

REFLECTIONS ON COMMUNITY STUDIES

Manuel Calvino

*Universidad de La Habana
Havana, Cuba*

In this article, the author reflects on some of the limitations of the field of Community Psychology. The critical reflections offered focus on: (a) the sterile quality of the field's alternatives between offering paternalistic or utopian perspectives on how community processes operate; (b) the field's reliance on scientific objectivity and neutrality; (c) the field's ignorance of those who live in the community and the consequent presentation of "disembodied" communities; (d) the field's ahistorical and decontextualized treatment of community phenomena; and (e) the paradoxical nature of providing help to a community. © 1998 John Wiley & Sons, Inc.

As reflected in its title, my goal in writing this article is to share with my colleagues in community psychology my reflections about the field and the challenges that it confronts. In many respects, our field has taken upon itself a task considered by many as fruitless, if not impossible. That task, however, becomes increasingly important as the needs of those residing in many communities become ever more urgent. I understand that these reflections do not represent either popular or widely held views. Hopefully, those interested in the economic, sociopolitical, and psychological reality of what are defined as communities in Latin America will appreciate the salience of my comments regarding how we apply our expertise in interventions, in theory, and in research methods.

Readers will note that I have not focused my comments on my country, Cuba. I base this decision on several factors. First, I believe community psychology in Cuba has (to paraphrase the old saying) a long past but a short history. In stating this, I am distinguishing clearly between what the field can be, and what it has been, in Cuba. In some respects, the Cuban Revolution represented a community effort, that is, a sociopolitical

Correspondence concerning this article should be addressed to Manuel Calvino, Universidad de La Habana, San Rafael y Mazon, Vedado, Havana, Cuba.

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