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Principal Investigator	Co-Principal Investigator	Co- Principal Investigator
Prof N.K.Chadha Head and Professor, Department of Psychology, University of Delhi	Dr Jaswinder Singh (Principal) and Dr H.V.Jhamb, Associate Professor SGTB Khalsa College University of Delhi	Dr Vimal Rath Assistant Professor, Department of Chemistry, Deputy Director center for e learning, SGTB Khalsa College, University of Delhi <i>Specialised in : e-Learning and Educational Technologies</i>
Paper Coordinator	Author	Reviewer
Dr. Priya Bir Associate Professor Department of Psychology Aditi Mahavidyalaya University of Delhi	Dr. Priya Bir Associate Professor Department of Psychology Aditi Mahavidyalaya University of Delhi	Prof.A.K.Malik Department of Psychology Jodhpur University
Anchor Institute : SGTB Khalsa College, University of Delhi		

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1. Learning Outcomes

After studying this module, you shall be able to

- Understand the meaning and need for Global Psychology.
- Know the limitations of Western Approaches to Psychology.
- Identify the key characteristics of Global Community Psychology.
- Know about developments towards Community Psychology in different countries.

2. Introduction

The Need for Global-Community Psychology

Human beings are now embed in global economic political, and environmental events and forces. **Telecommunications And Media ,Transportation , Health , Knowledge, Recreation, Economics, Population, Environment ,Poverty, Inequitable Wealth Distribution, War, Terrorism, Indigenous People And Cultures,** are events and forces facing the world today that affect our sense of personal and societal identity, control, choice, and meaning.

3. Defining Global-Community Psychology

According to Anthony J. Marsella, “Psychology can best retort to the developing global contests and chances by developing a new psychology that is receptive to our evolving universal life circumstances, situations, and penalties--a global community psychology.” She defines global-public psychology as “a superordinate or meta-psychology alarmed with, considerate, measuring, and lecturing the distinct and shared psychological penalties of global events and forces by heartening and using multicultural, multidisciplinary, multi-sectorial, and multinational knowledge, methods, and interventions.

4. Reconsidering Western Psychology's Assumptions and Methods

The financial, political, and military supremacy of Western society is quickly scattering Western social lifestyles, morals, and implications through the world, building a Westernized global-psychology .This process can be measured a settlement of the mind. This global cultural homogenization raises serious anxieties about the worth of ethno-cultural diversity. Though Western culture is promise to self-governing values, , serious queries can be elevated about the understanding of formation a Westernized inclusive philosophy customary.

5.1 Some Characteristics of Global Community Psychology

Global-community psychology can be distinguished as a superordinate or meta-psychology by its concern for the following:

5.1 Ethnocentricity and Cultural Bias

Ethnocentricity focused more on the misuse of psychology as a subject, it never questioned the fact that psychology cannot be used in western society. It always helped to fight the consequences of not applying the psychology over other cultures because of the various cultural barriers.

5.2 Indigenous Psychologies

The dogmatic, economic, and armed power of Western states masks much of Western psychology under a coat of widespread applicability, when it is mainly socially specific.

5.3 The Cultural Context of Human Action

Culture in a global community measures a critical mutable for sympathetic human action. Culture must be allocated a new importance in psychology's teaching, research, and facility efforts. Many of the psychology textbook act as failure to debate the cultural differences of conduct and knowledge.

5.4 Systems Orientation and Complexity Theory

Universal-civic psychology sanctions a systems location since it links worldwide services to micro-social, psycho-social, and bio-psychosocial levels of behavior. Further, a schemes location is similar to many original minds in its stress on the embeddedness of different heights of life contexts and actions within ever-climbing magnitudes (e.g., person-family-nature-spirituality).

5.5 Education and Training for Global Psychology

According to Anthony J. Marsella, training programs in international civic comprises of cross cultural psychology, cultural psychology, native psychologies and global demonstrating international relations, cultural anthropology, urban sociology and planning public psychology, public health. It might include sequence work in systems, disorder, and difficulty theories.

