

Reflections on the First Decade of the *Journal for Social Action in Counseling and Psychology*

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Abstract

The founding editors reflect on the first decade of the Journal for Social Action in Counseling and Psychology (JSACP) including the impetus for the journal, their personal journeys and motivations, as well as the aspirations articulated in the formation and first issue of JSACP. They highlight a number of articles published throughout the first decade of the journal, commenting on the contributions made by each article.

Keywords: social action, activism, social justice, advocacy

In 2017, it will be 10 years since the *Journal for Social Action in Counseling and Psychology* (JSACP) published its first issue. As the founding editors, and in keeping with JSACP's belief that reflection on social action is critical, we feel it is a good time to reflect on where JSACP has been and what it has contributed, as we turn over the stewardship to new editors, Lawrence Gerstein and Pamela Valera. To do this, we provide readers with a little context about the situation back in 2005, provide accounts of how we individually came to take on this task, tell the origin story of JSACP, and highlight just a few of the articles that we believe have made significant contributions toward achieving some of the goals of JSACP.

The years that preceded the launch of JSACP were especially tumultuous. Massive protests against corporate globalization had rocked major cities around the world, from the powerful disruption of the World Trade Organization's meetings in Seattle in 1999 to similar confrontations in Prague, Montreal, Washington, Genoa, Miami, and Cancun over the next few years. The momentum of the global movements for social and environmental justice was broken by the Al Qaeda attacks on sites in the United States on September 11, 2001 and the subsequent build-up to the US-led invasions of Afghanistan and Iraq. In the US, the fast economic growth of the 1990s had masked growing economic inequality and the perverse racist policing and incarceration of people of color following the gutting of the welfare state (Alexander, 2010). The global economic crash of 2007 highlighted this inequality and oppression as millions in the US middle class lost jobs, pensions, and homes. Governments around the world imposed austerity measures, cutting funding to health, education, and social services, while the global capitalist elites lived in unforeseen luxury in cities such as New York, San Francisco, London, Hong Kong, Dubai, Tokyo, Singapore, and Beijing.

In the USA, the last five years (2011-2016) have been notable for the intensity of grassroots social movements against economic inequality, racism, and climate change. The Occupy movement brought glaring economic inequality into wider awareness. The Black Lives Matter movement powerfully challenged racist profiling and killings by police and others, especially of African-American men: Trayvon Martin, Tamir Rice, Eric Garner, Michael Brown, Oscar Grant and hundreds of others over the past few decades. Environmental organizations such as 350.org mobilized millions to confront the fossil fuel industry for its destructive practices. Unfortunately, the endless 'war on terrorism' and related conflicts continued, killing hundreds of thousands and producing millions of refugees.

These are, of course, only a few striking features and events of the larger context in which JSACP operated with the aim of supporting the actions of counselors, psychologists and other mental health professionals as they worked for social and environmental justice. Most people in these roles do not usually focus their energies on macrosocial issues such as war, global poverty, trade and labor issues, human rights, or the environment. Nevertheless, their work with individuals, families and groups in marginalized and oppressed communities has the potential to serve as a form of response to the effects of the macro processes. It has been our hope that JSACP would help activists and change agents in these professions amplify the impact of their work through reflection and dissemination of effective principles and practices for system change beyond their direct helping practices.

Given this historical context, let's back up a bit and see where we, as founding editors, were coming from and what our original hopes were for JSACP.

Tod Sloan

Forgive me for starting off on an autobiographical note. After a middle class upbringing as a straight white male in suburban USA and various Asian capitals, I was originally trained in personality psychology – the 'science of individuality' – and it took me a long time to overcome the ideological individualism of my cultural upbringing and appreciate how powerfully sociocultural and historical contexts shape individual development. At least, this may help readers know where I am coming from as we reflect on a decade of work on JSACP.

