political fabric is lacking and suggests the beginning of a solution in systematic documentation and investigation of cases. It emphasizes the need for national institutes to be transparent in reporting and investigating cases of police violence. Additionally, it encourages health professionals to be aware of the vulnerability of people with disabilities and emphasizes the importance of documenting any incidents of police violence in medical files.

In those countries employing the International Classification of Diseases 10 (ICD-10), health professionals can use code Y35, which refers to "any injury sustained as a result of an encounter with any law enforcement official, serving in any capacity at the time of the encounter".

## **Immigrant status and system perception**

**Nancy Bartekian, Kaelan Vazquez, Christine Reyna**

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System justification theory posits that people are motivated to support the status quo and are motivated to see it as good and desirable (Jost & Banaji, 1994). Immigrants to the United States may be more optimistic about their move to a new country and may be more likely to justify American systems (political; economical; criminal justice; healthcare). This may be explained because they may come from countries that are even more unstable than the U.S. and/or come here to benefit from the promise of the "American dream"—a narrative that they might be more likely to believe in if they were willing to undergo the costly and sometimes dangerous process to immigrate. Reyna and Zimmerman (2017) found an "immigration effect," where new immigrants to the U.S. justified the system more compared to native-born U.S. Americans. We sought to replicate Reyna and Zimmerman (2017) by comparing native-born versus foreign-born participants and their perceptions of the American system (i.e., condemning, justifying, and/or qualifying). We predicted that 1) those not born in the U.S. will be more likely to justify the system; 2) they will also be less likely to condemn the system; and 3) the longer an immigrant has been in the U.S. the less likely they will justify, and more they will condemn, the system. In a preregistered study (N = 2,913), we used a Multivariate analysis of covariance (MANCOVA) and controlled for race, income, and education. We found that, while the immigration effect did not replicate, we did find that across all groups, people were both condemning and qualifying the American system more than they were justifying it regardless of immigration status. We discuss how both COVID-19 and the racial protests of 2020 in America may have impacted perceptions of America and demonstrated failures in the American system.

## **The influence of sociodemographic characteristics, perceptions and experience of violence, and neighbourhood attachment on community participation in a low-income neighbourhood in South Africa**

**Lu-Anne Swart<sup>1,2</sup>, Ghouwa Ismail<sup>1,2</sup>, Mohamed Seedat<sup>1,2</sup>**

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Community participation may serve as a means for improving health and socioeconomic outcomes for residents in poor communities. However, little research exists on the individual factors that influence community participation in low-to-middle income contexts, such as South Africa, where levels of poverty and violence are exceptionally high. This study examined the relationship between individual level factors including sociodemographic characteristics, perceptions and experiences of violence, neighbourhood attachment and community

participation in a low-income and under-resourced neighbourhood in Johannesburg, South Africa. 300 households were randomly selected to participate in the study. Multiple linear regression was used to examine the relationship between individual factors and community participation. The results indicate a high level of community participation, particularly membership in religious organizations. Gender, employment status, and perceptions of crime influenced community participation; females, those who were employed, and those with greater fear of violent crime were more likely to report membership in neighbourhood organizations. Future research should include mixed methods and transdisciplinary research approaches for a more holistic understanding of community participation that would move towards social transformation based on social justice and equality.

## Symposium - 19 ID 195: Violence against educators: a global crisis

Time: Friday, 23/Sept/2022: 4:30pm - 6:00pm · Location: Aula Magna (hybrid)

Session Chair: Susan Dvorak McMahon

Discussant: Ruth Berkowitz

Promoting well-being and safety in schools is crucial, yet violence against educators and other school staff presents a global crisis. Drawing on data from countries in North America, South America, Europe, Africa, and Asia, this symposium will illuminate experiences and effects of violence directed against educators as well as impacts of the COVID-19 pandemic on school safety. In alignment with conference themes, presenters across the globe will discuss evidence-based policy and practice recommendations for school systems. In the first presentation, Dr. Susan McMahon and colleagues sampled 14,966 teachers, administrators, school psychologists, school social workers, and school staff members from the United States to examine their experiences with school violence and perspectives on school safety during COVID-19. Findings revealed that over half of participants across roles reported at least one incident of violence during COVID-19, despite many schools being online or hybrid. Almost half of all teachers reported wanting to or planning to quit due to concerns about safety. In the second presentation, Dr. Claudio Longobardi and colleagues examine violence against teachers in Italy using a sample of 3,000 teachers from K-12 public and private schools. Using an online questionnaire, researchers investigated prevalence and types of violence and aggressors, as well as risk factors for violence, reasons why teachers believe they have been victimized, and perceived level of support from educational institutions. In the final presentation, Dr. Ronelle Carolissen will present qualitative data gathered from focus groups in South Africa. This presentation will describe the experiences of South African teachers, including the role of school climate, negative effects for teachers, and teacher recommendations for promoting safety. Collectively, these four studies underscore the importance of understanding global variations in violence against educators as well as the effects of COVID-19 on school violence and safety. Dr. Ruth Berkowitz, an expert in teacher violence from Israel, will serve as the discussant. Given increasing reports of poor physical and mental well-being for educators, negative workplace environments, and turnover, this symposium will highlight the impact of this global crisis, as well as recommendations for the field.

### Why are Pre-K-12th Grade Educators Leaving? Violence, Covid-19, and Policy Efforts

Susan D. McMahon, Safa Asad<sup>1</sup>, Kailyn Bare, Kayleigh Zinter, Cori L. Cafaro, Marlo Knapp-Fadani

DePaul University, Estados Unidos (EUA)

Over the last decade, there has been increasing recognition of violence against educators. Studies show that educators who experience violence in the school setting report feeling emotional distress, depression, anxiety, fatigue, and lower job satisfaction leading to higher turnover. In 2020-2021, the American Psychological Association (APA) Task Force on Violence Against Educators and School Personnel surveyed 14,966 educators, administrators, school psychologists, school social workers, and school staff in the United States about school violence and safety issues during COVID. This presentation will describe initial findings, partnering with national organizations, and a congressional briefing to advocate for funding and support of federal legislation to support educators and school personnel. We found that almost half of all educators desired or planned to quit or transfer jobs during COVID. Educators' desire to quit the profession may stem from reported incidents of physical and verbal aggression, lack of support from administrators, lack of voice in decision-making, and stress and anxiety exacerbated by teaching in a pandemic. The Task Force wrote a policy brief and conducted a congressional briefing with several national educational association partners. Recommendations for policy, including, growing and diversifying the workforce, increasing mental health supports for students and educators, and enhancing educator training, will be discussed.

### Violence Toward Teachers in Italy: Prevalence, Risk Factors, Motives and Perceived Institutional Support

Claudio Longobardi, Matteo Angelo Fabris, Francesca Giovanna Maria Gastaldi

University of Turin, Department of Psychology, Italy

Violence against teachers is a major social emergency in several countries around the world and has increased significantly in recent decades. It is estimated that about 80% of teachers in Western countries have been victims of some form of violence (e.g., physical, psychological, verbal, or property damage) by students, parents, colleagues, or school principals. Violence against teachers can impact teacher well-being and is associated with increased risk of burnout. Teacher victimization can also impact organizational climate, which in turn can affect the quality of the learning experience in the school context. It is therefore important to know the characteristics, prevalence, and associated risk factors. Although violence against teachers in Italy has long been addressed in the media, systematic nationwide studies are lacking. Our work represents the first nationwide survey on violence against teachers. An anonymous online questionnaire was sent to a large sample (n=3000) of teachers at all grade levels (K-12) in both public and private schools to investigate the prevalence of different types of victimization (physical, psychological, verbal, and property) and the identity of the aggressor (student, parent, colleague, principal). Some risk factors such as gender, age, ethnicity, education level, work experience, and professional role are also mentioned. Finally, this study examines the reasons most frequently cited by teachers for the type of victimization suffered and the perceived level of support from the educational institution.

### Cyberbullying Against Teachers in Latin America During the Pandemic: The Negative Effects on Their Level of Stress and Well-being

Jorge Varela

Universidad del Desarrollo, Chile

During the years 2020 and 2021, due to the health crisis in Latin America and the world for the pandemic, active teachers in school systems had to transform the way they do their work and move from face-to-face classes to 100% online platforms. This new work reality meant an additional challenge to those already imposed by the pandemic context. This context generated negative behaviors against teachers using these online platforms labeled cyberbullying.

Previous studies in Latin America have focused on school violence against teachers before the pandemic in a face-to-face format, but less is known about cyberbullying against teachers.

We used a sample of 1,387 teachers between 21 and 71 years old ( $M = 42.2$ ,  $SD = 10.1$ ; mostly female, 79.1%) from different schools in Chile, Perú, Argentina, and Ecuador, measuring their levels of victimization, professional burnout, and well-being. We followed the ethical guidelines from the Universidad del Desarrollo ethical committee. Using structural equation modeling, we examined the direct effect of cyberbullying on well-being using professional burnout as a mediator for this relationship.

Our results evidence higher levels of professional burnout and lower levels of well-being among teachers. Even though we evidence a small percentage of cyberbullying against teachers, victims self-report more negative well-being. Moreover, victims are also more professional burnout which is also related to lower levels of well-being.

Our result highlights the need to provide emotional support for Latin American teachers, especially for victims of cyberbullying during the pandemic. In addition, evidence of the importance of teaching skills to support and respect others within this online environment and returning to regular face-to-face classes.

## **Teacher-Directed Violence in South African Schools**

**Ronelle Carolissen**

Stellenbosch University, South Africa

Teacher directed violence is a global phenomenon and impacts significantly on school cultures and ecosystems. Extensive research exists on teacher-directed violence in the Global North with few studies in the Global South, particularly after lockdown measures were implemented during COVID-19. The current study explores teachers' experiences of teacher-directed violence in South African schools. It will consist of a qualitative case study design in which 5-8 focus groups will be conducted with teachers working at public, independent (private) or mixed (combination of public and independent) schools in the Western Cape region of South Africa. Data will be transcribed and analysed using thematic analysis. Results will be discussed in terms of types of teacher-directed violence, perpetrators, and demographics of teachers, and the role of school climate in responses to teacher-directed violence. In addition, the negative effects of teacher-directed violence, including psychological symptoms, fear, and turnover, and teacher recommendations to address violence in schools will be addressed.

# Interactive Session ID 207: A Citizen Science approach to foster social inclusion and innovation: the EU-project YouCount

*Time:* Friday, 23/Sept/2022: 4:30pm - 6:00pm · *Location:* Resilience Room (in presence)  
*Session Chair:* Flora Gatti

## **A Citizen Science approach to foster social inclusion and innovation: the EU-project YouCount**

**Giada Al-Kasasbeh, Yuri Autorino, Emiliano Ceglie, Francesca De Falco, Francesco Giudice, Biagio Marano, Marina Passos Pereira Campos, Monica Schiavone**

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As part of the YouCount project (Horizon 2020), nine European countries are working on co-creating social inclusion processes for disadvantaged youth groups using the Citizen Science approach, which is rooted in the participatory action research (PAR). The innovative element of this methodology lies the inclusion of non-professional researchers in the research groups. They contribute to scientific research processes by being actively involved in the identification and co-creation of productive and functional solutions aimed at activating processes of social change. The horizontal approach gives Citizen Science the ability to foster critical awareness and empowerment in addressing social issues among the involved citizens; it works towards the reduction of the gap between science and society, encouraging a process of democratization of knowledge through the promotion of voluntary and responsible participation.

This contribution will specifically focus on the path developed by the Italian research group to promote social inclusion between young migrant and Italian citizens, also through the active involvement of local stakeholders. First, the group of Young Citizen Scientists (YCSs) interviewed local stakeholders who are active in local community in order to detect their perspective about social inclusion processes. Further, the research group identified and implemented initiatives aimed at fostering opportunities for citizens – both local and migrant ones – to meet and match, and to collaborate with local stakeholders.

Digital and physical supports will be used to present YCSs' experience, in the dual role of researchers and beneficiaries, as well as involved citizens' and stakeholders' ones. Through these tools, the relationships within the research group and the connections and processes activated in the local community – also paying attention to the meaningful places within the activated path – will be addressed.

The Contribution will specifically focus on:

- a) the training process on research methodologies, through YCSs' active participation in the different project phases;
- b) the social network activated in the local community with the aim of co-promoting different ways of living together within it;
- c) a hypothesis of formulation for a "vocabulary of inclusion", meant as a reciprocally recognizable, and respectful of all the citizens and of their life experiences, language.

# Symposium - 20 ID 228: Community-led organizations as drivers for local and global justice: international case studies

*Time:* Friday, 23/Sept/2022: 4:30pm - 6:00pm · *Location:* Empowerment Room (hybrid)  
*Session Chair:* Daniela Eugenia Miranda

*Discussant:* Yolanda Suarez-Balcazar, University of Illinois Chicago

Various global crisis are coming to a head that are diversifying communities while jeopardizing global health and human rights. This has increased the focus on promoting “meaningful participation” as a key to protect democratic principles, dismantle institutional racism, and create policies that address multiple realities. Community-led organizations (henceforth: organizations) are experiencing a series of challenges in this climate to maintain momentum in the face of growing a political crisis characterized by populism, polarization, and social inequities. Just as we witnessed during the COVID-19 pandemic, this is adding a whole new layer of injustices of communities living in vulnerable conditions. Organizations are managing scarce resources to stay afloat, organizational structures that maintain the same leaders that co-opt the voices of new leaders, and the representation of organization tokenized in policy spaces.

Spain and Italy are uniquely positioned to understand this setting, with organizations led by historically marginalized groups, such as Romani communities, and new generations of migrants. Organizations play a key role in promoting justice by disrupting the ecological nature of oppression. They provide a space for individuals to find meaning and liberation in their discriminatory experiences, a place to build resistance against dominant narratives, and strengthen activism by generating new leaders with their own unique experiences to influence policy.

The objective of this symposium is to understand the transformative role of organizations and their potential to respond to increasing issues of justice, build power between its members and develop the capacity to influence social change. The first case study sheds light on the complex challenges faced by immigrant organizations in Milan, Italy, as anti-immigrant sentiment increases in Europe and new waves of displaced people emerge. The second case study presents the personal transformation of migrant female domestic workers as a result of their experiences of oppression, and making meaning of their experiences in organizational settings. The third case study provides concrete evaluation methodologies that increase the competences of Romani organizations to critically evaluate their work in order to regenerate their organizations as empowering spaces for the next generation of Romani women and youth. The fourth case study depicts an intersectional policy evaluation mobilized by African women migrants grassroots organization in Seville with a series of recommendations. The interconnectedness of these case studies will be discussed.

## Challenges of the Migrant Community-based Organizations in Milan, Italy

**Sara Martinez-Damia<sup>1,2</sup>, Daniela Marzana<sup>2</sup>, Virginia Paloma<sup>1</sup>, Elena Marta<sup>2</sup>**

<sup>1</sup>University of Seville, Espanha, <sup>2</sup>Università Cattolica del Sacro Cuore, Italy

Institutional discrimination and anti-immigrant prejudice have increased in Europe resulting into a deeper marginalization and hardship for immigrants to have their rights protected. Migrant Community-based Organizations (MCBOs) are key social actors in fighting prejudices and promoting intercultural dialogue and function as empowering settings for immigrant inclusion. The knowledge about the challenges that MCBOs face to carry out their mission in host societies is important to elaborate social policies that can support MCBOs in their endeavors and assure local and global justice. Indeed, the lack of research in this area reduces the possibility for MCBOs to have a greater social impact and to become agents of sustainable change within host societies. This contribution aims to analyze the main challenges that MCBOs settled in Milan (Northern Italy) experience in their process of building inclusion for immigrants and aims to provide some guidelines that can support MCBOs in becoming agents of community betterment. In-depth interviews, observations and document analysis with fifteen MCBOs were carried out. Based on a critical situational analysis, we will present the main challenges perceived by MCBOs in three spheres: intra-organization (i.e., surviving and growing); inter-organization (i.e., collaborating and building projects), and community (i.e., being recognized as a civil society actor). We offer some specific guidelines for action in order to address such challenges and to support MCBOs in their endeavors to build fairer host societies. Community psychology and allied disciplines should directly sustain MCBOs by helping to hire qualified people, attract volunteers and avoid burnout and turnover; by encouraging collaboration between MCBOs; by stressing the social value of diversity within the immigrant community and increasing the organizational prestige of the MCBOs. In this way the participation of MCBOs in designing and implementing measures for the actual inclusion of immigrants in European countries can be advanced.

## Female Migrant Domestic Workers' Organizations as an Opportunity Structure for Sociopolitical Development: A Qualitative Study in Southern Spain

**Tatiana Duque<sup>1</sup>, Juan Carlos Aceros<sup>2</sup>, Virginia Paloma<sup>3</sup>**

<sup>1</sup>CESPYD, <sup>2</sup>Universidad Industrial de Santander - GPAD, Colombia, <sup>3</sup>University of Seville, Espanha

Domestic work is a potentially oppressive occupational niche for migrant women who engage in it in destination societies. Activism is one of the strategies that female migrant domestic workers (FMDWs) employ to resist and transform this situation. In Spain, FMDWs have created organizations in different cities for more than forty years. These organizations function as an opportunity structure for the sociopolitical development of migrant women. A qualitative study carried out in Andalusia explores the FMDWs' understanding of this issue. Eleven activists of different Latin American nationalities participating in the Association of Domestic Workers of Seville were interviewed. The material was subjected to qualitative content analysis. The opportunities identified by the FMDWs have been grouped into the following categories: 1) developing a sense of community; 2) sharing stories of oppression; 3) acquiring a rights-based approach; 4) participating in socio-political actions. These opportunities are interpreted in the light of R. Watts' model of socio-political development and are used as a basis for formulating some recommendations for research and intervention on migrant organizations. Special emphasis is placed on the need to recognize FMDWs as active subjects in the definition of oppressive situations and in the deployment of actions of organization, resistance and liberation.

## Evaluation in Community-based Organizations as empowering methods to strengthen Romani Women and Girls' Leadership: The Case of Gaz Kalo

**Belén Soto Ponce, Daniela E. Miranda**

Universidad de Sevilla – CESPYPD

Romani communities are exposed to severe inequities across all domains –namely poverty, precarious living and housing conditions, lack of access to quality services, racial discrimination, and unmeaningful participation across social spheres. COVID-19 not only has created new layers of discrimination, but also worsened existing ones. This situation is even more threatening to Romani women and girls, as existing gender roles have been accentuated as a result of the pandemic.

In this scenario, reproductive justice becomes a priority at addressing Romani women and girls' gender inequities. This contribution aims to provide a strategy to empower Romani women and girls through the evaluation of [J]ITANA, a Community-Based Participatory Action Research based on reproductive justice. [J]ITANA is an initiative aimed at empowering Romani women and girls to envision their own futures while developing advocacy actions towards those. This initiative assumes that these processes should be facilitated by Romani community-based organizations. Through evaluation, Romani organizations can encourage their women and girls to use their voice to decide what is important to them along the initiatives, while ensuring accountability and quality of the actions implemented, as well as sustainability of the efforts developed. This way, evaluation becomes an empowering method for Romani organizations to address gendered inequities. An example of this is the trajectory of a community led association – namely Gaz Kalo – which is recognized as an empowering setting for their women and girls, while providing real opportunities for them to define and lead the implementation and evaluation of the developed initiatives throughout the research process –from problem definition to data collection and analysis, and dissemination and use of findings, to assure transformative changes (Wolff, 2017). Challenges and recommendations to implement the proposed evaluation strategy will be discussed.

### **Were schools community settings for "leaving no one behind" during COVID-19? Participatory analysis of equity in educational policies and practices in Southern Spain**

**Rocio Garrido Muñoz Arenillas**

Universidad de Sevilla – CESPYPD

This study was framed in the "NDER2 project: Raising the voice of African and Afro-descendant Andalusian citizens" (funded by Andalusian Government and led by the NGO MAD Africa). It was aimed to diagnose the equity of educational policies and practices developed in multicultural communities in Southern Spain in a context of crisis derived from the COVID-19 pandemic. From a participatory and multilevel analyses, we explored five dimensions adapted from the model proposed by the MIPEX (Migrant Integration Policy Index): (E1) Equity in policies (mission, values and objectives), (E2) Equity in access, (E3) Quality/sensitivity of services, (E4) Equity in participation and (E5) Development of partnerships and new opportunities. Moreover, our study aimed to collect recommendations for improvement from both education professionals and migrant families to improve the equity of the education system. The mixed research followed the transformative paradigm, which combined policy analysis (n=13), interviews with education professionals (n=15) from five schools in an area with a high proportion of migrant students from Seville, and a focus group with African mothers of children enrolled in primary education (n=5). The results showed a medium level of equity in educational policies. It is present as a value and goal of educational policies in 100% of the cases, but there are gaps in its development in concrete measures and practical application in the schools. Moreover, these gaps have been exacerbated by COVID-19 pandemic, although some positive actions that schools have taken to leave no family behind are highlighted, especially regarding access and developing partnerships. Finally, recommendations for improvement are proposed to achieve the inclusion of migrant and Black students in schools and, therefore, the equity in the Andalusian education system.

## **Symposium - 21 ID 144: Addressing the challenge of meeting professional development needs in Egypt**

*Time:* Friday, 23/Sept/2022: 4:30pm - 6:00pm · *Location:* Aula Fairness (in presence)  
*Session Chair:* Carie Forden

In Egypt, social workers, community psychologists, and counseling psychologists all lack opportunities for reflective practice, professional connection, and appropriate training and guidance, while also facing many difficult challenges in their work. This symposium will examine three strategies for addressing professional development needs in the Egyptian context. The first paper will discuss a peer-to-peer phone coaching program offered to Egyptian child protection social workers during the COVID-19 pandemic. This program was designed to provide social workers with the opportunity to build their skills through reflective practice sessions. It also provided them with support during a time when they were working from home and therefore isolated. Interviews and surveys with the coaches and the coachees revealed that the program helped the social workers develop their practice skills, improved their support networks, and allowed them to deal with work problems more effectively. The second paper will discuss the creation of a community of practice among graduates from a small community psychology master's degree program in Egypt. Because it is a small program, and one of only two community psychology programs in the region, students felt isolated as they left school and moved into employment. The group grew out of the members' needs to continue to build on their skills, discuss the challenges they faced in working with diverse communities and complex bureaucratic structures, and support each other. The paper describes the process of forming the group, the development of its collaborative process, and the challenges and opportunities their community of practice presents. Finally, the third paper will look at a cross-cultural wellness-focused model for supervision of students in a graduate counseling psychology program. Advanced doctoral students in the United States offered supplementary supervision sessions to Master's level counseling students in Egypt. This cross-cultural supervision was envisioned as a mutual educational opportunity for both the supervisors and supervisees; where supervisees would learn to implement new strategies and best practice, while supervisors would gain increased multicultural awareness and fill in knowledge gaps regarding counseling training in other countries. The benefits and challenges of this initiative will be discussed as well as recommendations for integrating this model into counselor education in developing countries.

### **Coaching for Reflective Practice**

**Carie Forden, Radwa Raafat Abdelshafi, Alaa Waleed Nasr, Yasmine Saleh**

American University in Cairo, Egipto

Social workers working in child protection in Egypt face many challenges. While there is a standard basic curriculum in universities and social work institutes, there is a lack of quality standards and regulation for social work practice, job insecurity, low pay, and limited opportunities for advancement, contributing to high turnover rates and an inexperienced workforce. In response to these challenges, and in collaboration with the Egyptian Ministry of Social Solidarity, UNICEF has implemented several initiatives to build the capacity of social work professionals to work more effectively with children and families. One element of this capacity-building was a peer-to-peer phone coaching program offered to Egyptian child protection social workers during the COVID-19 pandemic. This program was designed to provide social workers with the opportunity to build their skills through reflective practice sessions. It also provided them with support during a time when they were working from home and therefore isolated. Interviews and surveys with the coaches and the coachees revealed that the program helped the social workers develop their practice skills, improved their support networks, and allowed them to deal with work problems more effectively. Lessons learned and recommendations for implementing coaching as a strategy to build capacity will be discussed.

### **The Self and the Other: Building a Community of Community Psychologists in Egypt**

**Radwa Raafat Abdelshafi, Mozn Hassan**

American University in Cairo, Egipto

The community psychology program at the American University in Cairo (AUC) is the first one in the Middle East and one of the only two programs currently present (Amer et al., 2015). Building on ongoing conversations among the faculty and graduate students, a question emerged from the graduate students. We asked "how can we reflect on our unique experiences as some of the first community psychologists in the region, and build on our competencies by sharing our resources, experiences, and skills?" We wanted to support each other in engaging with diverse communities, in navigating complex bureaucratic structures and provide support to each other to keep ourselves safe mentally and physically in a challenged region. We also wanted to consider the question of how we as practitioners can develop our field further within the local context to meet existing community needs. This paper describes the process of forming the group, the development of its collaborative process, and the challenges and opportunities our community of practice presents.

### **A Cross Cultural Wellness-Focused Supervision Model**

**Yasmine Saleh**

American University in Cairo, Egipto

Supervision is an essential component of clinical training and counselor development. It enhances trainee competence, increases skill level, provides support, and ultimately ensures client welfare. Students in counseling graduate programs apply theoretical skills by providing direct client service as an integral component of their training and development as providers, while being supervised. In Egypt, there is scarcity of qualified professional supervisors who can support this necessary and rigorous training. A cross-cultural collaboration was introduced for an academic semester whereby Counselor Education and Supervision Doctoral Students from a University in the US would meet for bi-weekly supplementary supervision sessions with current practicum and intern students enrolled in a graduate Counseling Psychology program at a large university in Egypt. In addition to supporting students to further develop competencies and skills, an additional focus is the personal wellness of supervisees. This cross-cultural supervision was envisioned as a mutual educational opportunity for both the supervisors and supervisees; where supervisees would learn to implement new strategies and best practice whilst supporting each other, while supervisors would gain increased multicultural awareness and experientially fill in knowledge gaps regarding

counseling training in other countries. The wellness- focused model intends to create resilient practitioners who are prepared to counteract burnout and compassion fatigue which would subsequently enhance their clients' well-being through modeling of personal wellness. This is an examination and evaluation of this cross-cultural supervisory experience for both participating parties. The goal is to assess the impact and effectiveness of the initiative as well as explore the potential benefits and challenges of the process. Outcomes would lead to the development of guidelines and recommendations for effective counselor education and supervisors particularly regarding cross-cultural learning experiences.

# Roundtable 04 ID 161: Community regeneration across borders with an open education resource

Time: Friday, 23/Sept/2022: 4:30pm - 6:00pm. Location: Room Engagement (hybrid)  
Session Chair: Judah Jinn Viola

**Judah Jinn Viola<sup>1</sup>, Geraldine Palmer<sup>2</sup>, Susan Wolfe<sup>3</sup>, Amber Kelly<sup>4</sup>**

<sup>1</sup>National Louis University, Estados Unidos (EUA); <sup>2</sup>Community Wellness Institute; <sup>3</sup>Susan Wolfe and Associates; <sup>4</sup>Civic Engagement Collective; [judah.viola@nl.edu](mailto:judah.viola@nl.edu)

Biases operating in academic publishing including the process of generating peer-reviewed scientific articles limit Black, Indigenous, People of Color (BIPOC) voices globally. Transforming spaces that uphold racism and colonialism is a global movement (Williams, 2020).

Publishing textbooks on OER platforms is one mechanism to push back against inequitable academic systems and support authors that might not otherwise have their voices heard (Williams, 2020). Furthermore, publications in the OER spaces drastically reduce the cost of textbooks thus increasing access to readers around the globe.

The presenters are serving as a collaborative editorial team of a community psychology practice book of case studies with a majority BIPOC contributors. The textbook, *Case Studies in Community Psychology Practice: A Global Lens* is being published on Rebus Pressbooks OER platform. The interactive discussion will explore questions around using OER projects and spaces for building new connections across borders so solve community challenges. For example, is OER a viable resource for disseminating and sharing lessons learned from the field of community psychology? Can OER be useful for BIPOC faculty attempting to achieve tenure across the globe? What are teachers' and students' perceptions of the usefulness of open licensed materials? What are constraints to the development of OER scholarship? How can we work together to increase the breadth and depth of the contributions globally to online texts?

## Bibliography

<https://press.rebus.community/communitypsychologypractice/>

# Roundtable 05 ID 384: Decolonial possibilities and futures in community psychology: A north-south engagement

*Time:* Friday, 23/Sept/2022: 4:30pm - 6:00pm · *Location:* Trust 1 Room (in presence)  
*Session Chair:* Garth Stevens

**Garth Stevens<sup>1</sup>, Christopher Sonn<sup>2</sup>, Nicholas Malherbe<sup>3</sup>, Donata Francescato<sup>4</sup>, Wolfgang Stark<sup>5</sup>**

<sup>1</sup>University of the Witwatersrand, South Africa; <sup>2</sup>Victoria University, Australia; <sup>3</sup>Medical Research Council, South Africa; <sup>4</sup>University of Rome, Italy; <sup>5</sup>University Duisburg-Essen, Germany; [Garth.Stevens@wits.ac.za](mailto:Garth.Stevens@wits.ac.za)

This roundtable examines the ways in which decolonial theory has gained traction and influenced knowledge production, praxis and epistemic justice in various contemporary iterations of community psychology across the globe. Based in part on the recent edited volume, *Decoloniality and Epistemic Justice in Contemporary Community Psychology* (Springer, 2021), as well as a range of other burgeoning decolonial projects, it engages with the biases in Western modernist thought in relation to community psychology, and current epistemic alternatives that contribute to the possibilities of emancipatory futures within community psychology. It surfaces the importance of standpoint approaches within community psychology in which the experiences of the majority of the global population are more accurately reflected, and where we can address key social issues such as the on-going racialization of the globe, gender, class, poverty, xenophobia, sexuality, violence, diasporas, migrancy, environmental degradation, and transnationalism/globalisation, and embrace forms of knowledge production that involve the co-construction of new knowledges across the traditional binary of knowledge producers and consumers. Furthermore, the roundtable engages with key questions pertaining to the varied meanings and applications of the concept in the 'South' and the 'North'; the historical connectedness between coloniality and masculinism and the manner in which these gendered intersections continue into notions of virility, the interplay of greed, power, and competition in authoritarian leaders in both State and Free Market capitalist countries, and narratives about new technological discoveries; decoloniality and its potential and limitations as a global linking concept across disciplines, institutions and modes of praxis, but also across different forms of community psychology; and then finally, we contemplate what may be future iterations of a criticality beyond decoloniality.

# In presence session 8 English: THE ROLE OF THE COMMUNITY IN COVID-19 PANDEMIC

Time: Friday, 23/Sept/2022: 4:30pm - 6:00pm- Location: Conviviality Room (in presence)  
Session Chair: Clare Harvey

## The effects of the Covid-19 pandemic: a study on the emotions and well-being of university students over three years

Ciro Esposito<sup>1</sup>, Barbara Agueli<sup>2</sup>, Immacolata Di Napoli<sup>2</sup>

<sup>1</sup>University of Foggia; <sup>2</sup>University of Naples Federico II; [ciro.esposito@unifg.it](mailto:ciro.esposito@unifg.it)

The COVID-19 pandemic has considerably impacted the lives and well-being of many people, especially certain categories, such as university students.

This study examined the changes in the well-being and emotions of university students in Naples over three years: in 2020 (during the first lockdown established in Italy), 2021 and 2022.

The data were collected in three groups of 293, 344 and 128 students, homogeneous for sex, age, sexual orientation, and housing conditions. Participants filled out an online quali-quantitative questionnaire on their well-being and emotions.

Well-being was measured using the I COPPE scale, which allows obtaining a multidimensional and temporal scale of people's well-being. Emotions were measured through open-ended questions.

Quantitative data were analyzed with a univariate ANOVA and subsequent post hoc tests, while qualitative data were analyzed through the Grounded Theory methodology.

As for quantitative data, the results showed that student well-being has fluctuated in recent years, with very low levels in 2021 and an upward trend in 2022.

Regarding the qualitative data, it emerged that the community that occurred in the first months of the pandemic gave way to individuality, and the prevailing emotion was no longer fear but anger. Finally, the perception of time has been postponed: the time accumulated in 2020 to be able to do things always is now a lost lifetime that will never return.

The application solutions of the results will be extensively discussed.

## Do pandemics affect relationships? A qualitative investigation on the effect of COVID-19 on the views concerning marriage and divorce

Leman Korkmaz<sup>1</sup>, Bahar Bahtiyar-Saygan<sup>2</sup>

<sup>1</sup>Middle East Technical University, Turquia; <sup>2</sup>Atilim University, Turquia; [lemank@metu.edu.tr](mailto:lemank@metu.edu.tr)

**Objective:** The COVID-19 pandemic has been affecting the whole world since the beginning of 2020. In addition to health-related and financial effects, there seem to be significant psychological effects as well; among them, those related to people's views and representations of marriage and divorce.

