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Radical hope in revolting times: Proposing a culturally relevant psychological framework

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Abstract

Growing research supports the link between individual expressions of hope and psychological well-being. In this paper, we draw on psychological theories of hope, racial and ethnic studies, and the literature on radical healing to propose a framework of radical hope. Although the proposed multidimensional framework integrates cultural practices of People of Color in the United States, it is flexible enough to be adapted to other contexts. The paper begins by providing a brief review of the literature that conceptualizes the concept of hope in the field of psychology as a prelude to comparing the concept to the interdisciplinary notion of radical hope. Based on this body of work, we then introduce a culturally relevant psychological framework of radical hope, which includes the components of collective memory as well as faith and agency. Both components require an orientation to one of four directions including individual orientation, collective orientation, past orientation, and future orientation. The framework also consists of pathways individuals can follow to experience radical hope including (a) understanding the history of oppression along with the actions of resistance taken to transform these conditions, (b) embracing ancestral pride, (c) envisioning equitable possibilities, and (d) creating meaning and purpose in life by adopting an orientation to social justice. We conclude with a proposed research agenda for radical hope.

1 | INTRODUCTION

> ...when I look at what my community has taught this world about justice and about humanity, in the face of abysmal inhumanities, well, I've got to tell you, that alters the calculus of hope.
> And it gives me hope. (Diaz, 2017)

Pulitzer Prize author Junot Diaz's (2017) quote at the beginning of this paper describes the need for communities to feel a sense of hope even during times of great injustice. In this paper, we propose a culturally relevant psychological framework of radical hope that is consistent with Diaz's insights. The framework builds on our previous work on *radical healing* or the psychological process of resisting oppression and moving toward freedom and restoration among People of Color[1] (POC; French et al., 2019). Radical healing from this perspective is grounded in five anchors including (a) collectivism, (b) critical consciousness, (c) strength and resistance, (d) cultural authenticity and self-knowledge, and (e) radical hope. At its core, "radical hope allows for a sense of agency to change things for the greater good—a belief that one can fight for justice and that the fight will not be futile" (French et al., 2019, p. 13). The proposed framework in this paper is designed to elaborate on our initial articulation of radical hope and to provide a heuristic that can be tested in future research.

Although there has been significant advancement in the research on hope in the field of psychology over the past two decades, most of the studies published in the United States have focused on an individualistic notion of the concept, that is, one that highlights a person working toward their own future goals and/or coping with an illness or state of distress. Additionally, there is a dearth of research on a conceptualization of hope that is future-oriented and considers ways to address societal problems (Ojala, 2017). Thus, the impetus for the proposed psychological framework of radical hope is based on the limited consideration of hope about the collective future of people experiencing extreme forms of racial injustices.

Currently, the toxic political climate in the United States along with turmoil, social unrest, and racial hatred is contributing to the increased stress experienced by POC (American Psychological Association, 2018). Since Donald J. Trump became president of the United States in 2016, racially motivated hate crimes and rollbacks in civil rights have increased. To illustrate, hate crimes increased by 17% in 2017, compared to the previous year with nearly 60% of them being racially motivated (U.S. Department of Justice, 2018). This sharp increase corresponds with the Trump administration's undermining of civil and human rights through actions that include limiting the use of consent decrees relating to police misconduct, supporting policies and practices to increase voter suppression, instituting practices that discourage the investigation of acts of discrimination, attacking and dehumanizing immigrants, separating asylum-seeking families, and rolling back the rights of people with disabilities (The Leadership Conference, 2018). Together, these political actions are taking a toll on communities who have historically been survivors of systemic oppression and marginalization (American Psychological Association, 2018). Below, we outline the definition of hope in psychology and then we offer a more radical interpretation of the concept that captures hope for one's collective future during revolting times.

