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Introduction

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Abstract
We introduce the idea of interconnected global crises affecting the lives of peoples, including economic, socio-cultural, political and ecological crises as well as the crisis of violence. They are all situated at the intersection of public policy and lived experiences, whether this is in families, communities or workplaces and influence how social institutions operate in different places.. They also, paradoxically, present opportunities for resistance and hope, and it is this complexity and potential is addressed in the handbook. We consider lessons learnt from the COVID-19 pandemic about the pervading nature of social inequality but also the potential of solidarity movements ranging from local to international levels. We overview the different chapters, viewed through four different perspectives or lenses: a critical lens; a praxis lens; an ecological lens; and a reflective lens.

Resumen
Introducimos la idea de crisis globales interconectadas que afectan a la vida de los pueblos, incluidas las crisis económica, sociocultural, política y ecológica, así como la crisis de violencia.Todos ellos se sitúan en la intersección de la política pública y las experiencias vividas, ya sea en las familias, comunidades o lugares de trabajo e influyen en el funcionamiento de las instituciones sociales en distintos lugares. También presentan oportunidades de resistencia y esperanza.Consideramos las lecciones aprendidas de la pandemia de COVID-19 sobre la omnipresencia de la desigualdad social, pero también las posibilidades de movimientos de solidaridad que van desde el nivel local hasta el internacional.Pasamos a una revisión general de los diferentes capítulos, vistos a través de cuatro perspectivas o lentes diferentes: una lente crítica;una lente de praxis;una lente ecológica;y una lente reflectante.

This handbook showcases the relevance of, and contribution made by some contemporary community psychologies in addressing various systemic challenges that arise from multiple crises facing people across the world. A crisis represents a crossroads – to carry on to disaster, or to pause, change direction and make moves towards recovery of some sort. The recovery we seek is for improved social, ecological and economic justice – a transformation in how financial, material and political resources are shared; ecological resources are protected; and social resources are celebrated. In each chapter, authors present a community psychology response to a crisis or interconnected crises.

Interconnected and systemic crises

The handbook focuses on community psychological responses to those social schisms created by and reflected in the different, inter-connected and overlapping crises. Crises which impede our progress towards a world with strong social justice, good stewardship over human

and ecological resources, and lives lived in solidarity with each other, characterized by high levels of social trust and cohesion. These crises threaten not just individual and societal wellbeing, but the very sustainability of the planet and our lives upon it. We cannot ignore the fact that the book has been written during a crisis of a different sort - the COVID-19 pandemic, but, as we shall see, the very existence and impact of the pandemic cannot be separated from the wider web of crises (see chapters by Runswick-Cole et al.; Sliep et al.; Zambrano et al.).

There are a number of ways of characterising the crises to which we have alluded; but here we represent them as (i) an economic crisis; (ii) a socio-cultural crisis; (iii) the crisis of conflict and violence; (iv) a political crisis; and perhaps most importantly, as it threatens the very future of the planet, (v) an ecological, environmental and energy crisis (Kagan and Lewis, 2015; Kagan and Burton, 2014).

Of course these crises are interconnected: conflicts are often due to economic issues and increasingly climate change; political populism and state sponsored violence arise in time of economic uncertainty and dispossession (Forgas et al., 2021); the ecological, environmental and energy crises are fundamentally the results of the ravages of capitalism, shored up by political corruption and power grabbing and increasingly give rise to conflict; threats to socio-cultural cohesion, social trust and identities are fractured by the operation of power and dominance, a disrespect and refusal to see the 'other' as equal and, to underpin both economic marginalisation and conflicts. Running through these crises are tenacious issues of gender inequities and of demographic change, clearly identified in the United Nations' Sustainable development Goals (SDGs) (Esquivel, 2016).

An economic crisis

The economic crisis is a slow fuse crisis, characterised by economic trends and the worldwide adoption of neoliberal economic practices and ideologies in the service of capitalism. These forces have built on and exacerbated an increase in inequalities, within and between groups and nations worldwide. In all types of economies, they threaten social justice and underpin an increase in insecure work or unemployment, long working hours, work intensification and feelings of alienation at work, which then all have knock on effects on families and lead to greater social instability. The increase in wealth inequality within and between groups and nations throughout the world has contributed to health inequalities and

the dilution of social trust, and a retreat to individualistic beliefs and ideologies. The 'common sense' of the neoliberal era is beginning to fracture and movements for change are growing (see chapters by Arcidiacono et al.; Zlotowitz and Burton; Fernandes de Oliviera and Lacerda).

