

HEARING VOICES

This newsletter is entitled "Hearing Voices." We intend this in two senses: in our commitment to hear the multiple voices of psyche, communities, and earth - particularly those that are marginalized; and in raising our own voices that are informed by what we have closely listened to and witnessed in the world and in ourselves for social justice, peace and sustainability.

COMMUNITY PSYCHOLOGY, LIBERATION PSYCHOLOGY & ECOPSYCHOLOGY (CLE)

March 29, 2013

PACIFICA
GRADUATE INSTITUTE

Building the City
by John August Swanson



Dear Reader,

With this newsletter, we are happy to share some of the news of the Community Psychology, Liberation Psychology, and Ecopsychology specialization of Pacifica Graduate Institute's M.A./Ph.D. Depth Psychology Program. Our students travel to campus three days a month (nine months a year) for three years from various places in the US and abroad. In the summer they are involved in community and ecopsychological fieldwork and research in diverse locations around issues of their passionate interest and commitment. On campus they engage in a curriculum that constitutes a bold initiative to forge interdisciplinary transformative approaches to personal, community, cultural,

and ecological challenges of our time. While grounding students in the psychoanalytic, Jungian, archetypal, and phenomenological lineages of depth psychology, this specialization places Euro-American approaches to depth psychological theories and practices in dynamic dialogue with ecopsychology, critical community psychology, and indigenous psychologies and psychologies of liberation from diverse cultural settings.

To study community and ecopsychology in the light of liberation psychology is to commit to the exploration of the profound effects of injustice, violence, and the exploitation of others and nature on psychological, community, and ecological well-

being. It is a commitment to create paths to peace and reconciliation, justice, and sustainability, to *buen vivir*.

In this newsletter, you will see these ideas in action, embodied through the work of students and faculty!

[Mary Watkins](#), Nuria Ciofalo, and Susan James, Editors and Core Faculty

To learn more about our specialization, please [explore our website](#) and/ or contact: [Diane Huerta](#), Admissions Counselor

t. 805.969.3626, ext. 306
e. dhuerta@pacificainstitute.edu

[Herman Warsh Scholarships](#)



Healing and Rebuilding Our Communities (HROC) A 3-day trauma healing and reconciliation workshop in Kibari, Rwanda. Lizzy Rodriguez (far right)

Healing and Rebuilding Our Communities

By Lizzy Rodriguez and Shelly Stratton, 2nd and 3rd Year Students

[Editors' Note: For their summer community fieldwork, Lizzie Rodriguez and Shelly Stratton attended an international training for facilitators of "Healing and Rebuilding Our Communities" in Rwanda.]

In response to the high level of post conflict suffering resulting from the 1994 Rwandan genocide, the Friends Peace Teams and concerned Rwandans collaborated in the development of Healing and Rebuilding Our Communities (HROC), a community based program that promotes healing and reconciliation from conflict related trauma. The HROC program

brings together survivors and genocidaires, supporting opportunities for reconciliation, transformation, and a deeper understanding of individual and community responses to trauma. In August 2012, we traveled to Rwanda to participate in the HROC international facilitators training.

HROC has adapted the Alternatives to Violence Project (AVP) approach to more directly focus on trauma healing and rebuilding communities. While the work of Judith Herman (*Trauma and Recovery*) also informs this approach, the implementation and guiding principles reflect both

Quaker values and the Rwandan/African cultural perspective.

HROC PHILOSOPHY

- In every person there is something good.
- Every person and every society has the innate capacity to heal from trauma.
- Trauma affects both victim and perpetrator.
- The sharing of inner goodness and wisdom builds the trust from which healing grows.
- The healing of a country must also occur at the personal and community levels.

- Trauma recovery and peace building efforts must happen simultaneously.

Since her return from Rwanda, Lizzie has been working closely with Alternatives to Violence Project (AVP)—Santa Barbara to bring its highly successful prison-based conflict resolution program to the Santa Barbara community. This collaborative team of volunteers, which includes community members as well as alumni of Pacifica’s Depth Psychology program and current CLE students, are developing *Coming Together*, a HROC inspired program dedicated to strengthening community relationships through dialogue and recognition of shared experiences.

Lizzie is also working towards building community capacity and strengthening community relationships through leading a collaboration striving towards utilizing Restorative Justice (RJ) principles in the Santa Barbara Juvenile Justice System. This collaboration is also working towards producing a community RJ symposium, and developing a RJ Task Force and Community Council.

Shelly provides psychosocial support for immigrant/refugee children, families and communities in New Hampshire. She has also collaborated with New American African’s (an African founded non-profit) in facilitating the development of an African community organization consisting of individuals from Burundi, Congo, Rwanda, Somalia and Sudan. Shelly also provides culturally focused consultation and advocacy within “host community” social services. HROC has



During a break from the HROC training, Shelly Stratton exchanges English and Kinyarwandan words with neighborhood children in Gisenyi, Rwanda.

contributed to Shelly’s vision for more authentic, community based, and culturally relevant psychosocial supports in the small rural cities of Manchester and Concord, NH.

Theoneste Bizimana, co-founder and coordinator of HROC is touring the U.S. this spring, presenting and engaging communities in activities from this powerful community based approach. This tour includes a visit to New Hampshire where Theoneste and Shelly worked with “providers” of immigrant/refugee psychosocial supports, and engaged in conversations with refugee communities. Pacifica Graduate Institute also has the unique privilege of hosting

Theoneste Bizimana for a very special evening. The documentary *ICYZERE: hope*, which captures the experience of a Rwandan HROC workshop will be shown, followed by a presentation and discussion.



Harry Grammar, Founder, [New Earth](#)

Harry Grammar, 2nd year CLE student, receives award

Press Release

Harry Grammar, founder of the non-profit New Earth, based in Topanga, California flew to the Psychologists for Social Responsibility annual conference in Washington D.C. to accept the Josephine “Scout” Wollman Fuller Award. The award was presented to both the organization and to Grammar who founded the non-profit in 2002. Since

2004, New Earth has been offering creative writing, poetry, music, gardening and counseling programs to incarcerated youth in over nine probation facilities throughout the Los Angeles area. The award was bestowed upon New Earth for the positive impact their programs have made on the youth they serve.

One of their fundamental programs, F.L.O.W. (Fluent Love of Words) is a writing, poetry and music program based on the California Language Arts Standards of education. The program is taught during school hours and after school. In this class, students study the structure or poetry and learn how to write their own pieces. Then they create

Harry Grammar Receives New Earth Award

Continued

musical “beats” and then record their poetry to the beats. Once the music is recorded, students learn how to edit and engineer their own CD. At the end of the module, students participate in an assembly showcasing their work.

Through discovering their unique voice, youth begin to realize themselves as artists, creators and instruments of positive change in society. Some of the outcomes of the program are: violence prevention; increased social consciousness and awareness; expanded vocabulary and reading comprehension levels; sense of freedom and ease in groups and among peers; sense of self-esteem and accomplishment as creative artists changes in attitude toward authority figures; a deep sense of connection to oneself; and being empowered to make positive choices in life.

“I am very proud and honored that New Earth has been chosen to receive this prestigious award.” said Harry Grammar, “For over eight years we have been working with the youth and some of the stories we uncover in their poetry and writings are mind blowing. This work gives them a positive, non-violent outlet to their expression. Many of these kids have been abused and come from neighborhoods where being a gang member is the only way to live. We work with them and expose them to new ways of thinking and understanding. Our goal is to reduce the recidivism rate in Los Angeles and keep these kids from coming back to the camps, going to prison or worse yet, becoming a statistic.”

The Josephine “Scout” Wollman Fuller Award was initiated in 2008 by Psychologists for Social Responsibility and the parents and family of “Scout” to honor the memory and life of “Scout” who passed away in 2007 following her struggle with cancer. Scout was only eight years old when she passed away. The Award is given annually to an individual or organization

involved with peace and social justice for children. Psychologists for Social Responsibility (www.psysr.org) is a vibrant community of psychologists and other allied professionals who share a commitment to the application of psychological knowledge and expertise in addressing today’s pressing societal and ecological challenges and to building cultures of peace with social justice.

Grow Green: A Program Takes Root in Rochester New York

By Deborah Bridge, 3rd Year Student

Grow Green is an urban agricultural initiative using permaculture principles that was begun as a program of the Southwest Area Neighborhood Organization within the city limits of Rochester, NY. This initiative was embarked upon for two reasons: 1) to address the lack of access to fresh produce by the residents of the neighborhood; and 2) to provide youth with entrepreneurial skills while engaged in the raising of produce from the selection of seed to the harvesting and marketing of the final product. As I began my work here just months before I began attending Pacifica, I knew there was a third purpose, perhaps lurking in the unconscious of the place and hidden to us all. This third purpose was to have humanity begin to regain its connection with the earth through the holes in the concrete of the city.

Grow Green was able to obtain a lot of land that had become vacant across the street from the center. The house was torn down by the city. The soil was too toxic to grow in, so raised

Hydroponic tomato plants providing fresh tomatoes in the middle of February. A taste test was done comparing ours with store tomatoes proved ours were favored hands down!



Grow Green

An Urban Agricultural Initiative

Continued

beds and commercial grow-boxes were used and a greenhouse was built that is operational year round even in our cold Rochester winters. Two years later the house next door was abandoned and again the city tore down the house and Grow Green used the space to double its produce production. This area suffers from a blight of vacant/abandoned homes, with many more to come. We have begun to work with the city to gain permits to raise food on those lots.