Since my twenties, I have been fascinated by the complicated processes that flow into and energize our choices and life projects. I first wrote on this topic based on research I did back then when I really didn't

have a clue about wise ways of living life (Sloan, 1987). So, I'll amuse myself, at least, by sharing some of my part of the story that led to JSACP. It all started when my choices (and other forces) led me to work as a psychology professor in Oklahoma for almost twenty years. My work in critical psychology during the 1980s and 1990s had always felt too abstract and disconnected from the actual social and political movements that were attempting to change the world order. Furthermore, critical psychology was gaining ground in the UK, Europe, South Africa, Australia, Canada, and Latin America, but not making much of a dent in mainstream scientific or applied psychology in the United States. My consulting work in community program evaluation and needs assessments also felt peripheral and ineffective given the financial and policy constraints on the nonprofit human services (cf. INCITE! Women of Color against Violence, 2009). So, in 2000, I resigned from my tenured full professorship to engage more directly in political work for social justice. Having specialized a bit in what psychologists might do in relation to global poverty (Sloan & Montero, 1990), I noticed that the World Trade Organization protests in Seattle had just happened, and I saw the burgeoning anti-globalization movement that promised to address the political-economic relations that kept the Global South impoverished. So I jumped at the chance to be a small part of the trends I thought might change the course of history. I moved to Washington, DC, volunteered with the US Green Party and also ended up working part-time as national co-coordinator of Psychologists for Social Responsibility (PsySR, www.psysr.org). In those roles, I learned that especially in the center of the global empire, power is arrayed in ways that make desired changes almost impossible. For example, despite millions protesting around the world and plenty of information that the invasion was unjustified and would be a disaster for all, the US went ahead with its invasion of Iraq in 2003.

I soon found myself literally on the edge of the professions of counseling and academic psychology as an underemployed activist when the idea emerged for a journal featuring the activism of psychologists and counselors. There are a couple of points to make about this.

First, my own experience of top-tier psychology research journals was that they were burdened by methodological constraints and what is called 'scientism' – going through the motions of science for the sake of appearances rather than insight – so much so that the articles rarely help advance our understanding of social behavior or help us find solutions to social problems. I would receive my APA journals in the mail, glance at the titles in the tables of contents, and put them in a pile. During my early career, a few exceptional articles did appear in essay form in theory journals and even in the *American Psychologist*, for example, by rebels like Kenneth Gergen, Edward Sampson, Philip Cushman, or Isaac Prilleltensky, and they gave me hope. But for the most part, I saw thousands of pages of status-quo-sustaining ideology that would do little to disrupt social injustice in the world or stop conflict and imperialism leading to war.

Second, thanks to my dear friend and colleague Anne Anderson, who shared her national coordinator role with Psychologists for Social Responsibility with me from 2001-2005, I was introduced to the possibilities of mobilizing not only psychologists but also counselors and social workers. I was amazed how the elitism of the APA had led me to ignore almost totally the existence of the American Counseling Association, which represents tens of thousands of licensed professional counselors and counselor educators. Since 1999, the ACA includes an important division of Counselors for Social Justice (CSJ), notable for its role in advocacy of numerous human rights and anti oppression issues and initiatives within, and outside, the organization. At Anne Anderson's suggestion, I attended ACA conventions in 2003 and 2004 to try to build ties between PsySR and CSJ. The ACA members I have met are professionals doing roughly the same work as professors or psychotherapists trained within psychology, and, as a group, tend to be more actively concerned about social issues such as racism, sexism, homophobia, and poverty, while serving more people who cannot afford expensive psychotherapy. It

was probably during my chats with CSJ leaders that the idea was hatched for a co-sponsored journal supporting the peace and social justice activism of counselors and psychologists.

The idea was simple: We would invite our colleagues to reflect and write about their attempts to bring about social justice and peace through system change – beyond their counseling and psychotherapeutic work. My personal interest in this idea of reflection on system change projects came from repeated experiences of frustration with activist groups in which basic principles of group process and decision making were ignored, and where it was clear that lessons about effective organizing practices were not passed from generation to generation. Wouldn't it be great, we thought, to have a place within the mental health professions where we could share the organizing lessons we had learned the hard way?

Fortunately, around the time I was planning to leave academia for good (I thought), I encountered Daniel Fishman's (1999) *The Case for Pragmatic Psychology*. It offered a clear path beyond scientism toward research and action that would contribute to the solution of social problems. Fishman's bottom line, for me, was that academic publishing should focus on case studies of programmatic attempts to address social problems – child abuse, addiction, teen pregnancy, gang violence, school failure, etc. These case studies would include rich descriptions of contextual factors, stakeholder attitudes and actions, process issues, and failures as well as successes. In this manner, change agents could learn from the experiences of change agents working on similar problems, compare notes, take into account differences of context and participants, instead of trying to apply faithfully a 'one-size fits all' model program that has been 'empirically validated'.

The proposal for a journal that would meet several different types of needs gradually emerged in 2004 and 2005. It would help people in the fields of counseling and psychology be more aware of each other's work for peace and social justice. It would be peer-reviewed to meet the needs of scholar-activists who need to publish rather than perish. It would be available free on the internet for the widest possible use. It would publish articles in English or Spanish, with translated abstracts, in order to include work done throughout the Americas.