A social and cultural crisis

The social and cultural crisis is reflected in the erosion of human and cultural capital of our societies and in the fracturing of identities. A model of passivity-inducing consumerism displaces the humanising practices of social solidarity and cultural production common in many indigenous societies. In the Global North, this is fuelled by the enormous expansion of consumer credit and household debt (supported by Governments and corporations), and time spent in alienating, precarious work (Değirmencioğlu and Walker, 2015). The recuperation of socio-historic and cultural practices is needed, building on the many examples of alternative social norms, and harnessing the best of technological developments (see chapter by Condie and Richards).

There are changing demographic patterns and movements of peoples. Worldwide population growth is accompanied in many parts of the world by ageing and even dwindling populations, and missing generations in others. Population displacement and movement is greater across the globe than ever before with estimates of more than 214 million people now living outside their country of origin in search of protection or opportunity and many more internally displaced. This movement is due to war, economic shocks and neoliberal strategies, and so-called natural disasters due to climate change. Those forced to move often live lives characterised by fear, degradation, and danger, with the violence poverty or environmental degradation they seek to escape, appearing in other forms. These include in-family violence, xenophobic attacks, workplace exploitation and hostilities, and weakening of community cohesion. Such demographic changes are transforming social lives and communities, unevenly in different places (see chapters by Tovar Guerra et al.; Barnwell et al.).

We have explored these issues through looking at a decolonial (and anti-colonial) approaches within community psychology, which includes epistemic justice, accompaniment, the recuperation of historical memory and issues of inclusion and of technology. (see chapters by Carmona and Fernandes; Condie and Richards; Malherbe et al.; Flores Osorio and Vicente Xiloj; Tovar Guerra et al.; Sonn et al.; Arcidiaconoet al.).

A Crisis of violence

The crisis of violence is long in the making. Violence is a central feature of life for many across the globe. Sometimes people are caught up in wars and large scale conflicts; sometimes attempts to resist oppression are met with violence of a different scale; sometimes it is state perpetuated violence through torture or via the demeaning treatment of minorities, low paid workers and those supported by state benefits; sometimes it is violence enacted at a domestic level, affecting countless women and children across the world. Women and children are disproportionately badly affected by violence and the fear of violence – physical, sexual, psychological or state. In many places, collective responses to violence and to peace building are challenging the corporate interests underpinning conflict at different levels (see chapters by Duckett; Tovar Guerra et al.; Flores Osorio and Vicente Xiloj).

A political crisis

The political crisis is one in which the resurgence of authoritarian movements and regimes that assert populist, nationalistic and xenophobic politics across the globe. These movements are in grave danger of fracturing the liberal-democratic consensus that has prevailed in some parts of the world, and are thwarting aspirations for a liberal-democratic consensus in other places . As regimes seek to grab resources for their backers, we see a decrease in social equity, social trust and social cohesion, and a concentration of both power and resources in the hands of a minority, rendering the majority at risk of ill-health and a lack of autonomy. The political crisis intersects particularly with crises of the economy, population displacement and violence and climate change; and in many placements social movements have emerged which seek to address the rise of nationalism, the democratic deficit and weakening social cohesion (see chapters by Arcidiacono et al.;, Fernandes de Oliviera and Lacerda; Yoshinaga and Hagiwara; Zambrano et al.; Zlotowitz and Burton).

An ecological crisis

The ecological crisis includes not only the degradation of natural resources, which is a threat to wellbeing and essentially to human life itself, but also the reliance of fossil fuels for energy and the man-made changes to the climate that follow. With planetary boundaries being crossed, climate change is likely to lead to the collapse of support systems for human life. Greedy, economically driven activities have shaped working lives, decimated natural resources, destroyed communities and severed long-standing practices of living in harmony

with nature in many parts of the world. As people's habitats are squeezed we can expect to see more conflicts of the most basic kinds – competition for resources to sustain life.