The youth of Grow Green sold its produce at a neighborhood farmers' market and there were soon regular customers who would be chastising our workers if a week were missed! While selling their own produce, the young people were able to become familiar with area farmers and other vendors. I have never before seen adolescents fighting over a calculator after every sale to do the math that would tell them what their "take" was for the night.

As a program, Grow Green has gathered great momentum and has recently begun to branch off of its parent organization to become Grow Green Rochester with a storefront on West Main Street in Rochester and will be doing business as "The Seedfolk Store" selling produce grown in the neighborhood. This storefront is located in a district that is in the National Register of Historical places. Just around the corner from The Seedfolk Store is the house of Susan B. Anthony. Just across the square from where Anthony's house stands is the Frederick Douglas Resource Center. In the center of that square between these two places is a life-size bronze statue of Susan B. Anthony and Frederick Douglas having tea.

Hopefully, this summer's youth will be growing vegetables, greens and flowers and selling them in that square with Anthony and Douglass.

Occupy Santa Ana "Otro Mundo es Posible"

By Madeleine Spencer, 2nd Year Student

In the last year and a half Occupy Santa Ana has realized that synergies for social change lies heavily in the strength of our networks of communication and the important collaborations between the many associated centers of democratic power within our community. The tools provided by the Community-Eco-Liberation Psychology Program at Pacifica has been pivotal in providing guidance along this way. Gene Sharp taught us where we needed to go in finding these centers of democratic power within our community. These centers of democratic power are made up of residents, unions, nonprofit or grassroots organizations, cultural centers, artist groups, gardening groups, business associations as well as political and media alliances. These collaborations have enabled us as a small group a part of a larger community of groups, to organize and mobilize in greater numbers. This organization has shown us the immeasurable capacity we have for creating the necessary socio-structural changes so direly needed within our community. Occupy Santa Ana, since its inception, has been closely modeling itself after Jahoda's Marintal Project, working together as a participatory-action-research team within our community, where we have become representatives within these many groups joining them to effectively participate in a system of fluid exchanges that has allowed us begin creating the necessary structural changes within our city. The first major step was in the work of legislating the Sunshine Ordinance in Santa Ana, this brilliant ordinance is one of the most comprehensive and progressive transparency laws in the

country to date 2013. The motto here in Santa Ana is "Si Se Puede" and on the horizon the community works with the strong belief that "Un otro mundo es Possible!"

Second Annual Occupy Santa Ana photo taken on the Old Orange County Courthouse Steps on Martin Luther King Day



Capacitar in Israel: A Healing Balm

By Tirzah Firestone, 3rd Year Student

It seems that whatever part of the world we inhabit, fear and trauma are part of our shared human legacy, products of the political violence, environmental calamities, and all the prickly uncertainties that come with life in the body. I have just returned from Israel-Palestine, a part of the world that bristles with unpredictability, where I witnessed one of Pacifica's masterful teachers—Pat Cane—wield her Capacitar magic. Like a soothing balm, Capacitar penetrated linguistic and cultural barriers with delightful ease, and in Israel I found a community of teachers, social workers, and therapists who are deeply devoted to Dr. Cane's work.

Capacitar is a system of practices both ancient and new—Tai Chi, E.F.T., and energy mobilization techniques of all kinds, combined with the latest brain science to help empower people of all ages to unblock traumatic stress frozen in their bodies and minds. The exercises work instantaneously to release layers of stiff, fear-bound energy; the bi-products are often tears of relief, laughter, a feeling of increased social warmth, and the aha's of insight.

This was certainly the case in Israel. I witnessed Dr. Cane at work in two different settings: one group of 15 beginners and one larger group of professionals that has been studying Capacitar for the past several years. Both groups were Israeli citizens, mostly Jewish women, as well as two Druze (a sect of Islam) and three Palestinian women from inside the Green Line of Israel. (The training scheduled for the West

Bank was unfortunately canceled due to administrative problems. I suspect it would have taken on a far more political tone given that participants there live under Israeli occupation.)

I took time off from CLE classes to follow Pat to the Middle East because my dissertation topic on the transformation of historical trauma was my goad. I wanted to see how Capacitar facilitates Israelis to transmute the heavy legacy that they bear in a country where every Jew serves in the military after high school, where soldiers with uzis guard the entrances of shopping malls, theatres, and restaurants, and where most everyone knows people who have died or been injured at war.

While political issues were surprisingly absent from these Israeli circles of study, I felt them to be present just below the surface. Capacitar is naturally liberative. It frees its practitioners from fear and terror, despair and depression, allowing a more conscious life, in tune with interior and exterior landscapes. Therefore, it naturally calls into question systems of oppression that produce further violence.

But Dr. Cane was never frontal. Like a healing balm that penetrates from within, she and her Capacitar tools were effective precisely because they cool rather than incite, release pressure rather than exert it. For this reason I found Capacitar in Israel to be elegantly subversive, and I hope that Capacitar in both Israel and Palestine continues to put down strong roots.

Capacitar
Diaphragmatic
Breathing exercise in
Israel. March 2013.
Tirzah Firestone (right)





Building the Labyrinth,
Ladera Campus



Pacifica Labyrinth and Teaching Tree at Ladera Campus

By Lorraine “Rain” Warren and Elizabeth MacLeod Burton-Crow, Third Year Students

As the sun broke through the winter mist on what was perhaps the most auspicious of solstices, it shone upon a landform that was not present just days before. For during the week of December 16 through 21, 2012 two cohorts, along with a lot of help from their friends, each created a labyrinth on the Pacifica Graduate Institute’s sister campuses at Lambert and Ladera. This is the story of the latter, of how this labyrinthine dream came to fruition, as well as an invitation to the larger community to walk its serpentine circuits and to commune with this sacred space in person.

The Ladera Labyrinth began with a seed of inspiration and desire for reciprocity. For there was a longing among the inaugural 2015 cohort of the Depth Psychology Community, Liberation, and Ecopsychology (CLE) specialization to give a gift back to the community that had so nourished them. Cohort member Deb Bridge suggested that the gift be a labyrinth.

Bolstered by unwavering support from CLE co-chairs Dr. Mary Watkins and Dr. Nuria Ciofalo, two class representatives stepped forward to organize the effort, Lorraine “Rain” Warren and Elizabeth MacLeod Burton-Crow.

During a tour of the organic garden at Pacifica’s Lambert campus, long-time steward of the land Marshall Chrostowski revealed to “Rain” that a similar project had been attempted several years prior by the Counseling Psychology cohort of 2005, yet planning efforts had come to a standstill. The site, however, along with the intention had been held by Chrostowski all these years, and it was he who also suggested and then later prepared the site at Ladera. In that moment among the bountiful foliage of the garden, a steadfast collaboration was born among these two like-minded cohorts (with Norine Minion representing her 2005 alumni group) as

Pacifica Labyrinth Ladera

Continued

well as Chrostowski and other key staff at Pacifica, including Chief Operations Officer Matt Brown.

Being cognizant of the scale of the project, it was apparent that someone with experience building labyrinths was needed in order to guide and ground the process. [Whitney Krueger](#), Sacred Artis, was enlisted to take on this role and generously agreed to provide her services, and it was she who acted as the vessel who conducted extensive research on the land and landcestors, gathered the many dreams, intentions, and ideas surrounding the project and transformed them into a cohesive design.

Participation in the process and design of the Ladera Labyrinth was, like the labyrinth itself, a community effort with the 2015 CLE cohort at its core. The project and preliminary designs were presented at the meetings of the Eco-Dreamers student group, who offered many ideas, which was facilitated by Dr. Ed Casey and Sustainability Coordinator Alia Aizenstat. It was clear from the input and enthusiasm received across Pacifica's many programs that the labyrinth was not only welcomed by the community—it was deeply desired, not only for students past and present, but for future students to enjoy as well.

After more than a year of preparation by the CLE cohort (and several years of planning by the 2005 alumni), the day had finally come to break ground on the project. Prior to the labyrinths' construction, a blessing of the land was conducted by Adelina Alva-Padilla, Spiritual Leader of the Santa Ynez Band of Chumash Indians of the Santa Ynez Valley and observed by Elders Virginia Ortega and Nancy Martin.

In addition to all of her contributions with regard to the design of each labyrinth, Krueger was instrumental in overseeing construction at both sites, from assisting in locating the center, measuring and drawing the guide lines, to providing instruction on how to listen and sing to the stones so that they may align energetically. Many people contributed to the manifestation of the Ladera Labyrinth. Those from the 2015 CLE cohort who were on their hands and knees singing to stones and digging in the dirt were: Laurie Kindel; Leslie Harper; Gail Jean Padilla and her three boys, Jesse, JJ, and Allen; Helen-Louise Azzara; Nancy Grace; Elizabeth MacLeod Burton-Crow; and Lorraine "Rain" Warren. Cohort members who contributed in other very important ways were Jesse Masterson, Shelly Stratton, Elizabeth Zinda, and Tirzah Firestone. Many others also came to lend their support and lay a few stones, including second-year CLE student Gwendolyn Lawrence Alley and family, Gabrielle Milanich, Project Coordinator for the Opus Archive and Research Center, Alia Aizenstat, Dr. Ciofalo, and of course Chrostowski and his dedicated work crew.

