

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.



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COMMUNITY PSYCHOLOGY, LIBERATION
PSYCHOLOGY & ECOPSYCHOLOGY • CLE

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. This specialization places depth psychological theories and practices in dynamic dialogue with ecopsychology, critical community psychology, and indigenous psychologies and psychologies of liberation.

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



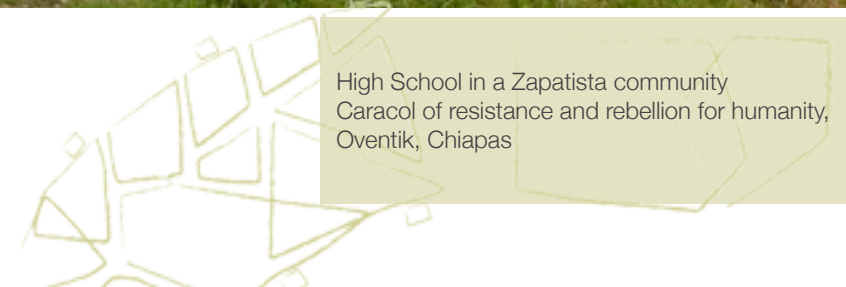
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Herman Warsh Scholarships

High School in a Zapatista community
Caracol of resistance and rebellion for humanity,
Oventik, Chiapas



A Marine Protected Area is an area of the ocean where consumptive human activities such as fishing are limited or restricted in order to protect or conserve marine life or habitats.



Los Angeles Waterkeeper dive boat anchored at a kelp restoration site off the coast of Palos Verdes.

LOS ANGELES WATERKEEPER

By Michael Quill, Community Programs Manager & 3rd year Doctoral Student

The foundations of my expanding role as Community Programs Manager at Waterkeeper have been developed while at Pacifica. I started classes in the Community, Liberation and Ecopsychology (CLE) program a few months before being hired. My role at Waterkeeper grew along with my knowledge of CLE. My approach to community rebuilding, begun on and in the waters of the ocean, are serving as the scaffolding for community offerings inland. Evolving programs with fellow CLE cohort member Harry Grammer's New Earth Explore Program, along with the Antioch University Bridge, BA and MA programs, Santa Monica College's BA program, various University of California and California State University, a variety of Los Angeles Unified and Santa Monica high school programs, as well as Sun Valley, Vernon, and San Gabriel Community programs, Paso Pacifico, Nature Bridge and others are connecting diverse Los Angeles County stakeholders with each other, and the Earth. Our community programs begin with building bridges of dialogue in safe spaces that allow for exploration of possible social reform through environmental action around water. Not to be lost in the wave of my new program activities is the deepening role I am also blessed to be playing in leading more kelp restoration dives, as well as continuing to manage the Marine Protected Area Watch program. If you would like more information about Waterkeeper, how the CLE specialization influences our programs, if you want to join me on the water as an MPA Watch crew member on the Waterkeeper boat, or attend one of our expanding community interactions in areas that are being contaminated by continued pollution at the hands of profiting businesses, please email me @ mquill@lawaterkeeper.org.



Healing and Rebuilding Our Communities (HROC)

Building vision and compassion through stories of struggle and strength within the Bhutanese Community of New Hampshire

By Shelly Stratton, 4th Year Doctoral Student

Since 2008 nearly 2,000 Bhutanese refugees have been resettled in New Hampshire. Many have spent up to 20 years in Nepal where they were relocated to refugee camps following brutal attacks by the Bhutanese military. Many were killed, tortured, raped and imprisoned by the Bhutanese military and kingdom, which

touts the highest “gross national happiness.” Years of living in refugee camps following these traumatic events and the challenge of rebuilding lives in a completely different culture has taken a toll on the families and communities resettled in New Hampshire. Hopes for restored dignity and family-community connections are often dashed as they come to terms with continued poverty, and rapidly changing cultural expectations in families. Cultural perspectives and expectations are no longer reflected throughout the community where they live; work and housing expectations limit the capacity to maintain cultural traditions and ways of connecting with one another; and children often adapt to the language and culture of America more quickly than parents, making it difficult to navigate the tensions that emerge.