Energy use is one of the sites that most easily reveals global injustice: the challenge is for high-energy users in the North to use less, whilst enabling progress in the South. A fundamental shift in how communities function will be needed in the global north, which has much to learn from the global south and from community level responses to alternative energy sources. Whilst global warming and climate change often seem remote from the everyday challenges facing people in the global north, they present day-to-day challenges for families and communities in the global south. Even in the global north, responses to the environmental challenge demonstrate the power of collectivity, solidarity, and community building (see chapters by Harré et al.; Olivera-Méndez and Calegare; Stroink et al.; Watkins et al.; Yoshinaga and Hagiwara).

These various crises are interdependent and have a systemic nature – they are not easily described, not easily predicted and are complex. Indeed, they fall into the category of wicked problems, where complexity dominates. They differentially affect the poor, the majority of disempowered women, disabled people, minority and dominated ethnic groups. They are all situated at the intersection of public policy and lived experiences, whether this is in families, communities or workplaces and influence how social institutions operate indifferent places. They also, paradoxically, present opportunities for resistance and hope, and it is this complexity and potential that we will address in the handbook.

Lived experience within families and communities, embraced by these systemic crises, is coloured by issues of power and powerlessness, which in turn intersect with beliefs, gender, age, ability and sexuality. These intersections differ with place. Gender and sexuality are intertwined and exist in complex interaction with societies in different ways. The patterns of power and powerlessness play out differently across time and place, but suffice to say there is an enduring domination of privilege afforded to able bodied men and masculinity. Women and people identifying with a range gender identities (LGBTQ+) and disabled people, across the globe, have unequal access to economic power, to health and well paid jobs, whilst their places in families and communities reflect a web of different kinds of influences and subjugations. Though in many places social norms have changed or are changing, we still see the dominance of able-bodiedness, gendered assumptions, patriarchal and masculineal attitudes and ideologies, played out at every level and in just about every place, with impacts

on social institutions, including work and workplaces, families and communities, mediated by social identities and access to resources (see chapters by Runswick Cole et al., Manalastas et al.).

Feminist perspectives greatly assist in understanding and working with the intersections of power, resource allocation and social identities, and in offering new ways of understanding the possibilities for futures built on solidarity, not individual self interest. Feminist thought must be considered relevant to each of the systemic crises addressed. There is a gap in the Handbook: an absence of a chapter explicitly focusing on feminist work. Nevertheless, gender, sexuality and feminisms do thread through some of the chapters to a greater or lesser degree (see chapters by Condie and Richards, Manasalatas et al.; Yoshinaga and Hagiwara). We are fascinated by this gap. In part it is a product of our commissioning of chapters (an author who was to write from a feminist perspective was unable to participate). But this does not explain the absence of feminist perspectives throughout the other chapters.

The voices of young people are the voices of the future and hold possibilities for shifting social power (see chapters by Alfaro and Bilbao-Nieva; Yoshinaga and Hagiwara). In this realm, work with students in Higher Education becomes important, both to conscientize them to the systemic interconnectivity of the political with all other socio-economic and cultural influences, but also to offer them other alternatives that may engender activism and with it greater hope. These young adults have the energy and technological know-how to mobilize others and through praxis, critical community psychology offers them tools (see chapters by Akhurst and Msomi; Manalastas et al.; Zani et al.).

Collaboration is an important aspect of community psychological practice and most of the chapters reflect this in their co-authorship. There will be some unfamiliar faces amongst the authors, which is as it should be. By and large, experienced and maybe familiar community psychologists have, as their co-authors, at least one person who is at an earlier stage of their career or is a community partner. This is a deliberate and small step to disrupting the hegemony of the production of community psychological work and of its rewards. The chapters are all the better for this. It is reminiscent of the 'crisis' in social psychology of the 1970's, during which postgraduates challenged the eminent social psychologists present at a conference, most of whom were editors of social psychology journals, saying something to the tune of ' if you want to change the discipline, put postgraduates in charge of the Journals' (Strickland et al., 1976). We do, however, recognise the additional work this

collaboration has meant for authors, sometimes with mentoring and support as well as writing.

The handbook is, therefore, about how critical community psychology theory and practice can contribute to principled social change, with researchers working on some of the most pressing issues of our times, in ways that give others voice, enable civic participation, and support the realignment of social and economic power within planetary boundaries. The pandemic features explicitly in some chapters (see chapters by Runswick-Cole et al.; Sliep et al.; Zambrano et al.) but others address underlying issues and the challenges facing Community Psychology.