A Teaching Tree was also created at the site, a design element inspired by the 2015 CLE cohort's visit to the Ojai Foundation with Professor Craig Chalquist, Ph.D. in the spring of 2012. The area was designed using the remains of an old Eucalyptus tree, whose stumps now provide seating in a circular arrangement around a central, larger seat which has been

dedicated to Drs. Watkins and Ciofalo. The inaugural class held under the boughs of the Teaching Tree took place on January 30, 2013 with Dr. Watkins guiding a discussion on reconciliation and peace building from her honorary chair of Eucalyptus.

It is the hope of the 2015 CLE cohort that the Ladera Labyrinth and Teaching Tree provide a place of wisdom, healing, and inspiration for the Pacifica community and beyond. All are invited to trace the contours of its winding paths, to be enveloped by the grace of its ancient branches. It is a dwelling for contemplation, for alignment with Pacifica Graduate Institute's charge of *animae mundi colendae gratia*, for the sake of tending soul in and of the world.

Listening to War: A Project of Depth & Liberation Psychology

By John Becknell, Dissertation Student

When ancient and aboriginal warriors returned from war people gathered to listen to their tales. Storytelling sessions often went on for days. What was it that made civilians stop everything and sit down and listen to veterans? Did they return with something civilians needed to hear? Mythologist Joseph Campbell taught that the hero returns from his or her ordeal with valuable gifts for society. A growing body of contemporary study and literature suggests there is an important relationship between war veterans and civilian society and veterans do best when they return to listening communities.

My dissertation project sought to study a small part of the relationship between society and veterans by exploring the experience of civilian non-therapists who voluntarily listen deeply to veterans' first-person narratives or war. I wanted to know how listening to veterans impacted civilians. The depth psychology program and its emphasis on community and liberation psychologies provided a solid foundation and lens for this study. At its core depth psychology welcomes soul's breadth and complexity, values images, memory, symptoms and narrative, and encourages a deep listening to everything including, and especially, what has been rejected. Liberation psychology invites us to put aside our assumptions about cause and cure, engage dialogically, allow others to set the agenda, and notice what imprisons and what liberates.

Data was gathered through working with a small non-profit that brings together veterans and civilians for retreats and organizes return trips to Vietnam for Vietnam War veterans and civilians. I attended retreats, observed civilian witnesses, hosted informal conversations, and conducted formal interviews. I also used my self as a subject, noting my own

Listening to War

Continued

experience at retreats and while traveling to Vietnam with American veterans and listening to their narratives as well as the narratives of numerous Vietnamese veterans.

This project has turned out to be one of the most profound and moving experiences of my life. I learned that the ancients and aboriginals had recognized something important. Listening to veterans was a powerful and valuable experience for all of the civilian witnesses represented in this study. We were taken deeply into the rich loamy soil of soul and experienced the sprout of new insights about war, veterans, psyche's capacity of good and evil, society, and the importance of community. For most witnesses the experience challenged contemporary beliefs and practices about the relationship between veterans and civilians, brought new perspectives on the role non-therapists may play in veteran homecoming, and fostered new or deeper connections to veterans. While this experience was at times challenging and painful all of the participants found the experience personally valuable and saw the need for more civilians to become involved in listening to veterans.

This project persuaded me that we can and should boldly take depth psychological approaches out into the world and that these approaches not only bring more depth, richness, and connection, they are liberating and soul making both for ourselves and others. To do this successfully we must be willing to shed our insider terminology, root ourselves in basic depth and liberation psychology concepts (more than the detailed theories), let go of our addictive need to know and allow ourselves to be astounded and enchanted by soul's grand play in the world around us.

[Editorial Note: CLE is honored to host John Becknell's dissertation defense, 4/9/13.]

Feeling Deeply to Transform our Futures CLE Welcomes Chris Jordan

By Elizabeth Zinda, 3rd Year Student

In the CLE program we are guided by the work of Robert Romanyshyn to become Wounded Researchers, to follow the call of community-based work into the depths of psyche for the purpose of tending the soul of the world. The journey is frightening, exciting, and overwhelming, and requires allies. Such an ally can be found in internationally acclaimed artist Chris Jordan, whom

we might call a Wounded Artist who follows and tends the underworld images that call to him. Jordan's art leads into the unconscious of our consumer culture. Like Jung with his patients, Jordan's stance is one of curious mutual exploration into these depths. He extends an invitation to look together and sustain the gaze of horror and beauty so that the images may do their transformative work on us.

Jordan's conceptual work *Running the Numbers* (chrisjordan.com) helps us wrap our minds around the unimaginables of consumerism, such as the number of plastic bottles consumed every five minutes in the U.S. The images in his in-progress film *Midway* (midwayfilm.com) break our hearts open to new capacities as we witness the suffering we impose on our fellow beings. *Midway* explores the beauty, suffering and dying of Laysan albatrosses of Midway Island who ingest our plastics. Jordan's attention, vulnerability, and love provide alchemical containment for the witnessing and grieving processes that hold potential for cultural transformation.

In my interview with him, Jordan shared how the fearless albatrosses turned a curious gaze to the filmmakers. For me this gaze invites us to deepen into our own fearless curiosity about ourselves and our potential as a species, who we might become. As Jordan asks: Do we have the courage to "allow ourselves to feel deeply enough that it transforms us and our future?"

Jordan will present his work and lead a discussion at Pacifica on Tuesday evening, April 9, 2013. He will also join in our class on peacebuilding and reconciliation, as students and faculty explore the extension of human-human reconciliation ideas and practices to human-animal-other animal and human-earth reconciliation.



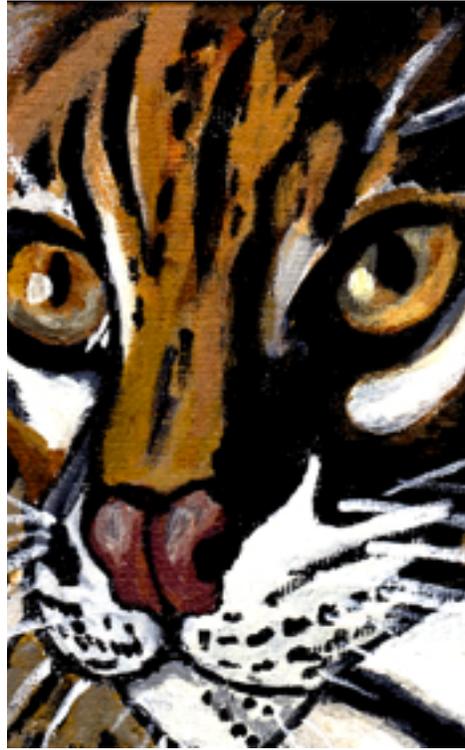
A is for All An Alphabestiary Project

By Susan Grelock, 2nd year Student

As a child, did you have an animal alphabet book? A is for alligator, B is for bear, C is for cat...Alphabestiaries evolved from the centuries old bestiary tradition and are still such a popular children's book form. I think the enduring quality of alphabestiaries speaks to our deep connection with our animal kin. As I researched the borders between humans and other species this summer, the alphabestiary entered the field and helped me to develop my own alphabet.

My summer fieldwork found me outside, close to home, learning how to be a nature guide for small children. The site was a wildlife hospital and outreach center in northern California. The objective of the program is to help adults become storytellers for children, mentors who can connect children to the non-human world through learning and story. The first step for me was to learn the names of the trees, flowers, and insects. In earnest, I filled my field notebook with pages of facts that I hoped I would digest. Halfway through the summer I became discouraged. Simply, I could not remember all the names – what an inept guide I was! Then, the animals started showing up.

Raccoons and a pack of baby skunks traipsed through my yard; a buffalo, foxes, and wild cats came in my dreams; and the animal icons of childhood



The bestiary is a literary form that has ancient roots but was fully developed in the Medieval times. The books featured beautiful illustrations of animals accompanied by brief, often moralistic statements. The animals, essentially, were symbolically depicting human traits in an entertaining, intriguing, and aesthetically appealing form.

Susan Grelock, Artist and Author

arrived in my active imagination. I painted them. Together, they made my own alphabet of animals, and I put them in a little book. For me, my alphabestiary became an important research tool. Wordlessly, it tracked my relationships with other animals and the child archetype. It also expanded the field to invite in the essential elements: the child and the wild, the storytelling and the art-making, the images and the letters, and psyche in all its forms.

This has rippled out in the past year and moved me deeper in to my work. I have been learning new ways to tell stories, including digital storytelling and

community mural-making. I also started working with a nonprofit that brings art programs to schools where the arts have been eliminated; I am helping them develop participatory visual research projects and tell their stories. This summer's fieldwork may involve storytelling with and for wolves. I see how this work flowed from the alphabestiary, which opened me to the potential of liberation arts. I discovered that art-making is a site where my grief over our ruptured relationships with animals finds solace and even joy.

[Link to book](#)
[Digital Story](#)



Civil Rights leader Rev. James Morris Lawson calls the CCFO a violation of human rights at an inter-faith press conference

Shifting Community Including Housing for Homeless in Los Angeles

By Alisa Orduna, 1st Year Student

Amidst the hustle and bustle of morning traffic, children heading to school, vendors selling *horchata* on the corners, and workers going to the garment shops, I drive past homeless residents beginning their day. In front of their tents some are sweeping while others are just beginning to stir and reluctantly starting to roll up their sleeping gear. One couple sits together reading each day. Their

presence along my commute has become a part of my daily rhythm. In a voyeuristic manner, their homeless state allows me veer into the privacy of their lives without even having to ask their names, let alone permission for such an intrusion. How is this so? Why have our homeless neighbors become a part of the Los Angeles landscape to the point that we have normalized these communities? Why aren't we outraged at the denial of dignity, sustenance, and connection to resources that housed residents take for granted?