An alarming high rate of suicide, and suicide attempts in Bhutanese refugee communities around the world, has caught the attention of many, including Bhutanese community organizations providing support

to newcomers in resettlement communities. The Bhutanese Community of New Hampshire (BCNH) is one such organization. They have worked to build a strong community based response to challenges faced by their community while remaining focused on resilience and cultural values that have sustained Bhutanese families through both the good and difficult times. BCNH has worked to provide information to the community about the impact of trauma, the challenge of adjusting to America and have recently begun to take the issue of suicide very seriously. When they heard about the Healing and Rebuilding Our Communities workshop they were excited to know about an approach that is committed to adapting to the cultural perspectives of the community in the workshop. Sadly, this enthusiasm grew into clear determination to offer the workshop following the suicide of an elder who had only arrived in New Hampshire two months earlier.

On December 16th and 17th the Healing and Rebuilding Our Communities (HROC) Basic Training was offered to over 25 front line support workers from the Bhutanese community. The Bhutanese Community of New Hampshire (BCNH) coordinated the training, recruiting participants from within the organization as well as from the International Institute of New Hampshire (IINH), the Organization for Refugee and Immigrant Success (ORIS), Lutheran Social Services (LSS), and a few individuals from the broader NH community. It was remarkable to have representation in the training from so many community organizations and points of connection with the Bhutanese community. Participants in the training described their links to refugees from Bhutan as friends and family, as well as leaders, teachers, case managers, translators, advocates and liaisons. They are likely to have broad based influence on the well being of their resettled community.

A weekend of snow and difficulty finding the training room slowed our Monday morning





“THE TRAINING HELPED ME TO IDENTIFY MY COURAGE AND DEVELOP RELATIONSHIPS”

Bhutan River

start. However, with curiosity and authenticity this group of Bhutanese leaders quickly engaged in the process of sharing their own stories as a way of building their capacity to listen deeply, and to support others struggling with great loss and histories of trauma. HROC values the contributions of participants both as a resource for the learning, and as an opportunity for personal healing and exploration of both struggles and resilience. These dedicated individuals seemed to sit at the edge of their seats and speak from their hearts as they realized the importance of drawing from their own experience and their deep concern and love for the people of their community.

The training, which was developed to promote healing and reconciliation within Rwandan communities affected by the 1994 genocide, was adapted by the facilitators to better meet the needs of the New Hampshire Bhutanese community. Sadness

and confusion related to the number of suicides in Bhutanese refugee communities, including the loss of a friend and neighbor, was weighing heavy on this group. Sharing and discussion related to trauma and the stress of resettlement moved into an exploration of loss, grief and mourning. Loss of family and friends, loss of homes and land, and loss of cultural identity and spiritual practices were among the stories shared by the group. Exploring these losses the group was able to better understand and articulate the experience of hopelessness that often consumes refugees resettled so far from all that is familiar. Beyond recognizing the challenges the group also generated ideas about ways to promote hope and connection within communities that have experienced such extraordinary loss.

With each activity and discussion participants began to see the value of drawing out stories of both pain and

resilience from within the group. They stuck with the experience despite the temptation to avoid the pain that resurfaced in our conversations, and found strength in the process of offering and receiving a compassionate response to those stories. Our hard work of exploring difficult topics was rewarded with lively Bhutanese music and dancing during our final lunch break. The smiles and heartfelt singing and dancing were clearly an expression of joy, appreciation and connection that grew out of our experience together. Many suggested that the sharing of music and dance should be incorporated into the ongoing plan for community support.

This was an extraordinary group of individuals who are already filling many of the gaps left by psychosocial supports offered by New Hampshire institutions and

resettlement resources. The rich exchange and heartfelt engagement of this group was inspiring. As we wrapped up the training, participants expressed their enthusiasm for maintaining lasting commitment to this work. When asked in the evaluation about possible next actions, one participant commented, “I found that I was already into action”. Another reflected that the training “helped me to identify my courage and develop relationships.” This training provided an opportunity for participants to gain an understanding of trauma, grief and loss, but it also gave them an opportunity to regain perspective on the resources within themselves and within the community to address the challenges. The group seemed to come alive with many possibilities for restoring hope and building stronger and more compassionate community connections.