The COVID-19 Pandemic

Almost as soon as we had commissioned chapters for the Handbook, the COVID-9 pandemic spread across the world. Whilst this is undoubtedly a health crisis of enormous magnitude, what it has also done is to expose so many ways in which the social, economic and environmental arrangements of the twenty first century are not well designed to preserve and sustain human life itself. Many of these arrangements are, indeed, at crisis point.

The pandemic has exposed social ruptures that determine many people's lived experiences. It has revealed the precarity in which many people live their lives; social inequalities in terms of exposure to and impact of the virus, as well as access to medical treatment; the ideological bases of different political systems; and the inadequacy of health and social safety nets in very many places.

It has also exposed the strength of women – not only those female political leaders who had the convictions and skills to prioritise people's health and survival over the relentless pursuit of profits for the few; but also those many women in low paid health, care and cleaning work who ensured the safety of thousands; as well as those many women who led community responses to the pandemic, whilst also carrying the bulk of the additional load of caring and schooling and frequently experiencing even greater domestic abuse than usual.

The pandemic has shown the cruelty of those political systems that embrace capitalism in its foulest neoliberal forms, that sought to preserve corporations over lives. It has shown us how the most wealthy have got even wealthier, whilst many others have lost their homes and livelihoods.

It has given new meanings to the idea of marginalisation: those living at the margins of their homelands, fleeing conflict, in refugee camps, or in overcrowded areas in the cities, were often invisible and unheard in their struggles; they have been rendered particularly vulnerable to the pandemic due to crowded living conditions. Indigenous communities in some parts of the world have been devastated by the virus. In the global north in particular, the pandemic has revealed the fragility of the ways in which older people are cared for, as those in care homes were not only at risk of premature death, but also cruelly isolated and separated from their families and friends. Healthcare decisions around treatment, resuscitation and vaccination has made more prominent the valuing of some lives over others (for example, non-disabled over disabled – see chapter by Runswick-Cole et al.). We recognise that Covid exacerbates inequality and impacts upon personal arenas of family and public, shared communities and workspaces (Fisher et al., 2020).

However, the pandemic has also revealed the strong social value placed on care and caring, often not reflected in political and organisational values – and certainly not in the recognition given to those workers. It has demonstrated that when social trust is low, politicians are disbelieved and rules to reduce viral transmission are broken; but at the same time it has shown that people can understand risk, take responsibility and follow rules if it is made easy for them to do so. It has also demonstrated that when pushed, people in the global north can reduce unnecessary consumption and begin to recognise what is important in life – social connection rather than material goods. It has shown the extent to which a collective purpose can override personal interests, as people did what they could to help and support others and to protect them from viral infection. It has shown how people's physical health can improve in those cities where vehicle emissions reduced during lockdowns, but that mental health is put under great strain through the loss of social contacts and continuing states of fear and uncertainty.

Community Psychologists have risen to the challenge of working together internationally to witness, respond to and share some of the positive community responses to COVID that resonate with their own value-based and principled practices. Practices that seek, as much as anything else, to work with people to achieve change through struggle, organisation, alliances and hope. (An example is the *New Bank of Community Ideas*, a joint initiative between SCRA (US based Society for Community Research and Action) and ECPA (European Community Psychology Association), designed to capture small-scale, inspiring stories of

resilience, solidarity and community building from around the world. Another, of longer standing, is the *Global Knowledge Exchange*, building connections between emerging and leading regions of critical community psychology, including South Africa, Indonesia, Aotearoa New Zealand Australia, Chile, Canada and the USA.) In the UK, a community action and resilience workstream was set up within the professional body, the British Psychological Society, in response to Covid. The Build Back Better movement aims to strengthen communities using participative processes (BPS, 2021).

Fundamentally, the pandemic has revealed the long standing failure of good stewardship of our environments. Factory farming, the degradation of the environment and reduced biodiversity has led to increased chances of zoonotic transmission, as habitats are eroded and (particularly small) mammals come ever more closely into contact with humans.

COVID-19 has exposed, therefore, what we, as community psychologists know full well about social injustices and inequities and the fragility of social protection measures. It has also, perhaps, held a mirror up to us and our discipline, forcing us to examine further the adequacy of our praxis – showing the potential for greater international collaboration within and beyond the discipline.