2 | HOPE: TRADITIONAL PSYCHOLOGY AND RADICAL PERSPECTIVES

The concept of hope has a long history in psychology and related fields. Scholars such as Lazarus (1991, 1999) described hope as both an emotion (a desire to be in a different situation in the future) and a cognitive coping process (belief that our actions or the actions of others can actualize the desired outcome). Although there are

[1]We chose to use POC to refer to individuals in the United States with African, Asian, Latin American, Middle Eastern, Arab, and/or Indigenous ancestry to denote the social construction of racial groups within the United States that are in the minority in terms of political and economic power and are subjugated due to their membership in racial and ethnic minoritized groups.

numerous interconnecting models of hope, two models that are foundational in Western psychology include Snyder's (1995, 2002) positive psychology model of hope and Herth's (1992) health (psychology) model. According to Snyder, hope consists of an individual's thinking about goals, having a sense of motivation or agency to achieve set goals, and developing strategies to meet goals. Hence, based on Snyder's theory, hope is a cognitive process where people have the agency to develop pathways for achieving future goals. Hope is distinguishable from optimistic and wishful thinking given its cognitive process of strategizing goal attainment, compared to the mere desire for an outcome that describes optimism and wishful thinking (Granberg & Brent, 1983). In addition to developing agentic thinking about desired goals and the identification of pathways that will lead to attaining future goals, Herth (1992) also postulated that affiliation with others in the form of social support and a sense of belonging helped individuals achieve hope and cope with medical illnesses and loss. Both models of hope have corresponding scales and growing empirical support.

Hope-related agency and goal-oriented pathways as described in Snyder's (1995) and Herth's (1992) models have received empirical support among racially and ethnically diverse populations in the United States and in other Western countries (Chang & Banks, 2007). For instance, a meta-analysis found a medium to large effect size between hope and positive outcomes including well-being (Yarcheski & Mahon, 2016) and academic achievement (Marques, Gallagher, & Lopez, 2017). In fact, higher levels of hope appear to have a greater influence on psychological outcomes than social support and other coping mechanisms. For example, Chang et al. (2019) found that hope-related agency accounted for a unique amount of variance in greater levels of well-being and lower levels of distress among a sample of African American adults, even after controlling for the effects of racial discrimination and social support. Thus, psychological science highlights the benefits of hopeful thinking at the individual level of functioning.

Although psychological models of hope in many Western countries are well documented, they are limited by their narrow focus on individual variables (Bernardo, 2010; Chang et al., 2019). This framing of hope connotes that change is possible through individual determination and effort, an ideology that is consistent with the U.S. American phrase *pull yourself up by your bootstraps*. Bernardo (2010) has critiqued the individualism inherent in this conceptualization, recognizing that sources outside of the individual are important loci of hope for Filipinx university students. Similarly, a lack of emphasis on hope for Communities of Color has been documented in the psychological literature (Chang et al., 2019). Interestingly, other fields think about hope in more inclusive and nuanced ways. For instance, in philosophy, theology, and education (e.g., Freire, 1992; Ginwright, 2011), the possibility of positive change exists for POC both at the individual (e.g., overcoming a health scare) and societal levels (e.g., ending oppressive practices; increasing freedoms).

Radical hope differs from more traditional and Western psychological applications of hope in its focus on a commitment and courage to achieve a vision involving new forms of collective flourishing (Lear, 2006). *Radical*, used most commonly in political terms, is a critical attitude or ideology that promotes the idea that complete change is necessary to reduce social problems (Dictionary of Politics and Government, 2004). In the proposed framework, radical hope involves the steadfast belief in the collective capacity contained within Communities of Color to heal and transform oppressive forces into a better future despite the overwhelming odds (Duncan-Andrade, 2009). Similar to the concept of hope presented in education and critical studies (e.g., Freire, 1992), a radical understanding of the root causes of inequity and a radical vision of democracy are core ingredients. This type of envisioning fueled abolitionist, civil rights, and racial, ethnic, and women's social movements in the United States.

3 | A PSYCHOLOGICAL FRAMEWORK OF RADICAL HOPE

We have previously theorized that *radical healing* involves becoming whole in the face of historical and ongoing experiences of oppression that harm individual POC and ethnic and racial groups with shared identities (French et al., 2019; Neville et al., 2019). The radicalness of this culturally relevant form of healing is that it considers the pervasiveness of oppression and recognizes that healing can occur in the face of ongoing psychological and political harm. Such an expansive and radical approach to healing requires radical hope (Ginwright, 2011). Communities of