Another world is not only possible, but she is on her way. And on a quiet day ... you can even hear her breathing! Arundhati Roy



ACADEMIC COMMUNITY PARTNERSHIPS: CLE AND THE OJAI FOUNDATION

CLE continues to work in partnership with The Ojai Foundation to evaluate the Center for Council Practice implementation of council training with 11 community based social justice programs, and two community partnerships in southern California. Eight CLE students work as evaluators assigned to organizations under faculty supervision. All organizations have completed the initial council training and now are

"Liberation is is a praxis: the action and reflection of men and women upon their world in order to transform it."

- PAULO FREIRE





engaged in technical assistance as they begin to integrate council practice within their organizations.

help move human interactions and relationships from closed, linear, vertical, rigid structures to open, evolving, dynamic, fluid forms.

As the CCP project moves towards its completion in April 2014, my task as an evaluator is to engage as a participant observer and report on Council not just from conscious ways it can aid in increasing dialogue and dissolution of impeding tensions in organizational settings, but also to bring to the surface of consciousness those areas in which may be most difficult to discuss, where a high degree of mindfulness is needed to balance and guide the process, while allowing for new and healthier paradigms to emerge.

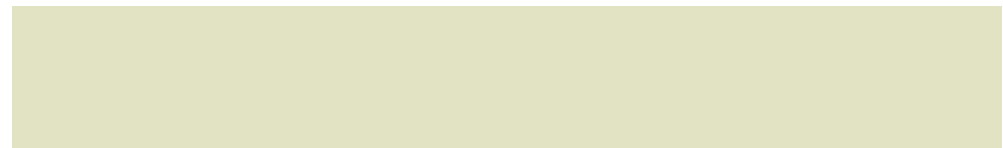
Center for Council Practice Evaluation

By Jennifer Edson, 2nd Year Student

The massive challenges of our times (e.g., changes in climate, economic instability, and disintegrating political structures to name a few) can create deeply felt contractions, stress and tension. The response being called for is to develop antidotes that healthfully and peacefully reconcile these tensions. One of the goals of the Council Practice evaluation is to explore the extent to which council can serve as a modality for deep listening, to

In the summer of 2013, Pacifica Graduate Institute entered into a 10-month evaluation with The Ojai Foundation called the Center for Council Practice program (CCP). As one of six Student Evaluators on the project, my role has been to study the efficacy of CCP within designated social justice organizations within Los Angeles and Ventura Counties. Specifically my task is to observe how Council can act as a modality to healthfully and peacefully reconcile tensions created by organizational change and to create the space needed for differences to arise, thereby helping to build cultures of mutual respect, appreciation for diversity, understanding and shared leadership.

Photography of council spaces on pages 5-6, by Jennifer Edson, 2nd year student.



Conservation is getting nowhere because it is incompatible with our Abrahamic concept of land. We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect.

Aldo Leopold

ECOPSYCHOLOGY NETWORK GATHERING: FIRE AND PSYCHE GATHERING

On January 26th, 2014 the Ecopsychology Network of Southern California and Pacifica Graduate Institute's Community Psychology, Liberation Psychology and Ecopsychology Specialization hosted "Fire and Psyche: Outer and Inner Conflagrations." At the April 7, 2013 inaugural meeting of the Network, we explored the relationship between Water and Psyche and now turned to the element that is challenging our survival on this planet, and the survival of thousands of other life forms: Fire. We explored the question of how depth psychology can contribute to our understanding and effectiveness in

dealing with the challenges of climate change and global warming.

Ed Casey gave a deeply nuanced exploration of the element of fire as seen in Gaston Bachelard's *Psychoanalysis of Fire*, comparing Bachelard's "Empedocles Complex" to our current situation of suicidally throwing ourselves into the fire. I, **Linda Buzzell**, explored the critical question "Where's the Fire?" - posing the question of why so many in our culture remain dangerously disconnected from and cool about the escalating environmental crisis.