I had offered to be the first editor representing PsySR, and had returned to an academic base at Lewis and Clark in Oregon, so the only missing piece was to find an editor willing to represent CSJ and help launch JSACP. Fortunately, Rebecca Toporek was nominated for this role and accepted the heavy task with enthusiasm. She had played important roles in CSJ, working with Judy Lewis and others to establish the Advocacy Competencies for counselors, and had also co-edited the *Handbook for Social Justice in Counseling Psychology* (2006). As I see it, we both made editorial decisions, but she has carried out the bulk of the difficult work over JSACP's first decade, handling inquiries, logging submissions, and soliciting reviews of manuscripts.

To get the journal launched, we quickly laid out some objectives for the desired articles (Toporek & Sloan, 2007, p. 3).

- To bring social action research, practice, and training into the forefront of scholarly discourse
- To provide a forum for demonstrating effective interventions for addressing social issues
- To foster international and intercultural collaboration and understanding
- To encourage dialogue between individuals and communities toward the resolution of social problems

And this was the (somewhat utopian) vision we invited contributors to help JSACP realize:

Scholars, activists, and community members will jointly organize, carry out and reflect on projects of social transformation that restore hope, establish equity, reduce violence, and foster creativity and meaning. Systemic interventions for addressing oppression will be seamlessly integrated with interpersonal counseling and individual change. These experiences will be documented and shared widely in ways that multiply their impact by encouraging further reflection, critique, and collective wisdom. 'Clients' will shape the design and objectives of research on psychosocial interventions. Students in counseling and psychology will devote as much time and energy to understanding the workings of philosophy, religion, culture, economics, and politics as to mastering knowledge of physiology and statistics. Our work will be culturally relevant and training and practice will strive for continuous growth. The fields of counseling and psychology will be recognized as major forces that accompany and energize the progressive movements for social justice, ecological sustainability, and peace. The work of counselors and psychologists will influence public policy to increase access, equity and justice regardless of ability status, economic resources, ethnic background, age, size, language, religion, sexual orientation, sexual identity, gender, nationality, indigenous status. Constructive dialogue practices will be creatively employed to establish collaborative efforts to resolve the very large problems of our day. (Toporek & Sloan, 2007, p. 5)

To conclude my personal section of this article, I'd like to share my assessment of JSACP's work so far, in light of this vision, and make a few suggestions for engaged scholarship in our fields in the future. I am a 'glass half-empty' person by character, so I will confess my frustration that there are so few people inside or outside our fields who both work to change oppressive systems and also pause to reflect on and write about their work. I could cite several books on these topics by experienced grassroots community organizers, but none of them are connected to our professions. (We do have a number of excellent authors in the area of policy research and advocacy, however.) We as editors could have done more outreach and invite activists to write, perhaps, but it is clear to me that most of our employment settings militate against organizing for system change – so there are probably just not that many out there who are positioned to be effective activists and also write about their work. For example, academic psychology's emphasis on publishing peer-reviewed empirical articles in high impact journals leads people away from 'engaged scholarship'. Directors and managers of social service agencies tend to criticize their workers for rocking the boat and going beyond direct work with their clients. Those in private practice tend to be isolated from other practitioners and limit their public role to basic citizenship to avoid high profile recognition. Furthermore, those who are activists in different psychology and counseling subfields tend not to join together. So, for example, beyond PsySR and CSJ, there is an activist section of APA Division 39 (Psychoanalysis) and a couple of subgroups in APA division 27 (Community Psychology) dedicated to reflection on community practice or community action, the Social Welfare Action Alliance, Radical Psychology Network, etc. These groups rarely connect for collaborative planning and action. We do note that the APA Divisions for Social Justice have done some of this bridging within psychology. Other obstacles to effective activism, and not only for mental health professionals, include:

- Limited connections to oppressed communities and difficulties negotiating ally-ship
- Lack of time due to other responsibilities and personal needs
- Fear of conflict, reprisals, and ostracism
- Concerns about developing expertise on an issue can interfere with getting out and doing the basic work
- Insufficient understanding of the dynamics of social movements, political organizations, effective strategy and tactics (on this see beautifultrouble.org)

Despite these and other obstacles – and this is my ‘glass half-full’ part – we did manage to publish a dozen or so excellent articles each year for ten years and, in the process, in my opinion, greatly solidified the approach known as ‘social justice counseling’ by spreading the word about principles, training, and advocacy practices. The publication of JSACP also probably inspired (or nagged) hundreds of professionals to consider their own possibilities for social action, and to lean more in that direction at least, if not become directly engaged in system change projects.