**Background:** Although various impacts of COVID-19 have been investigated since the beginning of the pandemic, there is a limited number of studies on its effects concerning relationships. This research aims to understand how the COVID-19 pandemic affects the views on, and the representations of, marriage and divorce by conducting two studies.

**Method:** In the first study, one-to-one semi-structured interviews were conducted with 31 participants (20 single and 11 married individuals) to investigate their evaluations regarding the effect of COVID-19 on people's view of marriage in general, and their own views of marriage in particular. In the second study, 298 entries on the most frequently used online social platform in Turkey (Ekşi Sözlük) under two separate headings for COVID-19 impact on marriage and divorce were analyzed, and meaningful thematic units were formed.

**Results:** The findings of the thematic analysis indicated that participants mostly mentioned both the positive and negative effects of COVID-19 on the views and representations of marriage. There were both common (e.g., loneliness, violence, etc.) and distinct (e.g., sexuality, positive and negative effects on attitudes towards marriage, etc.) thematic units between the results of the two studies.

**Implications:** There are considerable implications discussed in the light of the literature on Terror Management Theory, Attachment Theory, stress research, and growth perspective.

## Volunteering during the COVID-19 pandemic: the role of community service self-efficacy and post-traumatic growth on the intention to continue volunteering after the emergency between active volunteers and ex-volunteers

Davide Naddeo<sup>1</sup>, Marta Gaboardi<sup>1</sup>, Anna Maria Meneghini<sup>2</sup>, Natale Canale<sup>1</sup>, Sandro Stanzani<sup>2</sup>, Michela Lenzi<sup>1</sup>, Alessio Vieno<sup>1</sup>

<sup>1</sup>Department of Developmental Psychology and Socialization, University of Padova; <sup>2</sup>Department of Human Sciences, University of Verona; [davide.naddeo@studenti.unipd.it](mailto:davide.naddeo@studenti.unipd.it)

The COVID-19 pandemic has activated citizens and non-profit organizations in voluntary actions to help vulnerable people. Indeed, literature documented how collective traumas foster solidarity and pro-social behavior in the community. Nevertheless, many volunteers stop volunteering at the end of emergencies.

The present research aimed at investigating the association between community service self-efficacy and people's intention to continue volunteering after the emergency, by taking into account the mediating role of post-traumatic growth and resilience.

In April-May 2020, an online questionnaire was administered to a representative sample of 1011 Italian people. Of these participants, those who declared they were volunteering for the COVID-19 pandemic (n = 295; male = 53.22%; mean age = 44.77) have been selected for the analysis. In relation to volunteering behaviors, 115 people (39%) had volunteered before the pandemic and they started again for the pandemic (ex volunteers- with only past experience of volunteering), while 180 (61%) were volunteering at the beginning of the pandemic even in non-pandemic activities (active volunteers). A model was tested through a path analysis and multi-group comparisons

were performed (ex volunteers vs. active volunteers). Results revealed a positive direct association between community service self-efficacy and intention to continue volunteering after the pandemic in all the group of volunteers. Moreover, multi-group comparisons revealed that this relationship is maintained only in participants who were active volunteers, while in the group of former volunteers only a positive association between post-traumatic growth and intention to volunteer was found.

It is possible to assume that active volunteers at the time of the emergency want to continue motivated by a sense of community service self-efficacy, while former volunteers' intention seems to be driven by the post-traumatic growth deriving from experiencing the pandemic. In light of these findings, operational proposals are developed to help organizations stimulate and retain volunteers.

## Youth inclusion in public employment programmes as a violence prevention initiative in post COVID-19 era: A case study of the Community Work Programme in South Africa

Malose Langa

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Violence is a major challenge in South Africa. Whilst not created as a violence prevention programme, research by the Centre for the Study of Violence and Reconciliation (CSV) has highlighted how the South Africa's public employment programme, the Community Work Programme (CWP), contributes both directly and indirectly to violence prevention. Key findings highlighted that while youth and especially young men's participation in the CWP is low, the creation and presence of youth-driven projects based on principles of Critical Community Psychology such as social justice, active citizen participation, respect for diversity, empowerment, and sense of community can greatly improve youth participation in the programme with clear exit strategies to also become economically independent and in turn prevent violence in marginal communities.

## The impact of COVID-19 and lockdowns on the mental health in four types of urban communities in South Africa: Implications for rebuilding communities

Maretha Visser<sup>1</sup>, Rhena Delpoort<sup>1</sup>, Ariane Neethling<sup>2</sup>, Edith Madela-Mtla<sup>1</sup>, David Everatt<sup>3</sup>, Johannes Hugo<sup>1</sup>, Thesla Palane-Phillips<sup>3</sup>, Tobias Barnard<sup>4</sup>

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**Introduction:** The COVID-19 pandemic was an exceptional emergency which presented a risk to human health and livelihoods, especially in countries with complex economic and political problems. The pandemic and various containment measures had devastating effects on aspects of community life and livelihoods in urban areas in South Africa.

**Objectives:** This research explored the mental health impact in relation to perceived social and economic challenges experienced during the pandemic in households in four diverse urban communities: inner-city high-density apartments, formal middle- and lower socio-economic township housing and formal township backyards dwellings, and informal settlement dwellings (urban slums).

**Methods:** Interviews were conducted with randomly selected adults (>18 years) from a stratified random sample from four urban forms (n=1331) to complete a questionnaire. The questionnaire gathered information about socio-demographics, fear, stigma and knowledge about Covid-19, impacts of COVID-19 on economic status, mental health, social relationships, family and community violence, crime, and access to health care during the period of March to October 2021 (before and after the third wave of the COVID-19 pandemic). Data was analyzed through chi-square testing and CHAID analysis.

**Results:** Overall, respondents reported increased anxiety (27.6%), depression (23.7%) and less social connectedness (20.8%). Increased anxiety was related to increase in community violence, worries about isolation and having lower levels of education, while increased depression was related to financial concerns, covid-stigma and worries about isolation.

Anxiety, depression and social connectedness differed between the four communities ( $p < 0.001$ ). Increased anxiety and depression were more prominent in areas of formal housing (37%; 33%) and high-density apartments (32%; 27%), while less in backyard dwellings (25%, 21%) and informal settlements (22%; 19%). More people living in high-density apartments (27%) and formal housing (25%) experienced lower social connections than in other areas.

All groups were highly knowledgeable about COVID-19. While financial concerns, community violence and police violence (to enforce social distancing) were associated with mental health concerns in all areas, financial concerns (83.8% not earning an income), food insecurity, fear of isolation and lack of access to health care were prominent in formal areas. In high-rise apartments, partner and community violence, police violence and exposure to crime were more prominent, in addition to financial concerns and fear of isolation. In informal areas fear of infection and stigma related to COVID-19, police violence and exposure to crime attributed most to mental health problems, while social isolation was not prominent.

### Discussion

This research showed that communities were differently affected by the crisis resulting from the COVID-19 pandemic. Respondents from high-density and formal housing were at the highest risk of mental health, social and economic problems – probably because of economic decline and dysfunctionality of community structures during the lockdown. The reaction to the pandemic emphasized inequalities and instabilities in and between communities and showed how social problems affected mental health.

The research results can be used in recovery planning. The government provided some relief-funding and food supplies in these areas, but this should be followed by economic recovery and rebuilding of community infrastructure and social networks.

## Short and locked down: The impact of COVID-19 on a person with dwarfism

Clare Harvey

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Living with a visible physical disability – specifically dwarfism – brings situational, psychosocial, and cultural challenges. The COVID-19 pandemic, and its restrictions, amplifies these dwarfism-related complexities, exposing the politics of visibility and exclusion, as well as spatial injustices. This autoethnographic paper deliberates these heightened disabling encounters in their various contextual layers – physical, social, and psychological. Fundamentally, people with dwarfism have become further disabled and disadvantaged because of the pandemic's psychosocial stresses, contextual traumas, and physical exclusions. The paper intimately addresses the embodied, psychological, cultural, and spatial inequalities short-statured individuals endure because of the pandemic. Drawing on theoretical models

of disability, critical disability literature, as well as the conceptual paradigm of biopolitical power, the paper begins to make sense of these experiences so that shifts may occur in different spaces. Arguably, the experiences of COVID-19 that are shared here are also applicable to people with other disabilities.

# Virtual Session 5 English: SHARING INTERVENTIONS IN COMMUNITY PSYCHOLOGY

Time: Friday, 23/Sept/2022: 5:00pm - 6:00pm · Location: Space Room (virtual)

## An experience-based model of Institutional Empowerment based on the emerging challenges of participation, transparency and social commitment

Jorge S. López<sup>1</sup>, Maria Soria-Oliver<sup>1</sup>, Rubén García-Sánchez<sup>2</sup>, María Jesús Martín<sup>2</sup>, José Manuel Martínez<sup>2</sup>

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**Background:** Though its great potential for social transformation Organizational Empowerment (OE) represents a classic but minoritarian development within the field of Community Psychology. Recent societal changes require from public institutions greater social commitment, a clear goal definition based on population well-being improvement, greater participation and higher transparency. These challenges can be better accomplished with OE strategies that integrate classic models with recent developments in the field of participatory-action-research, new ways of social mobilization, integrative conflict resolution and gender perspective.

**Objectives:** To expose the basic groundings, dimensions and intervention strategies of an experience-based model of institutional empowerment (IE) based on the integration of classic models of OE and recent developments in the field of community action.

**Methods:** Case analysis of different experiences of institutional and political action in which authors participated across the last decade have been used as basis to develop a structured model of IE. Such experiences comprise mediation and counselling for the constitution and action of local governments, participation in emerging grass-root social movements and direct involvement in institutional management at public institutions.

**Theoretical groundings:** the development of the mentioned actions were grounded and analyzed on the basis of the following theoretical perspectives: classic developments in OE, mainly Peterson & Zimmermans' and Francescato's models; recent participatory-action-research developments; new ways of collective action and organization proposals; gender perspective; and integrative conflict paradigms.

**Results:** our IE model is built as multilevel structure of interconnected goals, strategies and intervention tools. Main goals include: institutional schedules and goals linked to social needs; participation; transparency; synergy between institutional actors; collective empowerment; gender equality; social commitment; promotion of external social change; and generating knowledge about IE itself. Main strategies comprise: gaining institutional power through participatory-action research and social mobilization; participatory design of institutional goals and actions; enhancing participated, qualified and free decision making; breaking/reducing status hierarchy and role rotation; guaranteeing full access to information and decisions; networking; Integrative leadership; empowering low status groups; depowering high status roles/instances; promoting cooperative values and actions; modeling through action; promoting counter-power from power; promoting sustainable organizational change; and learning through action. Intervention tools include a wide variety of resources that range from the combination of on-line and presential participative procedures or the open access to institutional data, procedures and decisions to participatory budgets and communication/negotiation workshops with low-status collectives.

**Conclusions:** the proposed IE model structures in a formal way learnings derived from successful experiences of social and institutional action. It could serve as a reference to other actors that are un search of tools that enhance sustainable social change toward social commitment, participation and transparency on the basis of institutional transformation.

## Rural Australian young people's experiences of climate disasters: Collaborating on creative action

Rachael Fox, Andrew McGrath

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Young people are concerned about climate change and climate disasters which affect them. Recent findings published by UNICEF show a cumulative impact on mental and physical health suffered by children and young people living in communities affected by climate disasters. Mental health, hope for the future, satisfaction with life and capacity to contribute to change are all negatively affected by climate disasters like bushfires, and young people are reported to be at particular risk.

Young people in many rural Australian communities experienced devastating bushfires during the 2019/2020 Black Summer. Some of the worst affected communities were: the Snowy Valleys NSW region, including Tumut and Batlow, (Dunns Road, 333,940 hectares destroyed); NSW South Coast including Bega (Currowan Fire, 499,621 hectares; Badja Forest Rd, 315,512 hectares); and Gaspers Mountain and surrounds (512,626 hectares). These communities experienced loss of homes, loss of livelihoods and many have still not fully recovered.

Research shows that taking action and doing so with others can lead to social resilience, greater capacity for action and improved mental health. Visual climate communication is known to be a highly innovative method for engaging wider community in climate issues, especially when it is produced by locals with experience. Such work has not been done at scale in rural and regional Australia, collaboratively with young people, involving creative expression.

Our project aims to provide the means for young people living in regions impacted by bushfire and climate disaster to develop communities of support and networking, while producing creative works responding to these crises. In this way, this project delivers targeted support for regional young Australians, which is currently not available.

The paper will report on creative action work currently being undertaken with young people, to reflect on the methodology of creative action and collaboration as research, and the ways young people have chosen to communicate, and planned impact and action from the collaborations

## Effects of a solidarity and international cooperation program: increasing inequalities and enhancing asymmetrical power relations between communities in the South and the North

Janie Comtois

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**Introduction:** International volunteering is popular among Westerners. The best-known ways of doing them are through voluntourism and gap year, but in all cases, the term "international volunteering" is considered an activity undertaken by choice, without remuneration, and usually taking place in a low-income country (Georgeou & Haas, 2019). In the province of Quebec (Canada), the government offers an international volunteering program focused on introducing individuals to solidarity and international cooperation. This program is known as Québec sans frontières (QSF). QSF aims to ethically distance itself from other forms of international volunteering through a truly collaborative and egalitarian approach. Several researchers have been interested in the phenomenon of the volunteer experience in the South, but most of the studies reviewed have focused on the "gap year" and on voluntourism.

**Problematic:** Regardless of the type of volunteering trip, most studies have focused on volunteers and the main effects of travel on them: personal and professional development (Arseneau-Roy, 2017; Choquette, 2008). Most of these studies draw a positive conclusion of what international volunteer trips provide. The few studies that have focused on host populations or taken a critical stance have more nuanced conclusions: disruption of local culture, neglect of real needs, cultivating dependency, etc. (Tiessen, 2012; Daldeniz & Hampton, 2010; Guttentag, 2009; Raymond & Hall, 2008). Thus, research has shown that volunteers who participated in a gap year or voluntourism trip benefit greatly, but host communities are instead negatively impacted.

**Objective:** Considering that QSF wishes to distinguish itself from other forms of international volunteering by its ethical and collaborative approach, this study seeks to identify and understand the effects on all actors of an innovative program of solidarity and international cooperation.

**Methodology:** Forty-one semi-structured interviews were conducted with various program stakeholders of the program. This study is rooted in the theoretical framework of evaluation program theory (Brousselle, Champagne, Contandriopoulos & Hartz, 2011) and in critical theory. Data has been processed continuously through the thematic analysis of Paillé and Mucchielli (2016). Themes have been created as close as possible to the participants' discourse to reduce inferences as much as possible and to respect the participants' experience.

**Results:** Volunteers benefit most from this program: personal and professional growth, travel opportunities, cultural experience, new employment opportunities, etc. while Quebec's international cooperation organizations gain legitimacy, visibility and employment for their own employees. Host communities are the big losers: managing inexperienced groups and volunteer expectations and enduring critical events with a minimal budget. Moreover, through multiple processes, the program repeats colonial and supremacist patterns to the detriment of communities.

**Conclusion:** In conclusion, this study shows that, despite good intentions, the QSF program does not seem to be different from other international volunteering programs. On the contrary, it contributes to the growth of inequalities and the repetition of neocolonial patterns between the South and the North.

## **We (don't) talk enough about the logistics: Developing a student-centred handbook for navigating CP graduate life**

**Sarah Ranco, Amandeep Kaur Singh**

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The interdisciplinary and context-laden nature of Community Psychology (CP) graduate programs is one of the major draws for prospective students. However, once students are embedded in the university system, this flexibility can create barriers by providing inconsistent structure and support. For graduate students, this can translate into unique challenges when navigating complex, ever-changing systems, faculty, and resources. Without clearly defined, transparent guidelines, students can have inequitable, overwhelming experiences. This can be exacerbated for students coming in with a multitude of marginalized backgrounds. Thus, accessibly relaying information is a core skill that needs to be practiced by community-based scholars within their own research programs.

Based on this understanding, we as senior PhD Students in a Canadian CP program chose to address this concern by co-developing a unique student-centered handbook of policies, procedures, and resources. The intention was to promote transparency and accountability between students, faculty, and the university.

This presentation, based on our experiences and those of our peers, will discuss the backstory of this practical resource, the development process (including structural pitfalls), and navigating compensation for our labour as graduate students. We will conclude the presentation with a Q+A and a walkthrough of the final document's structure, which can be used as a template for other programs.

## **The school as a place of change? The experience of secondary school history teachers in transmitting the history of indigenous peoples in Quebec**

**Johanna Nouchi, Thomas Saïas**

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Decolonisation involves a transformation of processes related to knowledge production, tending towards a new vision of human life that is not configured by the imposition of white Euro-American societal ideals (Dutta, 2018). Fundamentally this process engages the production of counter-discourses, counter-knowledge and counter-practices that not only seek to dismantle coloniality but also to open up multiple choices for being in the world (Maldonado-Torres, 2016). In this context, critical community psychology offers tools and a relevant theoretical framework. My aim is to disrupt dominant models of knowledge production and imagine non-hierarchical possibilities through an ecosystemic understanding of the challenges faced by teachers when transmitting indigenous history in the education system, in Québec (Canada).

Since 2010, Canada has officially supported the self-determination of indigenous peoples by signing the United Nations Declaration on the Rights of Indigenous People. The Government of Quebec has welcomed this gesture by affirming that the Declaration will make it possible to promote and protect the rights of indigenous people. Government institutions are thus showing their willingness to engage in a process of reconciliation.

Today, the question of levers for change to promote more harmonious relations is becoming central to the social landscape. One of the levers identified is education through the recognition indigenous people's history. The challenge is to integrate it into a collective history and to transmit it. Schools therefore play a crucial role in achieving this objective. Teaching history becomes one of the vectors of this change and teachers are the agents. Yet, little attention is paid to their views and experiences in transmitting indigenous history.

This study examines the experience of history teachers in the province of Quebec, Canada, in transmitting indigenous people's history, within Canadian history. The objectives are (1) to better understand the reality of history teachers in relation to their experience in transmitting content on Aboriginal people's history and (2) to identify courses of action to promote the adequate transmission of Aboriginal people's history.

This research project involves the analysis of 12 semi-structured interviews with secondary school history teachers. The interviews focused on the context in which the history of indigenous people is taught, the content transmitted and the way it is transmitted.

From a critical perspective of issues related to decolonisation, this presentation discusses the findings and how the indigenisation of knowledge is or is not embodied in the realities of secondary school history teachers.

Finally, three key recommendations are proposed: (1) to improve the context in which teachers work to facilitate the transmission of history; (2) to assess the history of Indigenous peoples in the Secondary 4 departmental examination; and (3) to promote contact between schools and members of Indigenous communities to enhance historical perspectives.

## **The space that is us.. A reflexive representation of community stakeholders regenerating space for dignity.**

**Phethile Zitha, Hayley Haynes-Rolando**

Youth of the South, South Africa; [pwaszitha@gmail.com](mailto:pwaszitha@gmail.com)

The consistent and overwhelmingly poor service delivery that continues to plague townships across South Africa (Alexander, 2013), can be explained or understood in multiple ways, however its undeniable impact on the well-being and dignity of people living in these communities cannot be ignored. Writing during the Apartheid era, Manganyi (1973) notes that the communities within which Africans live, school and work, are “unhygienic” and result in limited opportunity for growth, sense of self-esteem, nourishment or self-fulfilment. It can be argued that many of Manganyi’s observations can be transposed to our current time, as much of what he described persists today. These are the living legacies of colonialism and apartheid that continue to dehumanise many South Africans (Rutazibwa, 2019).

Many cultural and recreational spaces in South African township communities reflect this historical crisis of poor service delivery and as a result are often underutilised. More so, they continue to be sites of struggle and resistance. Prince (2014) argues that place and space are important contributors for the development of self-concept. Furthermore, that the spatial dimensions of young people’s lives impact on the imagination of different future possible places (Prince, 2014). “The distribution of public goods and access to them, have direct effects on the quality of life, life chances, and even the physiological and mental health of individuals” (Sundstrom, 2003, p.91). Often access to services and opportunities to engage in creative and generative spaces are lacking, particularly those that pertain to youth in townships.

This paper will represent the creative collaboration engaging various stakeholders working with high school learners. Through narrative action, various stakeholders using visual arts, language and digital media attempt to articulate alternative personal and community stories. Engaging in creative interventions allows one to simultaneously set up the process of destruction and rebirth. In this way transforming the social spaces offers the community an opportunity to redefine the boundaries not as limitations but rather as creative ways to protect the dignity of the community (Bozolli, 2003).

Through engaging community artists, scholars, volunteers and Youth of the South (YOTS) – a youth based social justice initiative, this paper will illustrate the ways in which reimagining spaces collaboratively allows for creativity and an opportunity for new versions of reality to emerge. “If we want to arrest the production of questionable human kinds, then we must address the production of spaces that create, maintain and represent them” (Sundstrom, 2003, p.93). The paper will provide a reflexive account from the perspective of YOTS and also offer visual images of the process of transforming the space, coupled with narratives from the various stakeholders, highlighting the ways in which transforming the space impacted on the ways in which each of the collaborators articulated or rearticulated their identities in the space.

## Roundtable 13 ID 287: Publishing in community psychology

*Time:* Saturday, 24/Sept/2022: 8:30am - 10:00am · *Location:* Aula Magna (hybrid)  
*Session Chair:* Terri Mannarini

**Terri Mannarini<sup>1</sup>, Olya Glantsman<sup>2</sup>, Nicole Freund<sup>2</sup>, Nicole Allen<sup>3</sup>, Elvira Cicognani<sup>4</sup>, Loris Vezzali<sup>5</sup>, Joseph Ferrari<sup>6</sup>**

<sup>1</sup>Community Psychology in Global Perspective; <sup>2</sup>Global Journal of Community Psychology Practice; <sup>3</sup>American Journal of Community Psychology; <sup>4</sup>Psicologia di Comunità; <sup>5</sup>Journal of Community & Applied Social Psychology; <sup>6</sup>Journal of Prevention & Intervention in the Community; [terri.mannarini@unisalento.it](mailto:terri.mannarini@unisalento.it)

Experienced editors from five CP journals will discuss some of the current challenges in publishing in community psychology, including – but not limited to – the complexity of the peer review process, the diversity of authorship and readership, the competition of open access journals, the impact of the pay-to-publish model and the journals' bibliometric ranking on both the publication practices and the editorial policies.

## **Symposium - 24 ID 141: Strategies to promote resilience during crisis**

*Time: Saturday, 24/Sept/2022: 8:30am - 10:00am · Location: Resilience Room (in presence)  
Session Chair: Nashwa Rashad*

This symposium addresses strategies for helping individuals to deal more effectively with times of crisis in their lives. The first paper presents a study of post-traumatic growth (PTG) in breast cancer survivors in Egypt. It was found that religious coping and meaning were strong predictors of PTG. Younger survivors reported higher PTG than older survivors, while survivors with higher education also had higher PTG. Finally, finding meaning in life was the best predictor of PTG. The implications of this research for interventions to promote PTG in breast cancer patients will be addressed. The second paper examines the often challenging time of change that occurs during emerging adulthood, a period of development that occurs between the ages of 18-25, where young people must make decisions about their relationships and careers. It looks at the question of how attachment patterns impact emerging adults' ability to deal with this time of their lives. It was found that emerging adults with secure attachment styles had fewer interpersonal struggles and better interpersonal functioning levels. Emerging adults with insecure attachment styles reported having difficulty with bidirectional communication, emotional expression and experience, and dealing with conflict. This research provides evidence that interventions with emerging adults may need to take into account attachment patterns as these affect adult relationship quality, the navigation of developmental crises, and communication and emotional regulation skills. The third paper looks at how mothers experience stress and coping when their children are diagnosed with cancer, and how these experiences impact their relationships with their children, and the children's adjustment to the cancer. Mothers of children who were receiving care for cancer in hospitals in Kuwait were asked to complete measures that looked at perceived stress and coping, the quality of the relationship between mother and child, and the mother's perception of the child's adjustment to cancer. The study also explored the stressors that the parents were experiencing, and what helped alleviate their stress during their experience. Recommendations for interventions to support mothers of children with cancer will be discussed. The final paper looks at how architecture can impact the experience of stress at hospitals. Architecture has the power to heal when designed and maintained correctly, it also has the power to harm when not given the right amount of attention. This paper explores the architecture of several private hospitals in Cairo, Egypt, through observation and a survey. First, there is observation of the hospital designs through use of a checklist that specifies the elements needed to be included to reduce stress within the overall experience of the patient. Second, a survey was distributed to patients of these hospitals to gather information on their stress levels and experience of the physical space. Recommendations for improvements to architecture to reduce patient and family stress will be presented.

### **The Role of Religious Coping, Age and Meaning in life in the Development of Post-Traumatic Growth in Egyptian Breast Cancer Survivors**

**Nashwa Rashad**

The American University in Cairo, Egipto

This paper investigates the role of some factors in the development of Post-Traumatic Growth (PTG) in breast cancer survivors in Egypt. According to the World Health Organization, breast cancer is one of the most common types of cancer. Previous research has found that survivors experience positive changes as a result of their experiences with cancer, including improved relationships, personal strength, and meaningful accomplishments. Prior research also found that that religious coping and meaning in life could predict post-traumatic growth. Some sources had conflicted analyses on the effect of age and education on cancer survivors and the development of PTG. This study investigated whether religious coping, meaning in life, and education, increase PTG and if older survivors have higher PTG than younger survivors. One hundred forty-seven survivors were recruited from a breast cancer foundation hospital, and structured interviews were conducted with the participants over the phone. The results supported the idea that religious coping and meaning are strong predictors of PTG. As for age, results indicated younger survivors reporting higher PTG than older survivors, while survivors with higher education had high PTG. The results also indicate that finding meaning in life was the best predictor of PTG. The implications of this research for interventions to promote PTG in breast cancer patients will be addressed.

### **Stress and Coping among Mothers whose Children Are Diagnosed with Cancer**

**Veronica Iskander**

The American University in Cairo, Egipto

Cancer diagnosis and treatment can be one of the most stressful situations families can experience. This paper explores how mothers of children with cancer cope with their child's illness, and how their coping impacts the child's adjustment to the illness. First, a mother's perceived stress may create conflict and impair closeness in the relationship. Second, successful problem-focused and emotion-focused coping strategies are likely to increase closeness and decrease behavioral problems in child adjustment to the illness, while avoidant coping may increase conflict and behavioral problems. Preliminary results of a study to explore these questions will be presented. Mothers of children who are currently receiving care for cancer in hospitals in Kuwait were asked to complete measures that looked at perceived stress and coping, the quality of the relationship between mother and child, and the mother's perception of the child's adjustment to cancer. In addition, the study explored the stressors that the parents were experiencing, and what helped alleviate their stress during their experience. Results of this study will provide insights that can be used to inform services that can be offered to mothers in pediatric cancer hospitals to alleviate their stress and support them on their coping journey.

### **Building Hospitals to Reduce Patient and Family Stress**

**Alaa Nasr**

The American University in Cairo, Egipto

Hospitals are a place that people dread and try to avoid. Hospital experiences are often associated with pain and suffering but also with stress, loss of control and overall discomfort. Architecture has the power to heal when designed and maintained correctly, it also has the power to harm when not given the right amount of attention. While other factors contribute to these experiences, the space of each element within the building has an impact that can aid in reducing stress or play a major role in such negative experiences. From the location of the hospital itself to the colors used, all work together to create a safe welcoming space promoting healing for all users;

patients, families and staff. When the right amount of attention is given to each aspect of the space design, stress can be reduced, time and efforts can be exerted efficiently and faster recovery can be achieved. This paper explores the architecture of several private hospitals in Cairo, Egypt through observation and a survey. First, there is observation of the hospital design through use of a checklist that specifies the elements needed to be included to reduce stress within the overall experience of the patient. Second, a survey was distributed to patients of these hospitals to gather information on their stress levels and experience of the physical space. Recommendations for improvements to architecture to reduce patient and family stress will be discussed.

# **Symposium - 23 ID 302: La Psicología Comunitaria en América Latina: temas crónicos y agenda pendiente para promover la transformación social**

*Time:* Saturday, 24/Sept/2022: 8:30am - 10:00am · *Location:* Empowerment Room (hybrid)  
*Session Chair:* Tesania Velázquez

Este simposio busca conocer y comprender las respuestas de la Psicología Comunitaria en América Latina a los procesos de transformación social. La realidad de nuestros países nos exige colocar en el centro de la reflexión y praxis comunitaria el debate sobre temas crónicos y agendas pendientes. Frente a ello la Psicología Comunitaria recupera los procesos comunitarios y la participación de las poblaciones en estos procesos, ofreciendo otras miradas y experiencias para contribuir a procesos que promuevan bienestar y justicia social.

En este simposio presentaremos cuatro trabajos empíricos de diferentes contextos de la región en los cuales se realiza un análisis construido a partir del intercambio de diversas voces. En estos estudios se consideran a la pobreza, la violencia y la ruptura del tejido social como temas crónicos que exigen repensar los aspectos ontológicos, epistemológicos, metodológicos y axiológicos del quehacer de la psicología comunitaria desde una perspectiva crítica, feminista y/o decolonial como una agenda pendiente. Ello implica visibilizar y problematizar la presencia de dichas problemáticas reconociendo su base estructural e interseccional y haciendo un análisis procesual, relacional y contextual, que incluya la dimensión de agencia de las comunidades ante estas condiciones adversas y posibilite el trabajo en espiral de lo subjetivo a lo colectivo para fortalecer el tejido social como elemento fundamental de la salud integral, holista y comunitaria donde el apoyo social, la acción colectiva, las redes comunitarias y la estrecha relación con el entorno tienen un papel importante.

Evidenciamos la realidad de las comunidades, con énfasis en las experiencias de mujeres y el conjunto de estrategias que han venido desarrollando frente a los sistemas de opresión. Dichas experiencias nos muestran los tránsitos en tensión entre el malestar y la sanación frente a los cuales las mujeres recurren a la organización comunitaria y la acción colectiva.

1.

## **"Sufrimiento social y agencia. Caso de mujeres de Sacsamarca-Perú**

**Tesania Velázquez**

Departamento de Psicología. Pontificia Universidad Católica del Perú

## **"Pobreza, violencia y ruptura del tejido social en Latinoamérica: problemáticas centrales de atención desde la perspectiva clínica-comunitaria".**

**Maribel Goncalves de Freitas**

Pontificia Universidad Católica del Perú

## **"Psicología y pobreza en México: avances, retos y agendas pendientes"**

**Teresita Castillo-León, Teresita Campo-Marín**

Facultad de Psicología, Universidad Nacional de Yucatán

## **"Relación entre comunidad y familia: Caso de familias de personas desaparecidas en conflicto armado interno"**

**Miryam Rivera Holguín**

Pontificia Universidad Católica del Perú

# In presence session 6 English: PARTICIPATION AND COLLECTIVE ACTION

Time: Saturday, 24/Sept/2022: 8:30am - 10:00am · Location: Aula Fairness (in presence)  
Session Chair: Joyce Toendepi

## Community psychologists and climate action

Lina Osama Allam

The American University in Cairo, Egypt; [linaallam@aucegypt.edu](mailto:linaallam@aucegypt.edu)

Climate change is a global problem that the whole world has to collaborate to mitigate its impact. Although, most emissions are caused by developed countries, however, the change in whether patterns does not differentiate. Egypt is one of the countries doing a lot of effort through prevention and intervention in climate action, to mitigate the risk and preserve the resources. Climate action in Egypt includes the government, private sector and NGOs. Bariq, the only bottle-to-bottle plastic recycler in Egypt, is a climate action advocate as an entity. It represents an example of how community psychology principles are used in developing environmental sustainability programs with the objective of having Egyptians with an environmentally responsible behavior. It works internally with Bariq community, and externally with the Egyptian community including schools and universities' students and companies' employees. Bariq applies different approaches in raising community awareness in Egypt based on age and background. It applies the Community Readiness Model and takes a participatory approach in its interventions integrating them with The Model of Responsible Environmental Behavior to create real change.

## Leadership and non-government organisations: their roles, responsibilities, and expectations from community members

Joyce Toendepi, Jeremy Mitonga-Monga

University of Johannesburg, África do Sul; [joycet@uj.ac.za](mailto:joycet@uj.ac.za)

**Background:** Community development is a concerted effort between the community and its leadership to improve the community's social, cultural, economic, and environmental levels. Leaders play an essential role in community development, as do Non-Governmental Organisations (NGOs) through the developmental projects they provide to many communities. This article demonstrates the critical role that community leaders and non-governmental organisations play in community development.

**Aim:** The main objective of this study was to determine whether the roles and responsibilities of elected community leaders are congruent with community members' expectations. And a sub-research objective was to assess community members' expectations of community leaders and non-governmental organisations in their communities.

**Method:** The qualitative research was carried out in one of Ekurhuleni's communities in South Africa. Eight (8) people were interviewed, who included community members and leaders who are actively involved in programs that advance the interests of communities. Unstructured, open-ended interviews were conducted, and the data collected was analysed using thematic analysis.