Inspiring guest speakers, **Paloma Pavel and Carl Anthony**, Founders of [Earth House Center in Oakland, CA](#) presented "The Earth, the City, and the Hidden Narrative of Race: Pathways for Ecopsychology Creating Climate

Justice." They shared the successful environmental justice work they have been doing with communities in Northern California and around the world, giving us a first-hand report from the frontlines of community resilience campaigns that address the triple threat of economic meltdown, environmental degradation and social inequity from a holistic approach. They said "In the face of global warming, climate justice activists are learning to think and act in new ways about the health of our communities and our kinship with the natural world." Anthony's and Pavel's work is based on a deep time perspective, the theory of living systems, and the Compass for Transformative Leadership - offering new directions for eco-psychology "in the Key of WE."

To bring a fitting ceremonial close to our proceedings and help us understand the healing power of fire ritual, Pacifica graduate **Ismana Carney**, shared work from her forthcoming book *Women's Ways with Fire: Transforming Self in the Heart of Nature*.

Linda Buzzell Saltzman is an ecopsychology fieldwork advisor in CLE. She is the editor of *Ecotherapy* ([ecotherapyheals.com](#)), co-author of *Ecotherapy: Healing with Nature in Mind*, and a permaculture specialist. Her vision initiated the Ecopsychology Network. She is also an organizer of Sustainable Santa Barbara, and the founder of the International Association for Ecotherapy.





Proyecto Jardín

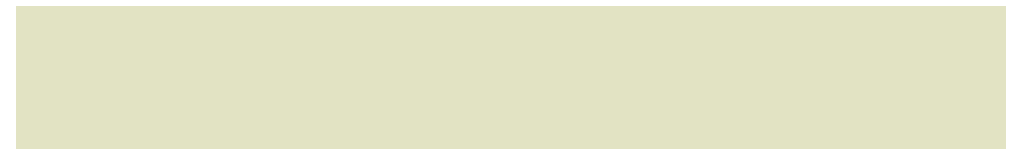
by Rahsan Cummings,
3rd Year Doctoral Student

This fieldwork took place at Proyecto Jardín in Boyle Heights, Los Angeles. The Jardín is perched on the riverbank of the Los Angeles River. This spot, now plastered over with the highway, is the site of the original Yagna settlements, and this indigenous presence is felt in the spirit of the place. With motifs painted in murals on the walls, close to Olvera Street and on land that was once part of México, you feel like you are in Old México. There is a spiritual connection to indigenous projects in Chiapas of reclaiming the land for the people, sustainably, as a

community collective. It is also a homeplace to activism and important rituals, such as the Full Moon Planting Ceremony on the night of the Ovarian Cyclists' ride. This project emerged out of the collective efforts of a conscious group of community activists who draw inspiration from the Chiapas experiment in Southern Mexico. It is based on the concept of self-sustaining communities of resistance, and ties in with the larger picture of the liberatory processes taking place around the world, particularly in Latin America. Here is a community of resistance which is being built in an area that was originally indigenous lands, soiled in the indigenous psyche, whose cohesion is woven in history with a cosmology rooted in the soil itself. In addition there are the practical everyday needs

and desires of the people themselves that must be met which makes it necessary for open creative processes to ferment in the germination of the project as it meets new challenges, new needs, and new understandings. By constructing self-sustaining communities of resistance the project is not only putting into effect psychologies of liberation, but placing into practice the construction of communities of regenerative and ecological restoration. The growth of the garden is a living metaphor for the opportunity, presented to us in these

challenges, to reclaim our communities through collective action, ritual, and rhythm.



MEXICO CITY IN OCTOBER:

THE CONCRETE, THE FLUID, THE VIRTUAL, AND THE SURREAL, AS SPACES OF CONTESTATION

By Christa Sacco, Third Year Doctoral Student

Mexico City in October transforms, vividly, into a space of contestation, a shared conceptual and physical space where alternative ways of living and relating are experienced in opposition to the dominant paradigm of neo-liberal globalization (Pensado, 2013). The physical landscape and political climate of the city are blended with the

surreal dimension of life that is present in the collective psyche and the city's infrastructure. In October 2, 2013, the anniversary of the Tlatelolco massacre that occurred in 1968 witnessed the eruption of police-protestor conflict in a ritual re-enactment of violence that reminded us that the struggle continues. The role of alternative social and digital networks in social change emphasized the centrality of the Indigenous psyche in creating a more just social order. It narrated the inventive protest of the recent military occupation of the Zócalo that organized people to surround the police barricade to give books to the armed guards. This is a space of contestation manifested as the living present of the Indigenous past, called by Bonfil Batalla (1996) "El México Profundo," which seeps into the collective imagination and daily life, and is part of the city's ecology with