Color in the United States have historically demonstrated their incessant ability to increase their hope in the face of relentless oppression and insurmountable challenges (Chang & Banks, 2007). The proposed psychological framework of radical hope builds on the collective legacy of POC (see Figure 1). The center of the framework represents individuals and communities in the present moment, positioning themselves in a manner that acknowledges the two components of radical hope (i.e., collective memory; faith & agency) as well as all four orientations of radical hope (i.e., collective, individual, past, future). Separated based on the orientations, the two components create pathways that facilitate the development of radical hope including (1) understanding the history of oppression and resistance (being oriented toward the collective past); (2) embracing ancestral pride (being oriented toward the individual past); (3) envisioning possibilities (being oriented toward the collective future); and (4) creating meaning and purpose (being oriented toward the individual future). Therefore, we posit that a person who possesses radical hope is one who is, in the present moment, aware of both components (i.e., collective memory, faith & agency) and simultaneously oriented (i.e., past, future, individual, collective) toward multiple pathways.

The proposed heuristic adopts both cognitive (e.g., belief in a better future through understanding the past) and emotion (e.g., desire for a better future and experiencing ancestral pride as a pathway to that future) approaches to hope. The four orientations presented in the framework incorporate insight from creative writers such as Junot Diaz and the authors of essays and letters of love and dissent in De Robertis' (2017) collection. These creative expressions articulate radical hope as a possibility that becomes a promise through flexible and reciprocal practice of moving from the personal to the collective and from the collective to the personal. Gomez's (2017) essay in DeRobertis' edited book, for example, describes how she maintains radical hope through the "anticipation of the remembered and recognized" and by being "grounded in projected possibilities" (pp. 40–41). Orienting oneself to the past and future simultaneously is essential in our conceptualization of radical hope. We argue that it is equally important for individuals to be oriented to both the individual and collective simultaneously. The ability to orient oneself in all directions, as depicted in Figure 1, is what differentiates radical hope from wishful thinking or false optimism. Instead, radical hope informs strategies to attain desired outcomes potentially promoting psychological wellness among individuals and communities.

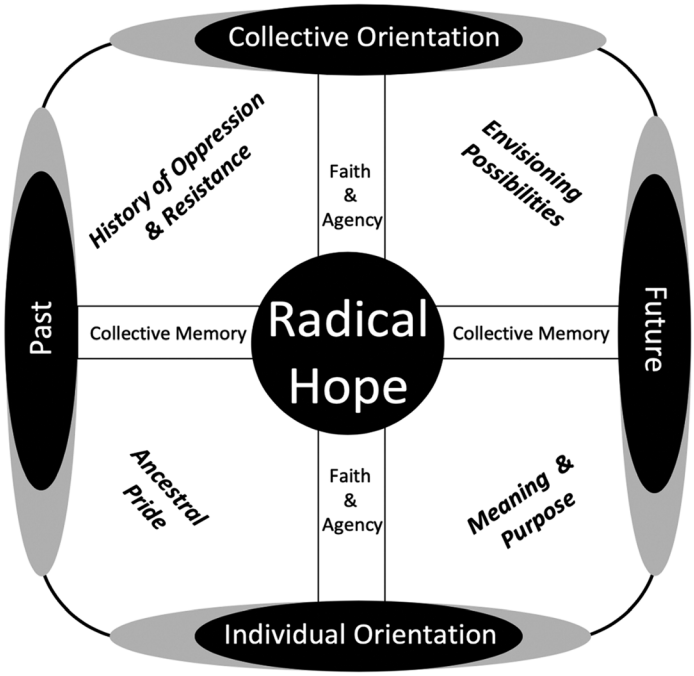

FIGURE 1 A Psychological Framework of Radical Hope

Further, the pathways in the proposed framework incorporate insights from traditional views in the health field and also more radical notions of hope in Black Studies and education. In constructing the framework, we considered Miller and Powers's (1988) multiple dimensions of hope. They argued that "hope is an anticipation of a future which is good, based on mutuality (relationships with others) … coping ability … purpose and meaning in life, and a sense of the possible" (p. 6). We also drew on Ginwright's (2010, 2011) conceptualization of hope in which he connected healing and hope among Youth of Color. Ginwright (2011)asserted that the integration of "issues of power, history, self-identity, and collective agency, healing rebuilds hope and political possibilities for young people" (p. 37). Thus, the pathways involving understanding collective history, envisioning possibilities, and creating meaning and purpose are in part grounded in these traditions; the pathway of embracing ancestral pride emerges from the established racial-ethnic identity literature. In the next sections, we describe the framework in greater detail, starting with the components of radical hope.