**Findings:** The findings revealed that while most leaders are aware of their roles and responsibilities, they are disconnected from the needs and aspirations of the communities they represent. They fail to fulfil community members' expectations due to abuse of power and corruption. Community members expect leaders to be committed and transparent in their service delivery, which has remained a significant challenge for some leaders.

**Contribution:** The primary contribution of the article is that it identifies the disconnect between the community leaders and members and recommends that community leaders go through leadership development initiation programs so that they gain an understanding of community expectations and are alerted of the accountability processes. The findings aided most leaders in reflecting on how they provide leadership and committing to improving services and community development.

## Photovoice and homelessness: the role of the dissemination and social change.

Chiara Bonechi, Marta Gaboardi, Massimo Santinello

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Photovoice is a participatory action research method which promotes community exploration, critical discussions in a group setting and social change by allowing people, who are usually excluded from decision-making processes, to express their needs, ideas and emotions. This methodology has been used as a way to address stereotypes regarding homeless population through dissemination processes, to reach policy makers and foster community change. Little research has focused on the impact of the dissemination and social change of the photovoice projects involving people experiencing homelessness. The present review aims at investigating whether the photovoice projects implemented dissemination activities and social actions.

A narrative review on the databases Pubmed, PsychInfo and Google Scholar was conducted and 23 articles were selected. Studies were analyzed focusing on the type of dissemination and social change reported.

Most of the studies reported a form of dissemination to the community (N = 20) while only 7 on 23 described social actions following the photovoice project, and among them only 3 explained how they were able to detect social change (through observational processes and group discussion). Moreover, 10 studies described the impact generated by the dissemination events, mainly in the terms of: number of people attending them, visitors' feedback, media coverage, and subsequent community actions.

Results show how photovoice projects involving people experiencing homelessness are generally followed by dissemination events rather than social actions, despite the original conceptualization of the methodology as one fostering community change.

## Promoting climate change awareness with high school students for a sustainable community

Minou Ella Mebane<sup>1</sup>, Maura Benedetti<sup>2</sup>, Donata Francescato<sup>3</sup>

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Climate change is the biggest threat facing humanity. Understanding and addressing climate change represents an important goal to create a sustainable community. Community Psychology can have a significant role in encouraging environmentally responsible behaviors and a global sense of community. As several authors underline (Corral-Verdugo,2021) to enhance eco-friendly behaviors it's pivotal to understand emotional reactions to climate change and build a planetary sense of community (Francescato, 2020). Promoting individual and group sociopolitical empowerment is important to encourage people to face overwhelming issues.

Further studies are needed to identify the best practices that can increase climate change awareness and push people to adopt pro environmental attitudes and behaviors. Twenty-five high school students were involved in a Pilot Psychological Environmental Intervention Program conducted by environmental scientists and community psychologists expert in affective education and empowerment. The program was composed of two phases. In the first part, students were taught the principles of sustainable development, the consequences of climate change on their environment and health and gained awareness on positive and negative emotions associated to climate change. In the second part, students took part in a participatory laboratory on environmental actions that can be taken (as individuals, as a class, as a school and as a community). The efficacy of the psychological environmental program was evaluated through different modalities: environmental knowledge, emotional awareness, climate change actions.

## **Builders of Our (New?) Society: Civil Participation in Singapore and the Impact of COVID-19**

**Kang Li Wong**

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Disasters are 'inherently political events because they pose questions about who should be allowed to re-compose the world and how' (Guggenheim, 2014, p.4). The COVID-19 disaster shook the status quo and thus presented an opportunity for active citizenry. In-group identity and social relationships are two major explanations for civil participation (CP) in literature. However, there is a theoretical gap in explaining different forms of CP taken on behalf of unrelated 'others'. A critical realist grounded theory methodology was employed to understand this. 34 in-depth interviews were conducted with a diverse range of Singapore residents involved in CP. *Agentic Dispositions* stemming from the participants' personal-relational identities formed the intention to take action. The pandemic activated these *Agentic Dispositions* through *Intensifying Visibility* of groups in need and *Social Disruptions* that stopped normal activities in one's lifestyle. The research findings deepen current knowledge on the antecedents of altruistic behavior for the common good, which can inform both civil society groups and the state on fostering CP opportunities in various public interests to foster broader participation in society.

# **Symposium - 25 ID 345: Knowledge Mobilization as a mechanism for community building, resistance, and a reimagining of scholarly modalities**

*Time:* Saturday, 24/Sept/2022: 8:30am - 10:00am · *Location:* Room Engagement (hybrid)  
*Session Chair:* Natalie M. Kivell

*Discussant:* Christopher Sonn, Victoria University

In this symposium we want to explore efforts to challenge dominant conceptions of knowledge construction and examine the creation of more inclusive knowledge practices that can contribute to more equitable worlds. We will weave together multi-modal knowledge creation and mobilizations projects that are emerging from critical community psychology projects, networks, our everyday praxis, and our critical visions of knowledge curation/creation that emerge from border spaces and in contexts of struggle. In bringing together these different projects we seek to situate our work in the larger questions about hegemonic Eurocentric Western ways of knowing, methods, and practices and overreach across the globe that silences and excludes certain ways of knowing from various institutional, organisational, and community contexts. Methodological tools grounded in principles of liberation and decoloniality that support community-building are needed to encourage diverse epistemological worldviews to flourish. We are interested in exploring questions about how creative and multimodal approaches in community research and practice can foster solidarities, community building, and social change. Our questions include: how can multimodal knowing expand how we conceive of and enact research practice, how does multimodality contribute to transformation, and how do multimodal approaches expand our ecologies of knowledge? In this session we will build on and expand how solidarities network through these dialogues and efforts to co-construct knowledge for social change in local and transnational contexts.

In the first paper Natalie Kivell will outline a global podcast project that is focused on sharing critical community psychology practice across various regions of the world. The focus will be on how podcasting can be used to elevate knowledges from the global south in dialogue with dominant WEIRD approaches. In this process, podcast-making is a creative process that collapses the research and translation binary into a more fluid, inclusive and dynamic process of knowledge and world making. Roshani Jayawardana presents work produced during the pandemic in Melbourne. Her paper examines community radio as a vehicle for knowledge and community making. Using digital place-making as a concept Roshani demonstrates how processes and practices of community radio enables individual, group, and cultural empowerment. Rama Agung Igusti shows the process of zine-making as a disruptive project with a history in counter digital media creation. He shows how stories about race and power generated in community engaged research is both a means for disarming the effects of racialisation as well as raising awareness of it, in addition to imagining new futures and embodied illustrations of racial language. Tiffeny Jimenez will describe how the awareness of multiple modalities facilitates the recognition of diverse epistemologies in which knowledge is created and can be represented in an array of modes, e.g. texts, images, ceremonies, etc. She will describe projects at her institution in Chicago that show how multimodal meaning-making views literacy as communication that is variable and contextual, and draws from multiple semiotic systems. This includes writing groups that support techniques and solutions toward more sociolinguistic justice within writing instruction utilizing multiple modalities.

## **Podcast as a co-created modality: Networking Solidarities to mobilize and humanize our everyday critical praxis**

**Natalie Kivell**

Wilfrid Laurier University, Canada

Many scholarly modes of knowledge mobilization (KM) are disconnected from building solidarities and/or re-directing flows of knowledge between and across places and systems of power. Essentially, we aren't always talking to each other from the places and processes of our own context and praxis, thus limiting our ability to learn, share, and co-create critical methodological, practice, theoretical, and epistemological advances in the project of decoloniality and liberation. We, a group of global scholars, are developing a multi-lingual, fully accessible, co-created, global podcast project titled "Moving critical voices to the forefront: Building global solidarities with Community Psychology scholars to Increase Scholarly Impact and Inform Everyday Praxis". This project acts to resist how academic flows of knowledge limit and bound what is known and what is accessible to people engaging in critical praxis in their respective places. We will reflect on how we can further unlink scholarly expectations from KM and reimagine the importance of relationalities, solidarities, and dialogue in our KM processes. Much of the critical knowledge, theory, and practice developed within global regions remains inaccessible within and across global communities - fragmented, due, in part, to the diversity of social, political, and historical contexts where the research occurs. This fragmentation leaves scholars, practitioners, and students isolated from each other across geography, language, and knowledge mobilization spaces - vulnerable to the colonizing and rigid boundaries of Psychology. Further, much of the knowledge and epistemologies from the Global South infusing theoretical, methodological, policy, and practical insights in the discipline, remain eclipsed by a mainly U.S.-centric training and knowledge mobilization apparatus in CP. Podcasting, as one creative modality, allows us to play in the overlap and connections of community building, knowledge sharing, and co-creation to resist these rigidities and contribute to the collective and critical development of our everyday praxis in CP.

## **Community Radio as a Site for Resistance and Empowerment: Young people Creating Digital Settings and Engaging in Narrative Making**

**Roshani Jayawardana**

Victoria University

In light of the narratives that paint young people in Melbourne's West as "problematic" and "disengaged", as well as their subsequent experiences of exclusion in community spaces, creating spaces for youth to speak about their lives and platform their own narratives is

vital. This paper, derived from a PhD study, in which I participated in developing a youth-governed digital space of community radio. The participants consisted of 8 young people from the Western suburbs of Melbourne, Australia aged between 15-26 who worked together with the researcher to create their own digital community radio station, Brimbank LIVE. In this paper, I use data from focus groups, participant-observations, semi-structured interviews, as well as archival data of the radio shows to explore experiences and meanings of participation in a digital setting. As the findings reflect the practice of radio connecting youth with others, allowing them to learn creative skills in fostering their voices and stories, and enabling them to platform dialogue that reflected their identities, interests, and passions. The analysis illustrated that young people used their radio platform to speak back to assumptions made about them and exert their cultural capital, which challenged dominant framings of youth misrepresentation and disrupted structural forms of exclusion and marginalization typically experienced in embodied space. Processes which elicited empowering outcomes were also evident as youth became knowledge producers by authoring their own stories which affirmed and signified their lives, and, through radio's digital and creative affordances, broadcasted new narratives about themselves. The paper conveys how various modalities for knowledge production and sharing can elicit praxis work alongside communities, and how creative and digital realms can become settings that individually and collectively empower youth as knowledge producers.

### **Resisting power inequities within co-produced knowledge activities: The creative practices of participatory zine making**

**Rama Agung Igus**

Victoria University

Increasingly critical and community engaged scholars are troubling dominant forms of knowledge production and dissemination within the academy. This has entailed working with community partners towards the collaborative authorship of academic papers, inclusion within academic conferences, the sharing of research outputs in community presentations, and the translation of research findings into accessible articles. However, these practices and approaches don't wholly address what kinds of knowledge are valued and legitimated within community-engaged collaborations, and the ways dominant modalities and platforms for research dissemination within the academy maintain implicit power inequities within co-produced knowledge activities. This paper will share my collaborative work with a collective of creatives from the African diaspora in Australia to produce an edition of The Colouring Book (TCB) digital zine. Zines are self-distributed and self-published magazines that draw on collage and visual and text based creative practices to share personal or political messaging. Practices of zine-making are grounded in histories of activism and resistance and are a platform through which powerful counter-stories can be surfaced. This edition of TCB zine will build on findings from a community-engaged research project the collective and I had embarked on together, documenting their working creating a self-determined alternative setting towards re-existence. The research findings serve as a provocation for contributing creatives to radically imagine alternate futures; and produce new symbolic resources concerning coloniality, racialisation and self-determination through varied creative mediums such as illustration and poetry. Zine-making, as a medium, values creative practices as a legitimate mode of knowledge production and engages participatory and relational ways of working that has the potential to challenge the power inequities inherent to academic modes of knowledge production and dissemination.

### **Multimodal Meaning-Making in Academia for Powerful Communication in Action**

**Tiffany R. Jimenez, Aaron Baker Cervantes, Emilia Jurado**

National Louis University

Our life worlds need deep scrutiny and emphasis on avenues for effective social, cultural, and structural change, if not complete re-worlding. We are guided by a creative spirit in the development of scholarship that calls us to refuse to be bound by existing structures or traditional thinking. Multimodal meaning making and public scholarship is about valuing relationships and reaching a broader audience to shape the local contextual community systems in which we live. Public scholarship includes all mediums where people can play a role in shaping public consciousness, political decision-making, and assist community leaders to engage in critical dialogue that can empower historically marginalized communities. One way to think about this is through engagement with the mass media outlets, which include: interviews with newspapers, magazines, blogs, and all print that reach larger audiences beyond scholarly outlets, including radio, podcasts, art shows, and television or online video spaces. Such methods require multi-modal technologies that are attuned to complex worldsense-systems of knowing (e.g. visual, aural, linguistic, spatial, and gestural). We seek to learn more about how to ensure these expanded world senses become part of the decision-making happening across various interpersonal, institutional, and larger community contexts, to aid in multiple levels of social-ecological transformation. This session will describe a few projects happening among our colleagues connected through National Louis University that are guided by this innovative spirit. We will describe a collective-action-writing project that used multiple-modalities, another is a cross-cultural communications course framed by decoloniality that emphasized multi-modal learning, and an institutional seed grant that seeks to understand how we can bridge the multilingual diversity of students with diverse platforms that allow their voices to shape community narratives, referred to here as public scholarship. Ultimately, it is about relationships, and power, and honoring diverse experiences, perspectives, and ways of knowing the world.

# Roundtable 06 ID 216: Creative methods in the field of psychology, next stage?

*Time:* Saturday, 24/Sept/2022: 8:30am - 10:00am · *Location:* Trust 1 Room (in presence)  
*Session Chair:* Laura Remaschi

**Laura Remaschi<sup>1</sup>, Camillo Donati<sup>2</sup>, Ruben David Fernandez Carrasco<sup>3</sup>, Alexios Brailas<sup>4</sup>, Moises Carmona<sup>3</sup>**

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Creative methods are widespread in the field of psychology both for individual (e.g. personal growth, rehabilitation, prevention) and community interventions (e.g. community development, resilience, empowerment).

The process of engagement in creative work enables to develop empathy, connection and collaboration, improves communication skills, self and community reflections. The potential to foster personal and social change is also well known. Creative methods have proven to be useful in facing crisis and emergency because the process of creativity symbolizes the transition from the known to chaos, and its restructuring, through an immediate a-logical process. Re-actualizing the symbolic value of the communities with respect to what is considered beneficial and curative, has both a symbolic value for the person and for his group and allows to weld the connections between intra-personal, inter-personal and cultural system.

Through creativity paths similar to shamanic magical rites are activated, which through the overcoming of ones' limits lead to an expansion of consciousness. Using these methods in structured paths aimed at promoting well-being it is possible to activate the potential of individuals and groups and to translate the "creative discoveries" into effective strategies for the improvement of people's living conditions.

The role of performative art as an action-research is discussed through the presentation of the following projects:

- From photovoice to evocative cards: visual method using in innovative way to promote resilience in school contexts during the pandemic. (L. Remaschi, C. Donati)
- Applied theater as a mean for psychological and group empowerment (R.D.F. Carrasco)
- Digital storytelling for community development: Making connections, sharing stories, creating meaning (A. Brailas)

## In presence session 7 English: GENDER BASED VIOLENCE 2

Time: Saturday, 24/Sept/2022: 8:30am - 10:00am- Location: Conviviality Room (in presence)  
Session Chair: Helene Antoni Barnard

### “I thought there is night but there is also morning, then”. Resilience and Empowerment in women who experienced intimate partner violence.

Alessia Rochira, Terri Mannarini

University of Salento, Itália; [alessia.rochira@unisalento.it](mailto:alessia.rochira@unisalento.it)

The project “Street of Women” (June 2018-July 2021) was designed to address and raise awareness within local communities about social and cultural drivers of violence against women. Further, such a project included initiatives to help victims of intimate partner violence (IPV) to overcome barriers to existing abusive relationships (e.g., economic dependence, employment status, safety concerns, unsupportive social interactions, social deterrents). In particular, the Co-Housing program offered middle-term safe housing and Employment services Assistance to help women to move successfully towards autonomy, well-being and personal safety.

Individual and social pathways of change are at the core of the Transconceptual Model of Empowerment and Resilience [TMER] (Brodsky & Cattaneo, 2013). Precisely, the Model addresses areas of converge and divergence between resilience and empowerment processes outlining that the former focuses on internal change goals aimed at adapting, withstanding, or resisting adverse situations whereas the latter encompasses external directed goals aimed at modifying power dynamics, relationships, and community assets and functioning.

The TMER model was applied to explore resilience and empowerment processes among women benefitting from the Co-Housing and Employment Assistance actions of the “Street of Women” project. Precisely, semi-structured and in-depth interviews with 12 women former victim of intimate partner violence were collected between July 2020 and April 2021 and further content-analyzed through a Coding Framework drawn upon the tenets of TMER, namely (1) context of fundamental risk, (2) Magnitude of Change, (3) Status Quo vs Transformative Status Quake (4) Resilience Goals, (5) Empowerment Goals, (6) Actions (Resilience or Empowerment), (7) Reflections (Resilience or Empowerment), (8) Resources (Resilience or Empowerment).

Overall, the research findings revealed the importance of both resilience and empowerment in understanding the experience of the interviewed women who have suffered intimate partner violence. In particular, the women’s narratives revealed a variety of material (e.g., financial dependence), symbolic (e.g. personal devaluation, patriarchal norms legitimating domestic violence) and structural barriers (e.g., institutional deficiencies) that coerced them to remain trapped into violent relationships. Indeed, they had no other option than withstanding, adapting and resisting to the stresses and risks of living abusive situations. However, despite resistance, the participants not showed neither intention nor awareness to set and pursue internal change goals (i.e. resilience) as violence impeded them to develop new perspective and self-attitudes. Conscious awareness and intention to strive for internal change was made possible after breaking the status quo (e.g., going to police). The changes to violent relationships and situations (i.e. empowerment) entailed also a change in self and life perspectives. What this study shows is that the empowerment drove the interviewed women to engage themselves in personal change, reflections and hopes towards their future (i.e. resilience).

### Questioning our own critical consciousness. Co-constructing knowledge about Palestinian women’s agency through critical reflexivity.

Federica Cavazzoni, Haneen Ayoub, Guido Veronese

University of Milano-Bicocca, Itália; [federica.cavazzoni@unimib.it](mailto:federica.cavazzoni@unimib.it)

Considering the processes of *conscientizacao* (conscientization) as necessary to sustain motivation, awareness and agency through the identification of the oppressive forces in which people are embedded, the present study aims to explore the strategies of survival, transformation and resistance of Palestinian women within the intersections between the different power structures they encounter in their lives (e.g., Israeli violence, nationalist ideologies, the global denial of the Palestinian dispossession, social patriarchy). Transnational feminist literature illustrates that women in the Majority world are often portrayed as passive and misinformed victims. Consequently, little attention is paid to their experiences and conceptions of oppression, as well as acts of agency and resistance to oppressive powers. Exploring the resources and practices by which they circumnavigate, deconstruct, and resist these different power structures is the first step to challenging their status as passive victims and to access a glimpse of their experiences. Starting from these assumptions and positioning ourselves within critical, post-colonial and transnational feminist perspectives, the first pathway is to address the process of self-reflection. Reflections on our critical consciousness with respect to motivations and the flexibility of our assumptions and pre-conceptions (for some of us rooted in the privileges of our WEIRD countries) that might be challenged, denied, complicated or de-ideologized, within a co-construction of knowledge. If the intent is to explore and learn the everyday practices of agency and existence that have been overlooked, besieged or weakened by colonialism and orientalism – the work must first interrogate the risk of its own assumptions as besieging again. Reflexivity about assumptions and positioning is part of the praxis for liberation psychology and became the first phase of this work. Therefore, our study sought to foster a dialogical co-constructive (and de-structuring) process to discuss critical consciousness and agentic practices among Palestinian women by sharing our perspectives, premises and concerns with 21 key informants (all women, 8 internationals and 13 Palestinians), selected through snowball sampling. The interviews were recorded and transcribed. The subsequent phenomenological analysis revealed a number of critical issues and key reflections: *the wider facets of agency; intersectionality; critical consciousness and the price to pay; el ain basira, w el eid qasira* (‘I’m insightful but my arm is short’); *resilience as a patronizing word; the researcher positioning*. The paper critically and discusses the content, which provides critical insights and reflections on the research process.

### Gender violence and law enforcement. A research and a training course to reduce stereotypes

Norma De Piccoli<sup>1</sup>, Luca Rollè<sup>1</sup>, Francesca Tomatis<sup>2</sup>, Paola Torroni<sup>2</sup>, Tommaso Trombetta<sup>1</sup>

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Intimate partner violence is a complex phenomenon characterised by the coercive control that another person, often the partner and frequently a man, exerts or attempts to exert over the woman through various methods such as intimidation, threats, financial and emotional abuse, and/or isolation, often reinforced by physical and sexual violence. In addition, it is known that it is often difficult for

women who have been victims of any type of violence to report it, due to several factors, including the phenomenon of secondary victimisation. A social and cultural environment that supports victims of violence rather than victimises them, as well as greater sensitivity on the part of professionals to ask for help and support, can help reduce women's "silence". The police play an important role in this regard, both because they are sometimes the first entity to which women turn with a request for help, even if this does not always lead to a formal complaint, and because they are called upon by third parties to intervene in situations that often are multi-problematic.

Based on these considerations, the City of Turin has promoted and funded a training course for members of the Police Force (Carabinieri, Polizia Municipale, and Polizia di Stato) operating on the city territory, conducted by sociologists and psychologists from the University of Turin.

The training was preceded by an online survey in which a random sample of police officers was asked to answer in order to identify attitudes, knowledge and experience on the topic of gender-based violence, as well as their training needs. These data were the subject of a joint reflection in a Training course.

*The research.* An ad hoc questionnaire was administered online (N = 703; 39% women and 61% men). In addition to some biographical information, it investigated the type and frequency with which the participants carry out activities against gender-based violence and participation in information sessions or training courses on intervention procedures for violence against women. Perceptions and representations related to gender stereotypes and what actions can be considered violence were explored with the Myths about Domestic Violence (Peter, 2008); Attitudes towards egalitarian traditional sex roles scale (Larsen, Long, 1988) and a scale about different form of violence (adapted by Tam, Tang, 2005).

The responses to the question about gender stereotypes and biases are consistent with the findings of other research conducted on diverse populations. We will present some areas where gender stereotypes seem to be more persistent, and we will outline the gender differences that are also found between the Police Forces.

*Training.* A total of 207 law enforcement officers participated in the training, and more than 100 hours of lessons were provided. The overall evaluation of the sessions was very positive and indicated the need to conduct these trainings on a regular basis. The topics that participants would like to learn more about are: the psychological dynamics related to the victim, violence against minors, violence against migrant women, legal and legislative aspects, and violence in same-sex couples.

## **Women coping with the trauma of everyday life: Developing sense of coherence through social dream drawing**

**Helene Antoni Barnard**

University of South Africa, África do Sul; [barnaha@unisa.ac.za](mailto:barnaha@unisa.ac.za)

Research highlighting gender inequalities with regard to wellbeing, tend to ascribe women's unique challenges with maintaining wellbeing to issues relating to work-life balance, multiple role demands and engrained societal gendered stereotypes. Despite years of equity legislation, policies and procedures in the making, women's daily struggles to maintain well-being and resilience within a male dominated work and society, continue. The challenges they face can be described as coping with the trauma of everyday life and trauma manifest in how women respond to and work with identity tensions, that is, reconciling their sense of self with societal norms and expectations. Reconciling identity tensions between personal, social and group identities represent inevitable identity work which, if not engaged with, may lead to lowered self-esteem, limited self-efficacy and poor work engagement. Identity work entails the intrapersonal process dynamics through which people create, maintain, adapt and revise a personal identity or a sense of self that is unique, yet coherent in response to changing circumstances. Whilst many studies highlight the relevance of a work identity to well-being, there is a lack of research aimed at uncovering well-being as a manifest outcome of identity work. Studies linking well-being to work identity furthermore focus predominantly on subjective and psychological well-being, omitting valuable well-being perspectives in the development of the self, such as Antonovsky's salutogenic framework and sense of coherence construct. The purpose of this study was to assess and map well-being in the lived experience of women doing conscious identity work, from a salutogenic perspective. In the study the method of social dream drawing was applied as an action research method, based on the premise that women's identity work can be intentionally facilitated in a social dream drawing session towards developing a sense of coherence.

The study was approached from a hermeneutic phenomenological perspective and methodologically guided by socioanalytic inquiry. Data included the transcripts and dream drawings generated in a social dream drawing session with four women in mid-life, coping with multiple work-life roles. Data was analysed through phenomenological hermeneutic analysis and three themes were constructed from the identity work observed to illustrate manageability, comprehensibility and meaningfulness as subcomponents of sense of coherence.

While much research is dedicated to highlighting the struggles and stressors that women face very little research go beyond just making recommendations for guiding and assisting women to manage these daily psycho-social challenges. Findings in this study advance the notion that identity work can be intentionally facilitated through social dream drawing, by creating a safe self-reflective and collective thinking space. When identity-work is purposefully facilitated in a safe self-reflective space, it empowers women to adjust to challenging work-life circumstances and draws out their sense of coherence in a way that works with both unconscious and conscious experience. Sense of coherence is as a personality related general resistance resource that mutually affects the identity-work dynamic.

# Roundtable 01 ID 162: Who is against equity in public safety policies: Building equity through understanding resistance

*Time:* Saturday, 24/Sept/2022: 10:15am - 11:45am- *Location:* Aula Magna (hybrid)  
*Session Chair:* Judah Jinn Viola

**Judah Jinn Viola<sup>1</sup>, Ericka Mingo<sup>1</sup>, Jaimelee Behrendt-Mihalski<sup>1</sup>, Laretta Ekanam Omole<sup>1</sup>, Kanyshai Saiakbaeva<sup>1</sup>, Rahpael Kasobel<sup>1</sup>, Demetri De'Treyon<sup>2</sup>**

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Disparities are present in virtually all aspects of public safety in the United States, including exposure to neighborhood violence, emergency response times and dispatch, overall enforcement (Fagan et al., 2016), prosecution and conviction rates (Omori & Peterson, 2020), pretrial detention bail and bond levels (Woolredge et al., 2015), and sentencing (e.g., Paternoster, 2011; Alexander, 2010).

Through a research study focused on Understanding Barriers to Equity in Public Safety Policies, the authors will explore current public policies in intended to uphold public safety without infringing on the rights of individuals or groups, and without perpetuating historical practices of discrimination.

Our nationally representative study is employing mixed-method approaches (surveys and in-depth interviews) focused on the population of people who appear to benefit from inequity built into the current criminal justice system in the U.S., as well as the barriers to their acceptance of new policies and practices aimed at increasing equity. This is important because it deviates from most inquiry across the globe, which tends to pathologize marginalized communities through research that centers suffering from inequity, with little attention given to potential sources.

This roundtable discussion will include presenters sharing the current progress and lessons learned within our research and invite perspectives from attendees to discuss ways to interpret our survey findings and better frame our interview questions and develop our ongoing research to explore the paradoxes and complexities and intersectional influences that impact voter decision-making with regard to state and local-level policy change at a time when levels of violence appear to be on the rise. While this study is currently focused in the U.S., the inequities in public safety laws and enforcement across citizens, immigrants and refugees around the world may have relevant implications in various contexts and settings. Understanding who is most resistant to eliminating repressive systems and what underlies their positions may be of use in dismantling of inequities in communities internationally.

# Symposium - 28 ID 370: Environmental justice, climate change and community psychology: Time for action

*Time:* Saturday, 24/Sept/2022: 10:15am - 11:45am · *Location:* Resilience Room (in presence)  
*Session Chair:* Serdar M. Değirmencioğlu

This symposium focuses on the ways in which community psychologists can engage in two urgent and related tasks: Promoting environmental justice and addressing causes of climate change. The first presentation examines how a local community in Portugal resisted gas extraction, how power and justice were contested, and what types of changes occurred through their participation in this struggle. The second presentation examines the anti-fracking movement in Bulgaria, where local communities successfully mobilized against a novel extractive technology. The third presentation draws on a case study in South Africa where a multi-national special economic zone, including coal mining, metallurgical centre and a coal power station, is in the making. The last presentation focuses on the link between militarism and climate change, and documents the reluctance in mainstream psychology to address military pollution, environmental destruction, and the environmental impact of nuclear weapons. Taken together, the presentations demonstrate the threats (e.g., extractivism, climate collapse, neo-colonialism, militarism) communities and the entire planet are facing, and how community psychologists can chart meaningful courses of action if they focus on environmental justice, liberation and human rights.

## **The power of community-based activism: addressing power and justice while fighting fossil gas**

**Maria Fernandes-Jesus**

York St John University

Across Europe, international and local groups have been created to oppose extractivism, stop fossil gas, and other climate oppression-related issues. In particular, despite being endorsed as a “transition” fuel by the European Commission, local communities and climate activist groups have been contesting natural gas. In Portugal, several communities have joined this fight between 2015 and 2020, successfully resisting 15 projects. Currently, several groups and communities are mobilising against lithium mining. Whilst there has been significant research on why communities reject or accept extractivist projects, we still know little about the conditions under which communities engaged with, take part, and influence political decisions in projects with environmental impacts. In this paper, we focus on grassroots mobilisations in the small rural village of Bajouca, which between 2018 and 2020, successfully resisted a gas drilling. Based on a qualitative study involving 18 semi-structured interviews and documental analysis, we look at how the local community resisted gas extraction, how power and justice were contested, and what types of changes occurred through their participation in the struggle. We discuss how participation contributes to collective agency and empowerment within and beyond the local community. Besides, we look at how climate justice issues are discussed and the potential of empowerment in climate-related oppressions particularly in rural and low-income communities.

## **Environmental Discourses and Community Mobilization in the Anti-fracking Movement in Bulgaria**

**Nikolay L. Mihaylov**

Medical University, Bulgaria

Fossil energy resources continue to play a central role in techno-industrial development despite calls and agreements for action on the climate emergency. New technologies for extraction are presented as techno-fixes to humanity's problems with energy and the environment. Local communities at the peripheries of the industrialized core are especially vulnerable to extractive development as they are also at the margins of political and economic power. Local mobilization against extraction and for the preservation of nature and indigenous ways of life face an uphill struggle for political participation in decision-making, for alternative economic development and for epistemological inclusion in the debate about technology and nature. This presentation draws on the study of the successful anti-fracking movement in Bulgaria, 2011-2013, and recently, 2018-2022, where local communities mobilized against a novel extractive technology. A qualitative study involving semi-structured interviews, movement documents, and observations explores and describes how diverse groups in the local communities mobilized through several environmental discourses, the place meanings they elaborated, and how they expanded the symbolic and material dimensions of the threat allowing for a national mobilization and a successful change in policy.

## **Psychological dimensions of epistemic violence against mine-affected communities: a South African case study**

**Garret Barnwell**

University of Johannesburg, South Africa

Frontline communities play a pivotal role in struggles for climate justice. Not only does community engagement improve accountability and transparency of extractive projects but in an era of climate change resistance also averts ecologically destructive projects. With most greenhouse gas emissions being linked to global extractive networks, frontline resistance has been crucial in preventing the authorisation of many harmful projects worldwide. Frontline communities thus pose a threat to extractivism, the ideology underpinning global extractive networks, and in reaction there are incentives to silence and exclude this opposition. In South Africa, such epistemic violence is reproduced through the assaults on public participatory spaces through forms of misrecognition, the invisibilisation of indigenous knowledge systems, threats against affected communities and increased securitization. Today's extractive violence reproduces racial violence perpetrated against South Africans during apartheid. Thus, this presentation will explore and theorise how these dynamics of resistance and epistemic (in)justice unfold in post-apartheid within these settings. The presentation will draw on a case study in Limpopo Province of South Africa where a multi-national special economic zone, including coal mining, metallurgical centre and a coal power station, is being proposed (and parts already authorised). It will demonstrate how community resistance is inseparable from historical liberatory impulses seeking to resist land that was dispossessed through apartheid-era violence. Some forms of psychosocial accompaniment that has emerged in contesting this project will also be described. In concluding, the presentation will not only theorise how extractive zones become spaces for epistemic justice but also highlight opportunities for psychosocial accompaniment.

## **Mission possible: Promote environmental justice, defend the planet**

**Serdar M. Değirmenciöğlü**

Goethe University Frankfurt, Alemanha

Psychological research on climate change today focuses almost exclusively on the way climate change influences psychological well-being. A focus on the consequences of climate change is misleading because there is an urgent need to address causes of climate change. The leading institutional user of fossil fuel and the single largest producer of greenhouse gases is the U.S. military. Psychologists must urgently start considering the impact of militarism on climate change and abandon their reluctance to address military pollution, environmental destruction, and the environmental impact of nuclear weapons. This reluctance is linked with the long-standing militarism within mainstream psychology and the organizational alliances. Psychologists, regardless of where they are located, cannot continue ignore or ally with militarism while militarism produces two global threats: A total nuclear war and climate change. Psychologists can find a more meaningful role in any society focusing on peace, justice and human rights, rather than militarism and national security. In the context of the environment, psychologists must choose to defend the planet, which is home to all. In the context of climate change, psychologists can chart a meaningful course of action only if they focus on environmental justice.