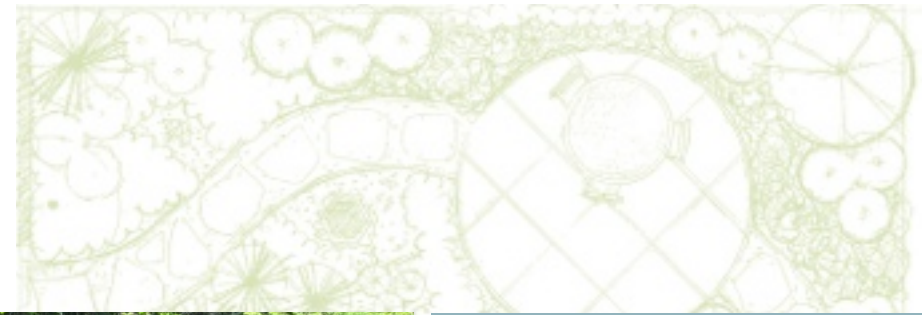


Plaza Tres Culturas, Mexico City

the ancient temple ruins buried underneath the city. The underground Lake of Texcoco constitutes another space of contestation in which the city sinks yearly and in which its anima lives as well as La Llorona (the Weeping Woman), a ghost soul that wanders around the city crying in pain for her lost children, and the ancient goddess, La Coatlicue, in her many forms and incarnations. A review of México City's urban legends reminds us that another

life is possible. The Coatlicue goddess returns to the city on rainy nights when the rains threaten to submerge the city for good. She laments the arrival of her people's destruction and seeks to guide us now, at the moment of the recreation of the world. She is the goddess of the space of contestation. Collectively, we are in a moment when words of victory and defeat, life itself, seem to have lost meaning. It is in the depths of her watery realm where we find redemption.

Only those who are their own Self in this world
can complete their own nature.



RESEARCH IS AN
EXTENSION OF
KNOWLEDGE -
WHOSE KNOWLEDGE?

Tuhiwai-Smith, 2012

UK'AY K'AX (SONG OF THE RAINFOREST) FOR CULTURAL AND ECOLOGICAL SUSTAINABILITY

En español abajo.

By Mario Chambor, Translated and
adapted by Nuria Ciofalo, CLE co-chair.

May the voice of the Lacandon
Rainforest be heard! We have formed a
multi-ethnic collective composed of
four Mayan communities: 1) Lacandon,
2) Chol, 3) Tzeltal, and 4) Tzotzil as well
as Mestizo communities and other
ethnic groups who have united to
achieve the sustainable development of

the Lacandon Rainforest and the
National Protected Areas of the Blue
Mountains, located in the southern
state of Chiapas, Mexico. Our collective
is called "Tzu Nu" (Colibri/
Hummingbird). We planned and
designed activities that will rebuild the
social fabric of our society with ethical
and moral values that take care of
Mother Earth. We will inaugurate the
beginning of the implementation of our
Tzu Nu collaborative plan with the
Festival: "Uk'ay K'ax" (Song of the
Rainforest/Canto de la Selva) on June
5-7, 2014.

All artistic, cultural, and productive
presentations that will take place at the
Uk'ay K'ax Festival have the main goal
of telling the world that, through the
application of our own capabilities and

knowledge, we can build bridges that
unite our dreams and ideas to achieve
the well being of our communities. We
will implement activities that keep our
traditions alive and, with our wisdom
and efforts, we will create a culture
based on love of nature and on the
stewardship of its rich biodiversity for
authentic, sustainable development.

We will construct a community school
that teaches our children about cultural
and ecological sustainability as well as
various arts. We seek to systematically
raise awareness of the important need
to preserve our cultures and ecology.

We invite people from around the world
to attend our Festival, June 5-7 to
celebrate Mother Earth. In this
collective celebration we will address
several topics such as the development
of economic and agricultural activities
that are guided by a deep respect for
our cultural and ecological traditions
that seek to sustain nature's rich
biodiversity.