I urge us all not only to deepen and magnify our work for social justice, but to develop the habit of engaging in what the critical pedagogy literature calls *praxis*. This implies

- pushing ourselves beyond the requirements of our employment roles to engage as ‘citizens’, activists, and change agents in connection with the causes that we choose (note: focusing on one good cause at a time can be enough!),
- seeing all moments of our own community engagement as opportunities for reflecting on how group processes, cultural dynamics, leadership styles, etc., impede or energize movements for social and environmental justice,
- pausing to take notes on our observations, especially when particular patterns or practices puzzle us or impress us, and then write up the lessons we are learning along the way, and,
- publish these systematized observations in a way others can find them: blogs, bulletins, newsletters, journals, manuals, listservs, books – wherever they are likely to be found by others who can learn from your experience and apply those lessons in their own engagement.

These activities may seem like going the extra mile (or even far out of the way), but they should really be a core part of our practice. I hope that many readers will feel this call and that we are all able to step up our efforts in the struggle.

Rebecca Toporek

In about 2003, Judy Daniels, a leader in CSJ, invited me to consider co-editing an emerging co-sponsored journal. Upon hearing the vision that she and Tod Sloan had for the journal, I became excited about the opportunity to bring to fruition something that would have been enormously helpful for me as a counselor years earlier. At the time Judy approached me, I was a recent graduate from a traditional doctoral counseling psychology program and had previously spent almost a decade as a community college counselor. In those roles, I simultaneously found both joy and frustration as I saw my clients, mostly from immigrant and low income communities, work hard but encounter significant obstacles that could not be resolved solely by interpersonal counseling. Given my clients’ and students’ environmental and systemic challenges, early in my career I had started to conceptualize my role as a counselor to include the role of advocate despite a lack of training in this area. I found myself doing “seat of the pants” advocacy; meaning, I jumped in and did what I could in the best way I knew, sometimes effectively, sometimes not.

Given JSACP’s emphasis on reflexivity, critical consciousness, transparency and positionality, my sociocultural context is important thus, I will provide a little backstory. I grew up in a predominantly white Midwestern university town, received a bachelor’s (1981) and masters degrees (1985) in traditional psychology and community counseling programs that were predominantly white. My family upbringing had instilled values of justice, fairness, equity, and compassion. Yet, it seemed that often, these values were not reflected in the way counseling and psychology conceptualized resolution to human problems. I believed in the power of human relationships, certainly present in counseling. However, I saw that the very systems designed to “help” communities seemed minimally effective at

best, and discriminatory and damaging at worst. I also saw that the training I had received, while excellent in a traditional, academic way, was culturally myopic, hierarchical and limited. With the graciousness of new mentors and an awareness of my sociopolitical position as a white, well educated person, I set out to reeducate myself in the late 1980s. Leaders in the multicultural counseling movement in the 1990s, Drs. Patricia Arredondo, Derald Wing Sue, Thomas Parham, Allen Ivey, Judy Daniels, Michael D'Andrea, Beverly O'Bryant, and Judy Lewis, and many others, challenged and mentored me toward action. The efforts of these leaders contributed to numerous important changes in counseling including the adoption of the Multicultural Counseling Competencies (Sue, Arredondo & McDavis, 1992), the birth of Counselors for Social Justice, and the ACA Advocacy Competencies (Lewis, Arnold, House & Toporek, 2002). In the late 1990s, I entered a doctoral program in counseling psychology where I experienced dichotomy again: frustration at the limitations of a traditional intrapsychic lens yet also invaluable experience with faculty mentors, such as Drs. Janet Helms and Don Pope-Davis, who were working fiercely to change systems. More than the outcomes, the education I received watching and collaborating with these leaders was invaluable. Not only did I learn first hand and by observation how to do things differently, but my world also shifted its axis over the course of my professional life. I came to understand how my socialization to view the world through privileged and positivistic lenses, both in life and the professions of counseling and psychology were not only flawed but also not the only option.