## **Symposium - 27 ID 322: Regeneración comunitaria: encuentros colaborativos y solidarios de formación en América Latina**

*Time:* Saturday, 24/Sept/2022: 10:15am - 11:45am- *Location:* Empowerment Room (hybrid)  
*Session Chair:* NELLY AYALA RODRÍGUEZ

Estos tiempos de incertidumbre, en especial, determinados por la Covid 19, han generado a la vez que tensiones, oportunidades para el quehacer de la psicología comunitaria en sus diversos ámbitos: investigación, formación, intervención. Para los psicólogos comunitarios quienes adelantan su trabajo desde la academia, el acompañamiento a los estudiantes y la facilitación de los procesos comunitarios, si bien no han sido fáciles, han mantenido la perspectiva ética de participación y construcción conjunta, llevando a la consolidación de nuevos aprendizajes y nuevos derroteros, para afirmar que este tiempo de incertidumbre le obligó a verse a sí mismo de forma más interdependiente, a leer con nuevos elementos las realidades sociales y a seguir creyendo que a través de la apuesta de cambio y transformación social de la psicología comunitaria, es posible contribuir a la formación de los estudiantes y al bienestar de las sociedades.

En esta perspectiva, el presente simposio muestra el intercambio de experiencias y saberes, llevadas a cabo en cuatro países latinoamericanos (México, Perú, Chile y Colombia) integrantes de la Red latinoamericana de formación en psicología comunitaria. Se incluyen diversos procesos de formación con estudiantes de pregrado y posgrado, en el propósito de aportar a la regeneración de las comunidades, atendiendo diversas problemáticas existentes, como la migración, la pobreza, la ruptura de tejido social, y la pérdida de los espacios públicos.

Estas contribuciones han permitido la articulación entre los procesos de formación de los estudiantes, el acompañamiento a las comunidades y la inserción territorial, a partir de estrategias innovadoras adaptadas a las exigencias de la realidad actual. Estas dinámicas de carácter horizontal, dialógico, colaborativo y solidario, llevan a los psicólogos comunitarios a reflexiones profundas sobre la validez del constructo "Comunidad", objeto y sujeto de esta disciplina y de su reconfiguración en el siglo XXI, generando con ello nuevas apuestas y desafíos.

### **Innovación psicosocial y construcción de comunidades**

**Nelly Ayala Rodríguez**

Universidad Católica de Colombia- Colombia

### **Terapia comunitaria en tiempos de pandemia: experiencias desde el sureste mexicano**

**Teresita Castillo León, Dora Ayora Talavera**

Universidad de Yucatán-México

### **Acompañamiento y fortalecimiento de un grupo de mujeres migrantes venezolanas, desde el programa de la maestría de psicología comunitaria de la Pontificia universidad Católica del Perú**

**Maribel Del Carmen Goncalves de Freitas**

Pontificia universidad Católica del Perú-Perú

### **La gestión participativa del espacio público comunitario: una experiencia de formación universitaria**

**Héctor Berroeta Torres**

Universidad de Valparaiso-Chile

# Roundtable 07 ID 194: Skills, techniques, and values for community consulting: A global View

*Time: Saturday, 24/Sept/2022: 10:15am - 11:45am· Location: Aula Fairness (in presence)  
Session Chair: Susan M Wolfe*

**Susan M Wolfe<sup>1</sup>, Ann Webb Price<sup>2</sup>**

<sup>1</sup>Susan Wolfe and Associates; <sup>2</sup>Community Evaluation Solutions; [susan@susanwolfeandassociates.com](mailto:susan@susanwolfeandassociates.com)

The Global Journal of Community Psychology Practice has published many articles focused on “competencies” which illustrates how the skills and techniques used in community psychology practice vary across countries and cultures. A review of the articles illustrates the need for more global sharing among community psychologists regarding the skills, techniques, values, and practices we employ as we work with communities and community-based organizations. An article by Dzidic, Breen, & Bishop (2013) goes a step further to illustrate the inherent flaws associated with traditional ideas about “competencies”, pointing out the limitations of competencies, and the disconnect between competencies and applied practice.

This roundtable discussion will be facilitated by two U.S.-based community consultants. In our practice, effective consulting with communities requires us to abdicate our “expert” role and assume a model whereby skills are shared. As we are invited to share skills that we have acquired on behalf of communities, we also recognize the skills and knowledge that community members bring to their work with us. In our work, we have found that our values provide guidance regarding how we engage with community members.

We will begin this roundtable by very briefly sharing some of the values and skills that we, as American based community consultants, have found to be important for our work and have contributed to our success in the U.S. We will then engage participants in a facilitated discussion to share the skills, techniques, and values that community psychologists around the globe have found essential for their work with communities. We will include discussion of the limitations of “competencies” and reflections upon what frameworks might better serve the professional development needs of community psychology practitioners.

## **Presentation Content**

The presenters will employ a facilitated discussion method to engage participants in a highly interactive, inclusive session. The authors will share their presentation content for 10 minutes and then step into the facilitator role whereby the session attendees will co-create the learning content.

Session objectives

- I. To facilitate the development of a global view of the values and skills associated with consulting with communities.
- II. To reconceptualize the concept of “competencies” with respect to the range of values, knowledge, and skills that community psychologists who consult in communities may want or need.
- III. To learn skills and techniques from participants in order to broaden our understanding of how community psychologists around the world collaborate with community members working toward community transformation.

## **Session Content**

This is designed to be a round table discussion, so we do not have a paper to present.

### 1. Introduction (10 minutes)

- a. The importance of using a values-based approach for community consulting
- b. Values, skills, and knowledge that we use in our U.S. based practices

### 2. Questions for discussion (50 minutes)

- a. What values ground your work?
  - i. How might the values that are relevant apply differently based on culture and context?
  - b. What skills, methods, and tools have you found most useful in your work in communities?
- c. There has been discussion and debate over the years regarding community psychology practice “competencies.” What does it mean and who determines what “competency” means?
- d. How can we continue to share tools, skills, and methods internationally and adapt them for use across cultures and contexts?

# Roundtable 08 ID 361: Critical global education for community psychology: challenges and possibilities within and across the global north and south

*Time:* Saturday, 24/Sept/2022: 10:15am - 11:45am- *Location:* Room Engagement (hybrid)  
*Session Chair:* Tiffeny Reyleen Jimenez

**Tiffeny Jimenez<sup>1</sup>, Jorgelina Di Iorio<sup>2</sup>, Peta Dzidic<sup>3</sup>, Gino Grondona-Opazo<sup>4</sup>, James Moura<sup>5</sup>, Dicky Peupessy<sup>6</sup>, Christopher Sonn<sup>7</sup>, Wolfgang Stark<sup>8</sup>, Sinead Younge<sup>9</sup>**

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Educating ourselves for critical global citizenship is no longer an option. It involves increasing our understanding of how macro systems of globalization and histories of colonization relate to the experiences of local social groups in the Global North and South. It encourages learning more about how capitalism, neoliberalism, and environmental violence deeply connects with social violence and other issues experienced across settings. Framing education from this lens helps to deepen our understanding of our own positionality and the power we hold within a particular region. It helps us to widen our understanding of our complex world more relationally and holistically, to deepen our understandings of diversity, and reinvent our solidarity for one another as human beings. How can our educational institutions support action-scholarship that asks critical questions and challenge larger dynamics? Are there differences between the Critical Education for Community Psychology in the Global North and Global South? How can we work to create intentional dialogue between the local-local and the global-local, where we could better examine how our local actions connect with macro systems? We are encouraged to consider several important questions when considering the (geo)political economy of knowledge construction (Andreotti, 2012), including: how do educators imagine the “globe” in global citizenship education? How do educators imagine themselves as “global educators” and their students as “global citizens”? How do educators imagine knowledge and learning beyond Eurocentric paradigms? Where is one speaking from as a “global educator” or a “global citizen”? How is one socially and historically constituted in this position? This session facilitates learning from our colleagues around the globe about the need for global citizenship education, a vision for what this could be, and how we could develop such platforms.

Global Citizenship Education acknowledges connection between culture and power, the interrelationships of economic, political and cultural spheres in modern educational institutions in the context of growing internationalization and globalization of education and provides a site for the pursuit for social justice. The literature on global citizenship education emphasizes learning associated with environmental justice, such as the need to attend to shifts in our natural environment, and the need to acknowledge the “Abyssal line” separating the globe in terms of North and South (de Sousa Santos, 2007). This line delineates that knowledges born in the struggle of the Global South have not historically been acknowledged as legitimate ways of knowing. Within this context, Community Psychology Education, must be reflexive on its role and positionality globally as we act locally. Literature on decoloniality and diversality in global citizenship education encourages engaging in ongoing self-reflexivity and relationality when considering the idea of educating for global citizenship. We have an ethical responsibility to consider the limits of existing theories towards understanding how to attend to the roots of social problems we seek to upend. We also need to consider what knowledge is, how knowledge is considered, generated, honored, and our relationship with it.

# Roundtable 09 ID 321: Estado de la Psicología Comunitaria en Iberoamérica: Algunas experiencias y reflexiones

*Time:* Saturday, 24/Sept/2022: 10:15am - 11:45am. *Location:* Trust 1 Room (in presence)

*Session Chair:* Carlos Arango Cálad

**Carlos Arango<sup>1</sup>, Rodrigo Cabrera del Valle<sup>2</sup>, Rubén Fernández<sup>3</sup>, Jaime Alfaro<sup>4</sup>**

<sup>1</sup>Universidad del Valle; <sup>2</sup>Universidad de Valparaíso; <sup>3</sup>Universidad de Barcelona; <sup>4</sup>Univesidad del Desarrollo;  
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Experiencias del estado del conocimiento de la psicología comunitaria en Colombia, Chile y España. A partir de algunas reflexiones y expreiencias, se revisará el estado del conocimiento como eje de análisis de la presente mesa redonda.

## In presence session 4 Spanish: Género y políticas de género

Time: Saturday, 24/Sept/2022: 10:15am - 11:45am · Location: Conviviality Room (in presence)  
Session Chair: Ingrid Matzembacher Stocker

### Relaciones de poder en la interfaz Comunidad-Estado en las que participan lideresas comunitarias: Un análisis desde las perspectivas feministas latinoamericanas en el territorio Lafkenche del Budi

**María Antonieta Campos Melo, Alba Zambrano Constanzo**  
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Las relaciones de poder en los territorios locales son una dinámica decisiva para comprender y promover el rol de las lideresas comunitarias como agentes de cambio social, que contribuyan a la reivindicación de derechos de las mujeres, en un contexto cuyo principal desafío es la superación de todas las desigualdades.

El objetivo de este estudio es comprender las relaciones de poder presentes en la interfaz Comunidad-Estado en las que participan lideresas comunitarias del territorio *Lafkenche* del Budi en el sur de Chile, desde una perspectiva feminista latinoamericana.

Se asume como principal enfoque teórico las epistemologías feministas decoloniales, en su incorporación de una mirada crítica sobre la especificidad del género y el impacto de la intervención colonial y capitalista en los ambientes comunitarios. Igualmente, se incorpora como marco comprensivo el enfoque del empoderamiento de la Psicología Comunitaria Latinoamericana.

El estudio corresponde a una investigación cualitativa de diseño emergente de caso único. Como método de producción de datos se emplearon: observación participante y no participante, revisión documental de información secundaria y entrevistas individuales focalizadas. Estas últimas, fueron dirigidas a lideresas comunitarias y agentes estatales locales. Las y los participantes se seleccionaron mediante un muestreo combinado o mixto.

Los principales resultados muestran que las relaciones de interfaz entre la comunidad y el Estado en el territorio *Lafkenche* del Budi, se dan en un contexto de tensión y disputa del poder, entre el Pueblo *Mapuche Lafkenche*, el Estado chileno y los otros agentes de colonización. Asimismo, es posible destacar el rol de las lideresas comunitarias como agentes que desafían el sistema de dominación por su capacidad de aportar al desarrollo mediante el fortalecimiento del tejido social, pese a las condiciones adversas y con alternativas contrahegemónicas, en un contexto donde el Estado ha sido ineficiente en su labor de protección de la vida en las comunidades.

Se concluye que la descolonización en el territorio *Lafkenche* del Budi implica inequívocamente una revaloración de lo femenino, en cuanto el rol de las mujeres *Mapuche*, basado en la multidimensionalidad de la vida y en la complementariedad entre actores diversos.

### Escrevivências de Mulheres Quilombolas associadas à Comissão das Comunidades Quilombolas do Médio Jequitinhonha – COQUIVALE, Brasil

**Amanda Barbosa Veiga dos Santos, Cláudia Mayorga**  
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Este trabalho tem como objetivo apresentar os resultados preliminares da pesquisa de mestrado *Escrevivências de Mulheres Quilombolas associadas à Comissão das Comunidades Quilombolas do Médio Jequitinhonha – COQUIVALE* realizada na Universidade Federal de Minas Gerais-UFMG/Brasil. A pesquisa pretende analisar as narrativas de vida de mulheres quilombolas do Vale do Jequitinhonha e suas práticas de luta contra o racismo, o sexismo e as demais formas de opressão, que aniquilam as populações negras a nível global. A COQUIVALE é uma organização não governamental, cujo objetivo é a unificação das Comunidades Quilombolas do Vale do Jequitinhonha na luta por políticas públicas de direito. A Comissão conta com, aproximadamente, 100 comunidades quilombolas associadas, urbanas e/ou rurais, que, apesar de heterogêneas, compartilham a mesma bandeira e a luta por direitos e reconhecimento. A pesquisa se justifica por trazer a sensibilidade e o discernimento da potência de ouvir mulheres quilombolas, narrando suas vivências, práticas e lutando contra as práticas genocidas. O termo quilombola é compreendido como uma organização Contra Colonizadora (Santos, 2019), que existe desde que teve início a escravidão, com predominância de pessoas africanas e afro-brasileiras, as quais se caracterizam pela diversidade e, atualmente, se autodeclararam remanescentes quilombolas desse processo longo de resistência. Conceição Evaristo (2017) cunhou o termo "Escrevivências" que tem sido utilizado nas ciências sociais como uma metodologia qualitativa, implicada e com posicionamento político contra o sistema hegemônico. A *escrevivência* deslumbra a potencialidade de mulheres negras construindo suas próprias narrativas e da população às quais pertencem retomando e construindo ciência. Por esse motivo, aposta-se na ferramenta metodológica da *Escrevivência*, pois a pesquisadora define-se como uma mulher negra, do Vale do Jequitinhonha e engajada nas lutas da população quilombola. Para alcançar os objetivos da pesquisa será utilizado o método de levantamento bibliográfico e serão realizadas entrevistas semiestruturadas com as mulheres da COQUIVALE. A pesquisa tem atitude política e de implicação com a luta antirracista e pelo bem-viver de mulheres quilombolas.

### "Boca fechada não entra mosquito": Vivências das mulheres na favela do Brasil

**Ingrid Matzembacher Stocker**  
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Este trabalho buscou analisar as experiências vivenciadas "entre" e "com" as mulheres da favela de um município do interior do Estado de São Paulo, Brasil. Trata-se de uma pesquisa qualitativa de campo, que se utilizou de diferentes vozes, da valorização das histórias de vida de mulheres na construção do conhecimento. Investigou-se, por meio de entrevistas semiestruturadas e pelas narrativas registradas em um diário de campo, se as mulheres são consideradas em sua autonomia de gênero. Acrescentou-se à análise as conceituações de Fraser (2020) sobre injustiça social e precarização da vida, inscritas no capitalismo. Compreende-se que a conjuntura brasileira, marcada pela desigualdade social, historicamente estruturada a partir de uma divisão racial e de gênero do trabalho, desdobra-se em complexas relações comunitárias na favela. Consideradas inerentemente expropriáveis, as participantes deste estudo buscam cotidianamente estratégias de sobrevivência, muitas vezes imbricadas às sombras do mercado ilegal do tráfico de drogas. Como em outras regiões do Brasil, neste território também os lares são predominantemente chefiados por mulheres, em sua maioria, jovens[1]. Elas vivem uma crescente precarização das condições de trabalho, o aumento do desemprego e de vagas de trabalhos intermitentes. O decréscimo de investimento do Estado no sistema de bem estar social reduz a capacidade das famílias em performarem relações de cuidado e sustento em seu núcleo. "[...] E ficamos nessa vida aí de cuida e descuida" afirmou uma delas (Diário de campo, 2018). Assim, a exploração e a expropriação caminham juntas e compõem o cenário analisado a partir de uma hierarquia de status: aos trabalhadores

explorados concede-se o status de cidadãos de direitos. Já os expropriados são objetificados e descartados. Acrescenta-se a esta análise a presença do tráfico de drogas na vida da comunidade. Compreende-se que, nesta esfera, há também reprodução social e os cuidados das mulheres vão mais além de todas as preocupações cotidianas. Na favela, elas têm que orientar seus filhos sobre como não devem contar à polícia o que sabem a respeito da movimentação do tráfico de drogas. “Como dizem: boca fechada não entra mosquito. Quando vê, fecha os olhos... para poder viver, né?” (Diário de campo, 2018). A formação e socialização das crianças e dos jovens são centrais no processo de reprodução social. O modo como as famílias se mantêm e como seus membros constroem as relações comunitárias sustenta o compartilhamento dos significados, as disposições afetivas e os horizontes do valor que perpassam a cooperação social. Neste caso, as mulheres desempenham um papel de orientação e cuidado com as crianças que intermediam as relações entre a comunidade, a polícia e o tráfico de drogas. Além disso, são as mulheres que negociam o reaparecimento dos filhos e a busca por seus corpos descartados pelo tráfico ou pela polícia. Assim, elas cuidam para garantir o direito à memória de seus filhos, a fim de produzir desfechos às histórias mal encerradas.

[1] As mulheres, consideradas referência nas famílias, têm em sua maioria entre 26 a 40 anos. Fonte: banco de dados do cadastro único da assistência social, 2018.

## **Xenia, la participación e inclusión del colectivo LGTBI+ como oportunidad para promover una acción comunitaria en la Universidad.**

**Moises Carmona Monferrer, Ruben David Fernandez Carrasco, Gisela Carrillo Bestagno, Nuria Galan Querol, Marti Garay Companys**

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Xenia es un proyecto financiado por la convocatoria Erasmus+ 2019 y tiene como objetivo la generación de un índice para medir la participación e integración del colectivo LGTBIQ+ en las universidades europeas. Se inició en enero del 2020 y esta consorciado por las universidades Federico II de Nápoles, University of Dublin de Irlanda, Open Hellenic University de Grecia y la Universidad de Barcelona de España.

Desde el GRICS (Grupo de investigación en interacción y cambio social) de la Facultad de Psicología de la UB, líderes del proyecto en la Universidad de Barcelona, hemos aprovechado el marco del proyecto Xenia para impulsar acciones comunitarias en nuestra Facultad. Para ello durante el curso 20-21 realizamos un diagnóstico sobre la experiencia vivida por miembros del colectivo LGTBIQ+ en la Facultad de Psicología de la Universidad de Barcelona. Y durante el curso 21-22 hemos venido desarrollando acciones en la Facultad para facilitar la participación e integración de este colectivo.

Queremos presentar en esta comunicación como hemos desarrollado esta iniciativa a lo largo de los últimos dos años, en concreto:

1. La estrategia relacional llevada a cabo para implicar a los diferentes actores implicados en la vida comunitaria de la Facultad (dirección, profesorado, estudiantes) para poder hablar de una acción comunitaria que implica a los diferentes colectivos que participan en la vida comunitaria.
2. El diseño e implementación de la acción comunitaria llevada a cabo:
  1. El diagnóstico (online) llevado a cabo durante el confinamiento provocado por la covid 19.
  2. Las acciones para la participación y la inclusión del colectivo LGTBIQ+ en la Facultad de Psicología de la Universidad de Barcelona.
  3. La estructura participativa para llevar a cabo la acción comunitaria (equipo de investigación-acción, grupo motor, etc.).
  4. Y la valoración de los participantes en esta iniciativa.

Como psicólogas comunitarias, este proyecto ha representado poder trabajar en nuestras instituciones, y hacernos reflexionar sobre como las universidades, como el resto de las comunidades, son espacios donde ocurren opresiones que necesitan ser abordadas.

## **Análisis crítico de la intervención social que se dirige a la niñez institucionalizada en Chile. Interrogando prácticas y discursos.**

**Bárbara Olivares Espinoza**

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La investigación propone un análisis sobre la situación que afecta a la infancia vulnerada que es intervenida por los dispositivos estatales y el proceso de minorización que la acompaña. Para ello se toma como referencia el caso chileno que enfrenta una de las peores crisis de las últimas décadas, expresada en un profundo cuestionamiento al sistema de protección vigente, en todas sus modalidades, pero particularmente, en lo referido a las residencias de protección.

Se analizaron los conocimientos que participan de la construcción de intervenciones que se han institucionalizado como parte de la oferta existente, y se presenta lo que ocurre en la institución residencial, en términos de prácticas y discursos.

La primera etapa se compone del análisis de documentación. Primero, se analizaron artículos científicos provenientes de la base de datos SCIELO-Chile y SCOPUS, donde se identificó qué y cómo se investiga sobre niños y niñas en Chile, para desde ahí, trazar una línea que permitiera mapear el discurso que estaba detrás de los modos de conceptualizar e intervenir a la niñez. En un segundo momento, se analizaron diversos documentos producidos por el Estado en materia de infancia, que pueden interpretarse como dispositivos que permiten hacer legibles a los niños y niñas vulnerados, objetos de la intervención estatal, derivando en múltiples clasificaciones que los ubican en ciertos lugares. Para ello, se seleccionaron orientaciones técnicas, protocolos y estándares construidos para regular la intervención residencial desde el Servicio Nacional de Menores (institución recientemente reformada). De manera complementaria, se realizaron entrevistas a diseñadores, ejecutores y expertos/especialistas en el ámbito de la infancia vulnerada y la intervención residencial, que encarnan posiciones estratégicas en la trama de relaciones que se encuentra a la base del fenómeno estudiado. Por último, se desarrolló una experiencia etnográfica a partir del uso de diarios, que buscó acceder al funcionamiento cotidiano de una residencia, para conocer cómo operan las lógicas de protección y cuidado al interior de una institución que busca resguardar derechos de niños y niñas que no cuentan con condiciones en sus contextos familiares y comunitarios.

Uno de los elementos más significativos de esta investigación es el escenario de la vida cotidiana que aporta una matriz de análisis que explica las transformaciones institucionales, no sólo a partir de cambios formales, globales o estructurales, sino que como un fenómeno que se despliega de manera menos visible y más silenciosa. Interrogar la vida cotidiana de niños y niñas que comparten su día a día

con adultos que las y los intervienen, permite comprender cómo operan las normas y estructuras que organizan esas intervenciones y que reproducen la cultura institucional (Bourdieu y Passeron, 2018), pero también, es posible conocer lo emergente, que opera bajo la lógica de la resistencia y la creación. En ese espacio, cotidiano y singular, se despliegan múltiples elementos que dan cuenta de una experiencia compleja, heterogénea e inestable, no siempre duradera o consistente, pero que entrega claves relevantes para orientar los procesos de transformación en las residencias, esta vez, de abajo hacia arriba.

# In presence session 9 English: PARTICIPATION AND COLLECTIVE ACTION

Time: Saturday, 24/Sept/2022: 12:00pm - 1:30pm · Location: Resilience Room (in presence)  
Session Chair: Nick Malherbe

## Alliance-building for health equity and justice: An inter-organizational network perspective

Krista Ann Haapanen<sup>1</sup>, Brian D Christens<sup>1</sup>, Daniel G Cooper<sup>2</sup>, Jordan Jurinsky<sup>1</sup>

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*Background:* Inter-organizational collaborations have become popular approaches to resolving complex public health problems. In contrast to building broad coalitions of organizations and sectors, one promising strategy involves intentionally cultivating alliances between specific sectors or fields with unrealized synergies. Social network analysis is a useful tool for assessing whether such alliances build relationships between these previously disparate organizations.

*Methods:* Two waves of valued network data were collected from the members (N=25) of a justice system reform coalition composed of two types of organizations: those traditionally involved in restorative justice (RJ) practice and those traditionally involved in grassroots community organizing (CO). Social network homophily analyses were employed to characterize the impact of coalition participation on relationships in three domains: working together, doing impactful work together, and sharing a philosophy about justice system reform.

*Results:* Findings indicate that participation in the coalition produced marked increases in the perceived quantity and strength of relationships between RJ and CO organizations across all domains. The greatest increases between RJ and CO occurred in the perception of shared philosophy. Working together and perception of doing impactful work together exhibited less dramatic increases but changed from fewer intense relationships to a greater number of less intense relationships.

*Conclusions:* Findings suggest that the alliance was successful in strengthening relationships between RJ and CO organizations, particularly in perceptions of shared philosophy. Results also indicate that improvements in collaborative synergy may look different depending on the relational domain of interest. Future work should explore how inter-organizational social network analyses can more effectively capture these differences.

## Narrative change in grassroots community organizing for health equity: Case studies of initiatives in Michigan and Ohio

Brian D. Christens<sup>1</sup>, Paul W. Speer<sup>1</sup>, Krista A. Haapanen<sup>1</sup>, Hannah E. Freeman<sup>2</sup>

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Community organizing is a process through which residents come together and build power to investigate and take sustained collective action on issues that negatively affect their daily lives. Community organizing initiatives build power through cycles of listening, participatory research, collective action, and reflection. Community organizing initiatives sometimes exert influence subtly, for instance by ceding “credit” for their accomplishments to elected officials. One manifestation of their power is that they are often capable of influencing which issues are up for public debate, and the terms of those debates. This dimension of community power is often described by practitioners as *narrative change* work. This type of work involves intervening on, complicating, and resisting dominant societal narratives along with promoting alternative public narratives focused on shared values and hope for a better future. This article reports results from two case studies of organizing initiatives in Detroit, MI and Cincinnati, OH which engaged in intentional narrative change work around health and health equity. For both sites, we assembled participation and meetings data, interviewed key leaders (35 in-depth interviews across both cities), and scanned social and traditional local media from 2019–21. Our results first describe the organizational processes and activities taking place in both sites, with an emphasis on one focal issue in each city: educational equity in Cincinnati and water equity in Detroit. We then draw on coded qualitative interview data to examine how narrative change work took place in organizing around these specific issues during the Covid-19 pandemic – a particularly challenging time for grassroots organizing initiatives. Results therefore provide insights into innovations and adaptations taking place in community organizing during this time, as well as insights into various approaches to narrative change work as part of holistic efforts to build and exercise community power.

## Volunteering in the community: understanding personal experiences of South Asians in the United Kingdom

Salvatore Di Martino<sup>1</sup>, Syka Iqbal<sup>2</sup>

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Upstanding civic action is central to individual and community wellbeing, particularly when communities comprise rich and diverse membership. Although the UK policy has advanced substantially towards the development of volunteering within the third sector, the uptake of volunteers from ethnic communities has been low. This particularly true for South Asians living in the UK, who in recent surveys have reported the lowest percentage of volunteering compared to other ethnic groups such as Black and White. One explanation for this low uptake is that the experience of ethnic minorities of volunteering is often either hindered by lack of opportunities, resources, and marginalisation or appropriated by dominant groups in society.

However, these are mostly speculations since research into the experience and meanings that this ethnic group attributes to volunteering have been exceptionally scarce. Informed by a community psychology perspective, in this contribution we try to fill a gap in the literature by reporting the results of one of the few qualitative studies that has explored the meaning, opinions, and experience of volunteering of a group of South Asians in the city of Manchester, in the UK. Results from thematic analysis confirmed something that the literature has long established, that is the positive benefits that volunteering generates in terms of individual wellbeing. On the other hand, our study highlighted some findings often experienced by ethnic minorities, yet rarely reported in the literature on volunteering. The first is that volunteering for South Asians is intrinsically tied to religious and cultural motivations. Therefore, if we really want to understand, and promote active volunteering for this ethnic group, we must be aware and familiarize ourselves with their traditions and religious believes.

Additionally, the findings revealed that South Asians who volunteer are often subjected, or have been subjected to past social injustice and marginalisation. This last finding revealed a double nature; on one hand injustice and marginalisation reduced the interest in volunteering. On the other hand, others found in these very obstacles an incentive for restoring or repairing past injustices through

volunteering. However, in the latter case the interviewees decided to channel their efforts to volunteering only for their community of belonging, since this was perceived as more in need of their attention and care. This shows that the full power of volunteering for the whole community can be harnessed only if we ensure that everyone is treated fairly and included in the social fabric.

These findings also offer valuable insights and recommendations for community organisations and governmental bodies to better promote volunteering for ethnic minorities. We suggest the adoption of cultural and religious sensitivity, along with strategies to remove barriers in access of opportunities and support for volunteering.

## **Community psychology and the task of resisting neoliberal rationality**

**Nick Malherbe**

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Neoliberal common sense—or what is sometimes referred to as neoliberal rationality—governs by economising and/or marketizing almost all aspects of our lives, including conceptions of the human. The task for community psychologists committed to resisting neoliberal rationality, I argue, is a materialist one that looks to understand how such rationality infiltrates our lives. It is only from this understanding that we might begin to loosen and eventually break from the grip that neoliberal rationality holds over our existence. Accordingly, I consider in this presentation what community psychology can offer to those involved in developing a community-centred economy where economic activity revolves - insofar as is possible - around solidarity rather than capital accumulation. Specifically, I examine a community project, based in South Africa, where a community gardener and worker cooperative collaborated to produce a documentary film, whose public screenings sought to develop a new kind of insurgent rationality that could break from the economising parochialism and constant spectacle that characterises neoliberal rationality. Community members thus did not reject rationality as such, but rather pried it from neoliberalism in attempt to render emancipation a rational enterprise. Through this new kind of humanistic rationality, community members were able to articulate and sustain a commitment to anti-capitalist struggle through a new set of community-oriented values.

## **“Common Ground:” Building community connections in a pandemic**

**Linda Peters<sup>1</sup>, Trina Grogan<sup>1</sup>, Alejandra Elox-Marquez<sup>1</sup>, Judith Kent<sup>2</sup>**

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Added to the struggles of older adults are the negative outcomes of detachment, threatening health and life expectancy, which have been further exacerbated by the specific challenges and fears associated with the COVID-19 pandemic, now entering its third year. Those working in senior centers and with older adults in other settings must be innovative in creating and implementing meaningful programs for this population. In 2020, Northwest Center (NWC) in Chicago, Illinois, launched “Common Ground,” an initiative for seniors in Belmont Cragin, one of Chicago’s 77 neighborhoods. The program provides social support, fosters cross-cultural understanding, and builds community and resilience among those whose challenges span age, race, ethnicity, and socioeconomic status.

Program features enhance social inclusion of the participants, who are predominantly Latinx and Black seniors. The COVID-19 pandemic aggravated existing older-adult hardships with social connectivity, pushing older adults to levels of isolation that are dangerous to their health and longevity; a 2021 NWC survey of our program showed that 57% don’t have anyone other than Common Ground staff who check on them regularly. The participants of this program share across cultures and races; make vital, ongoing connections with peers; engage with youth; increase resilience to address past and present traumas; engage in PhotoVoice to cultivate community activism; and build skills in computer literacy, to fight these hardships. These features evolved both as a response to the unique challenges faced by this community and population, intensified by the pandemic. Importantly, they addressed the digital divide through culturally and socially relevant methods, including technology workshops on text messaging, Zoom, emailing and the Internet.

“Common Ground,” exemplifying participatory community action research, also serves as a nexus for connecting participants to resources and services, rooted in deep trust and strong relationships with program staff. Staff’s unique relationship with participants allowed them to tailor the program to their needs, a truly community-led initiative resulting in social change and innovation.

In this session, the presenters will share the “Common Ground” story through both quantitative and qualitative data: our journey of learning and innovation, of successes and challenges along the way, successful adaptation of the program during this pandemic, and its impact.