In the City of Los Angeles there are 51,000 homeless persons making this city the homeless capital of the nation. The

Shifting Community In Los Angeles

Continued

homeless neighbors that I see each day are part of the 12,000 persons who are chronically homeless meaning that they have been homeless for a year or more with a mental health, mental health, substance abuse or physical disability (Los Angeles Business Leaders Task Force, 2012). The longer that chronically homeless persons stay on the street, the more likely they will die due to overexposure to inclement weather, untreated chronic diseases, and injuries from acts of violence or falls.

The current chronic homeless phenomenon is attributed to the deinstitutionalization of mental health facilities during the latter half of the 20th century (Collins, 2007; Nelson & Prilleltensky, 2010; Kloos, 2010). In Los Angeles, the area east of downtown known as Skid Row has become the symbolic face of homelessness due to its history as a transitory community and the accessibility of services, including emergency shelters. In reality though, homelessness is found in every community.

In recognition of the high social and economic costs, communities nationwide have begun to focus on ending homelessness as a cost-avoidance strategy through the adoption of a housing ready model that is implemented through permanent supportive housing (PSH). Housing first “is based on the belief that housing is a basic right and on a theoretical foundation that includes psychiatric rehabilitation and values consumer choice” (Tsemberis et.al., 2004, p. 651). PSH is affordable housing, (a resident pays no more than 30% of his income on rent) with access to lifelong supportive services (i.e. health care, substance abuse treatment, mental health services). Research demonstrates that this approach has greater outcomes in reducing recidivism (Tsemberis, 2004; Los Angeles Business Leaders Task Force, 2010).

Through an initiative called Home For Good created by the Los Angeles Business Leaders Task Force, a joint initiative of the United Way of Greater Los Angeles and the Los Angeles Area Chamber of Commerce, Los Angeles County has implemented a housing-first model and expanded PSH opportunities. To date, close to 7,000 chronically homeless and non-chronically homeless Veterans have been permanently housed in two years with an average retention rate of about 80%.

In the shadow of this success there is a rising voice of opposition from community residents who rather maintain the perceived material and physical safety of the status quo. The fear of the “other” has been well documented in Los Angeles’ history of not-in-my backyard (NIMBY) attitudes. Rooted in xenophobia against the Chinese back before the turn-of-the-century, NIMBYism reappeared in the aftermath of the Civil Rights Movement when white, middle class communities fought back against legal mandates for school and neighborhood integration (Nicolaidis, 2002; Sonenshein, 1993). Today ableism and the protection of civil rights for the disabled form the frontlines of NIMBYism.

In March 2011, a local councilman introduced the Community Care Facilities Ordinance (CCFO) in response to complaints from a group of homeowner associations about the rise in group housing. The impact of foreclosed homes has made large homes attractive to investors who have in turned leased these homes for group housing. Also known as shared housing, group housing provides an affordable and supportive environment for many persons reintegrating back into society after exiting episodes of homeless, the prison system, and starting a new phase of life in sobriety. It is also a form of housing utilized by working poor families who must double-up to afford Los Angeles’ high housing costs.

The CCFO is a land-use policy that seeks to redline affordable housing options from single-family neighborhoods citing them as nuisance properties that pose a threat to public safety. In the City of Los Angeles, single-family neighborhoods compose 85% of all residential zoned land-areas. If passed, this ordinance would immediately eliminate current housing for over 50,000 persons who share housing and/or exiting out of the criminal justice system while also over-concentrating poverty in only 15% of the remaining neighborhoods where shared housing would be legal. These neighborhoods include South L.A. and East L.A., some of the poorest and most dense communities within the City.

Led by legal advocates, the Sober Living Network, and eventually the United Way of Greater Los Angeles, groups of various organizations came together in response to oppose the CCFO. I was fortunate to be the project manager of the United Way Team on this effort and able to be a part of building this coalition. We began calling ourselves the *Stop CCFO Coalition*. We spread our message through the creation of a website, social media, speaking engagements, letters of opposition from our business community, and story-telling by impacted consumers. Within nine months, the Coalition expanded from a group of about 30 organizations to 170 including labor, business leaders, neighborhood councils, disability rights organizations, economic justice groups, and faith-based leaders. Our efforts culminated in the defeat of the CCFO on January 30, 2013 when over 500 people turned out to City Hall in opposition. Wearing bright red t-shirts that said “Share Housing = Fair Housing,” we made a stand against the status quo and the voices of people often unheard and ignored roar through City Council chambers.

The Stop CCFO effort continues to ensure that ordinances that discriminate against vulnerable populations will not resurface in the near future. To support these efforts, we are shifting our message to the creation of a YIMBY (yes in my back yard) strategy and are seeking the input of various community members through small group discussions. Speer and Hughey remind us that “building empowered communities is a very long-term process” and expanding our sense of community to include pathways to housing for our homeless neighbors worth the effort.

CLE

Student Accomplishments

New Positions

Shelly Stratton, Grant Coordinator, and Coordinator of Volunteer and Community involvement, New American Africans, Manchester, NH

Susan Grelock, Terwilliger Nature Guide for Children in Muir Woods; and Storytelling/Research Development for arts nonprofit supporting under-served schools in San Francisco

Marialidia Marcotulli, launch of new radio show "From Tear Ducts to Aqueducts: All Things Water"

Michael Quill, Marine Protected Area Outreach Coordinator at LA Waterkeeper; currently participating in ongoing statewide conferences with California Oceans Science Trust Conferences, Ocean Trust, Department of Fish and Wildlife, Coastkeepers and Wild Coast on MPA Protocol, Outreach and Education, Information Management Systems and Community Volunteer Interaction.

Lizzie Rodriguez, Planning committee, Alternatives to Violence, Santa Barbara; Project manager, Restorative Justice Collaboration, Santa Barbara through Conflict Solutions Center

Darian Shaw, Alternatives to Violence Apprentice Facilitator, Denver Women's Correctional Facility; liberation grassroots theater on The Doctrine of Discovery, in Denver and Boulder with Boulder Friends Meeting and its Indigenous People's Concerns Committee

Gail Jean Padilla, Grant writing internship to help 60 ngo's bid for grants with the Los Angeles Department of Child and Family Services, Apprentice Grant Writer, Bruce Rubenstein, Brumar and Associates

Linda Ravenswood, Director of Photography, Global Axe Conference, Bahia, Brazil 2012

Madeleine Spencer, OCCCO (Orange County Congregation Community Organization), work to help empower people to take responsibility for communities, to shape public policy, and to build a legacy of leadership throughout Orange County; SACReD (Santa Ana Collaborative for Responsible Development), work to pass the Sunshine Ordinance, a government transparency and civic participation law, within the Santa Ana City. Work with 5 core organizations in involved in Housing and Development, Cultural, Health and Wellness, Labor, and Congregational Organizing as well as with 42 neighborhood groups, nonprofits and community members as well as local government

Publications

Burton-Crow, L. (2012). Profile: Elizabeth Burton-Crow, Sacred Bones Intern, StarThrowers: Kerulos Yearbook Kerulos Institute

Susan Grelock, Book review of [*Every Twelve Seconds in e-misferica journal*](#).

Spencer, M. (2012). A Social Movement's Council Practice Addresses its Shadow using Appreciative Inquiry by Madeleine Spencer; [*Appreciative Inquiry Practitioner: Embracing the Shadow through Appreciative Inquiry*](#).

Bain, B. (2012). Generative Birth Shadow: A Fundamental Human Experience by Barbara Bain, [*Appreciative Inquiry Practitioner: Embracing the Shadow through Appreciative Inquiry*](#).

Grants/Evaluations

Lizzie Rodriguez, Opus Archives Peace and Reconciliation Travel Grant

Liz Burton-Crow, Opus Archives Peace and Reconciliation Travel Grant

Linda Ravenswood, Opus Archives Peace and Reconciliation Travel Grant

Michael Quill, Grants received to expand the Marine Protected Area

Laurie Kindel, student evaluator, The Ojai Foundation; outcome evaluation, Adaptive Sports Center in Crested Butte, Colorado

Brandon Lott, student evaluator, The Ojai Foundation

Holly Bordwell, student evaluator, The Ojai Foundation

Gail Jean Padilla, student evaluator, The Ojai Foundation

Christa Sacco, student evaluator, The Ojai Foundation

Student Accomplishments

Continued

Conference and Public Presentations

“Healing and Rebuilding Our Communities: Exploring Response-Ability in Fieldwork”, Northwest Community Research and Action Conference, Lewis and Clark College, Portland, Oregon. Oct. 12, 2012.