The pandemic has enabled us to see more clearly the political, economic, social and ecological systems in which we are immersed and how we might 'build back better'. We have also seen communities' resilience and the power of the collective in maintaining support and solidarity. Resilience is, on the one hand a deeply personal ability to bounce back from adversity; on the other hand it is a thoroughly collective ability to not only respond to adversity, but also to change – even transform - the sources of that adversity that affects people unequally (Hart et al., 2016). The sources of adversity during the pandemic, but also those that people face more generally, are closely linked to societal organisation at macro-levels – the economic, political, social and ecological realms with their interconnections. These in turn are linked to systemic crises that we currently face.

A Period of Unprecedented Social Solidarity

Whilst the world has cowered in the face of COVID, there have been some recent and concurrent wide-spread collective acts of resistance. We have seen unprecedented forms of social solidarity, taking different forms in different places. For example, we have seen, born

from a crisis of a different sort, the crisis reached by realizations of the longer-term impact of slavery and colonialism, the Black Lives Matter and anti-racist protests, mostly in the Global North, with white people joining the demonstrations for the first time in substantial numbers. These have burgeoned into more than local demonstrations of protest and solidarity, to become a world-wide movement drawing attention to the brutal colonial legacies and the continued economic marginalisation that has resulted for many.

Greta Thunberg has motivated young and old to take action on climate change – Fridays for the Future and Extinction Rebellion both preceded the pandemic. These movements have galvanised masses of people in lots of different places. Declarations of climate emergencies by major cities and even some Governments have mobilised people who had hitherto been politically inactive. Similarly, the surge of protest with the #MeToo movement and other more local demonstrations against sexual and physical violence towards women, has also mobilised some people to take action for the first time.

In recent years, pro-democracy and anti corruption street protests, born of failing governments and economies, and weak public services, have risen, largely against authoritarian governments, in places as far apart as Hong Kong, Myanmar, Chile, Tunisia, Iraq, Lebanon, Ecuador, Tunisia, Uganda, Belarus. Street protests have arisen in different places, including Hong Kong and Chile (see chapter by Zambrano et al.). Put these progressive movements alongside the growth in populism we have seen particularly in countries of the global north, and we have a picture of social unrest and resistance, independent of the pandemic.

 These demonstrations of social solidarity have taken place at the intersections of those systemic global crises, outlined above which have strongly influenced people's experiences of, and impact of the pandemic.

Overview of the book

There is a loose structure to the book, moving from some of the grounding theoretical ideas, addressing each of the systemic crises, through praxis, to reflection. However it is best thought of as a collection of themes and variations (to borrow a musical metaphor), in which issues come and go; practice takes different forms and all culminate in greater hope and the

possibility of a more just, liveable world, and a more relevant, de-colonial or even anti-colonial, transformative praxis. The place-based nature of the work is an important feature of community psychological praxis, place matters and is therefore theorised alongside and within the praxis.

The stance taken throughout the book is a political one: one that makes explicit the values and principles of not only prevailing systems of knowledge and practice, but also of the imagined futures of societies transformed. Societies, that is, with a shift in power and resources away from corporations and the wealthy minority, in favour of the most poor, marginalised and dispossessed, and in favour of the environment. These are lofty aims and we are aware of the dangers of over-claiming our impact. We must be realistic about the contribution of community psychology to the shifts in power needed in order to progress: it is only through being clear about our own praxis and making links and forming alliances with others working to the same ends that we can consider ourselves to be part of a social movement for societal transformation – or at least attempt to pre-figure a better world in which to live (Cornish, et al., 2016).

As we strive to work with communities to maintain their acts of support and solidarity in a post-COVID future, and to work for social transformation in other ways, we still find ourselves embroiled in a web of systemic crises. Whilst for some these do not pose immediate threat to life, for others they certainly underpin the destruction of lives and livelihoods and any possibility of human and non-human flourishing.

We have organised the book as if we were looking at community psychology from four different viewpoints or through four different lenses: a critical lens; a praxis lens; an ecological lens; and a reflective lens. There are linkages and overlaps between the different lenses, but the metaphor of a lens permits us to focus in, or magnify, key elements of that viewpoint. A lens is different from a gaze: a gaze invites outsiders to look in, whereas a lens is implicitly embodied so the writers and the readers become immersed in the subject matter. Lens remind us that no view can come from nowhere and the lens and shaping is an important funnel of knowledge production.