## In presence session 3 Spanish: Procesos migratorios e inclusión social

Time: Saturday, 24/Sept/2022: 12:00pm - 1:30pm Location: Empowerment Room (hybrid)

Session Chair: Amanda Barbosa Veiga dos Santos

### Grupo de Estudos Psicologia, Povos Indígenas e Quilombolas: um relato de experiência

Áquila Bruno Miranda, Claudia Mayorga, Amanda Barbosa Veiga dos Santos, Julia Costa de Oliveira, Lucas Furiati de Oliveira, Lucas Luís de Faria

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Este trabalho apresenta o relato de experiência do Grupo de Estudos Psicologia, Povos Indígenas e Quilombolas, coordenado por pós-graduandas/os do Núcleo de Ensino, Pesquisa e Extensão Conexões de Saberes da Universidade Federal de Minas Gerais (UFMG/BRASIL), que buscou promover diálogos inter-epistêmicos entre os saberes dos Povos Indígenas, Quilombolas e Psicologia. Os povos tradicionais e originários constituem a intersubjetividade e territorialidade latino-americana, contudo, inscritos desde as margens da historiografia dominante. A marginalização destes povos atravessa as políticas de conhecimento, produzindo processos de apagamento e expropriação dos seus saberes. Condição histórico-estrutural que compõe a formação das ciências modernas/coloniais, incluindo a Psicologia. Diante dessa realidade, temos um conjunto epistêmico-teórico-metodológico que desconsidera os conhecimentos originários e, reproduzem matrizes eurocêntricas que inviabilizam diálogos com a pluralidade dos povos. Os padrões hegemônicos de sociabilidade e produção de conhecimento produzem consequências destrutivas para os povos e seus corpos-territórios. Os Povos Indígenas e Quilombolas insurgem na contemporaneidade criticando e propondo alternativas aos modelos homogeneizantes da modernidade/colonialidade. Durante o grupo de estudos foram realizados oito encontros remotos, entre novembro de 2021 a janeiro de 2022, que tiveram como resultados: 1) A construção de uma metodologia ativa em contexto remoto, por meio da qual as/os participantes, junto com as/os organizadoras/es, construíram os encontros: sugerindo materiais, indicando convidados/as e mediando as atividades; 2) A colaboração de 13 participantes frequentes e, seis com participação flutuante; 3) A diversidade de áreas de pessoas interessadas/os no grupo de estudos: educação, astronomia, artes, saúde, comunicação, movimentos quilombolas e indígenas e outros movimentos sociais; além disso, as/os participantes eram de diversas regiões do país: sudeste, nordeste e centro-oeste, demonstrando a necessidade dessa pauta nos campos de formação profissional e política; 4) Durante os encontros, o grupo refletiu sobre a atuação junto aos Povos Indígenas e Quilombolas, com ênfase nos desafios e potencialidades das/dos profissionais de Psicologia em relação às demandas de saúde, de educação, dos movimentos sociais e das vivências marcadas pela espiritualidade, sendo esta última temática proposta por uma das participantes; 5) Além da leitura de textos acadêmicos e outras expressões escritas e audiovisuais, grande parte de autoria indígena ou quilombola, contamos com a colaboração de convidados/as para a partilha, sendo estas/estes: psicóloga indígena com atuação em territórios indígenas, lideranças quilombolas e indígenas, rezadora e parteira e estudante indígena de psicologia. Nesses encontros foram destacados a urgência da Psicologia pensar caminhos para a prevenção do suicídio violências, o cuidado da saúde mental dos povos tradicionais, o impacto do garimpo nos territórios originários e o enfrentamento a violência contra mulheres, adolescentes e crianças. Concluímos que os Povos Indígenas e Quilombolas têm apresentado, ainda que submetidos ao histórico de invisibilização e silenciamento, demandas e apontamentos importantes para a construção de práticas no campo da psicologia comunitária, haja visto o contexto de múltiplas crises planetárias. Notamos também o aumento do interesse de diversos profissionais, incluindo da Psicologia, no diálogo com os conhecimentos originários. Consideramos, através desta experiência, a urgência de multiplicação de espaços de produção de conhecimento que oportunize comunicações inter-epistêmica para emergência de práxis pautadas na pluriversalidade.

### Racismo na Infância - diálogos possíveis com as crianças e adolescentes em uma escola do Vale do Jequitinhonha, Brasil

Amanda Barbosa Veiga dos Santos

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O presente trabalho discorre sobre um relato de experiência de atividade desenvolvida na Escola Estadual Isaltina Cajubi Fulgêncio do município de Araucaí, localizado no Vale do Jequitinhonha em Minas Gerais, Brasil. A direção da escola entrou em contato com a autora em novembro de 2018, solicitando uma intervenção como psicóloga na semana de consciência negra, após o diálogo com a direção optou-se por uma conversa intitulada "Racismo na infância" e teve por objetivo viabilizar diálogos com as crianças, adolescentes e demais atores escolares sobre a temática. Esta ação comunga com o Plano Nacional de Educação em Direitos Humanos (PNEDH)-Brasil, principalmente no que diz respeito à Educação Básica. A temática enfatiza a importância de debates e interações sobre as relações étnico-raciais no ambiente escolar e seus efeitos na infância. Objetivando o processo dialógico com a comunidade escolar e dando prioridade a escuta das crianças e adolescentes da escola. A Escola Estadual Isaltina Cajubi Fulgêncio está localizada no bairro Corredor que é considerado bairro periférico. Telles (2009) aponta um fator quase não citado nas literaturas científicas brasileiras que é a segregação residencial no espaço urbano brasileiro, estando os negros confinados nas áreas mais pobres e carentes dos centros urbanos, ainda que legitimamente a segregação espacial não exista no Brasil. Lembra-se que, nestas áreas, os investimentos do Estado são insuficientes para garantia de equipamentos educacionais públicos adequados, conservação dos prédios e qualificação dos profissionais. Compreendendo o contexto sociocultural e econômico, a escolha do material e abordagem metodológica adotada buscou respeitar as características socioculturais deste ambiente. Foram utilizados no dia do evento como recurso o terceiro episódio da websérie Nossa Voz Ecoa – "Racismo Na Infância" e questionário verbal. Participaram aproximadamente 80 pessoas entre docentes e discentes. Pontua-se que o diálogo alcançou os objetivos devido a participação do público presente, dos diálogos e da estimulação de reflexão sobre as práticas de enfrentamento ao racismo na infância e valorização da cultura negra, promovendo a defesa e a participação democrática sobre o tema tratado. Os discentes e docentes se aproximaram do tema sobre o racismo na infância e o desejo de realizar mais debates, ações sobre o tema foram sugeridas pelas próprias crianças e adolescentes.

### Participacion política trasnacional: juventudes de America Latina en España

Henry Steven Rebolledo Cortes

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las subjetividades y la experiencia en la vida migratoria de los y las jóvenes colombianos inmigrantes en España son parte de un proceso de construcción social híbrido, cambiante, generado desde los contextos de origen por sus las condiciones sociopolíticas, los sistemas

culturales de origen, inciden en la manera como se constituye el habitar en el mundo que conducen al sujeto a iniciar un proyecto migratorio transnacional, de allí se permite la construcción de identidades culturales, políticas y vínculos de cohesión social.

se parte de reconocer que estos jóvenes al haber migrado a Europa ya tienen trayectorias migrantes desde sus territorios de origen, jóvenes con experiencias de incidencia colectiva juvenil, con ideales de aporte para la transformación social que como actores políticos se vinculan a colectivos, movimientos ciudadanos, organizaciones formales o no formales, acciones afirmativas, que se movilizan en torno esperanza de futuro o “progreso” en vínculo con América Latina. Esta investigación en curso, parte de la tesis doctoral en ciencias sociales, ha trabajado de manera etnográfica con las organizaciones sobre todo colombianas, así como ecuatoriana, mexicanas, y otros países del cono sur, que vienen adelantando procesos de resistencia identitaria, de participación en movimientos sociales y política vinculada con su país de origen.

## **“Reconocimiento y redistribución”, reflexiones y alcances para la intervención social de personas migrantes**

**Julian Samacá Pulido<sup>1,2</sup>**

<sup>1</sup>Universidad Austral de Chile, sede Puerto Montt; <sup>2</sup>Universidad de Barcelona; [juliansto@gmail.com](mailto:juliansto@gmail.com)

Este trabajo presenta algunas reflexiones desde la teoría del Reconocimiento y redistribución, para los alcances de la intervención social desde la filosofía política de Fraser y Honneth, cuya crítica se hace a la configuración y evidencia de los problemas sociales, que aquejan a colectivos tradicionalmente vulnerables en este caso migrantes, dando énfasis especial desde la perspectiva de género a las mujeres migrantes.

Desde la postura de justicia social se destaca que, en el caso de los migrantes, la justicia del reconocimiento está relacionada con la garantías básicas por parte de la familia, el Estado y el tejido social, a través de la validación social y aceptación, siendo necesario reestructurar la institucionalidad que no permite la participación en condiciones de igualdad y uso de los derechos en las formas diversas de interacción social de los sujetos, logrando la participación y acceso a garantías de subsistencia humana mínimas llamadas redistribución. De esta manera, las mujeres migrantes se enfrentan a una falta de reconocimiento como sujetos, ciudadanía, disminuyendo el acceso a garantías de servicios y bienes lo que se encuentra estrechamente relacionado a la pérdida de derechos fundamentales.

Entonces, la esencia misma de la justicia considera que las dimensiones sociales propuestas, tanto de redistribución, reconocimiento se articulan en planos sociales de participación en espacios cotidianos, por lo que la postura de Fraser y Honneth se posicionan en el mismo nivel. De lo contrario, se cae en el desarrollo de injusticias interdependientes.

Es así como el carácter político de la justicia permite la articulación y prácticas en los espacios de socialización común que se materializan en los dispositivos de intervención social. Por lo tanto, es que desde el diseño intervenciones sociales, requiere de profesionales que tengan la capacidad de gestión, distribución y acceso de recursos en cuanto a capital económico, político y social, para avanzar en los acuerdos sociales que permiten finalmente la interacción de los seres humanos miembros de una sociedad donde se reconozca quiénes es el sujeto, pero también de cómo este puede lograr una adecuada redistribución, reconocimiento y participación.

Finalmente la justicia social como marco para la intervención permite discutir en cuanto al orden social para el diseño de acciones e intervenciones en diferentes ámbitos e instituciones sociales que beneficien el proceso de integración y realcen el reconocimiento de los sujetos como actores sociales, lo que posibilita una distribución, reconocimiento y una participación de los sujetos en todas las esferas de la vida cotidiana, especialmente de aquello que son excluidos sistemáticamente, como mujeres, migrantes, niños, etc.

# In presence session 11 English: THE ROLE OF COMMUNITY PSYCHOLOGY IN HEALTH PROMOTION

Time: Saturday, 24/Sept/2022: 12:00pm - 1:30pm · Location: Aula Fairness (in presence)  
Session Chair: Lorenzo Montali

## Is there anyone in there? Interpretative repertoires of the vegetative state and mutual positioning of formal and informal caregivers in Italian nursing homes

Edoardo Zulato, Lorenzo Montali

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The present research originated from a collaboration with *Samudra Insieme* (APS), an association of psychologists and social workers offering support to family caregivers and professionals who care for vegetative state patients. The project's overall aim is to improve communication among the variety of actors daily dwelling in this care context. The vegetative state is an increasing clinical condition in which a person is wakeful without being aware (West, 2014). To face this liminal space in which a patient can be considered neither fully alive nor entirely dead (Zulato, Montali & Bauer, 2021), family caregivers and professionals engage in a meaning-making process aimed at re-defining traditional boundaries, identities, roles, and practices within the context of a caring community (Nettleton et al., 2014). Within two broader analytical frameworks - social representations (Moscovici, 2008) and positioning theory (Harré & Moghaddam, 2015) - we aimed to investigate how caregivers and practitioners positioned the patient and themselves within the institutional context of five nursing homes in Lombardy. We conducted 65 semi-structured interviews with 35 caregivers (children, partners, parents), 19 health-professionals (physicians, physiotherapists, care technicians, nurses) and 11 mental-health/social workers (psychologists, social workers, music therapists, animators). Our analysis (Potter & Whetherell, 1987) identified three different interpretative repertoires to position the patient: an organic, an interactional, and a possibilistic one. Their encounter leads to the construction of both diverging and converging representations of the vegetative state. On the one hand, professionals and caregivers diverge in representing the patients as having residual awareness. In particular, this divergence might lead to communicative issues and conflicts during everyday interactions in the nursing home. On the other hand, by taking each other's perspective, professionals and caregivers might converge toward the common ground of balanced hope, where the patients are represented as being neither unambiguously aware nor straightforwardly unaware. In this space of possibilities, caregivers justify their monitoring and stimulation activities and take on the role of spokesperson for the patient. In turn, these activities are actively promoted by the healthcare providers. As a result, this common ground allows them to communicate, justify their reciprocal action and acknowledge their roles and expertise in taking care of the patient. The current presentations will discuss how the re-distribution of rights and duties enables the creation of community bonds and communicative bridges within this caring community.

## Co-designing a mental health self-management support service with people with lived experience

Christine Sauvé<sup>1,2,4</sup>, Mélanie Mercuri<sup>1,3,4</sup>, Simon Coulombe<sup>1</sup>, Annie Beaudin<sup>4</sup>, Aude Villatte<sup>2</sup>, Marc-Simon Drouin<sup>3</sup>

<sup>1</sup>Université Laval, Canada; <sup>2</sup>Université du Québec en Outaouais; <sup>3</sup>Université du Québec à Montréal; <sup>4</sup>Relief; [christine.sauve@monrelief.ca](mailto:christine.sauve@monrelief.ca)

People living with common mental health issues (e.g., anxiety, depression, bipolar disorder) are increasingly numerous, as the pandemic has significantly exacerbated psychological distress. Historically, people living with mental health issues have had little decision-making power in society, especially regarding psychosocial support services. However, in recent decades there has been a move towards a gradual shift of power from a provider-centred model of support to models (e.g., self-management support) in which people with lived experiences are empowered to take control over their mental health. In parallel, researchers and designers of psychosocial services advocate for the use of participatory approaches (i.e., co-design) in which people with lived experience can draw on their experiential knowledge to guide the development of supports that meet their needs and those of their peers living in similar situations. We are a team of researchers collaborating with a non-profit organization in Canada, named Relief (formerly Revivre), whose mission is to provide self-management support to people living with depression, anxiety or bipolar disorders, as well as their loved ones, so that they can empower themselves in their recovery journey. Our project builds on experience-based co-design principles (Donetto et al., 2015) in order to co-design a new individual self-management support service in partnership with people with lived experience of mental health issues and Relief. In this process, we aim to 1) document past experiences of people with regard to services and support needs and how these experiences shape the co-design process, and 2) to explore the perceived impacts of participating in a co-design process as well as the facilitators and barriers that can be addressed to stimulate beneficial impacts for service users and the service organization. Drawing on our ongoing study, including participatory observation during the co-design process, qualitative methods as well satisfaction surveys, we will highlight key preliminary takeaways from our study, paying particular attention to ways power differences are addressed or should be addressed in such a project, and formative best practice recommendations for successful co-design processes.

## Transitioning to working from unemployment and claiming social security benefits. A qualitative exploration of the experiences of people with the diagnosis of depression in England

Krisztina Nemeth

University of Essex, Reino Unido; [krisztinnemeth@gmail.com](mailto:krisztinnemeth@gmail.com)

Introduction: Developing an efficient welfare system creates a conundrum for policy makers internationally. Mental health problems have been the single biggest cause for disability benefit claims in the UK for a decade. In England, welfare reforms (e.g., welfare activation) have been increasingly focused on supporting disabled people into employment, with questionable outcomes.

Aim: To qualitatively explore how people who have the label of depression experience the transition back to the labour market from being unemployed and receiving social security benefits.

Method: Recruitment involved non-statutory disability and claimant networks and used a convenience and snowball sampling method. Reflexive thematic analysis (Braun & Clarke, 2006) was employed to analyse in-depth semi-structured interviews. The study benefited from the input of an external consultant who is a disabled activist.

Participants: All interviewees (5 males, 3 females; age range: 25–51) had worked in paid jobs and most had had several periods of unemployment. All had tried medication for depression, had received at least one psychologically informed intervention, and had experience of the new and/or old social security benefits.

Results: Six main themes were constructed: (1) *Communicating confusion*, (2) *Managing in hardship*, (3) *Managing mental health*, (4) *Considering the consequences of working*, (5) *Questioning volunteering*, and (6) *Facing discrimination*. Two overarching themes (i.e., *Interacting barriers* and *Counteracting the barriers*) emphasise the interconnectedness of the six main themes.

Discussion: Results build on other international studies that drew attention to the barriers created by the interaction of multiple problems (Audhoe et al., 2018). Participants' experiences of navigating the welfare systems (i.e., benefits and health care) are considered within the social model of disability and comparisons are drawn to a VUCA environment. This research highlights the importance for policy makers that evaluating the combined effect of social policies across health care and welfare is essential in order to prevent avoidable harm to those in need of mental health and/or financial state support.

## Perceptions of child neglect

Jessica Keeley

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Neglect is a significant social issue that impacts more than 1 in 5 children world-wide and can have substantial and long-lasting effects. Understanding public perceptions is imperative because of their impact on reporting behaviours, policy development, public awareness, advocacy, and indeed the perpetration of neglect itself. Further, people with an intellectual disability experience social stigma that can create additional barriers to addressing neglect. Despite the pervasive and pervasive nature of child neglect, there is a significant lack of research that specifically examines it. This mixed methods study aimed to understand public perceptions of four different types of child neglect (lack of supervision, emotional neglect, educational neglect, and failure to provide) as well as the influence of participant variables (age, gender, parental status, contact with people with an intellectual disability) and victim-survivor intellectual disability status. Australian participants ( $N = 399$ ) completed an online questionnaire where they rated 10 potential neglect scenarios with regards to perpetrator and victim-survivor responsibility, potential victim-survivor mental and physical health outcomes, and perpetrator intention. Five short answer questions allowed for elaboration and clarification of perceptions. The quantitative results indicated that only gender influenced perceptions of neglect, suggesting that women consider neglect to be more severe than men. Additionally, lack of supervision was perceived as the most severe form of neglect and there were no differences in perceptions of neglect of children with and without an intellectual disability. Qualitative analysis revealed that the context surrounding neglect was important to the participants (e.g., potential financial explanations) and some understood the scenarios in relation to their own experiences of child neglect or parenthood. The findings of this study demonstrate the nuances needed to better identify, intervene in, and prevent child neglect.

## Internalized stigma and self-presentation strategies of persons with psychotic and psychiatric experiences

Eugenie Georgaca<sup>1</sup>, Anastasia Zissi<sup>2</sup>

<sup>1</sup>Aristotle University of Thessaloniki, Greece; <sup>2</sup>University of the Aegean, Greece; [georgaca@psy.auth.gr](mailto:georgaca@psy.auth.gr)

Stigma is detrimental to persons experiencing mental distress, as it impacts on their social inclusion, quality of life and recovery. Here, we will present the self-presentation strategies employed by persons with psychosis in order to manage internalized stigma. This derives from a biographical study of persons with personal experiences of psychosis and psychiatric treatment, that identified distinct biographical trajectories, some associated to adverse outcome and others to recovery. Early recognition and community management of distress, availability of community mental health services, access to empowering popular and professional discourses and participation in interpersonal relationships and social networks were found to facilitate recovery. Reversely, internalized social stigma and lack of access to resources seemed to be detrimental on the person's life course. We will present findings regarding one of the biographical trajectories associated with adverse outcome, specifically a biographical type characterized by the overarching experience of social stigma. Through an in-depth analysis of these narratives we aimed to investigate the effects of internalized stigma and the management of shame in interpersonal encounters through the techniques of self-presentation developed by the narrators. Goffman's work on stigma and Scheff's emphasis on the role of shame within stigma management provided the theoretical basis for the interpretation of this empirical material. The sense that comes across from these narratives is participants' concern to present a socially desirable, 'normal' self, who inexplicably suffers from strange and uncontrollable experiences. Participants placed in this biographical type struggle to portray a socially acceptable self through concealing experiences of distress and distancing the self from the psychiatric label they entail. This was achieved through several strategies: a) minimization and smoothing over the pre-mental distress life experiences, and discursive construction of a contrast with their unexplainable, sudden and unexpected appearance, b) unwillingness or inability to disclose, describe or make sense of experiences of severe mental distress, c) rejection of psychotherapeutic understandings and unquestioning compliance with psychiatric medication, d) normalisation, through presenting the self as an ordinary person with future plans like others of their gender and age. Through examining the particular biographical trajectory marked by stigma, we can formulate hypotheses regarding the interweaving of socioeconomic factors, practices and representations in the experience and management of stigma. Moreover, we can trace how persons with distressing mental experiences are excluded from understanding, processing and actively dealing with their problems, and are in danger of becoming 'chronic mental patients'. Fostering more adaptive coping strategies to reduce internalized stigma may be a potential goal for psychosocial interventions.

# Roundtable 11 ID 353: Co-Creating Communities: The role of universities for building and empowering communities in local settings

*Time:* Saturday, 24/Sept/2022: 12:00pm - 1:30pm · *Location:* Room Engagement (hybrid)

*Session Chair:* Wolfgang Stark

*Discussant:* Francesco Palumbo, University of Naples Federico II, Italy

**Wolfgang Stark<sup>1</sup>, Barbara Majello<sup>2</sup>, Marco Biondi<sup>2</sup>, Eduardo Muniz Urias<sup>3</sup>, Fortuna Procentese<sup>2</sup>, Yodan Rofe<sup>4</sup>**

<sup>1</sup>Steinbeis Center Innovation and Sustainable Leadership, Alemanha; <sup>2</sup>University Federico II, Napoli; <sup>3</sup>VU Free University Amsterdam;

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Universities are crucial for the transformation of our societies. They not only will shape the skills and values of our future regional and global leaders in society, business, science and the arts. Universities also are important to increase the knowledge and skills of future societies to understand and master future challenges and to promote social participation. Global crises like climate change, pandemics, social injustice and many more need multidisciplinary views and a 'transformational literacy' to re-think and transform the way how we live today.

Universities may develop a powerful tool to co-create community and to transform communities in need, once they adopt community service learning (CSL). CSL will allow students, teachers and citizens to expand their skills and potentials to co-create by linking academic and scientific methods, artistic thinking and intuition, experiential community knowledge and the power of story-telling. Practical local examples of CSL and co-creation from all parts of the world will set the stage and inspire a debate how we will be able to both transform our universities and the communities where they are based.

## The Art of Co-Creation: From Knowledge Transfer to Transformation in Communities

**Prof Wolfgang Stark**

VU Amsterdam and Steinbeis ISL, Munich, Germany

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## BIOBeauty – a Community Service Learning Laboratory to mix Science, Art and Community

**Barbara Majello<sup>1</sup>, Umberto Laperuta<sup>2</sup>**

<sup>1</sup>Department of Biology (DIB), University of Naples Federico II, <sup>2</sup> DIB and "Noi e Piscinola" Association, Napoli

BIOBeauty, a laboratory of ideas was born as a community Service Learning project in collaboration between the Federico II degree course in Biology of Naples, the North Area Theater of Piscinola, and a local association, the ODV Noi & Piscinola. Students have been involved in the implementation of a Biodiversity project called "the Butterfly Corridor" carried out in the TAN gardens by the Legambiente "La GRU" Circle. This corridor goes beyond the gardens and crosses the neighborhoods through a 'corridor' of flower beds, public gardens, green areas of schools, private parks and balconies of private citizens, in which arboreal essences particularly greedy for butterflies, bees and other insects have been planted.

The metaphor of butterflies traveling in conveying beauty is the driving force of BIOBeauty which aims to convey the culture of beauty, the stimulus to curiosity into constructive social interaction, concrete actions in solidarity with the local communities. Students will acquire skills and competences linking disciplinary learning to key or citizenship competences and will internalize values as justice, legality, equality, respect and care for the environment. The TAN Theatre is an ideal place for the contamination of arts with science and gives opportunities to students to experiment with science through arts.

# **Improvisational Theatre as Tool for Community Service Learning**

**Marco Biondi**

University Federico II and Coffee Brecht Improvisational Theatre Group

Improv is an art in which an ensemble of actors creates coherent stories with no script or costumes, starting from suggestions given by the audience. Functional improv trains ensemble members to active listening and the convergence of ideas toward a common goal. This involves the dissection of given problem into its elementary building blocks. Importantly, the intentional application of Improv principles also fosters an effective attitude in project management, learning process and ability to progressively build up the ability to functionally interact with one another. Indeed, constant application of Improv core principles positively correlates with the development and strengthening of manifold soft skills such as cognitive flexibility, creativity, critical thinking and team/time (and conflict) management.

Given all these aspects, Improv triggers empathy and can help individuals to gain a deeper inter- and intrapersonal understanding and open-mindedness that in turn foster trust, collaboration and innovation. More specifically, properly applied improv procedures induce a stronger acceptance of others and encourages people to fit in unexpected situations and assimilate behaviors that breed confidence, intimacy, connection, understanding, and collaboration. The obvious outcome is that a better environment in the workplace and in the private/social circle of practitioners can be built.

Here, it is inferred that the constant application of improv mindset helps expanding the sense of a safe environment as well as the buildup of a more welcoming, flexible, and functional mental model based on presence, listening, acceptance and heightening.

## **Responsible Science: the Community Psychology Lab - University Federico II**

**Fortuna Procentese**

Community PsychologyLab DSU, University of Naples Federico II

The Laboratory of Community Psychology - Department of Humanistic Studies - is involved in the Italian Network of Service Learning. Through participative and cooperative methodologies, we make psychological knowledge a tool for reflection in the training of students. Various psychological devices are used for the construction and support of co-creation projects and the interconnection between university, organisations and territorial communities. We are involved in the development of project processes for urban and social regeneration, interculturalism in our communities, interconnection between migrant minorities, the fight against domestic and witnessing violence, the valorisation of young people and co-creation experiences that link the scientific sphere with civil society.

This is expressed through our workshops, internships and participation in European and research projects as training opportunities for students and civic engagement in various urban and local projects. Service learning is an element in the development of innovative training processes that allow students to experience psychosocial knowledge and practices and to create participatory learning contexts.

# In presence session 16 English: NEW CHALLENGES FOR COMMUNITY PSYCHOLOGY

Time: Saturday, 24/Sept/2022: 12:00pm - 1:30pm· Location: Trust 1 Room (in presence)  
Session Chair: Bernd Roehrlé

## Abolitionist crisis response: we keep us safe

Daniela Kantorova, Asantewaa Boykin

Anti Police-Terror Project, Estados Unidos (EUA); [DANIELA.KANTOROVA@GMAIL.COM](mailto:DANIELA.KANTOROVA@GMAIL.COM)

In 2020, the American Public Health Association adopted as its official policy a call for making an effort towards abolition and redirecting funds from the carceral system towards community resources (APHA, 2020). This policy is highly relevant to the provision of mental health services, as a growing body of evidence shows that killings by law enforcement disproportionately affect BIPOC people with mental illness (Fuller et al., 2015; Saleh et al., 2018). Additionally, in the United States, there are disproportionate rates of incarceration for BIPOC communities and for people with disabilities, including severe mental illness.

Abolitionist crisis response seeks to address the concerns of BIPOC communities regarding risks associated with the involvement of law enforcement in crisis response, and propose alternatives rooted in healing and disability justice. It builds upon the defund the police movement in building alternative models for community care and safety, and seeks to mitigate the harms inflicted by the carceral system. It aspires to serve as a preventative mechanism, protecting BIPOC communities from harmful interactions with law enforcement.

This presentation will include the introduction to the concept of abolition, and apply it to mental health services, particularly crisis intervention. It will provide a brief overview of risks associated with law enforcement's involvement in crisis response, describe principles of abolitionist crisis response, and include a case study – the Anti Police-Terror Project's Mental Health First program that operates in Sacramento and Oakland, California, USA with a group of peers, survivors, doctors and mental health professionals. The work of the Anti Police-Terror Project is rooted in its work with families whose loved ones were murdered by law enforcement. These families have been providing guidance and inspiration for our work. The presentation will include a discussion of a vignette, as well as open discussion.

## Community resilience: First meta-analytic results

Bernd Roehrlé

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Particularly in the wake of the increasing number of disasters, beyond individual solutions to problems, the collective power of communities is being sought as an instrument to protect against the coming disasters and to help recover from the past ones. On the basis of many disciplines and numerous models, the most important forces are being sought for this purpose. To this end, a vast number of studies have been published in recent years. Numerous reviews have also been presented. However, a meta-analytical view of the available quantitative studies on the conditions and consequences of community resilience is still missing. This paper presents a first systematic review that can report on 36 studies with an effect size of  $r = .385$  on a heterogeneous database on various aspects (including the quality of the studies, the significance of the measurement instruments used to survey community resilience, disaster-specific outcome patterns). These results are discussed in relation to central research deficiencies (e.g. tautological research, lack of theory and the deficit of appropriate intervention approaches).

## The role of internalized transphobia, loneliness, and social support in the psychological well-being of a group of Italian transgender and gender non-conforming youths: A moderated-mediation model

Gaetano Di Napoli<sup>1</sup>, Cinzia Novara<sup>2</sup>, Maria Garro<sup>3</sup>, Paolo Valerio<sup>4</sup>, Cristiano Scandurra<sup>5</sup>

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The contribution investigates the quality of life of transgender and gender non-conforming (TGNC) people in according to the support received from social and family context. Although TGNC youth represent a highly resilient community capable of successfully overcoming adverse life circumstances, they still experience social stigma that negatively impacts their health (Molnar, 2018), especially if approached to the possibility of being rejected by the family and peer group. An additional risk is represented by the common idea that the sex assigned at birth must be aligned with gender identity (Nadal et al., 2012) on which the support (Lev, 2013) can play a role as a moderator. Objectives of this research are: 1) evaluating how internalized transphobia (IT) and loneliness are correlated with the quality of life; 2) clarifying whether social support would act as a protective factor in the quality of life of research participants. The research used a multimethod approach through a questionnaire divided into 5 sections including 4 different scales (Warwick–Edinburgh Mental Well-being Scale; Gender Minority Stress and Resilience Scale; Multidimensional Scale of Perceived Social Support; Scala Revised University of California at Los Angeles Loneliness Scale). Thus, within the framework of the minority stress, this paper aims to investigate the role of loneliness as a mediator of the relationship between IT and psychological well-being (PW), as well as the moderating role of social support. A total of 79 Italian TGNC youths (45 binary and 34 non binary) aged 18 to 30 years ( $M = 23.73$ ,  $SD = 3.59$ ) participated in an online survey. A moderated mediation model was tested using the PROCESS Macro for SPSS with gender identity and age as control variables. Results showed that: (1) IT was negatively associated with PW ( $b = -0.03$ ,  $p = 0.001$ ); (2) IT was positively associated with loneliness ( $b = 0.03$ ,  $p < 0.001$ ); (3) loneliness was negatively associated with PW ( $b = -0.49$ ,  $p = 0.001$ ); and (4) loneliness partially mediated the relationship between IT and PW ( $b = -0.19$ ,  $p = 0.006$ ). In addition, social support proved to be a significant moderator, as the effect of IT on PW decreased with moderate ( $b = -0.03$ , 95% C.I. [-0.04, -0.01],  $p = 0.001$ ) and high social support ( $b = -0.04$ , 95% C.I. [-0.06, -0.01],  $p < 0.001$ ), but not with low ( $p < 0.05$ ). Other clinical and social implications of our findings are discussed in terms of individual, interpersonal, and structural stigma. Based on our findings, it is advisable both to expand the social network, promoting intimate and community relationships, and to take charge, on a clinical level, of the experiences of loneliness that can become radicalized over time also through the early experiences of one's personal and family history.

## Help Networks to the Ukrainian Refugees in Russia

Natalia Khodyreva

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Since February 2022, more than 1 million refugees and deported citizens of Ukraine have arrived in Russia through the various routes. Almost all of them have experienced traumatic events and got the health problems. The particular vulnerability of the single mothers with children and pregnant women must be emphasized. The Russian state provides accommodation and meals for them in the temporary residences spaces. But this is absolutely not enough to adapt after trauma and recreate a new life. A feature of the work of institutions in the Russian Federation is the monopoly of the certain political structures assisting the refugees. Officially, only volunteer structures created under the supervision of the ruling party, the regional dioceses of the Russian Orthodox Church, can help. Nevertheless, now in the Russia, the numerous independent volunteer groups are working, using modern IT technologies. These groups fundamentally build on the horizontal non-hierarchical cooperation. At the same time, the repressions were used against some NGOs and independent volunteer groups. They were forced to stop working due to pressure from the law enforcement investigators. The oldest organization, the Civil Assistance Committee, was declared as a "foreign agent". Despite the difficulties, they continue to work providing assistance to 3,500 Ukrainian refugees. Psychological assistance groups are widespread, in which both Russian-speaking and Ukrainian-speaking psychologists and psychotherapists of the various approaches work. The problem is that many Ukrainians survivors refuse to receive psychological help from Russian-speaking therapists because of the extreme psychological trauma they endured as a result of the Russian invasion of their towns and the villages. The houses were destroyed, the people and animals were killed, some suffered violence, including harassment and rapes. Until February 2022, we, as members of the Women's Peace Dialogue Platform, initiated by Russian, Ukrainian and Georgian women peacekeepers in 2015, have tried to draw the attention of Russian women's organizations to the issue of the preventing the military conflict in Ukraine. As the founder St. Petersburg Crisis center for women and a member of the City Human Rights Committee, I was aware of the dire consequences for the women during the war conflicts. Unfortunately, many people did not believe in the possibility of a full-scale military invasion to Ukraine and did not attach importance to peace initiatives for the implementation of UN Security Council Resolution N 1325 against rape during the war conflicts. Now many activists and psychologists have left Russia and are working online, the other citizens unofficially organize anti-war actions. More than 200 Russian citizens have already been convicted for their anti-war activity. Psychologists also provide assistance to activists and volunteers, but resources for providing the free assistance are limited. The question is how psychologists and other professionals should act in the totalitarian state. We would like to discuss the lessons and prospects for the interaction between the volunteer groups, communities and professional psychological associations that provide assistance to victims of military conflict both at the regional/international level.