5.6 Global Subcultures

The rising failure in the feasibility of nationwide administrations and limits and the rapid appearance of pan-national and global national subgroup devotions and associations increase the subject of global subcultures. For example, reflect the influence that internet computer technology has had on our lives (e.g., Kraut et al., 1998). Because of its extensive use, the internet could be used to raise global awareness.

6. Unique Development in Different National Contexts

The 1970s and early 1980s saw the emergence of community psychology across the world. The origins and the focus of social change efforts differed by national contexts. In South Africa, opposition to apartheid was a unifying force. In West Germany, social movements for women and

the environment played important roles. In Australia, New Zealand, and Canada, similar social movements were central to efforts to organize a new perspective on psychology as well as disenchantment with purely clinical concepts of human strengths and problems. Today, community psychology is a burgeoning international field. Learning from and working with indigenous peoples is a focus in several countries—for instance, the Maori in New Zealand, Aboriginal peoples in Australia, and Mayan peoples in Guatemala (Glover, Dudgeon, & Huygens, 2005; Lykes, Blanche, & Hamber, 2003; Wingenfeld & Newbrough, 2000). The Journal of Community and Applied Social Psychology carries articles from an international array of community psychologists. Training programs and practitioners now exist across Latin America, Europe, Japan, New Zealand, Australia, Israel, South Africa, Canada, and the United States.

6.1 Community Psychology in North America



Canada has a four-decade history of community psychology that shares in many of the contexts that were formative for the field in the United States but have developed uniquely Canadian features. Conferences and journals are published with translations in both languages. Mexico has also had a community psychology tradition for over 30 years at several universities (Montero, 2007). Several community psychologists have developed interventions working with indigenous communities, documenting cultural traditions, and collaborating to preserve cultural traditions and to respond to poverty and infrastructure needs in rural areas. In 2010, Universidad Iberoamericana in Puebla, Mexico hosted the third International Conference on Community Psychology.

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6.2 Community Psychology in Latin America



The Latin American movements for community psychology and liberation psychology grew out of social psychology and social change movements rather than from clinical psychology. In some countries these trends were a response to repressive government regimes and overt conflict. These developments were influenced by liberation theology, which combined many values of Christianity and Latin American liberation struggles. At the community level, liberation theology and psychology emphasized empowerment of citizens and struggle against injustice (Martin-Baro, 1994). Another influence was the approach of Brazilian educator and activist Paulo Freire (1970/1993), who focused on new methods of education as means of raising consciousness of the impact of social conditions on personal lives and as beginning points for social transformation. A distinctive Latin American social-community psychology emerged, explicitly concerned with social critique and liberation. It emphasized democratic participation, social justice, concepts of power and ideology, and social change and established a presence in Venezuela, Colombia, Brazil, Argentina, Chile, Cuba, and other countries (Montero & Varas Diaz, 2007). Much of the work in Latin America is not well known in the United States because of language barriers; however, the ideas have been influential, particularly in liberation psychology. Having established a training program for 35 years, Puerto Rican community psychologists have developed textbooks (Serrano-Garcia, Figueroa-Rodríguez, & Pérez-Jiménez, 2008), conducted large-scale federally funded research projects, and produced over 100 graduates in the past three decades (Montero & Varas Diaz, 2007). As a field, it has had to defend its viewpoint in contrast to other subfields in Puerto Rico, with a particular emphasis on producing psychologists that are “interested and committed to intervention in research, promoting interventions simultaneously

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with research projects” (Montero & Varas Diaz, 2007, p. 71).