Within each lens are themes and variations and a focus on one or more of the systemic crises.

The Critical Lens

The five chapters viewed through a critical lens provide some foundational ideas and key groundings that are picked up in the following chapters. Chapters in this section, address the socio-cultural crisis, the economic crisis, the ecological crisis, the political crisis and the crisis of violence. Authors, coming as they do from different regions in the world, each in different ways reveal limitations in hegemonic community psychological work and ways forward to remediate these.

Malherbe et al. give both a rationale for and examples how knowledge is central to the coloniality and of the need for a epistemo-political decolonisation of community psychology, moving beyond the dominant cultural ideologies and practices of the colonisers. Drawing on work with a low income community in South Africa, they illustrate some of the ways in which epistemic freedom can be sought, whilst at the same time resisting epistemicide. The chapter concludes with a consideration of what epistemic freedom could mean for a truly decolonising community psychology.

Fernandes de Oliviera and Lacerdo take us to Brazil and an exploration of the challenges faced by the grass roots community psychology that emerged from the favelas in achieving lasting social change. They argue that this is, in part due to an abandonment of radical theoretical knowledge to guide praxis, and argue a return to a Marxism as a means to fully understand social dynamics as a contradictory, processual, material, and historical totality. Marxism, they suggest, can help Community Psychology address, in part, the political crisis, through an understanding and articulation of the possibilities for social change under contemporary capitalism. In particular, to see ways in which the grip of private property and elites in a class society can be weakened.

Marxist theory is a theory of political economy, and Burton and Zlotowitz draw our attention to ways in which political economy is central to community psychological endeavours, with an emphasis on the ways the economic crisis is characterised by the economic system and its power relations structures the lives of people in their communities. They give examples from the diverse fields of mobilising against austerity in the UK and working in alliance with others in the Degrowth and economic localism movements, to show both the importance of, and ways of, integrating political economy into community psychological work.

Picking up on the ecological crisis alluded to in the previous chapter, Barnwell et al. invite us to think about the role that ecopsychosocial accompaniment can play in a community psychology that rejects the separation of humans from the rest of the natural world, which is at the core of the ecological crisis. They present examples of ecopsychosocial accompaniment with animals, with the rest of the natural world and with people in forced migration.

Population displacement, including forced migration is frequently a result of conflict and violence. The final chapter, viewed through the critical lens, is by Duckett, who reveals yet another lacuna in much of community psychological work, namely war and violence more generally. He urges us to move beyond thinking of violence as an interpersonal activity, to understanding violence as structural and experienced by people who lack social power. He argues that academic institutions are marked by the features of structural violence and that this might underpin community psychology's silence on structural violence as a result. Duckett moves beyond knowledge structures to recommend a community psychology focusing on social institutions, hierarchies of social power and on ways in which understanding social policies enact social sanctions against socio-economically distressed and disadvantaged people.

Viewing community psychology through a critical lens requires us to confront themes of coloniality, hegemonic practices, and social structures and embrace new ways of thinking about and doing community psychology, not just theoretically but also in praxis, in pursuit of liberation and emancipation - themes to be explored next, as we view community psychology through a praxis lens.

The Praxis lens

Community psychology is but one liberatory praxis, working with those oppressed, marginalised and excluded from access to social resources, power and ways to live fulfilling lives (Kagan et al., 2000). It does, though, have a unique way of combining not just psychological, but other social theories with practice - and the integration of theory and practice is its praxis. Chapters viewed through the praxis lens, reveal a range of different methods and community alliances and partnerships, enacted in different places. Work in neighbourhoods, with oppressed groups, with indigenous communities and across social strata are included, all with a critical use of theory and reflection.

We open the section with a contribution from Zambrano et al., who highlight some of the ways in which the various crises - political, socio-cultural and the pandemic - have served to both mobilise and silence popular protest in Chile. They examine some of the various community psychological strategies for building on popular resistance, that in turn have been, and can contribute to responses to the pandemic. Through this discussion they uncover some of the characteristics of a particular, Latin American Community Psychology.