## Recovery Homes for Lgbtq+ Homeless and Runaway People in Italy: the Voice of Professionals

Elena Tubertini<sup>1</sup>, Agostino Carbone<sup>2</sup>, Massimo Santinello<sup>3</sup>

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### Introduction

Many people belonging to the LGBTQ+ community are homeless or suffer from severe marginalisation, mainly due to discrimination, rejection or violence from the family of origin. The increase in support requests from this population and the lack of guidelines for setting up specific LGBTQ+ temporary homes in Italy highlight the need for psychosocial research in this field, to identify targeted intervention strategies and policies.

### Aims

This paper intends to explore, through focus groups conducted with professionals, the work of Italian residential services dedicated to LGBTQ+ marginalization, highlighting both critical issues and effective interventions.

### Methods

Focus groups were held with 10 professionals and volunteers (6 men, 4 women;  $M_{age} = 45$ ) who work in three Italian shelters for LGBTQ+ people. Data was analysed through a qualitative content analysis.

### Results

Five main categories emerged from the content analysis: (1) users' characteristics; (2) staff characteristics; (3) relations with community; (4) activities carried out by the services; (5) criteria for the assessment and staff satisfaction.

### Conclusions

Results allowed us to identify practical policy implications, both for the implementation of existing services and for their replication in other contexts. The importance of a preliminary in-depth need analysis based on potential users and the training for the housing staff, with a specific focus on their guests' needs, are quite clearly central to provide quality care. Further longitudinal studies are needed to monitor and assess the effectiveness of the services when it comes to promoting the users' social rehabilitation and wellbeing.

## Praxical violence: a critical analysis of public policy for social intervention in poverty

Marianne Daher, Antonia Rosati, María José Campero

Pontificia Universidad Católica de Chile, Chile; [mdaher@uc.cl](mailto:mdaher@uc.cl)

This oral presentation is based on the results of the first stage of the research project FONDECYT 11200394, "Social programs for intervention in poverty: key aspects of participant and intervention agent, group-community and socio-institutional bonds" (2020-2023), being Marianne Daher the principal researcher.

Nowadays, the different forms that violence takes has been widely discussed, with theoretical development about epistemic, political, structural, institutional, gender, class and other forms of violence. However, there has been less empirical development about violence, and even less so regarding violence in the context of social intervention. Considering that much of community psychology work is situated in these contexts it is relevant to explore how violence is generated and reproduced in this field.

Within the framework of the Familias Program, the main Chilean public policy for intervention in poverty, a qualitative study was conducted. This had the approval of the ethics committee of the university involved. Individual interviews with intervention agents (N=20) and program participants (N=20) were conducted. Interviews considered positive and complex bonds both in urban and rural areas. Data were analyzed using Grounded Theory, conducting descriptive and relational analyses. Reflexivity and triangulation procedures were followed.

In the study of the bond between intervention agent and participant, a phenomenon entitled as praxical violence emerged. This refers to the deployment of discourses and practices of the institutional framework, intervention agents and participants based in power relations, which positions these latter two actors in a place of precariousness, audit, inferiority and assistance, among others. Contextual aspects (development of social intervention in poverty, characteristics of rural and urban territories) and structural aspects (sociopolitical, cultural, among others) are identified. Then, the phenomenon of practical violence is described, referring to how the institutional framework, the intervention agents and the participants understand the (1) role of public policy in poverty; (2) the symbolic role of intervention agent and participant, and (3) the practical role of these actors. Finally, ways to overcome praxical violence are highlighted, such as the autonomy and agency, conscientization and reflexivity, and dignification and humanization approaches, among others.

Based on this results, a critical and proactive perspective is proposed, calling for public policies and governmental social programs that detect structural conditions that maintain ideologies and practices of oppression that produce practical violence, as well as identify good practices and proposals anchored in the principles of critical community psychology to overcome them.

# In presence session 13 English: YOUTHS AND SOCIAL INCLUSION

Time: Saturday, 24/Sept/2022: 12:00pm - 1:30pm- Location: Conviviality Room (in presence)  
Session Chair: PATRIZIA MERINGOLO

## The young immigrants' experiences through the Transconceptual Model of Empowerment and Resilience

Serena Verbena, Alessia Rochira, Terri Mannarini

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While research frequently points to immigrants' resilience and, to a lesser extent, their empowerment, these processes are rarely examined together, particularly when referring to the experiences of immigrant youth who face specific challenges. To fill this gap, the present study drew on the Transconceptual Model of Empowerment and Resilience (TMER, Brodsky & Cattaneo, 2013) to explore how resilience and empowerment sustained a group of young immigrants living in Italy during the acculturation processes.

Secondary data were collected, and thirty-two life stories written by young migrants were used as a corpus of data). Authors (24 girls among them) were aged 15-22 years (Mean age = 18.12 years); almost 2/3 were from non-European origin. Immigrant youths in the sample had very different migratory experiences behind them: the majority migrated and settled in Italy with their parents, while others after a process of family reunification. A small minority, instead, were asylum seekers or obtained the refugee status as they escaped from extreme poverty, war, or death threats. Immigrant young people in the sample settled in the north of Italy, residing mainly in the provinces of Milan and Turin. We used a coding framework derived from TMER. Life stories were coded based on a qualitative directed content analysis method and recurring categories that emerged were identified and classified. Atlas-T software was used to support the coding procedures.

Overall, results provided a twofold consideration. On one side, consistently with TMER model, the research findings highlighted that resilience and empowerment are not mere synonyms, but distinct at their core, differing in term of goals, actions, and outcomes. On the other side, they revealed that resilience and empowerment support differently the acculturation process. In specifics, depending on the type of goals – internally or externally oriented but also aimed at adapting, resisting or withstanding the adverse circumstances – resilience and empowerment differently combine with acculturation strategies, which appear not mutually exclusive, but attainable jointly and subjected to change over time.

Immigrant youth reacted to fundamental risk with actions of resilience aimed at resisting or adapting to the many difficulties they faced, engaging in forms of separation and assimilation. Results suggest that even if resilience may be sufficient to survive the challenges of settling in another country, it is unlikely to promote proper integration by itself. In order for young people to be fully integrated it is crucial to dismantle social barriers that foster discrimination while ensuring them real opportunities for empowerment.

## Justice and Social Inclusion: A Community Service Program addressed to authors of minor crimes

Grazia Zuffa<sup>1</sup>, Serena Franchi<sup>2</sup>, Camillo Donati<sup>3</sup>, Patrizia Meringolo<sup>4</sup>

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### ABSTRACT

#### INTRODUCTION

*Società della Ragione*, an Italian advocacy NGO working in the field of criminal justice, has promoted an intervention addressed to minor offenders, who may prevent to be sent to trial following a probation program of Community Service (Lavori di Pubblica Utilità-LPU; Italian Law 67/2014) or who may be sentenced to alternative LPU programs to incarceration. The pilot program of LPU, drafted by *Società della Ragione*, is particularly addressed to authors of minor drug crimes or alcohol related offences. The pilot program is a high quality LPU program, aimed at raising awareness on the nature and the consequences of the crimes and at improving the psychosocial life skills of the offenders, so as to prevent recidivism.

#### PARTICIPANTS

For testing the model, 10 participants (2 females, 8 males); 2 tutors; 1 project supervisor; 2 impact evaluators.

#### INSTRUMENTS

For each participant, 1 semi-structured interview at the beginning and 1 at the end of the program; grids for monitoring and evaluating the activities. For tutors: weekly grids for monitoring; final semi-structured interview. For impact evaluation: Community Impact model. Final Panel of experts with Local Probation Offices.

#### RESULTS

Participants' interviews have showed some difficulties concerning delays in the judiciary access to the program, resulting in feelings of helplessness at the beginning. As for the attendance to the program, the final evaluation by the participants has been positive. In particular, they have, showed a better awareness about their crimes in the framework of their life experience and have declared willing to share their feelings and experiences with other participants (though the Covid pandemic has prevented any collective initiatives). They have been particularly satisfied with the continuous interactions with the tutors, and with the kind of activities in which they have been involved, following the advocacy mission of the NGO *Società della Ragione*. As for suggestions to improve the program, an easier judiciary access and more frequent interactions with other participants/peers (after the restrictions due to the pandemic) have been quoted.

#### PROGRAM IMPACT

The program has showed a significant impact on the lives of the participants by promoting proactive attitudes, stimulating new interests and critical thinking and supporting a positive socialization with other persons and associations in local communities. Moreover, the importance of the valid and continuous support provided by the tutors and the program supervisor, as well as the high satisfaction with the activities have to be highlighted.

The program may contribute to generate further impacts on the local community, creating new social networks and activating cooperation between different associations.

#### SUSTAINABILITY AND FUTURE DEVELOPMENT

Guidelines to develop the pilot program could be drafted, with the aim at disseminating the model and supporting other public institutions and NGOs willing to be involved in Community Service (LPU) programs.

### **Universities as intercultural communities: processes for inclusiveness, social support and sustainable transformation**

**Laura Soledad Norton, Mauro Sarrica**

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This contribution introduces a research line focused on the intercultural processes that take place at and through universities, and on the (mediated) interaction among the social actors that are part of this community. We explore such processes from a cultural and constructionist approach at multiple levels and consider Higher Education Institutions (HEIs) as permeable and porous places, representing borders of different kinds (academic, cultural, linguistic, social, migratory) that can be crossed, negotiated, and even contested.

We analysed emergent discourses in order to explore the construction of representations around issues such as inclusiveness, social support and sustainability, as well as the positionality of the actors involved in terms of social identity construction. Indeed, both at an institutional, a community, or an individual level, university policies and practices (e.g. students' admission, research evaluation standards, internationalisation process, third mission) are conceived in relation to certain representations that are culturally and locally negotiated and legitimized/or contested.

For instance, by analysing one university network for sustainability, we found that, other than the usual functions such as sharing information, empowering their members and fostering political action, this network plays a prominent role in promoting culturally and locally meaningful representations of sustainability, and as a rhetorical device for positioning universities within the national, regional and international context. In this case, such a culturally situated approach to sustainability is used to engage different social actors and to stress the commitment of universities with the environmental and social needs of local communities.

Other spaces of/for transformation can also be observed in inter- and transdisciplinarity (ITD): by challenging and contesting classic conceptions of science and disciplinary standards of university, ITD can be seen as an intercultural process that puts at the centre the negotiation of culturally meaningful representations of the academy. The analysis of narratives produced by leaders of ITD research centres showed multiple plot developments: individual escapes from the so-called silos (crossing borders), the construction of ivory towers of interdisciplinary centres (building new borders) or, the need to advocate for a systemic change at the basis of the old-fashioned educational system (shifting boundaries).

At an individual level, navigational paths of students with migratory background allowed us to observe the discursive construction of identities when crossing institutional academic boundaries: repertoires of students as migrants at the margins, or as students for the internationalisation of host universities tell about contrasting representations that are being negotiated and contested, also through diversity and inclusion programmes and for social support implemented by HEIs.

On the theoretical-methodological side, qualitative, ethnographic and situated research thus favour reflexive stances and hermeneutical cycles that, on one hand, call the researcher to be part of the knowledge process (as an insider) and, on the other hand, to share it with the university community. Finally, given the capacity of the research to amplify lower voices and to stimulate reflexion among participants, there can be implications for policy and practices development at HEIs.

### **Toward a culture-informed conceptualization of child agency in a context characterized by political and military violence. A qualitative exploration throughout experts' voices.**

**Guido Veronese, Federica Cavazzoni, Lorenzo Montali, Daniela Mattiuzzi**

Univrsità degli Studi di Milano-Bicocca; [guido.veronese@unimib.it](mailto:guido.veronese@unimib.it)

Our present study sought to qualitatively explore the perceptions of experts on the meaning of children agency in a context characterized by ongoing colonial violence and structural racism. Namely, we explored the culture and context-specific features of agency, experts' perceptions about a decolonized definition, and gaps with the mainstream definition of the construct in Western contexts. The study involved 14 participants (N=8 women), aged between 32 and 70 years with a mean age of 45 years (SD=9.72) who came from the Gaza Strip, the West Bank (Ramallah, Bethlehem, Hebron and Jenin) and territories currently part of the State of Israel (Jerusalem and Jaffa). They are all mental health professionals in universities, research centres, hospitals and social welfare services. Secondly, the analysis resulted in a map of five themes representing a culturally oriented Palestinian children's agency model. A threatening context, alleviating factors, healthy agency, aggravating factors, harmful agency. The Palestinian conceptualization of child agency lies in the multifaceted nature of the construct itself re-declared in a context characterized by multiple levels of complexity cultural, political, social, economic. Our findings might contribute to creating indicators of Palestinian children's agentic behaviours and a better operationalization of the construct itself.

### **It takes a village to raise a child: Asset-based community development and focusing a realist evaluation of youth peer support**

**Dean Mark Thompson<sup>1</sup>, Mark Bernard<sup>2</sup>, Bob Maxfield<sup>2</sup>, Tanya Halsall<sup>3</sup>, Jonathan Mathers<sup>1</sup>**

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#### Introduction

More than half of mental health problems begin during childhood. In the UK, as many as a third of children referred to mental health services are not accepted into treatment. Services are stretched to capacity, with a predicted rise in demand exacerbated by the pandemic. In this context, youth peer support services have proliferated across youth service settings, involving people who use their lived experience to support others to recover, with the potential of improving access to treatment and helping services to better represent their communities. However, there is very little rigorous research examining peer support impact and how it might be effective across different communities in different circumstances. We aimed to (1) map youth mental health peer support services and community assets

in the West Midlands; and (2) explore and describe the different aims, service models, and outcomes of existing peer support services to establish the 'focus' of a realist evaluation.

### **Methods**

Asset-based community development is a methodology for strength-based sustainable development of communities. An asset mapping survey of local services and resources in the West Midlands region of the UK was conducted. Managers and clinicians of local peer support services were invited to complete an online questionnaire and take part in follow-up realist interviews.

### **Results**

Youth peer support happens in public health services, schools, and places of worship, and relies on community spaces, and private and charitable organisations to provide training and capacity for delivery. This involves psychoeducation, information-sharing, relationship-building, service navigation, and practical support. Peer support for children's mental health aims to generate hope and a sense of connectedness that are common outcomes across youth mental health peer support hubs. Structured play-based support between younger children in schools aims to help them to regulate their behaviour which activated self-belief to achieve academic success and improve their prospects to instil hope. Peer support in early intervention psychosis and eating disorder services for older children aims to break down a them vs us culture that enables more honest conversations between peers that are not always possible with clinicians. Opportunities for observational learning from role models and modification of expectations of personal recovery were designed to generate hope in these young people.

### **Discussion**

These findings complement existing evidence that posits a role for peer support in generating connectedness and a sense of hope to drive personal recovery across different settings and different communities of young people. This suggests that a realist evaluation with demographically and clinically broad focus is feasible and coherent. Sustainable communities of youth peer support require a critical mass of peers maintained through cyclical service evaluation and improvement, and the resources and structure to pay, train and provide career paths for young people to stay in communities to benefit from their expertise by experience.

# Virtual Session 6 English: SOCIO-POLITICAL ISSUE FOR COMMUNITY PSYCHOLOGY 2

Time: Saturday, 24/Sept/2022: 1:30pm - 3:00pm- Location: Space Room (virtual)

## Opportunities and Challenges in Social Connectedness Between a Palestinian Bedouin and an Israeli Jew

Daniel J.N. Weishut

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Social connectedness is essential in human development, and one of the ways to establish this is through friendship. In an era of globalisation, intercultural encounters are rising, and thus the possibility for intercultural social connectedness and friendship increases. Intercultural friendship provides excellent opportunities for bringing more understanding between people of different cultural communities and for personal growth, despite their habitually frustrating challenges.

This autoethnographic study focuses on the interface between interculturality and friendship. It does so in the context of the Israeli-Palestinian conflict, an environment that is not conducive to social connectedness between Arabs and Jews. The presenter, a Jewish Israeli man of Dutch origin, investigated his friendship with a Palestinian Bedouin man through the lens of stories of friendship he had collected for three years. After working through the stories' texts with his Bedouin friend, he analysed them from the theoretical perspective of Hofstede's (initial) four cultural dimensions, namely individualism/collectivism, uncertainty avoidance, power distance, and masculinity/femininity.

The study showed that the respective cultures in which both men grew up are far apart on all four dimensions, and the cultural differences as they appear in the friendship were tremendous in each. The differences are in line with Hofstede's theory for three of the cultural dimensions, or value orientations, but in the field of "uncertainty avoidance," they conflict with the theory. To remain connected as friends, they needed to bridge these differences, which involved emotional, cognitive, and behavioural challenges. Nonetheless, the friendship flourished despite social pressures, while the study became an integral and increasingly significant part of the friendship.

The presentation will explain the friendship's challenges in each cultural dimension and illustrate these through stories, some of which are relaxed and others are thrilling. The stories exemplify themes such as work attitudes, taking risks, being a man, and honour and dignity. It also will discuss possible implications for personal growth.

## Promoting social inclusion and connectedness: Ally efforts to combat microaggressions

Yun Ling Li, Karoline Evans, Meg Bond

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Many workplaces are looking for innovative approaches to enhancing equity and inclusion in their organizations, because it allows them to more fully utilize all available talent and because a diversity of perspectives has been shown to be helpful to the success of organizations. In addition to developing inclusive policies and procedures for documenting bias and harassment, many efforts toward equity goals focus on the provision of diversity-related trainings. However, research about the efficacy and long-term impact of policies and workshops has yielded inconsistent results. As a result, particularly around efforts toward workplace equity and inclusion, many have advocated for more systemic approaches that not only address specific transgressions and/or individual skill sets but also promote more inclusive organizational norms and cultures. Many researchers argue that buy-in and active involvement of peers can promote a more system-wide impact and embed organizational changes through active individual advocacy *and* broad support in the organization.

To explore this issue, we analyzed a university-based institutional transformation project that brought together a group of faculty members committed to serving as active allies toward building a more diverse, equitable and inclusive culture at their institution. The case study illustrates how intentional, systematic planning can help organizations harness the energy of willing allies who are motivated to support change. The focus of the study was the development of a peer-to-peer approach, Equity Leaders (ELs), that was part of a bigger, multi-level organization change effort at a U.S.-based university that included personal, interpersonal, and structural considerations. Through initiatives at these different levels of analysis, the overarching goal was to shift social norms and promote collective actions to reduce the expression of daily biases and, thereby, reduce barriers facing faculty from underrepresented groups in the academic workplace. The Equity Leaders functioned as internal change agents who not only conducted DEI trainings, but also served as role models and disseminate DEI-related information and knowledge.

Using interviews and observations, we examined how organizations can design a process that links overarching organizational change goals with efforts to enlist members to be full participants in achieving the targeted cultural change. The authors were participant conceptualizers, who also conducted 8 interviews with current and past ELs. In this presentation, we will summarize findings about what motivated the ELs to take on the work, what barriers and challenges they faced in their roles, and what they believed enabled them to be effective. We will also present findings from complementary studies that demonstrated the positive impact of the overall initiative. We use this case example to identify how ally involvement can sustainably combat bias and shift organizational values and attitudes around inclusion in organizations.

## Working through digital platforms: between a glimpse of the future and a return to the past

Moisés Ferreira, Joaquim Luís Coimbra

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More and more people are working through digital platforms and this trend may have been accelerated by the Covid-19 pandemic. During the last two years, people changed their patterns of consumption, many newly unemployed registered as platform workers, and companies deepened their digital processes. As such, platformisation is expected to play a leading role in the ongoing capitalism's metamorphosis. More than a mere change in the way producers and consumers are connected, we're facing a change in work organisation, one based on algorithmic management, digital surveillance and worker atomisation. The truly disruptive element of platform capitalism may not be the app itself, but the way work is being reorganised through the blackbox behind it: workers are no longer employees but entrepreneurs of themselves, i.e., the self as a start-up; they must guarantee the means of production and take all the

risks; nonetheless, platforms are the ones who define prices, rates, commissions, procedures, orders, sanctions, and control all the information.

Knowing that no work organisation is psychologically innocuous, the question of better understanding platformed work characteristics and their psychosocial impact arises. Therefore, we conducted a qualitative and exploratory investigation in Portugal, inspired by a critical and community perspective. Twenty platformed couriers and drivers were interviewed, information to administrators of WhatsApp groups were requested and a press review on the subject was carried out.

From the information gathered it was possible to perceive that, under platformed organisation, and contrarily to what was argued in the dawn of the neoliberal era, work hasn't lost its centrality. Instead, it has become totalising. Precarity, lack of labour contracts and low income constrain the platformed labour force to work more and more hours. As a result, work monopolises workers' time and colonises the space of other activities. Even moments of leisure or rest are translated into anguish, anxiety and feelings of personal inadequacy.

The lack of work quality jeopardises the access to its psychological functions or latent benefits. Indeed, psychological functions traditionally associated with work – such as time structuring, social relationships broadening, activity impelling, collective purpose, status and identity or the construction of a genre of work – seem to be absent, or, at least, not fully available, when we analyse the experience of working through digital platforms.

Furthermore, algorithmic management hinders workers' autonomy and control over their own job and work. This jeopardises social and technical recognition, which, in turn, will impede an identity construction. To exercise some control, workers develop strategies, although many of them can be seen as self-defeating and self-exploiting.

As we stand at a crossroad between a glimpse of the future and a return to the past, we must acknowledge that the organisation developed from digital platforms poses serious risks to the worker and to work as a whole. Discussing these risks, measures to prevent them and ways to fight against further work deregulation is, not only a need but a demand. This investigation and the debate that follows is a stepping-stone on this path.

### **Fostering social inclusion in the Berica and Scaligera areas: a study on individuals carriers of fragilities.**

**Sofia Morandini, Mattia Zene, Andrea Ceschi, Riccardo Sartori**

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The Covid-19 pandemic has greatly affected the social fabric of Italy. One of the main factors increasing citizens' social exclusion is the inability to access the labor market. Especially for those who are framed as "fragile individuals" (i.e., minors, old people, people with disabilities, and citizens at risk of social exclusion or deviance) finding and keeping a job is now increasingly difficult. In the light of these considerations, research was conducted, in collaboration with Veneto Region, with the aim to investigate how the territory's network acts to prevent the social exclusion of fragile individuals, through projects aimed at job placement. The main purpose was to introduce the basis for starting a process of raising the awareness of organizations operating in social inclusion activities, in order to plan empowerment policies in support of fragile individuals. Forty public and private organizations operating in Verona and Vicenza were involved. The expected outputs were (A) to return a picture of the services to date active in employability, (B) to identify the strengths and weaknesses of these services, and (C) to identify potential areas and modes of intervention aimed at fostering an improvement in these services. Data were collected through the implementation of three purpose-built instruments (i.e., self-report questionnaire, semi-structured interview, and compilation scheme). The research activities included seven phases: 1) Territorial context analysis, 2) Development of the data collection instruments, 3) Communication to the participants of the survey launch, 4) Administration of the questionnaire and compilation scheme, 5) Administration of the semi-structured interview, 6) Data processing and analysis, and 7) Return and dissemination of the outputs. The results made it possible to identify the categories that were found to be at the greatest risk of labor and social exclusion in the areas investigated (i.e., women with dependent children and non-EU immigrants). In addition, the results confirmed the need to implement new methods and tools to strengthen the service network and enable fragile individuals, based on their personal characteristics and those of the labor market, to obtain and maintain employment. In particular, the need to adopt new evaluation tools in line with the new demands of citizens, and a shared database to monitor their path was revealed. In addition, the need was expressed for the establishment of a community of practice formed by the network committee representatives to enable the sharing of knowledge and expertise for improved service delivery. In other words, our findings highlight the need for action on social and employment inclusion, especially for those who are disadvantaged due to their physical, mental, or social characteristics. In response to post-pandemic challenges, it is, therefore, necessary to turn more attention to citizens and their specific needs, renewing active policies in the face of new changes in society.

### **Transforming colorism & racism in elementary school education in Puerto Rico**

**Mariluz Franco-Ortiz**

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The pioneering textbook *Arrancando Mitos de Raíz: Guía para una Enseñanza Antirracista de la herencia africana en Puerto Rico* (Pulling-up myths from the roots: A guide for an anti-racist teaching approach of African Heritage in Puerto Rico) was published in early 2013. It is intended to assist in educating teachers, university students, social workers, educational policy makers, psychologists, and generally anyone interested in combating racism in Puerto Rico. This book is the result of an applied anthropology, social psychology, and interdisciplinary social-science research project entitled, "Beyond the Self: Towards an Integral Approach to an Anti-racist Pedagogy in Elementary Education," conducted by a group of colleagues from the Institute of Interdisciplinary Research at the University of Puerto Rico at Cayey. Findings from the study revealed that racism was pervasive in schools. At the institutional level, we found that curricular materials and lessons taught students 5 recurrent and specific myths about Africa, the African heritage, and blackness in Puerto Rico. These five myths are: (1) Africa is a poor, primitive place of little importance in the world; (2) slaves were passive victims of slavery; (3) all black persons in Puerto Rico were slaves prior to the abolition of slavery; (4) the contributions of our African heritage are limited to music, folklore and hard labor; (5) in Puerto Rico, the majority of black persons disappeared as a result of race mixing or mestizaje. In conclusion, we propose to a) decolonize academia by denouncing anti-Black racism and other forms of oppression such as sexism and classism; b) foster pride about African heritage by promoting positive attachment to blackness and the African heritage among school age children; c) build a critical consciousness around the ways in which blackness has historically been associated with inferiority and whiteness with superiority, and to help diminish the effects of racism among students; and d) enforce structural changes through policies of inclusion.

## Latin American Solidarity from Latinxs in Australia: Power and Networks of Support in the Construction of Identities and Communities

Nicolás Villarroe<sup>1,2,3</sup>, Victoria Riveros<sup>1,2</sup>

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The Latin American community in Australia is one that has been understudied, despite being of significance in the Australian context. Latin Americans started arriving in different migratory waves to Australia; the most significant influx took place during the 70s and 80s, when the civic-military dictatorships in Latin America led to the forced migration of thousands (from 1971 to 1990, more than 50,000 Latinxs migrated to Australia, Del Río, 2014). This need was met with the push from the Australian government for new skilled workers and a change in their migration policy in 1972 (Del Río, 2014; Lopez, 2000). Later waves of migrants arrived from the 90s onwards, with a shift from political refugees and reunited families, to economic migrants. This has created a diverse composition of the Latin American community in Australia.

This diversity has created an ample array of experiences and relationships between Latinxs in Australia, as well as different ways of keeping in contact with their country of origin. Because of this, it is important to understand how Latin Americans in Australia have organised themselves in networks of collaboration to help causes in Latin America. Whether in response to political and environmental crises, as well as in response to the COVID-19 syndemic, Latin Americans have framed their actions as solidarity. We understand solidarity as the willingness to act and help people in times of need (Louis et al., 2019; Thalos, 2012). Additionally, solidarity is a social, cultural and historical process (Ntontis & Rocha, 2020) that responds to the affective and ideological connection that creates the fabric of communities and groups. Different studies show that people are more willing to help others when they perceive a shared or common identity with them (Louis et al., 2019). In this sense, we asked ourselves: why do Latin Americans that live in Australia organise to help people in their home countries? Considering that migration often entails changes of identity, what are the motivations that Latin Americans have to help people in their region of origin in times of need?

Following these questions, we present the results of a qualitative research project that focused on understanding the motivations of Latin Americans in Australia to engage in solidarity with their countries of origin. We did in-depth, online interviews during early 2022, which were analysed by their contents (Schreier, 2012) following themes that were systematically organised, coded and reviewed. The results show the importance of solidarity for Latinx migrants, as it is a way to maintain a sense of identity. Additionally, solidarity projects build a sense of community with other Latinxs in Australia, in a process not exempt from challenges, and create emerging political alliances with Australian organisations. With these results, we propose the need to explore how power - understood as a dynamic process (Montero, 2003) - shapes migratory experiences. It is thus necessary to consider processes of empowerment and meaning-making in the context of the re-articulation of identities and communities.

# Roundtable 12 ID 184: A conversation about the process of conducting community-based research under the COVID Pandemic

*Time:* Saturday, 24/Sept/2022: 2:45pm - 4:15pm. *Location:* Aula Magna (hybrid)  
*Session Chair:* Fabricio E Balcazar

**Fabricio E Balcazar, Joanna Keel**

University of Illinois at Chicago, Estados Unidos (EUA); [fabricio@uic.edu](mailto:fabricio@uic.edu)

The main goal of this roundtable discussion is to engage in a conversation with students and faculty about the challenges we have been facing in our efforts to carry out our research projects and collaborations with community agencies during the pandemic. Our research team is currently conducting a formative evaluation of a school-based model intended to promote self-employment outcomes among transition-aged youth with disabilities from low-income communities. The project is being implemented in collaboration with several schools and local organizations online. The teachers have faced several issues, especially with regards to attendance and students' participation.

We also would like to briefly discuss our experience conducting several qualitative interviews with individuals who either were able to succeed in starting and operating their own businesses or not, and some teachers and Vocational Rehabilitation administrators involved in the process of self-employment. We conducted these interviews to gather their opinions about the supports and barriers that people encounter when pursuing self-employment. We hope to hear from the participants' experiences in data collection during the pandemic and the ways in which they were able to collect the data or not.

## **Audience Interaction:**

We will ask people attending the roundtable to briefly share their field of work and/or interest in this topic area. We then plan to use a combination of questions, and small group discussions (depending on the number of attendees) to help facilitate audience interaction and build our discussion. For example, we might ask participants to briefly describe their current research projects and then ask them how the project have been impacted by the pandemic. Additionally, small group discussions could revolve around what individuals from different research areas have been doing to address the challenges they have encountered by the pandemic and what they have been able to do to continue their community-based research. Following these discussions, each group could share their strategies and experiences for all to learn from.

# In presence session 14 English: SOCIO-POLITICAL ISSUE FOR COMMUNITY PSYCHOLOGY

Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm- Location: Resilience Room (in presence)  
Session Chair: Marianne Daher

## Effects of poverty intervention according to the type of bond between intervention agent and participant: from support to projection effects

María José Campero, Marianne Daher, Antonia Rosati

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This oral presentation is based on the results of the first stage of the research project FONDECYT 11200394, "Social programs for intervention in poverty: key aspects of participant and intervention agent, group-community and socio-institutional bonds" (2020-2023), being Marianne Daher the principal researcher.

Usually, social programs evaluations tend to focus on management control, coverage, financing, or final results, neglecting methodological aspects of the programs. This neglect do not take in consideration the psychosocial intervention implementation processes. In this context, there is scarce evidence regarding the bond between intervention agent and participant and how it is related to specific effects on participants wellbeing.

In some areas of psychology, such as clinical and educational psychology, there is convincing evidence regarding the centrality of the bond between patient and therapist, as well as between teachers and students. However, in the community social field, there is an empirical gap on how the bond between intervention agents and users of social programs is established, as well as its impact on the quality of the intervention. Thus, the approach to the subject has been primarily about the prescription of characteristics and functions for the intervention agents.

Within the framework of the Familias Program, the main Chilean public policy for intervention in poverty, a qualitative study was conducted. This had the approval of the ethics committee of the university involved. Individual interviews with intervention agents (N=20) and program participants (N=20) were conducted. Interviews considered positive and complex bonds both in urban and rural areas. Data were analyzed using Grounded Theory, conducting descriptive and relational analyses. Reflexivity and triangulation procedures were followed.

From the perspective of intervention agents and social program participants, effects associated with strengthened, technical, affective, basal and weakened bonds are recognized. For each type of bond, the presence or absence of psychological, family and programmatic effects (income or material goods, work, education, health, housing and environment, information and linkage with the network of opportunities) is analyzed. In addition, two degrees of effects are recognized: support effects (associated with the reception of different types of support, from a passive position) and projection effects (associated with autonomous action and progress from an agency position). Also, aspects that facilitate these effects are recognized, from intervention agents, from participants and from the program. The relationship that exists between the greater development of strengthened bonds between intervention agent and participant and greater intervention effects is noted. In contrast, the effects diminish as the bond weakens.

Finally, the importance of the bond between intervention agent and participant, not only for the implementation of social interventions, but also for their contribution to the well-being of participants and their families, is discussed. In this way, these results advance the construction of models that relate procedural elements, such as the bond between the intervention agent and participants, with outcome elements, such as the objective and subjective effects on the well-being of the participants.