There is not sufficient space here to elaborate on the involvement of social services and psychology in colonization and the potential and pitfalls of traditional approaches. My hope for JSACP was to facilitate substantive re-visioning of professional practice, research and training in counseling and psychology. In the first issue of JSACP, Tod and I wrote,

The Journal for Social Action in Counseling and Psychology (JSACP) emerges at this moment in history as a space for examining challenges to the idea that the psychosocial effects of counseling and psychology are generally sufficient, positive, and benign. This challenge comes from at least two directions. First, we do not believe that sustaining and expanding the business of counseling and psychology as currently constituted will play a tangible role in the achievement of social justice or the construction of peace and social justice either locally or globally. Second, we are concerned that some practices associated with counseling and psychology are worse than ineffective and are, in fact, either part of the problem or do direct harm. (Toporek & Sloan, 2007, p. 2).

As a counselor and then psychologist trying to implement an adjusted vision of what counseling and psychology could be, I found scholarly writing often too theoretical or too focused on reporting outcomes without clarity about how the work was actually done. Further, it seemed that authors often focused on what we "should" do, rather than showing implementations of a different vision, with all the foibles and challenges in that process.

Similar to Tod, as I reflect on what we have done with JSACP, I see some things we could have done differently and some things I think are amazing. I am very proud to have worked with brilliant reviewers and authors and have learned a tremendous amount from the manuscripts that have been published, as well as the ones that have not been published. The opportunity to provide a venue through which authors, scholars, activists, advocates, students, and community members could share wisdom, experiences and insights, was invaluable for me. I am particularly thankful to the students and community members who were willing to share with us through the *Student* and *Community Voices* sections periodically as well as those scholars who contributed personal reflection pieces. The willingness to engage with the editorial process for review and revision when the content is so very

personal requires courage and skill and helps illuminate beyond scholarship into the heart.

I believe that some of the persistent challenges we encountered reflected tensions between pushing the margins while maintaining recognition as a valuable and scholarly venue. As a result of efforts to sustain JSACP as open access, we chose to self-publish so as not to impose production and publishing costs on readers. This called upon our peripheral skills of marketing, publicizing, publishing, and copyediting. Certainly, signing on with a publisher would have resulted in some benefits, perhaps more visibility, certainly more support for the technical aspects of producing a journal. However, we felt that would make JSACP inaccessible for some due to the likely cost of subscriptions. We were steadfast in ensuring that the review process reflected the validity of a masked review by peers and we have been fortunate to have some brilliant and dedicated editorial board members as well as a cadre of ad hoc reviewers. I found myself often critically examining my socialization in academia and examining the extent to which my process reflected status quo or provided for liberatory publishing. I reflected on and challenged my privilege as a white woman, educated within predominantly white institutions of higher education, and my continual process of re-education and unlearning of the oppressive nature of that privilege. This reflective process was apparent to me with each issue and each manuscript. The *“Special Issue on Violence against Individuals and Communities: Reflecting on the Trayvon Martin Case” (2013)* provided the opportunity to find ways to solicit mentors, reviewers, and scholars to create a multifaceted and multicultural approach to facilitating authors, some very early in their professional careers and some very seasoned. I believe the complement of scholarly articles and powerful narratives made this one of the most moving JSACP issues for me. The experience of editing this issue reflects the position I hoped to maintain throughout my editorial role, namely that of facilitator. I feel fortunate that we have had many reviewers and editorial board members with culturally relevant expertise who have shared their time and wisdom to provide feedback in the spirit of growth. In this way, I have worked to facilitate those who may have broader insight and expertise than I, recognizing my limits as a white person socialized in traditional psychology and counseling paradigms.

As I reflect on the articles that JSACP has published in the past decade, the ones that stand out to me are those that sought to shift paradigms, share personal stories of critical examination and liberation, and those that provided concrete examples elucidating and critically reflecting on the “how” of social change.

Highlights

We have chosen the following articles as examples of the powerful work we have seen come through JSACP since its inception. Over the past ten years, there have been many articles and issues that have stood out to us. The following are examples just a few of the fine and diligent work many authors have done. We have grouped them into four themes including visions and tools for transformation; critical reflections on social action; and personal accounts from activists.

Visions and Tools for Transformation

Power Politics: Advocacy to Activism in Social Justice Counseling by Marian A. Lee, Tammy Jorgensen Smith, and Ryan G. Henry (2014)

Most counseling and therapy training does not include education for political work beyond client advocacy. This article thoroughly introduces different types and levels of political action as well as basic concepts and tactics. Should be required reading for all in our professions.