Community Psychological tactics for change are taken up by Manalstas and his colleagues, as they illustrate some of the work undertaken in the course of advocating for LGBT+ rights in the Philippines. They show how advocacy for LBGT+ rights can be enacted through curriculum development; organising within the professional body; and through collaborating with LBGT+ activists and communities beyond the academy, in policy formulation. Through doing LBGT+ and being LGBT+ they stand in solidarity with LBGT+ communities in pursuit of social change.

A different form of solidarity is offered by Tovar Guerra et al., who open our eyes to ways in which accompaniment can be an essential tool for change, in their case with communities displaced by conflict in one of the most violent countries of the world, Colombia. Through the psychological familiarisation and recovery work that features in the accompaniment process, they are able to show the psychological consequences of forced displacement and arguing for a shift in focus to a preventative approach.

The following chapter, by Arcidiacono et al., draws on work in neighbourhoods in Italy to reconceptualise the notion of community trust to embrace place based considerations. Employing a community based participatory research process, they highlight how networking with and between extant community groups and associations can lead to an increased awareness of the role of trust, enabling this to become the 'glue' that underpins active citizen participation, a strong shared sense of purpose, place and citizen wellbeing.

Remaining in Europe, Carmona and Fernandes also focus on neighbourhood work, this time on two neighbourhoods in Spain. They make a persuasive argument for going beyond those groups who usually participate to involving sectors of the community who usually do not. They suggest detailed steps and skills needed to achieve more inclusive participation, with deep reflection and systematization at different stages of the process.

'Going beyond the usual' is also a feature of Condie and Richards' chapter about another gap in community psychology, as they draw attention to the disconnect between digital technologies, social media and community psychology praxis. Using an autoethnographic method, they draw attention to new, interdisciplinary concepts concerning the ditigalisation and datafication of society and its institutions. The ideas are brought to life for a new digital community psychology with reference to work in housing.

The exclusion of certain sectors and the homogenization of the concept of wellbeing is problematised by Alfaro and Bilboa-Nieva in relation to their work on the wellbeing of children and young people in Chile. They demonstrate how working at the intersection of community psychology and the new sociology of childhood creates a new framework for research. They argue that wellbeing must analyze the dynamics of power distribution, the social construction of childhood and conditions that affect young people's quality of life, but most importantly place children and young people at the heart of this research.

Yoshinaga and Hagawari respond to the challenge of research that exposes the role that young people can play through their work in the wake of the 2011 Great Japanese Earthquake, which enabled young people to participate in disaster management and in the recovery process. The case studies they present reveal the range of creative methods they used to empower young people, primarily through increasing self efficacy and enabling their participation in disaster management.

Creative methods and the use of the arts features centrally in the chapter by Sonn et al. Their concern is to use arts and cultural practices to foster voice, sense of community and place identity, and social justice consciousness, for Aboriginal self-determination and decolonial justice in Australia. They draw on liberation, indigenous and critical psychologies in their work and illustrate with examples of decolonial arts praxis.

Through the praxis lens we can see different ways of working in different cultural contexts, but all with critical reflection on those theoretical and practical resources available, with a view to ensuring that more people are enabled to participate in change processes. They all assume a strong partnership with community groups and organisations, and move on from work that situates the community psychologist as an outside expert. This combining of expert and popular knowledge also features in the praxis we will view, specifically, through an ecological lens.

The ecological lens

Those chapters viewed through the ecological lens illustrate some of the ways in which community psychology is beginning to rise to the enormity and complexity of the ecological crisis. All four chapters stress what can be learnt from indigenous peoples, and the strength gained by 'seeing with two eyes' or combining inside indigenous knowledge with outside expert knowledge.

Trott et al., working in the southern part of Canada argue strongly for more community psychological work to address climate justice. They draw on systems theory to describe ways in which their work, using creative arts, seeks to work *against* and *beyond* the inequitable distribution of climate-related risks and vulnerabilities, while addressing the socio-economic inequities and colonial legacies that are their root. They argue that community psychology is well placed to contribute to the scale of transformative change that the ecological crisis requires.

The advantages of interdisciplinary and intercultural perspectives including Maori perspectives on aspects of the ecological crisis in New Zealand is central to the chapter by Harré et al.. They offer four vignettes from those different perspectives of placed based work, food production, school and young people's climate action. These are followed by a synthesis across perspectives that highlights both the emotionality of the work and also the dialectic of human relationships being needed for effective action *and at the same time* that action for the environment builds relationships.