## Connecting to carceral communities: Community Psychology perspectives on digital and gender inequality impacts on accessibility and inclusivity for incarcerated students in South Africa

Bianca Rochelle Parry

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Higher education in the correctional environment is endorsed as an effective rehabilitative tool linked to reducing recidivism and improving community reintegration. Furthermore, the role of digital higher education is lauded as moving beyond basic pedagogical practices towards a transformative attitude change of civic competency. Unfortunately, it is becoming increasingly difficult to facilitate the provision of higher learning in correctional facilities as universities become increasingly dependent on the provision of online delivery for their courses and programmes. Incarcerated students generally have limited access to digital resources and the internet because risk averse correctional systems often restrict or outright prohibit the use of the internet, computers, and other technologies. Researchers in the field have recognised that incarcerated students are frequently unable to overcome barriers to digital equity and are placed at the far end of the digital divide, neither helped to obtain any of the benefit these new technologies bring nor supported and supervised to avoid its risks. This leaves them woefully unprepared for the real world they will face on release. While researchers from the Global North are particularly active on the subject of the accessibility of digital education in corrections, the same cannot be said for the Global South. Of further concern is that few of the studies conducted have focused specifically on incarcerated women's access to digital higher education. Even as the number of incarcerated women grow worldwide, they still represent a small fraction of the correctional population and are greatly underserved by education programs informed by traditional gendered notions of femininity and domesticity. These women face unique barriers to higher educational attainment compared to their male counterparts and are often instructed in education programs that are irrelevant to their successful re-entry into their communities, post-release. In South Africa, women represent less than 3% of the incarcerated population and are not only defined by their carceral state, but they also represent a vulnerable gendered minority of an already relegated community and thus are arguably all the more marginalised. Stemming from the existing Community Engagement project Inside-out Outside-in, this qualitative study situates digital higher learning programs in the gendered context of corrections through consideration of the narratives of seven women incarcerated in the largest correctional facility in South Africa, the Johannesburg Female Correctional Centre. Cogitating their stories within the intersections of structural inequality in race, class, and gender, this participant centred study aimed to understand their position within society and the role digital higher education plays in empowering incarcerated women. This is of import because if the digital divide is allowed to grow between those who are incarcerated and their communities outside, it will continue to widen as rapidly as technologies are evolving and cause resettlement for these women to be even more difficult as an isolated and relegated population.

## Ecological Model of Suicide Prevention in the Arab World

Lina Osama Allam

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The World Health Organization issued a report in 2021 indicating that the world witnesses more than 700,000 deaths from suicide every year. It is a tough choice that some individuals make affected by various risk factors including individual, relationship, community, social and health systems. Some factors are universal, and others are more specific to communities. This paper focuses on the Arab world, explaining the dynamics in different layers. To build suicide prevention and intervention programs, community psychologists need to be aware of the ecological model surrounding an at-risk individual. Implementing an ecological approach in suicide prevention examines risk and protective factors to improve the well being and resilience of the community and provide a better quality of life, in this case, an opportunity for a life. Individuals may experience a single or multiple risk factors, such as psychological disorders, financial hardships, and sometimes internalized stigma. For various reasons individuals in the Arab world seek help from informal sources, as their family or friends, more than they do from professional sources. Depending on the level of suicide literacy of their network in the microsystem, the individuals' course of action is directed. On a wider level, in the exosystem, the government has an important role in providing subsidized professional support sources to be accessible for individuals with mental illness. Also, shaping policies in setting the legality or illegality of suicide, which then affects the reporting of suicide cases and attempts. Not to mention, setting media codes for covering suicide to prevent further attempts, referred to as suicide contagion, or romanticizing the act of taking your own life by the whole community, or suicide survivors specifically. As for the macrosystem, we find cultural and religious norms affecting society's acceptance and tolerance towards suicide attempts and suicidal individuals. These norms create social stigma, shame and fear of judgement. Still, the collectivistic culture in the Arab world, strong family ties and the meaning found in religious beliefs forms many protective shields.

## What awareness and liberation are we talking about? Zen, community psychology, and psychedelics

Anna Zoli

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What awareness and liberation are we talking about? The problem is exactly that we are talking about them, according to Alan Watts (1957), Eugen Herrigel (1948), and Jon Kabat-Zinn (2013). So how do we know? And if we don't know, how can we serve the communities we claim to empower? Notably, community psychology works for transformative change towards liberation from oppression of the marginalised. This is usually done through awareness raising or *conscientisation*, which ultimately enable the oppressed to liberate themselves. How is this done? Is it enough to acknowledge our own privileges and power asymmetries? Are we liberated or we think we are liberated?

Given the relevance of awareness and liberation for community psychology theory, research, and practice, in this presentation I offer a scenic tour of such concepts from (apparently) very different angles, in a transdisciplinary way. I will use (my understanding and experience of) Zen approach to shake the ground of such terms in an anecdotal way, and see where community psychology stands, to end by considering how new developments in the psychedelics research could expand on our understanding of awareness and liberation.

This presentation is designed to share a point of view and curiosity, see if it resonates with anyone in the audience. Rather than starting from the assumption that it is sound and relevant we will see if the topic "makes itself" as such. The presentation is experimental in that it does not require to teach a content to be learnt, but rather the audience is both the content and the container.

## Happiness as fairness: Macro-level empirical evidence of the effect of social justice on national life satisfaction.

Salvatore Di Martino<sup>1</sup>, Isaac Prilleltensky<sup>2</sup>

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The mainstream wellbeing scholarship has often treated happiness as a personal matter, that is an individual state of mind that comes more from within than from without. Some scholars, for instance, attach an extremely low weight to external circumstances in determining life satisfaction, believing that what it counts most is people's right predisposition towards life. This attitude has resulted in a strong focus on the individual determinants of life satisfaction and an overlook of the macro physical, social, and political factors that play a significant role in either fostering or hindering national happiness through the availability of resources and life-fulfilling opportunities for all citizens. In this contribution we argue that it is time to acknowledge the existence of a macro-level link between social justice and people's satisfaction with life. To demonstrate our thesis, we will present results from two studies, which compared two indices of social justice developed by the Bertelsmann Stiftung Institute, namely the EU Social Justice Index (SJI; 2008–2017) and the OECD Index of Social Justice (2009-2019), with measures of life satisfaction across 28 (EU) and 41 OECD countries. To test for the specific effect of social justice on life satisfaction, we controlled for some relevant predictors of national happiness including GDP, social capital, level of autonomous human choice, and being or not a post-communist country. Our findings provide evidence that social justice has both a significant direct effect on country-level happiness as well as an indirect effect through social capital and autonomous human choice. Another element worth noticing is that in both studies GDP resulted the weakest predictor of national happiness.

These findings are relevant to raise awareness within the wellbeing scholarship and beyond towards national policies to promote conditions of social justice for the betterment of societies and the happiness of their people.

# Symposium - 29 ID 354: Discussions, tensions and approaches in Community Psychology from Latin America

Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm · Location: Empowerment Room (hybrid)

Session Chair: Alicia Raquel Rodríguez Ferreyra

Discussant: Gino Grondona, Universidad Playa Ancha, Chile

A más de cinco décadas del surgimiento de la Psicología Comunitaria en América Latina, las condiciones sociales, políticas y económicas que fundamentaron su pertinencia, se mantienen, o peor aún, se han profundizado. La región sigue siendo la más desigual del mundo. La acumulación por desposesión (de riquezas, de tierras, de culturas, de identidades) es expresión de un capitalismo global, transnacional y financiarizado que atenta contra las vidas humanas y no humanas. Las formas de violencia son diversas: guerras internas, narcotráfico, pobreza, discriminación étnica y de género, racismo, feminicidios, entre otras. Los gobiernos se alternan entre las derechas más o menos extremas con fuertes índices de corrupción, los populismos, las socialdemocracias y los progresismos, sin lograr mover un ápice los cimientos del sistema. Al mismo tiempo, las diversas formas de resistencia y lucha por la defensa y la conquista de los derechos fundamentales se multiplican a lo largo y ancho del continente. Algunas son visibles y trascienden fronteras, mientras que otras, adquieren visibilidad en nuestras prácticas cotidianas.

Mientras tanto, la Psicología Comunitaria en diálogo permanente con otras áreas de conocimiento y con otros saberes (ancestrales y populares), ha experimentado un progresivo desarrollo y consolidación, aunque en forma muy heterogénea entre los distintos países, tanto en lo que refiere a su expresión profesional como académica. Su carácter recursivo y el movimiento permanente entre acción-reflexión-acción, conduce a reinventar sus enfoques y las praxis desde la diversidad de realidades que pueblan la región, y desde la incertidumbre e indeterminación que las caracterizan. Eso supone al mismo tiempo, resignificar los sentidos de la crítica que ha estado en sus raíces desde su nacimiento.

En un marco de permanente riesgo de captura de sus principales nociones (comunidad, participación, empoderamiento), favorecido por su vínculo contradictorio con las políticas públicas y por su inserción en el mundo académico, la Psicología Comunitaria en nuestra región se enfrenta a una serie de tensiones que este simposio pretende desplegar.

Desde Brasil, Chile, Argentina, Colombia, México y Uruguay, se expondrán algunos enfoques que toman relevancia en la actualidad para abordar esas tensiones y recrear nuestras reflexiones sobre la disciplina: la perspectiva decolonial e intercultural, las epistemologías feministas y los feminismos, la producción de lo común, las epistemologías del sur, la construcción de la paz y la convivencia.

Hablar desde América Latina en un escenario europeo, supone visibilizar las condiciones de producción singulares que componen una Psicología Comunitaria que, si bien hoy tiene alcance global, no puede desconocer las desigualdades también presentes en su comunidad académica. La red de psicólogas y psicólogos comunitarios que se expresa en este simposio, de forma parcial, se constituye en una experiencia político-afectiva que, en el reconocimiento de una historia plagada de enseñanzas de nuestras maestras y maestros, asume la responsabilidad de seguir aportando a la construcción de una Psicología Comunitaria que pueda sumar, con toda humildad, a las luchas cotidianas de tantas y tantos colectivos que luchan por la reproducción de una vida digna.

1. Hacer psicología comunitaria entre violencias: desafíos y reflexiones de psicólogas feministas -Sandra Estrada Maldonado, Ana M. Alcántara Maciel
2. Recuperación de saberes ancestrales y elaboración de planes de vida en comunidades indígenas de la sierra ecuatoriana: la Chakana andina como mediador intercultural - Gino Grondona-Opazo
3. Tan parecidos como distintos: hacer Psicología Comunitaria desde Uruguay - Lucía Pierri, Alicia Rodríguez
4. El pensamiento psicosocial en Colombia - Carlos Arango Cálad
5. Muerte, violencia y resistencias históricas en Brasil: el rol de la Psicología Comunitaria" / "Death, violence and historical resistance in Brazil: the role of Community Psychology - James Ferreira
6. Jorgelina Di Iorio

## Hacer psicología comunitaria entre violencias: desafíos y reflexiones de psicólogas Feministas

**Sandra Estrada Maldonado, Ana M. Alcántara Maciel**

Universidad de Guanajuato, México

La psicología comunitaria ha sido un campo siempre expuesto a las vicisitudes contextuales en las que con mayor presencia y gravedad se ha ido instalando la constante de las violencias. En este trabajo se presentan un conjunto de reflexiones sobre los impactos de la violencia estructural y los abordajes psico-comunitarios en Guanajuato, ubicado en el centro de México. Destacamos para ello los efectos en el tejido social a partir del cruce entre un modelo económico basado en la inversión extranjera, el abandono de las zonas rurales y los cada vez mayores efectos de las violencias provenientes tanto de grupos del crimen organizado como de los cuerpos de seguridad pública. Frente al resquebrajamiento de lo común surgen formas organizativas conformadas principalmente por mujeres que ya sea para defender su territorio o para buscar a sus familiares desaparecidos/as, ponen en evidencia las tensiones producidas en una sociedad profundamente conservadora con un gobierno alineado a la derecha que mantiene un discurso de oposición al gobierno nacional que se autodenomina de izquierda. ¿Cuáles son entonces los desafíos para quienes nos proponemos abordajes colaborativos, situados y horizontales? ¿Qué limitaciones existen para el enfoque comunitario frente a las contrastantes posturas ideológicas y al papel que (derivado de ellas) asume el Estado?, ¿Cómo debe asumirse el compromiso de acompañar cuando la violencia implica también un riesgo para quienes nos acercamos a estas realidades? Y ¿Qué nos aporta el cruce de la mirada feminista descolonial? Estas son

algunas de las preguntas que guían esta participación articulada en torno a tres ejes: violencia, organización de mujeres y psicología comunitaria.

## **Recuperación de saberes ancestrales y elaboración de planes de vida en comunidades indígenas de la sierra ecuatoriana: la Chakana andina como mediador intercultural**

**Gino Grondona-Opazo**

Universidad Playa Ancha, Chile

El presente trabajo presentará una síntesis reflexiva, sobre las experiencias de trabajo con comunidades indígenas en la sierra ecuatoriana y la construcción de rutas metodológicas en “co-labor”, desde el diálogo de saberes, la construcción de agendas compartidas de investigación y el compromiso por el trabajo colaborativo. Esto permitirá problematizar sobre el “diseño” de las prácticas en el campo de la psicología comunitaria, en tanto reproducen el patrón civilizatorio moderno-capitalista-colonial, y se compartirá una experiencia que se articula en torno al potencial rol de la Chakana (“cruz andina” o “escalera de cuatro lados” o puente” que simboliza la relacionalidad del todo, y que está presente en los pueblos indígenas de la región andina), en procesos de mediación/armonización intercultural. Lo anterior será a partir de un par de experiencias de trabajo colaborativo que ha desarrollado la Universidad Politécnica Salesiana de Ecuador, en la comunidad indígena Pukará de Pesillo, de nacionalidad Kichwa, en la sierra ecuatoriana, en las cuales la Chakana facilitó los procesos de mediación intercultural. La primera experiencia trata sobre un proceso de recuperación y armonización de saberes ancestrales de la comunidad, que se propuso utilizar la Chakana, como articulador del proceso metodológico, y como armonizador de los saberes recuperados. La segunda experiencia trata sobre el proceso de construcción del plan de vida de la comunidad, que también consideró la Chakana como el articulador de las dimensiones consideradas en dicho plan, armonizando tanto la producción de la información del diagnóstico, como las propuestas de acción elaboradas a partir de él. Las experiencias anteriormente mencionadas, permitirán desarrollar conclusiones sobre el potencial rol de la Chakana como mediador intercultural, para impulsar procesos de trabajo colaborativo cuyos protagonistas son los pueblos indígenas, desde sus propios saberes y prácticas, quienes en conjunto con sectores comprometidos de la academia, buscan solución a sus problemas y proyectan sus formas de vida.

## **Tan parecidos como distintos: hacer Psicología Comunitaria desde Uruguay**

**Lucía Pierri, Alicia Rodríguez**

Universidad de la República, Uruguay

Uruguay es un pequeño país ubicado al sur de América Latina, entre dos grandes: Argentina y Brasil. Tiene una población de casi 3 millones y medio, la mayoría urbana. Su geografía “suavemente ondulada” coincide con una identidad, sostenida históricamente en el mito de una sociedad integrada y homogénea. Este mito se construye a partir de la instalación de un proyecto moderno de país receptor de emigrantes que clausura la diversidad poblacional con el genocidio de nuestros pueblos originarios (1831) y con la instauración de un estado social que, a comienzos del siglo XX, consagró derechos fundamentales y condujo a concebir a Uruguay como un “laboratorio social”, “un país de cercanías geográficas, sociales y cordiales” (Real de Azúa, 1964). Durante el S XX y con los efectos de los ciclos económicos del capitalismo, dicho mito se ha visto fuertemente cuestionado (dictadura cívico-militar mediante), persiste aún la percepción de una sociedad estable, democrática y occidentalizada. Esto nos hace parecidos pero distintos a otros países del continente. ¿Qué desafíos supone para la Psicología Comunitaria este legado sociopolítico? Si bien, en consonancia con los desarrollos de una psicología social crítica, el Estado ha sido concebido en clave de control, disciplinamiento, tutelaje, policiamiento e higienismo, persiste la expectativa social en torno a él, reclamando y exigiendo un rol garante de derechos, a sabiendas de las tensiones que adopta en una sociedad capitalista. Ante la persistente y creciente desigualdad social, de diversas formas de violencia y de múltiples esfuerzos colectivos para sostener vidas dignas, la PC en Uruguay, asumiendo el carácter contradictorio del campo en el que trabaja, enfrenta el desafío de deconstruir mitos amortiguadores y negadores de los conflictos sociales, de disputar lo público en términos de lo común, y de politizar lo comunitario tensionando las heteronomías y las relaciones de dominación.

## **El pensamiento psicosocial en Colombia.**

**Carlos Arango Cálad**

Universidad del Valle, Colombia

La manera como se ha trabajado el problema del conflicto armado y la construcción de paz en Colombia ha influido significativamente en el desarrollo de la Psicología Comunitaria ya que ha generado la necesidad de dar atención psicosocial a las víctimas del conflicto. Se ha creado así la necesidad de explicitar qué se entiende por pensamiento psicosocial y cuál ha sido la historia de este proceso. Esta tensión ha llevado a hacer una revisión de la historia del pensamiento psicosocial donde se describe la manera como se ha venido construyendo una manera particular de entender este nuevo campo epistemológico y donde se describen los momentos históricos que podrían haber jugado un papel determinante en la emergencia de este nuevo paradigma. Nota para los evaluadores: Actuando en concordancia con las recomendaciones del Comité de Programa aclaro que esta propuesta fue presentada con el título de Historia del pensamiento psicosocial clasificada con el ID: 178. La propuesta fue aceptada y se recomendó “construir un vínculo temático con la propuesta de la conferencia”. Por tal motivo solicitamos que esta nueva propuesta sea incluida en este panel, en el cual se harán las referencias explícitas al contexto histórico de la Psicología Comunitaria en Colombia.

# In presence session 15 English: SOCIO-POLITICAL ISSUE FOR COMMUNITY PSYCHOLOGY

Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm- Location: Aula Fairness (in presence)  
Session Chair: Francesca Esposito

## Militarism has no place in community psychology: Time to examine editorial policies

Serdar M. Değirmencioğlu

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Decades after the end of the Cold War, militarism continues to thrive in psychology. Students are faced with militarism in various guises, forms and venues, including textbooks (Değirmencioğlu, 2013; 2014). Community psychology is yet to take a firm stance regarding militarism.

In 2007, Hoshmand and Hoshmand urged “community psychologists to engage in research, consultation, and program development and evaluation in supporting military families and communities.” They argued that “the needs of military families and communities cannot be ignored when military and civilian communities alike are affected by changes in the geopolitical situation and the effects of increased deployment.”

In 2017, Duckett and Değirmencioğlu (2017) urged community psychologists to respond to militarism in psychology, particularly following the Hoffman Report, released in July 2015. In the special section they edited (*War, Peace and Community Psychology*), Orford (2017) argued that community psychologists should take a lead in advocating for psychology against militarism. Militarism, he argued, illustrates clearly how power is used to inflict harm on those who are already relatively powerless and yet it is collectively legitimized by many including psychologists.

A worrying trend was recently observed in a community psychology (CP) journal published in the US (Değirmencioğlu, 2021). In 2021 alone, a significant number of articles associated with the military and militarism were published. While some of these articles utilized CP constructs, some had no linkage to the CP literature. Some did not even cite a single CP journal, including the journal they were published in. These articles contained keywords directly associated with the military (e.g., combat exposure, PTSD, veterans) with no relation CP. Not surprisingly, there was also an increase in the number of authors from institutions/organizations affiliated with military. Because some of the reviews were available, it was possible to observe objections from some reviewers. One reviewer noted the accepted article was more suitable for journals focusing on the military or military psychology rather than a CP journal.

The discussion focuses on editorial policies in CP journals. Can a CP journal cater to militarism and to military psychologists? What are the mechanisms that community psychologists can employ to influence editorial policies?

Değirmencioğlu, S. M. (2021). Militarism in community psychology journals: Time to sound the alarms. Poster presented at the 18th Biennial Conference of the Society for Community Research and Action, online (June).

Değirmencioğlu, S. M. (2014). Militarism in textbooks: An alarming threat in psychology. Poster presented at the 5th International Conference on Community Psychology, Fortaleza, Brazil.

Değirmencioğlu, S. M. (2013) Militarism in textbooks: An alarming threat in psychology. Poster. 13th Biennial Conference of the Society for Community Research and Action, Chicago, USA (June).

Duckett, P., & Değirmencioğlu, S. (2017). War, peace and community psychology special section editorial. *Journal of Community & Applied Social Psychology*, 27(4).

Hoshmand, L. T., & Hoshmand, A. L. (2007). Support for military families and communities. *Journal of Community Psychology*, 35(2), 171-180.

Orford, J. (2017). Turning psychology against militarism. *Journal of Community & Applied Social Psychology*, 27(4), 287-297.

## Negotiating the Prison to University Pipeline: UK Prisoner's Experiences of Higher Education and the transitional experience of studying on a university campus

Andreas Aresti, Francesca Esposito

University of Westminster, Reino Unido; [a.aresti@westminster.ac.uk](mailto:a.aresti@westminster.ac.uk)

The transformative potential that higher education in prison (HEP) provides is extensive and for some, life changing. Higher education (HE) has the potential to open-up a range of opportunities and prosocial life choices, typically unavailable to those in prison (Hughes, 2021). Importantly, HE is a form of collateral that can be used as currency to negotiate the stigma typically experienced by former prisoners in the 'conventional world' (Aresti et al., 2010; Darke et al., 2020). For many prisoners, HE has been instrumental in helping them to survive prison (Behan, 2014), and equally important, has played a key role in promoting desistance from crime (Aresti et al., 2010; Jones & Jones, 2021; Ross et al., 2015; Runell, 2017; Turner et al., 2019). This action-research project explores prisoners' experiences of Higher Education (HE), and the transitional experience of studying HE in prison (HEP), to studying HE outside, on a UK university campus. The overarching aim is to explore how ROTL (release on temporary licence) student prisoners experience and make sense of university life and studying HE on campus. By developing our understandings of the transitional process, the action-research highlights the key points in the HE trajectory and identifies the key inhibitors (barriers/obstacles) and facilitators in the process. Based on these findings, key recommendations are provided with regards to creating more inclusive educational communities. And more broadly, more inclusive and safer communities/societies.

## Police epidemic response: HIV/AIDS and institutional behavior under crisis

Pyar Seth<sup>1</sup>, Sarah Peralta<sup>2</sup>

<sup>1</sup>Johns Hopkins University, Estados Unidos (EUA); <sup>2</sup>University of Maryland, Baltimore County; [pseth3@jh.edu](mailto:pseth3@jh.edu)

The concurrent pairing of the murder of George Floyd and the emergence of the novel coronavirus was not the first time in which Black communities faced the dual stresses of police violence and a global public health epidemic. In fact, during the late twentieth century, as HIV/AIDS ravaged through Black communities, the authority and reach of policing also expanded like never before. On virtually every

level conceived, from arresting to the use of force, the institutional capacity and legitimacy of law enforcement allowed police to hold near-monopoly control over the management of public safety and shape governance, citizenship, and political agency (Soss & Weaver, 2017). And so, the paper here is an examination of police behavior during a global public health crisis to understand institutional decision-making under a presumed cloud of uncertainty. Through digital archival research and comparative historical analysis, namely an examination of a report entitled, "The Enforcement Officer and AIDS," published by the National Institute of Justice in 1988, we interrogate the meaning of risk, how the police evaluate their situation, and what action they take to lower their risk. After the report was released, several leading municipalities like New York and San Francisco saw an expansion of their power in the name of improving public health, which unfortunately led to excessive deadly force and increased discretionary street-level judgment that displaced any counter-evidence. The commonplace decision-making and race-thinking of the police during the epidemic not only eroded our moral sensibilities (Zacka, 2017) but shaped the knowledge over which the experience of illness was dispersed. In turn, we see that police operated as a routine source of (mis)information during the HIV/AIDS epidemic, racialized the crisis, and thereby undermined the prospect of effective public health management. To conclude, we discuss the failure of epidemic modeling to address behavior under crisis and reflect on how institutional (mis)management of HIV/AIDS can help inform compliance and community resistance during the COVID-19 pandemic.

### **Policing grief: pathways of surveillance**

**Sarah Peralta<sup>1</sup>, Pyar Seth<sup>2</sup>**

<sup>1</sup>University of Maryland, Baltimore County, Estados Unidos (EUA); <sup>2</sup>Johns Hopkins University, Estados Unidos (EUA);  
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The term "suffocated grief," which was coined by Dr. Tashel Bordere (2017), describes the grief of those who are disproportionately bereaved by multiple losses in relation to overlapping forces of discrimination and oppression. This can be especially true for youth of color in the United States who are exposed to community violence and intergenerational trauma. Their grief reactions are often dismissed and even penalized by society through school and family court systems. This disenfranchisement of marginalized youth is highlighted by the misinterpretation of grief reactions and the notion that black and brown communities are desensitized to loss. There is often a lack of cultural discussion on grief and mourning, and thus a lack of analysis on language we use to convey bereavement. Critical examination of language unmasks deeply held attitudes and common beliefs when it comes to traumatic grief. These perceptions are entrenched into a collective narrative and appear in the fabric of our community aide, professional services, and public policy. Through extensive research in the literature of thanatology (the study of death, dying and bereavement), our conceptual framework unpacks myths regarding the grieving process and discusses the ways in which dominant beliefs create unintentional community judgment and surveillance. We explore how American culture discusses "acceptable" grief responses and how it informs community monitoring and clinical interventions. Our conceptual model will be based on a rigorous analysis that will be used to identify and organize themes across bereavement literature. Discussion of language often found in dominant discourse will serve as a way to further analyze how culture conceptualizes bereavement. The relevance behind this framework is reflected by the recent increase of trauma-informed research in Community Psychology (Racine et al., 2020) without specific concentration on death and bereavement (Stroebe et al., 2003).

### **Enhancing the South African parent-child relationship in the early years: The contribution of the Circle of Security Programme in Early Childhood Development**

**Jenny Lee Rose, Babatope Adebisi, Nicolette Roman, Kelvin Mwaba**

University of the Western Cape, África do Sul; [jrose@uwc.ac.za](mailto:jrose@uwc.ac.za)

Early Childhood development is an important phase of development, wherein the trajectory of the child's life can potentially be determined. However, not all children experience positive outcomes and many present with psychopathology. Although parenting programmes, such as the Circle of Security Parenting Programme, have been found to be helpful in addressing difficulties in children and improve the parent-child relationship, how parents in South Africa experiences the programme has not been explored. This study aimed to explore parents' perceptions and experiences of the Circle of Security Parenting Programme. A qualitative research explorative study was conducted. Twelve parents were purposely selected to participant in focus group discussions. Data was collected through means of two 90-minute focus group discussions. After thematic analysis, two categories with seven themes emerged. The categories and themes include subjective experiences of the programme (experience of the programme, experience with facilitator, accessibility of the programme and recommendations) and changes (shift in parents, shift in child and family growth/cohesiveness). Parents had positive experiences with the programme and provided recommendations for implementing the programme at primary, secondary and tertiary education institutions.

# **Symposium - 30 ID 315: Community Psychology contributions to address Gender-based Violence in Europe: From Research to Transformative Action**

*Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm- Location: Room Engagement (hybrid)  
Session Chair: Maria João Pereira Vargas Moniz*

Gender-based violence (GBV) is a form of discrimination and a violation of human rights which includes physical, sexual, and psychological abuse, threats, coercion, and arbitrary limitations to freedom in the public or private life. As highlighted by the UNHCR, GBV is rooted in gender inequality, the abuse of power, and harmful societal norms.

Despite the advancements proposed by the Council of Europe Convention on preventing and combating violence against women and domestic violence and the countless contributions of scholars, researchers, and activists from many disciplines of social and human sciences, GBV remains an unsolved major challenge for societies.

With this Symposium, we seek to contribute to a deeper understanding of GBV. We aim to discuss how community psychology principles, methods, and practices can help unveil the mismatch between intentions and policy implementation at European, national, and local levels, and how these efforts materialize and impact women's lived experiences. We will also focus, however, on how women manage to survive and resist GBV and on how they are able to move into situations where they regain safety, understand that justice has been served, autonomy and full citizenship recovered, and maintain a sense of restitution despite the losses they have suffered.

Contributions in this Symposium will examine the lived experiences of women survivors of GBV in intimate, social, or institutional contexts by also discussing the intersecting impact of structural determinants such as race, class, sexuality, and migration status. Each speaker will also discuss the role of community-based organizations in supporting women in their pathways to freedom and self-determination.

## **Exposing the Gendered Violence of Immigration Detention: An Intersectional Feminist Community Psychology Approach**

**Francesca Esposito**

School of Social Sciences University of Westminster London, Instituto de Ciências Sociais (ICS) da Universidade de Lisboa

Gender-based violence (GBV) is a form of discrimination and a violation of human rights which includes physical, sexual, and psychological abuse, threats, coercion, and arbitrary limitations to freedom in the public or private life. As highlighted by the UNHCR, GBV is rooted in gender inequality, the abuse of power, and harmful societal norms.

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Over the past few decades 'violence against women' has increasingly been placed at the centre of national and international agendas as a serious concern to be addressed globally. However, while gendered violence against women at home, in intimate relationships, and in the workplace has long been acknowledged, albeit with obvious gaps, it is only recently that the relationship between border/migration control and gendered violence has become a focus of examination. On the other hand, gendered violence has often been used as a reason to justify the implementation of repressive and criminalising policies aimed at securitising migration and the public space.

In this paper, I examine the relation between gendered violence and border control by focusing on the everyday operation of immigration detention regimes. Building on critical and intersectional feminist scholarship, and on the acknowledgment that 'gender' continues to be marginalised in research on detention and border control, I look at immigration detention centres as sites where the interlocking multi-level mechanisms of violence that affect women's lives are reproduced and compounded, thus becoming more visible. This continuum of violence, I argue, is gendered, as well as racialised and sexualised. To develop my point, I draw on fieldwork carried out in British immigration detention centers and conversations with women confined in these sites and practitioners/activists engaged in this field.

## **A focus on gender: Understanding refugees and asylum seekers women lived experiences in Lisbon through the Capability approach**

**Erica Briozzo, José Ornelas Maria João Vargas-Moniz**

APPsyCI/ ISPA – Instituto Universitário, Lisboa, Portugal

Gender-based violence (GBV) among refugee/asylum-seeking women is a much underestimated and neglected psychosocial problem. In the context of (forced) migration, the United Nations High Commissioner on Refugees (UNHCR) applies a definition of GBV that comprises five types of violence, namely, physical, psychological, sexual, socio-economic violence, and harmful cultural practices. From a Community Psychology point of view, we acknowledge the different individual, relational, socio-political, and contextual levels through which GBV can be analyzed.

Given the purpose of the symposium, through a focus on gender, we aim to provide an understanding of how the current migration system of control and securitization, besides the good intent, involves a series of practices and procedures that severely challenge women, refugees, and asylum seekers. Through the Capability framework (Nusbaum, 2000) we explore women's subjective experiences to enrich our understanding of their unique life lived experiences, shedding light on the constellation of factors that confront women on a daily basis. The set of structures and actors in the asylum country playing a crucial role in preventing women from structural violence will be taken into attention.

The present contribution is based on fieldwork carried out in Lisbon within a pilot project involving a Refugee Community Organization (RCO) and two civil society organizations. Data were collected via interviews with refugee women, and informal discussions with community mediators and practitioners.

### **“Transformative Change in domestic violence against women in Portugal: survivors’ perspectives.”**

**Raquel Cardoso, José Ornelas**

APPsyCI/ ISPA – Instituto Universitário, Lisboa, Portugal

Domestic violence against women is a prevalent social problem in societies and has been an issue of research and intervention over the past decades. Many changes were implemented in this field across different levels to raise awareness, change policies, improve resources, and tackle the needs of all stakeholders.

All those changes have had an impact on the lives of survivors of violence. But many will not identify the resources that have been developing as a useful tool for themselves.

In this paper, we will discuss the main findings of a research study analysis on the various social change components, of domestic violence against women in Portugal using a transformative framework of analysis. Namely, focusing on the survivors' tradeoffs in seeking support for their violent situations and their perspectives on the impacts of reforms that have been implemented, for the decisions they had to make.

Results will be presented and a framework for further advancements discussed.

### **Women Survivors of Gender Violence and Discrimination: understanding the role of advocacy to build empowering networks and contexts**

**Maria Vargas-Moniz José Ornelas, Maria Conde**

APPsyCI/ ISPA – Instituto Universitário, Lisboa, Portugal

This presentation is focused on narratives mainly of migrant women who experience(d) common gender-based inequalities and discrimination with additional prejudice associated with their ethnic background, socioeconomic status, and their age.

The narratives focused on strength and empowerment provide a transformative vision focused on the urgent need for more dialogue and intervention capacity of articulated response systems to prevent the escalation of violence and enhance the urgent response to reduce femicide, and all the social justice barriers resulting from gender violence in all its forms.