Madeleine Spencer, “Hospitality, Hierarchy, and Houselessness: Paradigm Change in the Occupy Movement,” Psychologists for Social Responsibility Conference, Trinity Washington University, Washington, DC

Karen Palamos, Ecopsychology and EXA, A Nondual Approach to Nature, International Expressive Arts Therapy Association, 10th Biennial International Conference, Berkeley, CA; and Dreaming into Nature, Emeryville, CA

Michael Quill is a regular contributor to the LA Waterkeeper Web Site and Waterkeeper blog; presentations on marine protected areas have included Natural History Museum Los Angeles, Cabrillo Aquarium, Aquarium of The Pacific, UCLA, Antioch University as well as ongoing lectures and presentations at dive and angler clubs, fishing groups, boating organizations and community groups

Awards and Honors

Jesse Masterson, Board member, Depth Psychology Alliance

Linda Ravenswood, two Pushcart nominations 2012, for poetry (Mouthfeel Press, Texas) and short story (Bicycle Review, San Francisco); and The Environmental Justice League, LA Arts Commission, 2012

Marialidia Marcotulli, Earth Charter Internship, mandated University for Peace, to work on their water curriculum; and board member of community radio station KWMR.org

Harry Grammer and New Earth, Josphine "Scout" Wollman Fuller Award, Psychologists for Social Responsibility



Academic Community Partnerships

The Ojai Foundation, Center for Council Practice

By Nuria Ciofalo, Co-Chair CLE

Our community-academic partnership with The Ojai Foundation (TOF) has begun with the inclusion of a team of five Student Evaluators: Holy Bordwell, Laurie Kindel, Brandon Lott, G.J. Padilla, and Christa Sacco. In addition, Laura Whitney will act as an internal, organizational learning facilitator, supporting trainings in the council practice and facilitating TOF's organizational learning based on evaluation results. Nuria Ciofalo and Susan James are the Principal Investigators and will oversee all evaluation activities and products. We will conduct the evaluation of their Center for Council Practice (CCP), Council for Social Justice Program that began in the summer of last year with numerous dialogues and conversations with foundation's representatives—yes, there is a lot of time devoted to negotiation and consensus building when designing collaborative evaluations. The evaluation contract was formally signed in February of 2013 and will end in May of 2014.

The CCP will train ten qualified organizations with a focus on Social Justice, providing services and advocacy for at-risk populations throughout Southern California. The student evaluation team will join the organizational trainings and each Student Evaluator will be assigned to work with two organizations. Students will be trained in the council practice and in empowering evaluation approaches. In order to provide this learning opportunity for all of our students, Susan and Nuria integrated pertinent readings and activities in the forthcoming Community and Organizational Evaluation class in

"Appreciative inquiry can get you much better results than seeking out and solving problems. If you combine a negative culture with the challenges we face today, it could be easy to convince ourselves that we have too many problems to overcome...We can't ignore problems, we just need to approach them from the other side."

Cooperrider and Whitney, 2000.

the Spring Quarter. Third year students, who already took this class last year and are now part of this team, will use these readings to refresh their learning but also to access new readings that are pertinent for this project. Our first year student, Brandon, will have an early start in this class and will be required to complete some of the required readings. And when first year CLERs move to the second year and take this same class, they will be immersed in the lessons learned of this project, learning what worked but also what did not work to do improved and more empowering evaluations.

We will apply an evaluation framework that will be informed by appreciative inquiry and empowerment evaluation philosophies, as well as storytelling methodologies. In addition, we will pioneer the application of council practice as an evaluation tool itself. The TOF observed that they chose our CLE Specialization because of the alignment of council practice with our depth psychological methods and community and ecological approach driven by liberation psychology.

CLE Students
work with Paulo Freire's conscientization process in their class on Psychologies of Liberation

Soula Pefkaros,
Photographer





The "Lacam-Ha-Hood" (left) Nature is this community's sacred neighborhood.

Painting dreams with children of Lacam Ha, a Mayan community built around 100 a.d. in the southern state of Chiapas and located at the center of the pyramidal triangle built by the ceremonial sites of Bonampak, Palenque, and Yaxchilan (below)



SCRA Biennial Conference, Miami June 26-29, 2013

Communal Thriving: Pursuing Meaning, Justice and Well Being

Spirituality, Community Cohesion, Cultural-Religious Empowerment, and Environmental Justice

A Demand for Indigenous Human and Ecological Rights

Nuria Ciofalo

This panel collects four stories of the human-nature relationship in Indigenous communities told by researchers and a Mayan, Lacandon community artist and activist. Three stories interweave the voices of Nahuatl and Mayan community members and one story theorizes about current environmental policies in tropical islands. The diverse, narrated localities emphasize Indigenous sovereignty to sustain and

maintain the rich biodiversity of their regions. Whilst the stories unfold in diverse geographical configurations, from the highlands of the Sierra Madre of Puebla, Mexico, embraced by rich Nahuatl cultural legacy; the polyphonic embroidery of the tropical Mayan jungles, surrounded by majestic spiritual sites such as Bonampak, Palenque and Yaxchilan to the soothing aroma of tropical islands and archipelagos, they weave together the demand for human and ecological rights. International and national public policies are critically analyzed while highlighting pervasive cultural impacts. The audience is invited to generate fertile dialogue for transformative policies that sustain and maintain the remainders of a still rich biodiversity as well as wisdom, spirituality, mythology, and renewed metaphors for multi-cultural social justice, environmental sustainability, and peace building. Lastly, the

audience is invited to perform the oral histories, collected through participatory action research, to revive the Indigenous lifeworlds for collective mobilization towards transformative social change.

Popular Power and Contra Power: An Analytical Model to Promote Indigenous Community Empowerment

Nuria Ciofalo

Empowerment is a multidimensional construct. This presentation proposes an organization of the diverse definitions concerned with empowerment. A model of Indigenous community empowerment is applied to two communities, a Nahuatl and a Mayan Indigenous community based on ethnomethodological and art-based, participatory action research approaches to inquiry. The Nahuatl community study provided data to develop the model in interaction with community members. The Mayan community study involved children as the central participants and co-creators of new knowledge. The methodology included diverse approaches such as, dialogue, participatory observation, in-depth interviews, and art-based inquiry. In the Mayan community study the use of symbols, dreams, storytelling, and theater allowed for crystallization of data to assess ecological impacts on the community psyche. The analysis of the model reveals that this construct is a feedback system composed of channels and phases of empowerment that can be

stimulated and/or constrained by the external or internal system's environment. Mexican rural policies are analyzed to assess their impact on autonomous community development. Outcomes of both case studies are integrated to reflect on the analytical interpretation of the model and to convey policy recommendations to sustain the natural and cultural environment. Cultural-religious empowerment is considered to be the main channel of empowerment in these two Mexican Indigenous communities. The value of the model is, mainly, its use as a tool for social intervention planning that includes: (a) the promotion of endogenous community capacity, (b) community organizing and mobilization, (c) community cohesion, and (d) popular power. These are considered to be key ingredients to assert Indigenous social justice, environmental sustainability, and cultural health.

Opening Hearts: The Interplay of Conscious and Unconscious Dynamics in Academic-Community Partnerships

Nuria Ciofalo and Michelle Robertson

Forming effective community partnerships between community organizations and academia is an important goal that critical community psychologists want to accomplish. However, partnerships are not easy to achieve and partners need to engage in transparent dialogue to learn what worked and what did not work in such

collaboration, and (c) the degree of academic detachment from real world issues. Lastly, the particularities of the academic program may greatly affect the partnership dynamics as well as the outcomes. This may be the case if the program seeks to develop depth psychological sensitivities in students such as those that listen to who and what has been marginalized and that seek to raise awareness of repressed biases and prejudices in fieldwork.

In this roundtable, partners will share a community-academic partnership between Carpinteria Children's Project at Main and Pacifica Graduate Institute's Community Psychology, Liberation Psychology,

In October 2011, the Community Psychology Practice Council Council of Education Programs task group of SCRA, Division 27 of the American Psychological Association launched a new initiative to support the development of opportunities for students to learn practice skills in graduate education programs – Consultation on Education for Community Psychology Practice. This initiative was endorsed and funded by the SCRA Executive Committee. Applications, which detailed program-identified areas for development, were received from graduate programs in the United States and internationally. Pacifica was among the selected programs. [Click here](#) to download the full SCRA report.

ventures. Affective dynamics are often repressed for the sake of making the hoped for relationship work. In addition, the dynamics of student engagement are many times overshadowed by the principles and values of a committed, critical community psychology that emphasizes bottom up approaches to community work. In learning from the processes and outcomes of academic-community partnerships, there are many questions that arise. For instance, questions about (a) the optimal amount of time needed for transformative student involvement in community; (b) the challenges placed by academic structures that inhibit or promote authentic

and Ecopsychology Specialization. Important partnership dynamics will be discerned and affective tensions will be transparently brought to the table to engage in productive dialogue with participants, unbundling the many knots and nuances generated in these efforts. Through opening our hearts to introspective queries of the many challenges faced by these collaborations, the creative development of tools and strategies to build sustainable partnerships will be discussed.



Palenque, one of the most important ceremonial sites of the prehispanic, Mayan civilization.

The Safe Children Strong Families Redesign Coalition

By Nuria Ciofalo

Our community-academic partnership with the Safe Children Strong Families (SCSF) Redesign Coalition is a paid internship opportunity in the Los Angeles Metropolitan Area.

The community child welfare system in Los Angeles County is undergoing a major transformation over the next two months. The restructuring of community child welfare is named the Safe Children Strong Families (SCSF) Redesign. The County is offering more than \$42 million dollars to nonprofit child welfare organizations that work collaboratively to reorganize their services into a more comprehensive and integrated continuum of care for the prevention, intervention, and aftercare for families at risk of child maltreatment. While this involves a competitive grant writing process among nonprofit agencies with an April 8, 2013 due date, 52 community-based and faith-based organizations have organized into five “Community Child Welfare Coalitions” and are developing coordinated strategies in response to the competition.