Among the performances that will take
place in the Uk'ay K'ax Festival will be
the Mythological and Community
Theater, Ut'ia K'Ax (Children of the
Rainforest/Hijos de la Selva) of Lacanja

Only those who can complete their own nature can complete the nature of others.



Chansayab; the collaboration of international, traditional, and modern music groups such as, Batz'i-Rock (Rock-Tsotsil) and Hamac Cazim from the Ethnic Group, Seri; Trova from Argentina; Cumbiamba from Colombia, and Takane Cochihira from Japan. These cultural activities will be performed in the natural spaces of the Lacandon Rainforest. The community of Lacanja Chansayab has several eco-touristic facilities. The closest airport is located in the city of San Cristobal de las Casas Chiapas. If you would like to unite with us and our important cause, please write me at mariochambor@hotmail.com.



The Sky was planted with stars and the Rainforest with enormous trees
- CHAN KIN THE ELDER



LA INVESTIGACIÓN ES UNA EXTENSIÓN DEL CONOCIMIENTO- DE CUAL CONOCIMIENTO?

Tuhiwai-Smith, 2012

UK'AY K'AX (CANTO DE LA SELVA) POR LA SUSTENTABILIDAD CULTURAL Y ECOLÓGICA

Mario Chambor

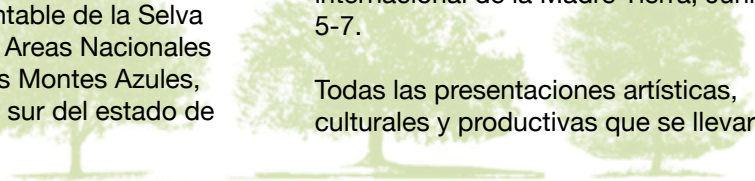
Que la voz de la comunidad Lacandona sea escuchada! Nosotros hemos formado una cooperativa multi-étnica compuesta por 4 comunidades Mayas: 1) Lacandon, 2) Chol, 3) Tselal, y 4) Tzotzil así como comunidades Mestizas y de otros grupos étnicos que se han unido para alcanzar un desarrollo sustentable de la Selva Lacandona y las Areas Nacionales Protegidas de los Montes Azules, localizados en el sur del estado de

Chiapas, México. Hemos formado el grupo Tzu Nu' (colibrí) el cual es multidisciplinario y dirige sus esfuerzos a salvaguardar la selva Lacandona. Sus actividades están estrechamente vinculadas con las productivas, artístico-culturales, deportivas y cualquiera otra expresión que sirva para construir puentes que unan los esfuerzos y capacidades de las diferentes manifestaciones productivas o culturales de nuestras comunidades. Inauguraremos el inicio de la implementación del plan de nuestra cooperativa Tzu Nu' con el Festival: Uk'ay K'ax (Canto de la Selva) en el día internacional de la Madre Tierra, Junio, 5-7.

Todas las presentaciones artísticas, culturales y productivas que se llevarán

a cabo en el Festival Uk'ay K'ax tienen la meta principal de contarle al mundo que, a través de nuestras capacidades y conocimiento, podemos formar puentes para unir nuestros sueños e ideas para lograr el bienestar de nuestras comunidades. Implementaremos actividades que perseveren nuestras tradiciones vivas y nuestros conocimientos y esfuerzos para crear una cultura basada en el amor a la naturaleza para cuidar su biodiversidad por un desarrollo auténtico y sustentable.

Construiremos una escuela comunitaria cultural ambientalista y teatral para niños y jóvenes, trabajando sistemáticamente en el desarrollo integral de la población mediante la concientización de sus habitantes a través de obras de teatro, conferencias, cursos, seminarios y dinámicas de grupo comunitario, en escuelas, barrios, asambleas de las propias comunidades, que involucren a sus autoridades en el desarrollo de estas actividades, que se hable de manera cotidiana de la importancia que tienen los recursos que nos da la





naturaleza, de la necesidad de convivir armoniosamente con la madre tierra, así como de su aprovechamiento sustentable, con la finalidad de reducir los efectos negativos generados por las actividades humanas. Con estas actividades también se promociona la biodiversidad existente y su cuidado, respetando profundamente la vida cultural y tradicional de los pueblos, incentivando la participación de sus habitantes y de esta forma demostramos con acciones organizadas que desde la propia comunidad se puede lograr un verdadero desarrollo sustentable a partir de la participación activa, con un profundo respeto a sus usos y costumbres.