# In presence session 12 English: MIGRATION PROCESSES

Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm Location: Trust 1 Room (in presence)  
Session Chair: Gesa Solveig Duden

## Religiously flexible: acculturation of second generation Muslims in Europe

Marco Rizzo<sup>1</sup>, Silvia Testa<sup>2</sup>, Silvia Gattino<sup>1</sup>, Anna Miglietta<sup>1</sup>

<sup>1</sup>Università degli studi di Torino, Italia; <sup>2</sup>Università della Valle d'Aosta, Italia; [marco.rizzo@unito.it](mailto:marco.rizzo@unito.it)

The acculturation of second generation Muslims in Europe proceeds via adaptation between family expectations that they maintain their culture of origin and expectations of natives that they assimilate into European society. Discriminatory attitudes towards settled Muslims have made it difficult for them to preserve their culture of origin. For young Muslims who were born or grew up in Europe, being religious may reinforce the desire to maintain their parents' culture (heritage) but it may also hinder their integration into mainstream culture. One possible way for Muslim youth to integrate heritage and mainstream orientation could be to accept different cultural and religious perspectives, i.e., to be flexible on existential issues.

The aim of the present study was to investigate the role of religiosity, perceived discrimination, and flexibility in the existential quest and acculturation orientation (cultural heritage and mainstream orientation) of second-generation Muslims in Italy and Belgium. A cross-sectional study was conducted in two groups and data were collected through an online questionnaire (Italy, N=240; Belgium N=209). Multigroup structural equation model were used to test the associations among study variables.

Results showed an expected positive association between religiosity and retention of cultural heritage and an unexpected positive and significant association between religiosity and adoption of mainstream cultural orientation in both samples. Perceived religious discrimination was negatively related to mainstream cultural adoption, while no significant association was found between perceived religious discrimination and heritage cultural retention in either sample. In the Italian sample, a positive relationship was found between existential quest and mainstream culture. Differences in the acculturation of second-generation Muslims were associated with sociodemographic characteristics, such as education level, in both samples.

This study provides insights into the new generation of immigrants living in two European countries and how they deal with the challenge of growing up between two worlds. The dual cultural and religious affiliations of second-generation Muslims should be an opportunity for national governments and the European Union to adopt policies in favour of cultural and religious pluralism. In addition, this study provides a starting point for further research on the relationship between existential quest and acculturation and on the role of existential quest in the link between religiosity and acculturation.

## The migrant city – Sense of belonging and feeling at home of migrants in urban spaces

Gesa Solveig Duden, Anette Rohmann

University Hagen (FernUniversität in Hagen), Alemanha; [gesa.duden@fernuni-hagen.de](mailto:gesa.duden@fernuni-hagen.de)

As migrants leave their place of origin their sense of belonging and feeling at home can be shattered. Sense of belonging is defined as the feeling of being an integral part of the systems that surround us – family, communities, cultural groups, work environments, and physical places, such as a neighbourhood (Hagerty et al., 1992). The factors evoking a sense of belonging in migrants are not fully understood yet, but include social and intergroup aspects (e.g., networks, shared language, discrimination), institutional aspects (e.g., citizenship, bureaucratic hassles), cultural aspects (e.g., cultural proximity), but also physical aspects (e.g., place attachment, access to third spaces).

Feeling at home, a sense of belonging and the attachment to a place are important as they are related to subjective well-being and life satisfaction (Hagerty et al., 1992; Kitchen et al., 2015). Leaving behind one's culture, being dependent on bureaucracies of the host country (Martins-Borges & Pocreau, 2009), facing socio-economic hardship and experiences of xenophobia, racism, and discrimination (Rousseau & Frounfelker, 2019), as well as changes in one's sense of belonging, can have profound impacts on the mental health of immigrants (Lindert et al., 2009; Martins-Borges, 2013). To improve the mental well-being of this group there is a need to target such postmigration factors (Duden & Martins-Borges, 2021).

The aim of this study is to address sense of belonging and feeling at home as important postmigration factors impacting the well-being of migrants. Thereby the focus is particularly on urban migrants. Studies have shown interdependencies between urban life and mental well-being (Adli et al., 2017). In the urban context, higher levels of social isolation (e.g. Duden et al., 2021), as well as less access to urban advantages, i.e., to healthcare services, employment and assistance (Lee et al., 2017) might render migrants particularly vulnerable and hinder the development of a sense of belonging to the new place.

However, there are also resources and features that might support the mental well-being of migrants in cities, such as urban green-blue spaces. These public spaces can enhance social cohesion (Yang et al., 2020), can have positive outcomes for wellbeing and inclusion (Rishbeth et al., 2019), and might serve as "spaces in between" – places that facilitate interaction between people (Altenburger, 2017) and thus potentially contribute to a sense of belonging to the city.

The overarching research question of this multi-studies-project is:

Which urban elements support improvements of migrants' sense of belonging, feeling at home and psychological well-being in the postmigration context?

The proposed talk will first review factors associated with sense of belonging and feeling at home. It will then focus on the first and explorative study of the research project that uses go-along interviews and photovoice to shed light on the question of what features of urban space in Germany give migrants the feeling that they do belong to this city. Subsequent research questions, such as regarding the momentary interaction of belonging, spaces, and well-being, will be discussed. Implications for the design of urban spaces are outlined.

## From Afghanistan to the U.S.: Individual and collective processes of resilience and empowerment in women's immigration narratives

Danielle Brianna Black, Jenny Hwang Zhao, Meghan Mette, Crystal Najib, Anne Ellen Brodsky

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Across contexts, migration is deeply connected to broad histories of power and control over land and people. Struggles for power, thus, not only inform current political and economic climates, but also communities' relationships to their homelands, their identities, and each other. This paper explores processes of identity, resilience, and empowerment within Afghan women's stories of migration to the United States to deepen understanding of the personal, relational, and generational experiences of women in and through migration. Exploring the complexity of these experiences can shed light on more expansive, intersectional pathways of support for immigrants globally.

Amidst ongoing global violence and migration, exploring experiences of power, loss, resilience, and empowerment is vital. In Afghanistan, mass migration experiences have occurred in the face of multiple modern conflicts, starting with the 1979 Soviet invasion. Concurrent with these violent, political upheavals, the status of women's rights shifted radically. After gaining rights in the 20th century, women saw their rights greatly restricted during the Jehadi Civil war and Taliban takeover in the 1990's. The government elected following the 2001 U.S. invasion provided women more rights and opportunities, but the Taliban return to power in August of 2021 has reintroduced extreme restrictions on women's basic rights. This history exposes intersections of power and privilege in Afghanistan, as well as the dynamic, multidimensional nature of migration that continually shapes individual's relationships to place and identity across time. Cognizant of the history and risks faced by Afghan women, researchers in this study applied a strengths-based approach to explore the complex individual and collective processes of resilience and empowerment within women's migration stories.

Interview data was accessed from the StoryCorps archive, (<https://Storycorps.org>), a non-profit organization that aims to preserve and share people's stories by facilitating recorded conversations between friends and relatives. Seventeen conversations involving Afghan women immigrants to the U.S. were analyzed. The interviews, lasting on average 30-45 minutes, were transcribed with all identifying information removed by the research team. The transcripts were coded by research team members using a framework based on Brodsky & Cattaneo's (2014) Transconceptual Model of Empowerment and Resilience (TMER). Special attention was given to concepts that arose inductively during the coding process. For example, the role that Afghanistan as a territorial and relational place (McMillan and Chavis, 1986) played as a risk and resource in the empowerment and resilience goals and actions related to the migratory experience. This process, while occurring in the past, has ongoing and iterative meaning at the time of the interviews and into the future. Findings from this research can provide a deeper understanding of the non-linear migration experiences of Afghan women specifically, and the immigrant experience more generally. These strength-focused findings may also highlight mechanisms and systems of support for immigrants that result in more positive outcomes in a world where power struggles continue to drive migration. Exploring resilience and empowerment, not only highlights the struggle, but also the strength of Afghan women and other immigrants in the past, present, and future.

## Gender, Migration and Social Inclusion - a practitioners' look at the phenomenon of female migration in Naples

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**Introduction** - This abstract will report the first results of a larger research included within the Mind Gender and Languages doctoral program of the University of Naples Federico II, whose goal is to understand how to promote processes of social inclusion of young migrant women in the Naples area. **Context** - According to the 2020 census conducted by ISTAT, foreigners residing in Campania as of January 1, 2020 were 254,791 and accounted for 4.5% of the resident population. From the total 128,580 were women and 50.1% of them lived in Naples. Considering the most significant communities throughout Campania, women accounted for 73.6% among Ukrainian residents, 58.1% of Romanians, 34.7% of Moroccans, 47% of Sri Lankans, and 47.1% of Chinese (Istat as of 01/01/2020). In this sense, female migration is presented as a phenomenon of great significance for the Campania but also the Naples area. **Bibliographic Analysis** - The reality of foreign women in Naples in order to be understood in its complexity needs to be seen from a gaze that considers the different lines of exclusion that are employed in their social experiences, that is, from an intersectional gaze. Intersectionality is a perspective that originated within the feminist and postcolonial studies of the 1980s and 1990s. In its most generalist definition, intersectionality investigates how the social categories of race, class, gender, sexual orientation, nationality and age inter-relate and how they mutually construct each other. According to this theory, power relations involving these social categories do not occur separately but overlap and operate in a unified manner (Collins, H. P., 2020). **Objective** - Starting from this intersectional perspective that considers all the complexity involved in the social experiences of these migrants, the objective of the research is to explore what elements facilitate and hinder processes of social inclusion of young migrant women, through the eyes of professionals and practitioners in the field. **Methodology** - The research involves the administration of 20-30 focused interviews with academic professionals and social workers who work on gender issues, research and social inclusion interventions for women and migrants. **Data Analysis** - Through the qualitative methodology of thematic analysis (Braun and Clarke, 2006), interview transcripts will be analyzed and thematic focus areas identified. **Expected Results** - The research is still ongoing and therefore the data analysis is not yet finished, but detailed research results will be presented at the conference.

## Qualitative research for support Ukraine refugee women in Italy

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We intend to present a qualitative study aimed to investigate protective and risk factors related to resilience processes in Ukraine women refugees in Italy. War is related to posttraumatic stress disorder and refugees must face several distress factors (Slone & Shechner, 2009). Since February 24th, 2022, the first day of the Russian invasion of Ukraine, 117,165 refugees (of which 61,553 women and 37,993 minors) arrived in Italy. This contribution is aimed to introduce a preliminary analysis of recent research by Ukrainian emergency psychologists (Aleksenko, 2022; Mironenko, 2022; Sceiko, 2022) and of online contents published on social media. This analysis revealed three classes of risk factors for refugees: 1. risk factors related to the loss; 2. risk factors related to bonding relationships; 3. risk factors related to helplessness. Moreover, we present the study that will be carried out with 25 Ukrainian women, refugees in Italy due to the war. Semi-structured qualitative interviews will be conducted, whose areas are based on earlier research with Afghan women (Brodsky, 2011) and on the preliminary social media content analysis. The interviews will be recorded and transcribed entirely to be able to conduct an aggregate qualitative analysis, according to the Thematic Analysis approach (Braun and Clarke, 2006). Moreover, an Eco-map (Zambrano, 2022) aimed to detect and investigate the ties and relationships of refugees, and a Symptom Checklist, adapted by the Afghanistan Symptom Checklist (Welsh & Brodsky, 2010), will be applied.

Expected outcomes: emerging findings will allow to implement adequate strategies, based on a community psychology approach for intervention in support refugee women in Italy.

# In presence session 2 English: THE ROLE OF COMMUNITY PSYCHOLOGY IN HEALTH PROMOTION

Time: Saturday, 24/Sept/2022: 2:45pm - 4:15pm. Location: Conviviality Room (in presence)  
Session Chair: Andrea Sofía González Urbina

## Building community resilience against substance use-related stigma in low resource settings: Advocacy role for the mental health practitioner

Tichaenzana Nyashanu, Maretha Visser

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**Introduction:** Globally, stigma has been found to impede help seeking behaviour, and adherence to treatment across a range of health and mental health conditions. There is more stigma, prejudice and discrimination associated with substance use disorders (SUDs) than towards people with other mental disorders. This is partly because of the misperceptions associating SUDs with personal culpability and moral blameworthiness. Stigma among people with SUDs is more prevalent in low to middle income countries. This paper explores the role of stigma in the treatment gap for young adults using substances and offers recommendations for the mitigation of stigma to promote community resilience.

**Methods:** The data for this paper was obtained from a mixed methods study exploring the substance abuse treatment gap in Tshwane, South Africa. The mixed-methods study incorporated focus group discussions, a survey, and semi-structured interviews. The research participants were peer educators (n=15) (former substance users, now working as peer educators to motivate users to seek treatment) and young adults (18-29 years) (n=206) currently receiving treatment from the Community-Oriented Substance Use Program (COSUP). This is South Africa's first publicly funded substance use harm reduction intervention. Descriptive data analysis and thematic analysis were used to analyse data. The two strands of results were converged to enhance understanding and interpretation of the treatment gap.

**Results:** Stigma against substance users and treatment emerged as dominant themes in both the qualitative and quantitative data. These were: 1) discrimination in the community and 2) labelling and rejection in the community/healthcare settings. Stigma had more impact on females than males. The participants suggested the following strategies to alleviate the effects of stigma: 1) Need for greater community awareness on substance use and treatment; 2) stigma-free language and behaviour in professional and social settings; 3) systemic treatment that involves families of the substance users; 4) strengthening of social networks and 5) moral support from families and the community.

**Conclusion and recommendations:** Findings of this study set the stage for an agenda to interrogate the clinical practice, and advocacy roles of mental health practitioners. In order to build resilient communities, the role of the mental health professional should extend beyond treating individuals with substance use problems. They have an obligation to correct the misperceptions about substance use and treatment, mitigate the prejudice and discrimination caused by stigma and advocate to obliterate policies that directly or indirectly perpetuate the stigmatisation, degradation, and criminalisation of people using substances. That would contribute to use the healing power of communities in the treatment of people with SUD.

## Evaluation of an Italian organisation for mental health recovery

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Recovery represents a significant challenge for mental health promotion. It is defined as a process of personal strengthening, control over the crucial decisions of one's life, and participation in the life of the communities, through relevant professional, educational, or family social roles (Ahern & Fisher, 2001). The recovery process does not emerge naturally; it must be built within a supportive context, a unique and personal experience available to all (Monteiro and Matias, 2007). In community psychology, this approach is crucial for understanding the social and political potential of implementing recovery-oriented mental health services to anchor concrete social change processes (Ornelas et al., 2010). Co-production is "consistent with the recovery-oriented approach", as it emphasises "the active and relevant role of users, family members and citizens" (Pocobello et al., 2020). A literature review (Slay & Stephens 2013) reveals an association between co-production and positive outcomes related to well-being, social connectedness, stigma, inclusion, personal competencies, and skills, with a positive social return on investment.

Through a collaborative approach, our study aimed to evaluate the impact of a co-productive process to support an organisation's mental health recovery in the Emilia-Romagna region. An evaluation group was established, composed of two external evaluators and six organisation members. The group conducted 15 individual semi-structured interviews and five focus groups with the organisation's affiliates (mental health users, familiars, and volunteers).

Results from focus groups showed that the organisation was perceived as participative and democratic for mental health users in developing the activities and managing the organisation; the person-oriented approach was carefully adopted to satisfy mental health needs; the acknowledgement of dignity and value of suffering from mental illness was a key factor for mental health users' participation.

Results from interviews showed that the relationship between mental health users and facilitators of the organisation is quite different from those in public mental health services; the mental illness management can be shared with the group and conducted autonomously by the person who has a mental illness. Mental health users refer to the organisation as a "protected space" where they feel free to choose the better recovery process for every person. Implications for mental health interventions and organisations will be discussed.

## Mirroring, monitoring, modelling, belonging, and distancing: Psychosocial processes in an online support group of breast cancer patients

Lorenzo Montali, Edoardo Zulato, Alessandra Frigerio, Frangi Elisa, Camussi Elisabetta

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Breast cancer patients are primary users of Internet Health Forums, virtual self-help communities where they find and share information, preoccupations, and support. Previous literature has mainly focused on analysing the contents and the outcomes of breast cancer forums' participation. In light of the Community of Practice theoretical model, our research investigated the psychosocial processes that build and shape patients' experience and participation in the forum. We conducted 16 semi-structured email interviews with breast cancer patients recruited within a well-established online community. Thematic analysis identified five processes—mirroring, monitoring, modelling, belonging, and distancing—that marked three phases of users' experience: initiation, participation, detachment. An interactive dynamic characterised the identified processes: the disease's experience was shaped by and, in turn, it crafted this virtual community. These community processes contributed to participants' empowerment at practical, informative, and emotional levels through the development of a shared repertoire of resources, stories, and ways of dealing with patients' recurring problems.

### **Gundo-So, a malian community-based programme for women living with HIV**

**Mathilde Perray<sup>1</sup>, Lucas Riegel<sup>2</sup>, Djenebou Traore<sup>3</sup>, Daniela Rojas Castro<sup>2</sup>, Bruno Spire<sup>4</sup>, Marion Mora<sup>4</sup>, Adam Yattassaye<sup>3</sup>, Marie Preau<sup>1</sup>**

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In Mali, 110,000 out of 18 million people were living with HIV (PLHIV) in 2020 and 59,000 of them were women. Still subject to numerous discrimination, revealing one's HIV-positive status remains an issue for PLHIV, especially for women living with HIV (WLHIV). Beyond the medical issues at stake, WLHIV also face social and psychosocial issues, particularly due to unequal gender relations.

Gundo-So is a community-based programme built by and for WLHIV in Mali, by the CBO "ARCAD Santé PLUS", aiming to support them in the process of disclosing or not disclosing their serological status.

The ANRS 12373 Gundo-So research study aims to study the effect of the programme in the short and medium term. This research was conducted in mixed methods with psychosocial measures (including weight of secrecy) at baseline and 9 months post intervention (n=135) and semi-structured interviews carried out with some participants (n=14) before and after the intervention.

Weight of secrecy (6-point scale), and development of sharing or disclosure strategies were compared between inclusion and 9 months after intervention to assess effectiveness: 1=reduction in weight and/or increase in at least one score vs. 0=no change/increase in weight and no change/decrease on both scores. Interviews were fully transcribed, and a thematic analysis carried out using NVivo© software.

Among the 135 WLHIV who completed the questionnaire, the median age was 32 [27-38] years, and 43.3% (n=58) had not received any education. 56% of participants do not know where to turn to talk about their HIV status and 25% of participants feel well informed about HIV. 48% of participants reduced the Weight of secrecy between inclusion and 9-month follow-up and 85% acquired strategy acquisition (sharing and/or keeping secret). Thematic analysis highlights the difficulties felt by the participants: the social pressure they experience as women, the stigma associated with HIV, particularly for women, as well as the financial difficulties that weigh heavily on their daily lives. Gundo-So has also been a source of help to gain new knowledge about HIV and treatment, and to share advice among WLHIV. This new knowledge allowed them to overcome prejudices about HIV, and to do prevention with their relatives. However, the economic difficulties remain one of the main difficulties in their daily lives. The compensation paid for transport, and the formation of some savings group among WLHIV helped them with these economic difficulties.

The triangulation of the data allows us to point out, advantage of a community-based program, such as Gundo-So, in the acquisition of psychosocial skills and knowledge about HIV, as well as to face discrimination and to help them economically. Peer social support was one of the strengths of the programme, allowing women to create support groups for the different difficulties they faced. The example of Gundo-So and WLHIV in Mali reminds us that it is necessary to have a global health approach in collaboration with the community in order to act globally on quality of life.

### **Child participation in psychiatric hospital settings: dialogues between technical and theoretical approaches.**

**Andrea Sofía González Urbina<sup>1,2,3,4</sup>**

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**Introduction:** Theoretical development around child participation in the social sciences has been enhanced within the last decades, having its origins after the signing of the Convention on the Rights of the Child (CRC) in 1989 (United Nations Organization (UN), 1989). After the ratification of the treaty in Chile, efforts have been made to integrate the main notions of the document in the public policies involved in spaces where children develop. Regarding child participation in hospital contexts, it has been described that this is usually marked by a vision of children as vulnerable (García-Quiroga and Salvo Agoglia, 2020) and framed by a power relationship strained by the hegemonic adult-centric discourse (Pussetto, 2016). Even so, academic development is scarce. **Objectives:** It is of interest in this paper to review how child participation is conceived in mental health hospital institutions. **Method:** A theoretical review was carried out on the evolution of the concept of child participation since its origins, to then observe the different models that have been developed to conceive it in practice. The references made by Chilean hospital technical documents on child participation were also analyzed. **Results:** It is proposed that the conception of child participation that appears in institutional technical documents on mental health still promotes an understanding of the concept of listening as a governance practice, obviating the characteristics that meaningful participation requires. **Conclusion:** It is considered that the model proposed by Shier (2001) seems to be the most appropriate for the implementation of meaningful child participation in public policies on child mental health, since there is a need to mobilize commitments to participation not only on the part of adult professionals, but also on the part of institutions.

### **The EMPOWER project: A community-engaged, knowledge-to-action research study**

**Annabel Sibalis, Brendan Andrade**

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#### **Introduction**

Children who experience emotional and behavioural problems are at elevated risk for mental health challenges (Brauner & Stephens, 2006). Meanwhile, their parents face high levels of financial, social and family stress (Vaughan et al., 2013). While interventions exist to support children with their emotional and behavioural coping skills, accessing services outside of their community can be a challenge due

to travel costs, time investment, and social stigma (Sareen et al., 2007). Nevertheless, prevention and early intervention are necessary to curb the devastating impacts of emerging mental illness in children.

After-school programs pose a unique opportunity to provide mental health support to children in an easily accessible and trusted environment. Past research has found that incorporating mental health programming into after-school systems has improved children's mental health while maintaining high degrees of feasibility and sustainability for program staff (Frazier et al., 2015).

This presentation overviews the EMPOWER Project, a collaboration between two after-school programs for low-income, underserved children and a mental health research hospital located in Toronto, Canada. This multi-phase project seeks to support children in developing their coping skills in the context of recreational after-school programming. The project involves:

- 1) Identifying the emotional, behavioural and programming needs of children attending the after-school programs,
- 2) Co-developing an evidence-informed mental health curriculum to be installed in the programs, and
- 3) Conducting a trial to examine the effectiveness of the curriculum in building children's emotional and behavioural coping skills and reducing mental health challenges.

This presentation will outline a roadmap of the EMPOWER project's development and present preliminary findings from its first phase.

### **Methods**

Project conceptualization occurred between March – December 2021. This involved a series of consultations between the programs and the principal investigator, development of a research team, and discussions to define the project's guiding principles, objectives, and timelines.

The first phase of this project (identifying children's needs) is currently underway and involves a series of focus groups with children attending the programs and a scoping review to comprehensively describe research approaches used in past studies investigating mental health needs of children in after-school programs.

### **Results**

The outcomes of the project development process will be shared (the defined guiding principles, project objectives, and specific aims) alongside a roadmap of the larger project conceptualization and description of the corresponding methods invoked at each stage.

In addition, the results of the scoping review and the preliminary themes that emerge from the focus groups will be shared.

### **Discussion**

This project is presented as a case study of a research evaluation developed in full collaboration with community partners. The degree to which children and families are engaged in defining children's mental health needs and shaping the directions of the research project is unique. Further, contrasting these learnings with findings from a scoping review on this topic will provide valuable insight on effective methods of evaluating children's mental health needs.

Our hope is that this project will bolster the mental health of children in underserved communities while simultaneously furthering researchers' knowledge of conducting community-engaged evaluations.

# Virtual Session 7 English: MODELS AND THEORIES OF COMMUNITY PSYCHOLOGY

Time: Saturday, 24/Sept/2022: 3:00pm - 4:15pm- Location: Space Room (virtual)

## Validation of the French-Language Version of the Sense of Community Index-2

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This presentation reports on a study to verify the psychometric qualities of the Sense of Community Index-2 revised with young people aged 18 to 30. The validation procedure used in this project was comprised of four steps. A sample of 67 respondents participated in the pretest of the translated version, and another sample of 166 participants in the test of the revised version. The two data collections took place on line over a one-year period. The results indicate that the original multidimensional structure of the instrument is confirmed but has different dimensions. This article proposes new dimensions. Cross-cultural validation can verify the external validity of the results of English-language scientific publications in Quebec culture. The validated instrument could be used in projects examining innovative topics, such as the increasing complexity of identity construction due to the integration of communication technologies in everyday life.

## Becoming a Community Psychologist in a Local Setting in Indonesia Through a Collaborative and Interdisciplinary Work

Hammad Zahid Muharram

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Community is a key player to produce individual and group behaviors that leads to social changes. Conventional psychologists are more concerned with symptoms that occur on an individual level than those that occur in communities. Conventional psychologists in Indonesia usually operate in their separate practice rooms, which might be clinics, schools, or corporations. There are still a few psychologists who practice in the natural community setting. Essentially, the community has the power to be dynamic and create constructive changes that promote mutual welfare. However, in certain vulnerable areas, there are also stagnant communities where environmental changes take longer to occur. That's where the function of community psychologists as behavioral experts is to be a catalyst for social change. In this paper, I share my experience of being a young professional community psychologist starting in my career with the desire to make a significant influence on social issues using community psychology principles interwoven through all I have done. It also demonstrates the special expertise that the community psychology approach provides to the professional activity based on its aims, methodologies, and collaborative processes. Indonesians, in general, have a communal culture that is reflected in their daily interactions. When the culture is disrupted, the community does not function properly, as seen by the reduction in social capital and low attachment between community members. Specifically, I as a community psychologist work directly with eviction-affected communities, disaster-affected communities, and communities with a significant influence on ecosystems. During the intervention, a participatory strategy is used, which includes storytelling, geographic-historical-social mapping, and the creation of exhibitions. Psychologists must have critical insight and competence in dealing with numerous specialists from other disciplines to practice in different natural settings. Through interdisciplinary collaboration, community psychologists can assist communities in improving their psychological, social, and individual well-being. Disciplines in the work process include community psychology, community development, architecture, urban planning, law, policy, agriculture, art, literacy, and public health. The process of analyzing and discussing the basic ideas that governed the collaboration and its impact generates an understanding of interdisciplinary methods for action, capacity building, and encouraging innovations in practices and policies. Despite the challenges of interdisciplinary collaborations, the potential advantages and effect of such initiatives indicate their relevance as a complete strategy for solving complex problems within communities.

## Bottom-up co-design process as a transformation tool: building the community cultural-adapted concept of wellbeing.

Isotta Mac Fadden<sup>1</sup>, María del Mar Delgado<sup>1</sup>, Roberta Cocchioni<sup>2</sup>

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**Objective** The objective of this work is to investigate the role of co-design in the processes of social transformation. Given the complexity of social phenomena, the inclusion of the subject's perspective is fundamental. In this sense, one of the steps taken within the IN-HABIT H2020 project on inclusive well-being and health has been the process of theoretical co-construction of the very concept of well-being. The presentation focuses on the co-design process of inclusive health and wellbeing indicators in Cordoba to explore the impact of culture and heritage-based visionary and integrated solutions on the health and wellbeing of its inhabitants.

### Method

The bottom-up process involved local inhabitants in the co-design of IHW indicators and integrated the most significant expected changes regarding health and wellbeing from the inhabitants' perspective. The bottom-up participative process used a co-design methodology to identify specific indicators related to the needs and perspective of people at risk of discrimination and exclusion such as women, youth, elderly, families (with small children), ethnic and religious minorities, LGBTQI+ people, and people with disabilities. The bottom-up co-design consisted of the identification of context specific indicators through semi-structured interviews with stakeholders and inhabitants at the local level. Twenty-six face-to-face semi-structured interviews with local stakeholders and inhabitants were carried out in Las Palmeras between the 18th and 31st of April 2021. The respondents were selected to assure diversity by age, disability, ethnic origin, gender identity, and sexual orientation.

### Results

The final list of 27 IHW indicators and 9 specific sub-indicators for the case study of Las Palmeras is thus the result of literature review, consultation of local project partners, local inhabitants and, institutional representatives of target groups during the co-design phase. Cordoba's IHW indicators were complemented with common indicators for the other cities participating in the project on topics such as mental health, socio-demographic and GDEI characteristics, and COVID-19 effects on healthy lifestyles. The interviews have permitted to better know the reality and complexity of the neighbourhood and the relationships among the neighbours, and to codesign city specific indicators on socio-economic wellbeing and healthy lifestyle based on their experiences

## Conclusion

The bottom-up process, involving local inhabitants in the co-design of IHW indicators and integrating the most significant expected changes regarding health and wellbeing from the inhabitants' perspective, has enriched the definition and monitoring of wellbeing and health adapted to a vulnerable context.

## Perspectives on community engagement: Compassionate community grassroots conversations for stimulating critical thought and social praxis

Ghouwa Ismail<sup>1,2</sup>, Naiema Taliep<sup>1,2</sup>

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Individual and community violence in South Africa have been longstanding and leading causes of ongoing social disruption, with high rates of violence common in communities that have been historically oppressed. Community involvement and mobilization using grassroots community conversations have been utilised as a key strategy in the prevention of social and health disparities in historically marginalized and indigenous communities. This South African study considers community conversations as a liberatory community engagement technique that recognizes issues of power and control and may be used to address, in stages, the psychological and social damage caused by colonization. The study employs a Compassionate Community Conversation and Lecture Series which is a community-engaged intervention strategy that serves as a platform for broad-based one-on-one information exchange in two low-income communities (i.e. a semi-urban area and a rural area), with both communities characterized by visible structural impediments. The conversations focus on knowledge-making and knowledge-sharing and are facilitated by individual community members, local stakeholders, groups, and experts from diverse fields identified by key stakeholders in both communities. The aim of this presentation is to illustrate how community conversations as a participatory engagement intervention promote dialogue that advocates aspects of social justice, agency/voice and critical affective engagement. The presentation will focus on 4 themes namely, Community Conversations as Community Engagement; Community Conversations as Affective Engagement; Community Conversations as Liberatory Praxis; and Resisting the Coloniality of Knowledge. The principles of community conversations are viewed as key themes in emancipatory social justice work and are considered an important platform for conversations in a community where people's voice and agency have historically been suppressed. Thus, Community conversations can be seen as an inclusive strategy that embraces subaltern knowledges in the knowledge production process.

## Decolonizing homelessness: choice and community

Nancy Daly

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Current efforts to ease the homeless crisis in metropolitan areas, spurred by the pandemic that catalyzed public attention on the threat of homelessness, is further complicated by vying public policies and political agendas that, at one continuum espouse the right of the homeless to live on the streets while on the other underscore the need for the care of the vulnerable. Increasingly, the issue of mental health treatment and support services for the homeless finds itself at the crossroads of this debate between the individual's choice, which trauma-informed care requires, and the need for preventing continued trauma on the streets through housing options rejected by the homeless in favor of the streets—the devil they know. With the recognition that the decolonization of mental health requires an improvement in personal and group identity, the importance of providing mental health services that acknowledge the intersectionality of homeless communities is foundational. This paper focuses on transitional age homeless youth who too often represent the next entrenched generation of homeless adults who have aged out of services that are more abundantly found for this younger age group (16-25 years old.) Within the policy debates and vying perspectives regarding solutions for the homeless, the multiplicity of needs of homeless adolescents and young adults, in a key developmental and transitional phase, underscore the urgency of decolonizing mental health services for this important segment of the homeless population. Safeguarding individual choice within a trauma-informed model of care, while at the same time preventing re-traumatization in a return to the streets, is best met by acknowledging that TAY homeless clients must be offered a range of readily available service options reflecting their diverse needs and multiple identities. A decolonization of mental health and a broad construction of social services require the homeless individual to choose where and with whom they find safe haven to re-establish their role within their chosen community of care. Integration of services for the homeless TAY community, through embedding progressive professional mental health services into existing community infrastructures, can offer improved access to essential human and health services. A decolonization of mental health and a broad and intricate construction of social services representing the intersectionality of the homeless TAY community can better engage the individual to choose where and with whom they find safe haven in order to re-establish their role within their chosen community of care. The hegemonic homeless industrial complex is undercut by a broadening and integration of services that view the homeless as vulnerable consumers with choice as opposed to a community too incapacitated to have agency.

## Community asset mapping as a method to foster social inclusion

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To stimulate active participation and inclusion of community members, research has to disrupt orthodox approaches and methods that are embedded in exclusionary practices. Community asset mapping (CAM), which is embedded within a community-engaged participatory action research approach (CEPAR), embodies social inclusion and a humanizing ethos. CEPAR and CAM embrace the ethic of inclusivity, indigeneity, and reflexivity, unsilence and affirm subaltern voices, mobilize assets and capacities, and address epistemic and social justice, the plurality of knowledge, including cultural and spiritual diversity, as well as liberatory and sustainable praxis. This chapter will focus on a case study to reflect on the use of CEPAR and CAM to foster social inclusion when conducting research in a disenfranchised community in the Strand, Western Cape, South Africa.