Food production and distribution are aspects of the ecological crisis, but Stroink et al. argue that it is food security (not just distribution) that is an essential part of climate justice. They draw on their work with indigenous people in Northwestern Ontario, Canada, to demonstrate how both conceptualising change and working for change at the ecotone between the ecosystems of community psychology (including systems thinking) and critical food studies is a fruitful site for local community action. Their work seeks to prefigure alternative futures whilst they work in partnership to examine and re-imagine contemporary food systems and through this, address psychological, social, and ecological health.

All of these chapters seek, in part, to protect the natural world. Olivera-Méndez and Calegare discuss the role that critical community psychology might play in conservation efforts and biodiversity loss in the Brazilian Amazon and in Mexico. Their participatory action research extended to environmental protection and species protection and was underpinned by explicitly community psychological work with local communities.

By looking through the ecological lens, we can see that counter-hegemonic world views are necessary to understand and for community psychology to embrace not only anti-anddecolonial ways of working but non-anthropocentric understanding and practices. Working to avert or mitigate the ecological crisis requires recognising the limitations, but also the value of community psychological concepts and methods which must be combined with other kinds of knowledges and practices.

The learning and reflective lens

Whilst several chapters talk about the reflexive nature of community psychology, this is writ large in this section on learning and reflection. The experiences of novices to community psychology are important in designing curricular and pedagogical relevance to students. But learning and reflection are not just for students: nor are they end points to an action process - they are essential throughout. The chapters in this section move from a starting point in anti-colonial, through the development of critical thinking in students, to where we started - with deep reflection about being community psychologists during the pandemic.

Flores Osorio and Vicente Xiloj use the device of a dialogue of knowledge in order to challenge Euro-American centric community psychology from an understanding of the reality of exclusion-pauperisation suffered by indigenous nations in Guatemala. The two participants postulated a way of redefining the work of CP that is coherent with those anti-colonial struggles and territorial defences carried out by the Maya-Kiche' First Nation.

Deep insider perspectives also appear in the chapter by Runswick-Cole et al.. They discuss, together, forms of activism and advocacy on behalf of, and with, disabled sons and daughters in the UK, and the tensions this activism holds for work in the academy which has traditionally held activism at a distance from scholarship or at best blurred the relationship between scholarship and activism. Through their form of scholar activism they remind us to

recognize those activisms of marginalized and minoritised groups that have, thus, far been overlooked as sites for the emergence of radical social movements.

Akhurst and Msomi, working in the Eastern Cape, South Africa, discuss how the incorporation of community based service learning into postgraduate psychology training both fits with university community engagement priorities and synergies with courses in community psychology, particularly as these coursers help students acquire the capability to work in decolonial ways. They argue that this form of learning results in partners and trainees collaborating to address the influences of systemic crises on well-being, notably those related to poverty and inequality.

The reflective process of service learning, in pursuit of critical consciousness, is picked up Zani et al.. in the work they discuss with Italian university students. The students broaden their ambition through exploring the development of critical consciousness with younger pupils, using a process of youth participatory action research. Through discussion of these case studies the authors argue that the kinds of actions have led not only to critical consciousness, beyond participants' immediate experiences, but to competencies needed to become engaged citizens.

The final chapter, by Sliep et al., describes the creation of a dialogic space, in the year of the pandemic, through which students were supported in using narratives of life experiences to connect theory with the complex context of South Africa. With insights from both students and facilitators they argue that when critical consciousness is 'embedded in action' through a reflexive process, it signifies a shift or movement, a change in the status quo. In this way, reflexivity becomes a tool for interrogation, change and transformation.

These chapters regarding learning and reflection all draw on the importance of critical thinking and critical consciousness as part of the curriculum, and highlight different ways in which this can be achieved in universities and beyond. This critical consciousness is an essential component of decolonial approaches to community psychological work, and underpins much of the work covered in previous sections.

The endnote of the book, written by the editors, revisits the ecological crisis as an example of the emergence of new forms of social organisation and struggle. Most importantly it highlights how community psychology as a discipline, hand in hand with other social

movements and has some of the tools, reflected in the rest of the book, to enable hope to not only become practical, but also to be restored and maintained.

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