***Revolutionary Leadership: From Paulo Freire to the Occupy Movement* by Mary Watkins (2012)**

How should we think about leadership in a time when top-down leadership styles are being questioned, for good reasons? Watkins examined the characteristics of leadership associated with deeply democratic processes that decolonize, restore authentic connections in the commons.

***Indigenous Ways of Knowing as a Philosophical Base for the Promotion of Peace and Justice in Counseling Education and Psychology* by Lisa Grayshield – Washo and Anita Mihecoby – Comanche (2010)**

Grayshield and Mihecoby challenged readers to shift the very foundation that the professions of counseling and psychology have been grounded. They described Indigenous Ways of Knowing and proposed that a shift is needed from the traditional ethnocentric and culturally encapsulated perspective. The article blended an honest reflection of self and the field framed in scholarly literature. The article accomplished a critique of the field, modeling the critical reflection needed in social action writing.

Critical Reflections on Social Action

***Methodological Challenges in Participatory Action Research with Undocumented Central American Migrants* by M. Brinton Lykes, Rachel M. Hershberg, and Kalina M. Brabeck (2011)**

Lykes et al. illustrated reflexive work, both providing readers with an example of social action research as well as articulating thoughtful critique and reflection of the challenges that arose in that work. This article is a beautiful example of an interdisciplinary effort that centers the research and action in the hands of the community that is most affected. Further, the project and the authors' critical reflections are timely given the current U.S. Administration's and U.S. Immigration and Customs actions taken against immigrant communities.

***La Mirada Psicosocial en un Contexto de Guerra Integral de Desgaste: Chiapas* by Cecilia Santiago Vera (2007)**

In 1994, indigenous communities in Chiapas, the poorest state in southern Mexico, rose up to declare and defend their autonomy after 500 years of colonial oppression. One of the few psychologists accompanying the Zapatista movement analyzes the psychosocial impact of low-intensity warfare and describes the practices used by the Zapatista communities for dialogue, conflict resolution, nonviolent resistance, and transformation of the larger political-economic structures.

***Community Cultural Development for Social Change: Developing Critical Praxis* by Christopher C. Sonn and Amy F. Quayle (2014)**

Sonn and Quayle introduced readers to a community cultural development project in Western Australia integrating community arts as social action. The attention to systemic change and empowerment provides a well-grounded and practical illustration of partnering with aboriginal communities' efforts toward social action. The article went beyond reporting of this one project and provided complex and multilayered exploration of multiple related efforts to understand and support barriers and potential for contributing to productive engagement of non aboriginal and aboriginal community members within a framework of critical consciousness, whiteness and ongoing effects of colonization.

Personal Accounts from Activists

***On Being an Activist* by Anne Anderson (2009)**

Have you ever wondered how activists maintain their dedication and commitment year after year despite the setbacks and frustrations of the work? Long-time PsySR coordinator and social worker

Anderson reflected on her decades of peace and social justice activism to share principles and tactics for effective organizing.

Reflections on Occupying by Dennis Fox (2011)

The Occupy movement of 2011 put contemporary economic inequality on the political map in the USA. Fox, a leader in critical psychology, reflected on lessons learned while participating in an Occupy encampment. He details contradictions that arise as groups struggle to be inclusive, effective, democratic, and powerful.

Striving to Remain a Native American in America: Resistance to Past and Present Injustices (Letter to my Son on the Day of his Second Piercing) by Rockey Robbins - Cherokee / Choctaw (2010)

In this narrative, Robbins blended a letter to his son with observations and historical context of oppression and survivance. The powerful integration is both educative and moving, highlighting honor for the power of resistance and providing insight for readers. The style of a letter provides a forum, which is very personal and intimate, reflecting experiences of oppression felt one family, but likely shared by many.

Conclusion

The opportunity to reflect on one's work publicly is a gift. We started this journey with lofty aspirations of moving the discourse and action of counseling and psychology toward work for social justice. We write this reflection one month after the inauguration of a U.S. President and administration that directly attack freedom of the press, science, the sovereignty of Indigenous Peoples, women, sexual minorities, gender spectrum, religious diversity, health care, the environment, and many more communities and rights. The need for counselors and psychologists to engage in social action is clear. We look forward to the next ten years of the journal and the energy and stimulus of the new co-editors, Drs. Lawrence Gerstein and Pamela Valera. In closing, we would like to thank the advisory board members Isaac Prilleltensky, Patricia Arredondo and Allen Ivey, as well as all of the editorial board members, ad hoc reviewers, authors, and readers for their dedication and enthusiasm, making JSACP a voice for change and a positive future.

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