6.3 Community Psychology in Europe, Australia, and New Zealand

In Portugal and Spain, the fields emerged as fascist regimes were pushed out of power in the 1970s. In northern Europe and Australia, development of community psychology paralleled developments in the United States and Canada of extending community mental health and eventually branching out into other areas (Reich et al., 2007). Community psychologists in New Zealand have made collaboration with Maori peoples a keystone of their work that extends to examining its philosophy of science to its methods for intervention (Robertson & Masters-Awatere, 2007). The development of community psychology in Australia and New Zealand draws upon influences from Europe through shared cultural history. However, contemporary expressions of community psychology emphasize the realities of their location in the Asia-Pacific region. The development of community psychology emerged as a new, decentralized model for health services was being implemented. The perspectives of community psychology were helpful in defining new roles for psychologists, promoting self-help groups and changing the culture of health care. Promoting and measuring sense of community have been particular concerns in Italy, as has working for action that results in a balance of individual efficacy, collective resources, and well-being. Italian community psychologists have been active in promoting European views of community psychology, hosting conferences and serving as leaders in European professional networks (Franscescato, Arcidiacono, Albanesi, & Mannarini, 2007). The European Congress on Community Psychology holds regular conferences and exchanges across countries. Jose Ornelas, Maria Moniz-Vargas, and other community psychologists in Lisbon, Portugal, hosted the second International Community Conference on Community Psychology.

6.4 Community Psychology in Africa and Asia

Community psychology practitioners have been active in Africa and Asia for 30 years, but formally organized programs are more recent. In Ghana, Cameroon, Egypt, and South Africa, psychologists have been drawn to perspectives of community psychology to address the shortcomings of traditional approaches. In South Africa, community psychology’s focus on liberation and social justice was resisted by psychologists during the apartheid years. There was more interest and support for community psychology in English-speaking universities. While community psychology is still not recognized as its own discipline in South Africa, it has become a valuable resource for clinical psychologists who now have a compulsory community service requirement due to changes in health care laws (Bhana, Petersen, & RoCHAT, 2007). An interesting discourse for a global community psychology is emerging in South Africa about the need to adapt North American and European conceptualizations of community psychology to be relevant in poor areas of Africa. Seedat (1997) has been particularly active in articulating the tensions between northern hemisphere community psychology and that of the southern hemisphere. In Japan, a professional society was organized in 1998. Much work has focused on school settings and promoting adaptation of students. Much of Japanese community psychology has paralleled that in North America, but they are also working to develop cross-cultural models to enhance understanding of community psychology perspectives in Japan (Sasao & Yasuda, 2007). In Hong Kong and India, community psychology is an emerging discipline (Reich et al., 2007), although there are long helping traditions and histories of addressing social conflict. Developments throughout Asia and Africa will enrich community psychology throughout the world as critics of current practice and innovators for their cultural contexts.

7. Moving Toward a Global Community Psychology

The development and practice of community psychology in 37 countries on six continents has been documented. (Reich, Riemer, Prilleltensky, & Montero, 2007). In 2006, the first International Conference on Community Psychology was hosted in Puerto Rico. This was an exceptional site for bringing together community psychologists from different traditions and different countries. Puerto Rico's unique history as a leader of community psychology in Latin American and many connections with U.S. community psychology were instrumental in linking community psychology traditions from different countries. The 2nd international conference was held in Lisbon, Portugal, in 2008, demonstrating the vibrancy of community psychology in Europe. At the 3rd international conference in Puebla, Mexico, in 2010, international exchanges continued to build on the rich traditions of community psychology in different countries while struggling to articulate what a global community psychology might be. A 4th conference was held in Barcelona, Spain, in 2012, where new conventions for presentations and cross-cultural exchange were conducted to support the development of global understandings of community psychology.

8. Summary

- Broadcastings, mass transportation, and connected frugalities have shaped a new worldwide setting for everyday human life. Inconsistencies arising among primarily different viewpoints become represented in our shared and individual psyches, leading to confusion.
- The economic, political, and military supremacy of Western civilization is quickly scattering Western cultural lifestyles, values, and significances crossways the world, making a Westernized global-psychology. This global national homogenization raises thoughtful worries about the value of ethno-cultural diversity.
- Characteristics of Global Community Psychology include: (a) knowing the global scopes and scale of our lives, (b) warning the ethnocentric prejudice in many current philosophies, methods, and interferences, (c) heartening the growth of original psychologies, and background investigation approaches.
- Training for Global Community Psychologist must involve multicultural, multidisciplinary, and multi-sectorial premises, methods, and interventions and take into account Global subcultures.
- Community psychology is now an international field. Community social psychology emerged in Latin America with a distinctive social change focus. Empowerment, feminist, liberation, and critical perspectives have become important perspectives, and collaborative, participatory research methods have emerged.