3.1 | Two components of radical hope

3.1.1 | Faith and agency

Faith and agency are popular terms in the psychological literature. Yet, faith is an often ill-defined concept in psychology (Harris, Howell, & Spurgeon, 2018). Findings from Harris et al.'s (2018) content analysis suggest that a small number of articles include a comprehensive definition of faith. Those that do define the term describe faith as generally referring to a belief system that is often used interchangeably with religiosity or spirituality. Many POC feel connected to a spiritual source. For instance, in the United States, POC report greater affiliation with religious traditions than White people (Pew Research Center, 2014). Traditionally, faith has been described as a source of hope, particularly in studies focusing on individuals with life-threatening illnesses (e.g., Kristiansen et al., 2014). Hence, faith and agency are important to maintain a belief that change is not only possible, but that individuals can enact change in a manner that is likely to help them reach their goals, respectively. Although these constructs are important to the concept of hope at an individual level, in radical hope, they are expanded to reflect hope for the collective.

Within radical hope, faith is defined as a belief that positive change for the collective is possible, despite one's awareness of the barriers faced by POC (Cherrington, 2018; LaMothe, 2018). For example, LaMothe's (2018) concept of "sociopolitical faith" aligns with the conceptualization of faith in the proposed psychological framework of radical hope. Sociopolitical faith involves holding a critical awareness of the reality of racism, coupled with the inherent belief that POC will find ways to survive, resist, and thrive despite their continuous subjugation. Looking specifically at Afrocentric articulations of hope, Cherrington (2018) developed an Afrocentric model of hope from a visual participatory approach with rural South African youth. Findings demonstrated that faith was positioned as a midpoint between personal and collective levels of hope. In this Afrocentric hope model, the faith system informed personal meaning-making and collective expressions or actions. Similarly, in Latinx communities, hope is described as an inherent psychological strength that includes a relentless faith and belief that, against all odds, positive change is possible for both the individual and the community (Adames & Chavez-Dueñas, 2017). This emphasis on actions bridges the concept of faith to agency in radical hope.

Taking a similar view of agency among Youth of Color, Ginwright (2010) defined agency as "the capacity for people to act and respond to sociocultural forces in ways that contribute to collective well-being" (p. 15). Valuing the emphasis on collective well-being (Ginwright, 2010; Ortega-Williams, Wernick, DeBower, & Brathwaite, 2018), and pairing it with traditional notions of personal agency (Snyder, 2002), we define agency as the sense that POC can, whether alone or with others, take action to improve wellness at the individual and collective levels. Taken together, faith and agency are components that facilitate action in the present focused on both individual and collective well-being. For faith and agency to operate as a component for radical hope in the proposed framework, it must intersect with collective memory.

3.1.2 | Collective memory

Most scholars who study collective memory integrate insights from sociologist Halbwachs' (1992) foundational text that describes memory as a shared social framework, in which "individual thought places itself in these frameworks and participates in this memory that is capable of the act of recollections" (p. 38). As such, individual thought and memory derives from socially constructed content included in history books, the media, and family stories passed on from generation to generation. Collective memory manifests through the scripts that people learn from their communities, which are then used to interpret past in-group and out-group interactions. Collective memory ultimately informs individuals' and communities' understanding of their present reality (Harold & Fong, 2018), and it also grounds our beliefs about what is possible for the future. We are particularly interested in the role that collective memory plays in complicating one's vision for a more democratic, inclusive environment (micro level) or society (macro level) and one's desire to act toward that vision.

Collective memory can reinforce racial and ethnic group identities and behaviors. For instance, using in-depth qualitative data, Harold and Fong (2018) reported that collective memory helped explain segregated residential patterns of Jewish people in Toronto. In their study, they described participants moving to segregated Jewish neighborhoods because they believed their fellow residents' ancestors shared a similar history of trauma based on religious persecution and oppression. Participants also perceived a common history and a sense of belonging, which was reflected as communal strength and determination in the face of adversity (Harold & Fong). As an expression of radical hope, collective memory humanizes our stories, captures a group's shared history of struggles and victories, and provides pathways created by previous generations to identify alternative routes to use in times of crisis.