The five Coalitions are meeting weekly to plan a “continuum of coordinated responses to address diverse levels of need, intended to strengthen families through the provision of targeted services, activities, and support,” said Bruce Rubenstein, former Deputy Director of the County Department of Children and Family Services, and developer of the original community child welfare system in 1991-94. Bruce has served the dual roles of: (1) Facilitator for the 5 Coalitions since July 2012 and (2) Grantwriter for 18 nonprofit organizations that have engaged him to advise or write their grant proposals for SCSF. Bruce offered this significant learning experience in community organizing and grantwriting to students in our Community Psychology, Liberation Psychology, and Ecopsychology Specialization because he saw a very good fit between our pedagogical values and strategies and what this Coalition needs. G.J. has been intensively involved in this process and has been deeply moved by the rich learning experience.

“Reach out to those you fear. Touch the heart of complexity. Imagine beyond what is seen. Risk vulnerability one step at a time.”

John Paul Lederach
The Moral Imagination: The Art and Soul of Building Peace

Center for Justice and Peacebuilding & The Summer Peacebuilding Institute Eastern Mennonite University

By Mary Watkins, Co-Chair

Last Fall I visited the [Center for Justice and Peacebuilding](#) at Eastern Mennonite University (EMU), a world-renowned peacebuilding education center, initiated by John Paul Lederach and hosted the restorative justice approach developed by Howard Zehr. I had the deep pleasure of sitting in on classes and offered three talks (“Pathways from Counseling Individuals to Community Psychology,” “Re-Visioning the U.S.-Mexico Border,” and “Some Lessons Learned from Psychologies of Liberation”).

We are currently working on an articulation agreement between their M.A. program in conflict transformation and our doctoral program. We are encouraging our students who are involved in peacebuilding, reconciliation, and restorative justice to attend their Summer [Peacebuilding Institute](#) as part of their summer fieldwork and research. We encourage students to take advantage of the rich array of courses offered at EMU in the summer, see their [catalogue](#).

Alternatives to Violence Project & Facilitator Trainings

By Mary Watkins

“I found a doorway to even more meaningful work in this workshop. The Alternatives to Violence Project is the kind of work I long for.”

“I gained a new understanding of the action needed to shift the increasing violence in our society. I learned about how deeply violence has penetrated into the norms of American life, and about the transformation that can occur in the most violent of circumstances.”

“The mix of ‘serious’ and playful exercises was really incredible and really brought the material to life. I think that everyone can benefit from this experience! “

“I have a much better understanding of the complexity of the life of correctional officers [from the role play], particularly their effort to be powerful in order not to be manipulated by inmates.”

“I realized that I had not had an experience of forgiveness until very recently. It really touched me, and made me wonder why it has taken me so long to seize opportunities to forgive and to be forgiven.”

In the last six months CLE students, Pacifica alumni, faculty and staff, and youth from *La Palabra* community group engaged in three weekend long trainings to become Alternatives to Violence Project facilitators in prisons, the youth authority, and community groups. Prison workshops cannot be held without community facilitators. Adding twenty new facilitators into such workshops will help make the life transformative space that AVP provides available

for 100’s of more inmates.

The CLE program has a commitment to understand and address the roots of direct and indirect (structural) violence, and to practice pathways to nonviolence. In our curriculum students are exposed to the Alternatives to Violence Program (AVP). AVP workshops empower people to lead nonviolent lives through learning conflict resolution skills, affirmation, respect for all, community building, cooperation, and trust. They help participants “manage strong feelings such as anger and fear, deal more effectively with risk and danger, build good relationships with other people, communicate well in difficult situations, help people recognize the skills they already have and learn new ones, be true to oneself while respecting other people, and to understand why conflict happens” and how it can be transformed (avpinternational.org). The Alternatives to Violence Project is active in many states and countries (see avpusa.org).

We wish to thank Dianne Travis-Teague (Pacifica’s Alumni Association Director, Pacifica’s Public Program Director), Toni D’Anca (Public Programs Director), Lupe Zuniga (Pacifica Alumni Association Co-President), and alum Eugene Ahn for their help in making these workshops happen. Many thanks to workshop facilitators--Pat Hardy (Coordinator for AVP California), Ann Leonard (alumna), Walter Hammond, Willie Bermudez, Sam Lewis, Lane Clark, and Mary Watkins—and to Gail Jean Padilla, our student coordinator.

Pacifica Alumni, CLE Students, Faculty, and Staff Graduate from Alternatives to Violence Program Facilitator Training



Ecodreamers at Pacifica

By **Ed Casey, Distinguished Professor of Philosophy**

An innovative supplement to CLE's offerings in ecopsychology is Ecodreamers, a group who meet once every session to discuss issues of environmental import. These issues range broadly from the impact of global climate change to greening efforts on both of Pacifica's campuses to student led discussions on ecopsychological dimensions of fieldwork and dissertation research. A continuing focus has been improvements in local sustainability. Another has been the construction of the new labyrinth at Ladera, thanks to the efforts of third year students (See the article on the labyrinth in this issue by Rain Warren and Liz MacLeod.) Faculty hosts this year are Betsy Perluss from the School of Lost Borders (in the Fall), myself in the winter, and Craig Chalquist in the spring quarter.

A number of special guests have presented material at these meetings this year. Paloma Pavel, founder and President of Earth House, talked about her work in championing environmental and social justice in urban settings around the globe. She elaborated on her conviction that "The triple threat of environmental devastation, economic meltdown, and social inequity places all life on earth in the balance. Can this also be our greatest moment of opportunity?" Chris Jordan, a filmmaker who has created extraordinary documentaries about threatened wildlife, will visit Ecodreamers in early April. (See the separate piece on the Jordan visit in this newsletter by Elizabeth Zinda.) Other guests who will be invited to join the Ecodreamers' discussions this spring are David Abram, author of *The Spell of the Sensuous* and *Becoming Animal* and Craig Chalquist, author of *Terrapsychology* and a core faculty member in East-West Psychology at CIIS. The spirit of Ecodreamers is animated and intense, and many exciting sessions are foreseen in times ahead.

In exploring the intimate relationship between Psyche and the waters of the earth (including those flowing in our bodies, minds and hearts), we will be reminded that humans are an integral part of the Water Planet and yet we have wounded the very element that sustains us and all life. The seamless waters, both actual and metaphorical, are now in flux at every level of existence: melting ice, receding waters, disappearing rains, contaminated flows in rivers and blood streams, dying fish and sea life, shifting currents, watery dreams, acidifying oceans full of debris and plastic, water shortages and blocked rivers that our local relatives the steelhead trout and salmon can no longer climb.

This gathering will convene those in our watershed and beyond who are concerned with encouraging a collective shift of consciousness and participating in healing the relationship between the human psyche and the waters of life that sustain us all .

During the afternoon we will be connecting with each other and with the waters of the beautiful grotto on the campus. We will also have speakers - environmental activist Mike McCoy and ecotherapist and dreamworker Lauren Schneider - who will address how ecopsychology can participate in healing the waters of the biosphere and how nature speaks to us in our dreams. Michael Quill and Sandra Easter will expand on their thoughts and inspire us as we return to small group discussion. Gabrielle Milanich will lead us in ceremony at the grotto and CLE faculty members Edward Casey and Linda Buzzell-Saltzman will open and close our afternoon, guiding us forward as a Network.

Water and Psyche Inaugurating the Ecopsychology Network of Southern California

By **Linda Buzzell-Saltzman, Adjunct Faculty**

"For whatever we lose (like a you or a me), it's always our self we find in the sea." ~ e.e.cummings

[Linda Buzzell-Saltzman, one of CLE's treasured eco-fieldwork advisors, dreamed of a network of those working on issues of ecopsychology in Southern California. Working with CLE faculty, Ed Casey, they have planned an initial gathering, hosted by our specialization on April 7: "Water and Psyche: The Oceans Without and the Streams Within" in South Hall on the Lambert Road Pacifica campus.]

"Water does not resist. Water flows. When you plunge your hand into it, all you feel is a caress. Water is not a solid wall, it will not stop you. But water always goes where it wants to go, and nothing in the end can stand against it. Water is patient. Dripping water wears away a stone. Remember that, my child. Remember you are half water. If you can't go through an obstacle, go around it. Water does."

Margaret Atwood, The Penelopiad

"Life in us is like the water in a river."

Henry David Thoreau

Earth Charter Internship Program

UN Mandated University for Peace

By Mary Watkins

This summer Pacifica's Sustainability Committee and the Chancellor's Office hosted Dr. Rick Clugston to speak with members of the Pacifica community on the Earth Charter and recent environmental activities that have emerged out of the United Nations conference Rio +20. Dr. Clugston is the Project Coordinator for the Earth Charter Scholarship Project at the Center for Environmental and Sustainability Education and has been working directly as a coordinator for the Earth Charter and United Nations' Rio + 20 conferences. During his time at Pacifica, we also spoke with Mirian Vilela who is the executive director of Earth Charter International and has been involved in the initiative internationally since early 1996. Out of these conversations, came the idea of an internship which CLE students could take part in through the program's fieldwork process. It is designed for students interested in gaining experience in the field of sustainable development, and who can spend three to six months in Costa Rica contributing to the activities of an international non-profit organization. The internship will take place at the San Jose, Costa Rica-based headquarters, at the UN mandated University for Peace. Interns are given the opportunity to become directly involved in the workings and projects of the ECI, and are considered an integral part of the Earth Charter team.

[From the Internship announcement]: "The Earth Charter (www.earthcharter.org) is a declaration of fundamental principles for building a just, sustainable and peaceful world. Earth Charter Initiative (ECI) is the collective name for the extraordinarily diverse, global network of people, organizations, and institutions who participate in promoting the Earth Charter, and in implementing its principles in practice. Earth Charter International is responsible for managing overall strategy and communications of the Initiative, and also focuses on the Initiative's extensive work in the field of education for sustainable development and youth. The Secretariat is physically based at the United Nations-mandated University for Peace (www.upeace.org) in El Rodeo, Costa Rica - situated on 300 hectares of protected land (with 260 hectares of rare primary forest). This inspiring environment enables interns to interact with students and faculty members from around the world, to access the UPeace library and resources, and to actively participate in a vibrant UPeace campus life."

The internship opportunities are in the following areas:

- [Earth Charter Center for Education](#) for Sustainable Development - UNESCO Chair on ESD
- Contribute to ongoing projects of the Center and UNESCO Chair, including materials development of sustainability curricula;
- Conduct research relevant to education for sustainable development, ethics, and the Earth Charter;
- Identify and report on educational practices that use the Earth Charter, for online publication;
- Assist in developing educational materials related to the Earth Charter;
- Assist in setting up online courses related to the Earth Charter;
- Update and maintain our online resource center; and/or,
- Develop a research project using EC-Assess and or We Value – tools for ethical assessments [Earth Charter youth network](#)
- Communications and administration

For more information about the Earth Charter, visit www.earthcharter.org

Congratulations to Marialidia Marcotulli who has just received acceptance to be our first CLE intern! She will be working on water issues.



(Left) Ceremony for Iemanjá (Yemanjá), deity of the oceans, at Casa de Iemanjá on Rio Vermelho Beach, Salvador-Bahia. Ceremony attendees brought offerings of fruit and flowers that were taken out to sea by boat, in the Candomblé tradition.

(Below) Favelas in Liberdade, an urban neighborhood in Bahia, formerly known as bairros Africanos (African neighborhoods). Liberdade is home to Ilê Aiyê, a cultural organization focused on liberation and black consciousness in Brazil.



Global Axê, Bahia, Brazil African Diaspora Culture, Liberation & Arts

By Susan James, Core Faculty

In the summer of 2012 Kwayera Archer Cunningham, founder and president of [Ifetayo Cultural Arts Academy](#), invited me to attend and visually document [Global Axê](#), a Diasporic cultural conference and tour in Bahia, Brazil, funded by Leveraging Investments in Creativity (LINC). Ifetayo (“Love is enough for joy” in Yoruba), is a non-profit arts and cultural organization that has served youth and families for the past 24 years. The organization serves 700 youth a year in afterschool and Saturday programs. Through training in performing arts, cultural arts, cultural history, health and wellness, and professional development, Ifetayo’s goals are “To develop the interpersonal, educational and professional skills that will equip youth and families to follow pathways for greater success and achievement.” Ifetayo is located in the Flatbush neighborhood of Brooklyn, NY and serves largely African American families and immigrant families from the Caribbean, South America and Africa. It hosts Rites of Passage programs for boys and

girls, which includes international summer travel within the African Diaspora. It has a long standing tradition of drawing on African Indigenous traditions to shape its organizational culture. An example of this is the use of Mbongi, (“learning place” in Kikongo), a Congolese process of shared community governance, collective problem solving and community council. As stated in its name, the core of Ifetayo’s approach is “to fully develop the students in our programs in a nurturing environment of unconditional love, acceptance, and understanding.”

For this groundbreaking conference, Ifetayo partnered with [Ilê Aiyê](#) (“House of Life” in Yoruba), a community based organization in Liberdade, Bahia. “Ilê Aiyê was founded in 1974 by Antonio Carlos Vovô and his friend, the late Apolônio de Jesus in the neighborhood of Liberdade, the largest black population area in Salvador, Bahia. The principles of the

Global AxÈ

Continued

institution were born out of its association with Ilê Axé Jitulo, a Candomblé House of Gêge-nagô origin headed by the late Mãe (Mother) Hilda dos Santos who lived in the Curuzu-Liberdade since 1938.

In this sacred space and using spiritual principals as a guide, Ilê Aiyê combined the art of carnival including costumes, music, accessories, songs and dance with principles of respect for heritage, ancestry, elders, spirituality, symbolism and community development to become a leading institution representing African culture in Bahia.

As an African institution, Ilê Aiyê has established itself as one of the most distinguished agents in recovering the self-esteem and the self-consciousness of the black community in the city capital of Bahia, through the strengthening of Brazilian culture through practicing and propagating the importance of Afro-Bahian roots. Additionally, Ilê Aiyê performs intense social work by maintaining two schools oriented to low-income children in Curuzu: Mãe Hilda and Banda Erê Schools (From globalaxe.org).

The conference and tour focused on the African cultural presence and Black liberation efforts in Brazil, and Diaspora development in the areas of arts & culture, economics, social justice, liberation politics, education, spirituality, digital technologies, and ecological conservation. The conference program was multi-disciplinary with workshops hosted by teaching artists, youth, American and Brazilian local politicians, non-profit executives, scholars, educators, and indigenous practitioners from the US, Brazil and Nigeria. Brazilian and American youth and families, students and professionals attended four days of workshops at the following locations: Escola da Dança, Centro Cultural Senzala do Barra Preto (Ilê Aiyê), Faculdade D. Pedro II, Unidade Carlos Prates. Each day the conference opened and closed with a community drum and dance circle, with drummers from [Ifetayo's Youth Ensemble](#). All workshops were equipped with translation technologies in English and Portuguese. Vivenne Njoku, a teaching artist from [Tribeca Film Institute](#) led a dynamic workshop on the *Intersection of Cultural Identity: From Bahia to the Bronx*. Read her about her conference experience on her [blog](#), and watch her [visual reflections](#). Among the other distinguished American presenters were: African Diaspora scholar and NYU professor, [Danny Dawson](#), *Intro to Afro Brazilian Culture 101: Capoeira, Candomblé & Consciousness*; NY State Senator [Kevin Parker](#), *Affirmative Action: Benefits and Challenges*; Anthropologist and African Studies scholar, [Dr. Marimba Ani](#), *Let the Circle be Unbroken*; [Paloma McGreagor](#), of [Urban Bushwomen](#), *Entering, Building and Exiting Community*; Brooklyn Charter School Principal, Marine Scientist, Musician and IFA Priest of Ode Remo [Baba Omigbade Escayg](#), *Journey in Olokun's Realm*; Michael Cirelli and Mikal Lee of [Urban Word NYC](#), *Word Power: Spoken Word & Hip Hop, Pedagogy & Praxis*; [Peter Strong](#), *Expanding the Impact of a Native American Arts Organization on the Pine Ridge Reservation: The Heritage Center at Red Cloud Indian School*; Founder and Director of *DeAlmas Women's Institute*, [Gloria Rodriguez](#),

Living Waters Yemoja and Oxum: Reflections of the Divine Goddess in our Natural World and Our Womanhood.

I attended the conference along with [Linda Ravenswood](#), second year CLE student, cinematographer and visual artist. Using visual methodologies and a participatory research approach, we conducted on-camera interviews with conference presenters and participants, and documented the conference events as witnesses. The film is in postproduction and a final edit that will produce a documentary short.

As a witness to this highly dynamic and intricate event, what was evident and embodied was the cross-cultural transmission and survival of strong threads of West African traditions across the Caribbean and the Americas; and reliance on cultural practice, ritual, ancestral memory and veneration as liberatory tools. Also prominent was the crucial role of cultural institutions in liberation struggles as keepers of historical memory, and safe havens where nurturing, resilience, and the cultivation of well-being can flourish in the face of historical trauma and injustice. Lastly, but perhaps most poignantly was the ever-present critical position of the Earth and waters of Bahia's ecosystem, as co-conspirators in all efforts for cultural survival and replenishment.

Please enjoy a few moments from the [Global AxÈ](#) opening.

Upcoming CLE Spring Presentations by Visiting Scholars

The Vanishing Indian Prof: A Ruminant on the Course of American Indian Studies

On Tuesday evening, May 14, we welcome Dr. Tom Holms, whose interesting presentation is entitled: "The Vanishing Indian Prof: A Ruminant on the Course of American Indian Studies." This presentation will tell the story of Dr. Holm's committed dedication over more than 30 years in developing, sustaining, and enriching American Indian studies, legitimizing Indigenous knowledge, wisdom, and scholarship contributing to expand and to transform the horizon of Western regimes of knowledge to become inclusive of other paradigms and worldviews.

Dr. Tom Holm is a member of the Creek/Cherokee tribe and Professor at the University of Arizona, where in the 80's he collaborated with Dr. Vine Deloria, and other prestigious Native American scholars in the development of the first M.A. program in American Indian Studies. Twice the recipient of the Outstanding Native American faculty award, he has also been selected for an Excellence in Teaching Award. In 2004 he

Visiting Scholars

Continued

was honored with the Graduate College's Outstanding Teaching and Mentoring Award. Dr. Holm has published over 50 articles, books, pamphlets, government reports, book reviews and essays, editorials and book chapters. His 1996 book, *Strong Hearts, Wounded Souls: The Native American Veterans of the Vietnam War* was a finalist for the Victor Turner Prize in ethnographic writing in Canada. His most recent articles and book chapters have dealt with the historical militarization of Native American peoples and the development of the "Peoplehood Matrix" as a theoretical construct for Native American/Indigenous Peoples Studies. Professor Holm also has done presentations on Native American veterans before the Senate Committee on Indian Affairs. In 2001, he was appointed to the Council of One Hundred Chiefs, Leaders, and Scholars for the American Indian Graduate Center in Albuquerque, New Mexico, the organization that handles the Gates Millennium and American Indian Scholarship Fund scholarships (Retrieved from <http://www.ais.arizona.edu/people/tom-holm>).