3.2 | Four pathways to radical hope

3.2.1 | Understanding history of oppression and resistance

The process of understanding the history of oppression and resistance for POC is a pathway to radical hope. The role of history is to identify the ways in which the present has been shaped by the individual and collective actions of previous generations in order to inspire possibilities for the future (Hattam, 2000). In order for POC to envision the possibilities of a better and more egalitarian tomorrow, it is important to understand the intersecting forms of oppression that different racial-ethnic groups have faced (e.g., dispossession of land, broken treaties, genocide, enslavement, racial labor exploitation, voter suppression, criminalization of immigrants, gender exploitation of POC) and how they have resisted and survived them. Hence, the critical interpretation of historical events allows people to contextualize contemporary racial and ethnic inequities. Furthermore, it provides a lens to explore the ways in which people have demonstrated resilience in the face of insurmountable challenges.

Previous generations of POC not only coped with and prevailed through adversity, but they also actively resisted and transformed the root causes of many of these challenges (Chavez-Dueñas, Adames, Perez-Chavez, & Salas, 2019). Within resistance studies, there is much debate about the meaning of the term resistance. We define *resistance* as individual and/or collective actions designed to reduce human suffering or promote human dignity and human rights (Chatterton & Heynen, 2011). Actions of resistance are diverse. They can range from refusing to conform to cultural hegemonic aesthetics to writing letters, signing petitions, voting, marching, and changing laws. Such actions are designed to help secure human rights and self-determination. Revisiting, remembering, and understanding past social actions and victories provide people radical hope. It reminds them that they can survive revolting times and that they can make decisions that change the tide. Although there is surprisingly sparse empirical research in psychology documenting the association between knowledge about the history of one's racial or ethnic group's social action on personal well-being, there is a growing interdisciplinary body of research on resistance across time and space. For instance, qualitative findings from Hotchkins' (2017) describe the benefits of learning resistance

stories of previous generations in Black student leaders. In the study, a number of the participants discussed the ways in which transgenerational knowledge informed their own survival on campus and the resistance tactics they utilized. One student described how his father's stories of his time on campus, nearly three decades earlier, mirrored his own. The participant states, "It prepared me in advance, so I had a plan of attack" (Hotchkins, p. 274). Several students also discussed how understanding the history of resistance promoted a sense of political efficacy. One Black woman in the study reported:

> My Grandmother Jesse would always tell me that Black women were the foundation of not only the Women's Suffrage Movement, but they played a pivotal role in acquiring Civil Rights for Black people. Leaders like Harriet Tubman, Shirley Chisholm, Condoleezza Rice and Michelle Obama each contributed to the advancement of Black People and my knowing this affirms me as a Black Woman who can and will make a difference (Hotchkins, p. 274).

These words illustrate the ways in which knowledge of racial-ethnic resistance can promote a sense of racial or ancestral pride.

3.2.2 | Embracing ancestral pride

We propose that embracing ancestral pride serves as a pathway to radical hope. There is mounting empirical literature documenting the association between Youth of Color receiving messages about the importance of having pride in their racial or ethnic group on a range of psychological processes, including lower levels of child anxiety (Bannon, McKay, Chacko, Rodriguez, & Cavaleri, 2009), increased self-esteem, and academic achievement (Araujo Dawson & Quiros, 2014). Findings also demonstrate that receiving greater racial-ethnic pride socialization messages from parents buffers the negative association between experiences of racial discrimination and psychological health (Harris-Britt, Valrie, Kurtz-Costes, & Rowley, 2007). Moreover, at least one study found that expressing racial-ethnic pride bolsters a sense of hope. Yager-Elorriaga, Berenson, and McWhirter (2014) asked Latinx high school students to either write about what makes them proud to be part of the Latinx community or what makes them proud to be a member of their senior class before completing a questionnaire. Youth in the ethnic pride condition reported higher levels of state hope, particularly hope agency or motivation to pursue their goals in the present time.