Pathways of Uncertainty: Intercultural Relations and Dignified Survival

On Tuesday evening, June 18, we welcome Dr. Eduardo Almeida and Dr. Maria Eugenia Sanchez, Professors at the Universidad Iberoamericana of Puebla, Mexico and prestigious community psychologists and activists, who for more than 30 years have been working with a Nahuatl Indigenous community in the Highlands of the State of Puebla. Their presentation is based on their most recent book published in 2004 and entitled: *Pathways of Uncertainty: Intercultural Relations and Dignified Survival*. This presentation will describe the story of a deep relationship between a Nahuatl indigenous community and a "multicolored" urban team that crossed paths in 1973 in the green mountains of the Northern Highlands of Puebla, Mexico. The team and the community walked together many pathways of uncertainty, at times experiencing growth and development, and at others regressing at earlier stages, learning to know each other and feeling strangers alternatively. In this journey they encountered many stony and muddy roads, successes and failures, celebrations and conflicts. These were sufficient reasons to not stop walking together. This story is about the process of intercultural relationship building and deep social transformation. The interaction between academic and popular knowledge constitutes its foundation as well as more than 25 years of committed, intercultural relationship building (Sanchez & Almeida, 2004, p. 13--adapted translation).

Environmental Justice and the Regional Equity Movement

Spatial racism is a concept that allows us to look at how places are affected by inequitably distributed resources and burdens according to the race of residents. As income divides continue to widen, gentrified regions are graced by transportation infrastructure, good schools, and clean and safe neighborhoods, while poorer neighborhoods of color are deprived of the transportation, employment opportunities, and public spaces that make a place conducive for human habitation. In addition, poorer neighborhoods become the chosen dumping grounds for factories, water treatment plants, and toxic waste disposal. The regional equity movement is bringing into conversation diverse partners in a region to consider how the whole could flourish, seeking to redistribute resources in order to eliminate pockets of intense poverty and environmental injustice. Through looking at the resources of a region, a fresh perspectives on its assets can be obtained, and a new and more just vision for how the region could be organized.

This March Pacifica faculty and students welcomed Dr. Paloma Pavel, an international leader in metropolitan regional justice, and the author of *Random Kindness and Senseless Acts of Beauty* and editor of *Breakthrough Communities: Sustainability and Justice in the Next American Metropolis* (MIT Press, 2009). Pavel is President of [Earth House Center](#), a multicultural media and learning center for environmental and social justice based in Oakland, California. It is committed to building healthy and sustainable communities through publication and distribution of books, trainings and facilitations. Pavel shared her national and international work in large systems change, strategic communications, building multicultural organizations, and leadership development. Pavel is co-founder of the Breakthrough Communities Project and served as Director of Strategic Communications for the Sustainable Metropolitan Communities Initiative at the Ford Foundation.

Pavel has brought together in her edited book *Breakthrough Communities: Sustainability and Justice in the Next American Metropolis* multiple examples of bold dialogues and creative outcomes in the regional equity movement. Her work makes clear that even when "individual attitudes of prejudicial behavior may have shifted," that multiple public policies continue to reinforce "racially inequitable structures" (p. xxix). The quest for sustainability, she argues, must take into account social equity. Here we can see the intertwined nature of racial and spatial j

Environmental Justice

Continued

justice. Pavel suggests that we conceive of sustainable communities as those defined by “the 3 e’s: economically prosperous, environmentally sound, and socially equitable” (p. xxxi). She thinks about her work with communities through “The Compass for Transformational Leadership”—a spiral with four stations through we move as our reflections become transformative actions. The first station is “Saying No” to particular negative and destructive forces that are affecting a community. This may take the form of boycotts, demonstrations, sit-ins, or litigation. She calls the second station “Getting Grounded.” Community members become educated about the history of the situation, and about possibilities that have worked elsewhere. They become knowledgeable about how communities have moved from a pernicious state to a more deeply desired one. In the third station, exploring new horizons, community members reach out to others outside their neighborhood to form coalitions and alliances that will strengthen the possibility of their success. In the 4th station, “Saying Yes,” community members in concert with allies move past the confining limits of the situation they have grappled with and their resistance to it to embracing a catalyzing vision of what they want. This vision informs their joint action and nourishes their common spirit.

We are grateful to Paloma for sharing with us how to effectively move between levels of organization, and to not shy away from effecting the public policies that hold inequitable status quo arrangements into place. We were very

happy and fortunate to welcome not only such a generous person, but such a visionary one!



End of closing ritual conducted by Maren Hansen, Tribute to James Hillman, Unicamp, Campinas, Brazil

CLE Faculty in Brazil Tribute to James Hillman

By Mary Watkins

On March 15-17, Camilo Ghorayeb hosted a Tribute to James Hillman at *Universidade Estadual de Campinas* (Unicamp) in Campinas, Brazil, attended by 160 Brazilian psychologists and educators. CLE faculty, Ed Casey and myself, Mary Watkins, offered our personal tributes to Hillman, and shared papers honoring Hillman’s work. In “James Hillman: Philosophical Intimations,” Ed Casey focused on Hillman’s late philosophical works, particularly *Aphrodite’s Justice* and “On Psychological Knowledge.” In “Hillman and Freire: Intellectual Accompaniment by Two Fathers,” I addressed the points of convergence and divergence between Freire and Hillman, and, in particular, the contributions of what Hillman called “white consciousness” to what Freire described as “oppressor consciousness.”

During my visit to Brazil, I visited the [Instituto Paulo Freire](#), and met with Dr. Moacir Gadotti (the director), Lutgardes Costa Freire (Freire’s son), Anderson Aleneer (who is digitizing Freire’s library), and Sheila Ceccon (director of Casa de Cidadania Planetária).

At the end of his life Freire was extending his framework of oppression to the human oppression of nature. This has

spawned efforts to create what Gadotti calls eco-pedagogy. The Institute is involved in the creation of citizen schools founded on Freire’s ideas at the end of his life. Citizen schools, Gadotti says, are founded on three principles: companionship, community, and living the intense experience of democracy.

I shared with them the interdependence in our curriculum between liberation psychology and ecopsychology. The Institute is also involved in mapping sites throughout the world that have been deeply influenced by the pedagogy and vision of Paulo Freire. I am happy to say that our program will soon be recognized as such a site, and my own papers on Freire will be included on their website. Explore [Centro de Referencia Paulo Freire](#), which has made available Freire’s writings, videos, photos, and related articles and books. It is a treasure house.

I also had the pleasure of visiting with Prof. Raquel Guzzo who teaches liberation psychology and pedagogy at The Pontifícia Universidade Católica de Campinas. She is a pioneer in creating liberatory school psychology in Brazil, and is the co-editor with F. Lacerda of *Psicologia Social Para América Latina: O Resgate da Psicologia e Libertação* (2011).

Please visit our [website](#)
and/or contact:

Diane Huerta, Admissions
Counselor

t. 805.969.3626 ext. 306
e. dhuerta@pacifica.edu

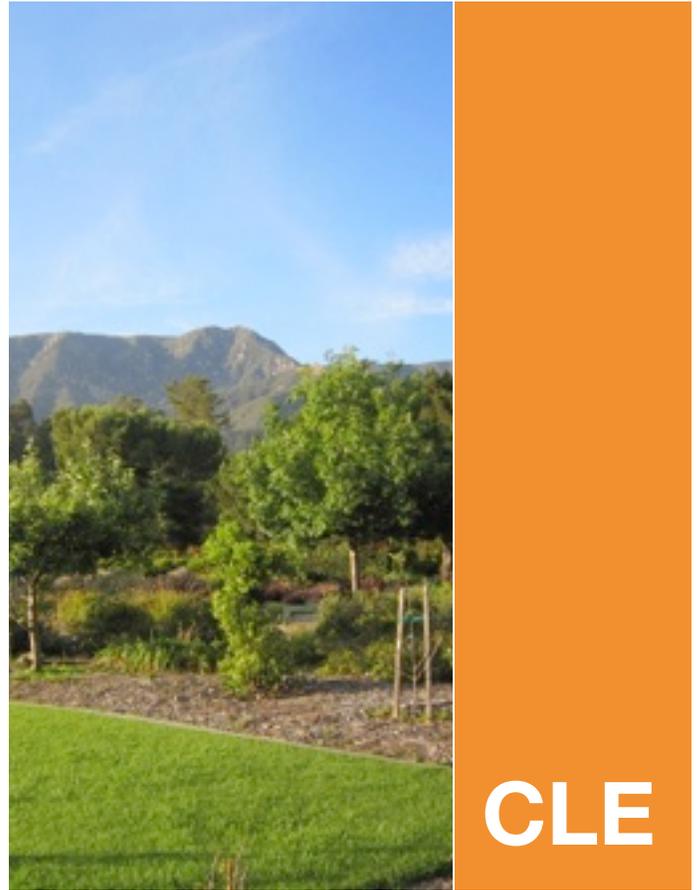
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and Pacifica scholarships, contact:

Ariana Cortez

t. 805/679-6136 or
e. acortez@pacifica.edu



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Depth Psychology
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Carpinteria, CA 93013**