Our conceptualization of ancestral pride extends the racial-ethnic identity and socialization literatures in a number of ways. First, in the extant literature, pride is generally assessed by one or two items that are part of a larger subscale. The individual items also focus on the global importance of reading books about one's racial or ethnic group or having a general sense of pride in them. Our framework focuses instead on having a positive regard for the social actions, strengths, and contributions of our ancestors. Thus, ancestral pride is grounded in the knowledge, respect, and admiration of the individual and collective sacrifices and accomplishments of previous generations. Within the racial and ethnic studies literature, this form of pride, in turn, is understood to motivate people to not only thrive in the moment, but to spark a desire to challenge the status quo and commit to social action to improve societal equity for future generations (Neville & Cross, 2017).

3.2.3 | Envisioning possibilities

Another proposed pathway to radical hope involves envisioning possibilities for the psychological wellness, liberation, and dignity of POC. These possibilities are both practical and radical, and they are generated by and for POC (Kelley, 2002; McInerney, 2007). The function of collective memory as well as faith and agency becomes clearer in the context of envisioning possibilities. How can POC hold realistic and achievable individual goals and radical

possibilities (i.e., facilitative of far-reaching sociopolitical change) in mind at the same time? Collective memory allows POC to recall and engage with actual examples of sociopolitical change that were at one time deemed far-fetched or altogether unlikely (e.g., ending apartheid, obtaining the right to vote). POC can bear witness to the faith and agency of the multiethnic coalitions that held onto and fought for inclusion, representation, and other forms of social justice. Through these components, POC are able to envision what is possible given the sociopolitical circumstances (McInerney, 2007). This envisioning must be collaborative if it is to help create change in a sustainable manner (Brown, 2017; Carruthers, 2016).

Additionally, we underscore that although POC must look backward through collective memory and forward with faith and agency, this pathway fuels radical hope in the present. As Kelley (2002) noted "now is the time … to envision and make visible a new society, a peaceful, cooperative, loving world without poverty and oppression, limited only by our imaginations" (p. 196). Carruthers (2016)—the organizer, author, and former National Director of the Black Youth Project (BYP100)—rose to this challenge in discussing her stance as an abolitionist and her imaginings for a society without police and prisons. Notably, Carruthers emphasized not only removing a system that disproportionately and violently targets POC in the United States, but also suggested alternatives (e.g., housing, jobs, childcare) to help restore dignity and enhance wellness to Communities of Color. Collectively envisioning alternative futures is an exercise that may facilitate action (Brown, 2017; Cohen-Chen & Van Zomeren, 2018). For instance, social justice activist, author, and healer Brown (2017), suggested that hope requires communities to envision possibilities *with* and *for* more people. This assertion is supported by Cohen-Chen and Van Zomeren (2018) who found that high hope and group efficacy beliefs were necessary for collective action. Hence, collective action may not be possible or sustainable without this pathway to radical hope.

Overall, collective memory along with faith and agency works together in radical hope to create a space for the imagining of alternatives to the current day atrocities of incarceration, labor exploitation, criminalization of immigrants and other forms of oppressions faced by POC. Developing a radical vision of possibilities is necessary for radical hope as POC are surrounded by messages of inferiority and unworthiness (LaMothe, 2018). However, with a practical and radical vision of possibilities, hope and collective action may increase among POC.

3.2.4 | Creating meaning and purpose

Maintaining a future orientation, while moving from the collective to the individual in the psychological framework of radical hope, engenders a discussion of meaning and purpose. Although the proposed framework is concerned with the collective wellness of POC, hope remains a psychological construct that takes shape at an individual level, albeit with an awareness and concern for the collective. As such, meaning and purpose represent an inner resource that motivates individuals to develop goals focused on social change (Bradbury, 2012). With a collective memory of the past shared between generations through the ancestors, a "nostalgic longing" may develop for the "self that was, and is yet to be" (Bradbury, 2012, p. 342). In the case of POC, this self is the one that experiences psychological wellness and liberation instead of psychological pain and oppression.

With a sociopolitical faith that facilitates both a belief in one's inherent worthiness of safety and support as POC, and an awareness of the race-related barriers to such wellness (LaMothe, 2018), POC may develop a more social justice-oriented sense of meaning and purpose in life. Exploring hope in conditions when the desired outcome is less likely to be obtained, Bury, Wenzel, and Woodyatt (2016) found that investments in hope increased when there was a personal significance attached to the desire or goal. Victor Frankl (1992) grounded his life's work in logotherapy on the capacity for imprisoned Jewish people in concentration camps to find meaning and hope. Certainly, for POC, collective social justice is presumed to also have micro level significance at the personal and familial levels. The significance of a radically different future for one's self and racial group is likely to facilitate hope and ultimately, increase psychological wellness (Bury et al., 2016).

Lastly, meaning and purpose also involve a sense of spiritual and moral responsibility in radical hope (Faver, 2001; Givens Generett, 2005). We propose that meaning and purpose derive from an individual's morally rooted responsibility to care for the collective by working toward social justice goals. Faver's (2001) narrative analysis of women working toward social change supports our assertion. They described that a sense of meaning and purpose develops from a spiritual sense of being interconnected to all of humanity. While the majority of participants in Faver's study were White, they detailed that part of their personal care ethic involved being in positive relationship with people of different backgrounds. However, an interdisciplinary exploration of audacious hope in education conducted by Givens Generett (2011) integrates several examples from African American scholars that underscore how meaning and purpose is developed through "direct conversation with self and others" and an attunement to "a larger continuum, a community of experience" (p. 271). Hence, with a sense of meaning and purpose that is developed through collective memory and enhanced through faith and agency, possibilities for the future of the collective can be visualized.

4 | CONCLUSIONS AND RECOMMENDATIONS FOR RADICAL HOPE RESEARCH

The proposed psychological framework of radical hope advances the literature by expanding the concept of hope to include multiple pathways toward a desired collective future in the face of extreme forms of human rights violations. This culturally relevant framework provides a visual representation to aid individuals to understand, cope with, and help to transform racial oppression and other forms of injustice. Building on interdisciplinary conceptualizations of hope—from psychology, education, nursing, creative writing, racial and ethnic studies—the proposed heuristic includes both cognitive (beliefs) and affective (desire and pride) approaches. Moreover, the framework considers the historical and contemporary resilience, resistance, cognitive, and spiritual strategies employed by POC to maintain psychological wellness in a society where they experience continuous psychological and sociopolitical oppression. Bringing together scholarship on traditional and more audacious forms of hope, collective memory, faith, and agency, the proposed psychological framework of radical hope underscores the critical awareness, cognitive flexibility, creativity, and self-determination of POC throughout history. The framework also asserts that POC must constantly orient themselves from past to future and from individual to collective orientations in order to experience radical hope in revolting times.

Joining existing calls for more research on hope for social justice (Cohen-Chen & Van Zomeren, 2018), there are a number of studies that can be undertaken to deepen the psychological understanding of radical hope and to test the proposed framework. In terms of qualitative methods, conducting interviews with various types of healers who serve POC (e.g., psychologists, spiritual leaders, folk healers, social workers) about their experiences with and conceptualizations of radical hope would be one important point of departure for radical hope research. Furthermore, individual and/or focus group interviews with POC that provide the opportunity for participants to expand upon the proposed components, orientations, and pathways to radical hope will help support this framework. Studies that explore the processes of developing and maintaining radical hope are also warranted. Specifically, narratives about the expressions and meaning of radical hope in individuals' lived experiences are needed.

There are differing levels of empirical support for each of the four pathways of radical hope, but the conceptualization and quantitative research findings of this work do not center on hope. A multidimensional measure is needed to capture each pathway in the proposed framework. As part of the scale construction process, researchers are encouraged to incorporate the voices of racially and ethnically diverse people to help ensure the items have external validity. Additionally, researchers can begin to explore the associations between the four pathways of radical hope and a range of psychological (e.g., flourishing, depression, anxiety), physical health (e.g., blood pressure), and social and political variables (e.g., mentoring, engagement in activism). And, as with other science of hope approaches, we recommend psychologists to develop and test the efficacy of interventions to promote radical hope among

individuals and within communities as a way of increasing well-being. We invite interdisciplinary scholars broadly, and psychologists specifically, to take up these and other questions related to radical hope such that both the utility of this heuristic and POC wellness increases in the face ongoing psychological and political forms of oppression.

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ENDNOTE

[1] We chose to use POC to refer to individuals in the United States with African, Asian, Latin American, Middle Eastern, Arab, and/or Indigenous ancestry to denote the social construction of racial groups within the United States that are in the minority in terms of political and economic power and are subjugated due to their membership in racial and ethnic minoritized groups.

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