Dentro de los eventos culturales en el Festival esta el Teatro Mitológico y Comunitario, Ut'ia K'Ax (Hijos de la Selva) de Lacanja Chansayab; la colaboración internacional, tradicional y moderna de grupos musicales como Batz'i-Rock (Rock-Tsotsil) y Hamac Cazim del Grupo Etnico, Seri; Trova de Argentina; Cumbiamba de Colombia y Takane Cochihira de Japon. Estas actividades culturales van a ser actuadas en los espacios naturales de la Selva Lacandona. La comunidad Lacanja Chansayab cuenta con varios alojamientos turísticos-ecológicos. El aeropuerto más cercano está ubicado en la ciudad de San Cristóbal de las Casas Chiapas. Si quiere solidarizar con esta importante causa y participar en el Festival por favor escriba a mariochambor@hotmail.com.



Only those who can complete the nature of others can complete the nature of things.



Mario Chambor,
Lacandon actor,
teacher, and activist



SCRA REPORT OF THE NEW PROGRAMS GRANT TO ATTEND 2013 BIENNIAL CONFERENCE

by Gail Jean Padilla, 4th Year Student

I am a graduate student at Pacifica Graduate Institute located in Carpinteria, Ca. I have completed all my course work and am currently in the dissertation writing stage. In 2013, I was awarded the SCRA New Programs Grant given to graduate students of newly emerging Community Psychology Programs. Prior to attending the SCRA 2013 Biennial Conference I had no idea how I would be able to attend and participate in academic conferences let alone present material of my own. It quickly became apparent by the reactions and feedback of other participants that the liberation and ecopsychology angles of my



When a tree is destroyed, a star falls from the sky.

- CHAN KIN THE ELDER

Only those who complete the nature of things are dignified to help nature in its task of life growth and sustainability.

participation and presentation were a welcome necessity for the development, discourse, and research in the field. But it isn't enough to package up smart sounding presentations or be from an institute of progressive and innovative ideas if there isn't simultaneous collaboration and dialogue with equally like-minded others, whose innovative and stimulating ideas can collectively help morph and validate my own. Attending SCRA turned out to be an invaluable lesson in the benefits of being enriched and inspired by the collaborating ideas and practices of others from around the world.

Summits, Symposiums, and Planning

SCRA takes the lead in promoting and implementing member involvement during all essential stages of organizational development.

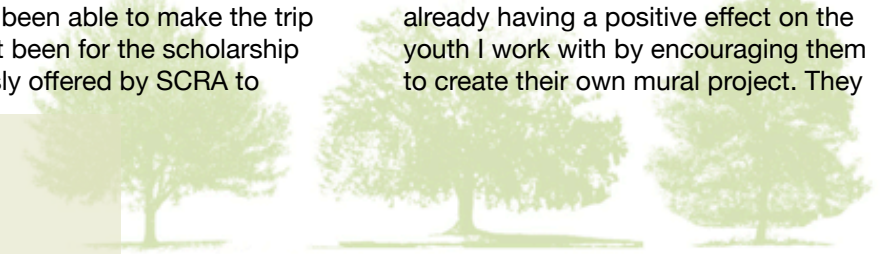
Preconference and conference summits and symposiums were set up to facilitate groundbreaking exploration and consensus for such planning. It was during one of those preconference summits I attended where I met a gentleman and two of his colleagues from Mexico City. Carlos and his colleagues came as community practitioners and activists, not as academics. Although their well-educated backgrounds were apparent, it was their hands on approach that attracted them to SCRA, and SCRA to them. I was encouraged and motivated to discover that SCRA was not an exclusionary club claiming to hold authority on the knowledge of community psychology. Instead, they encouraged and welcomed the involvement of the non-academic communities as well. Community practitioners, whose valuable contribution stems from grassroots

efforts, actively pursue that these efforts be executed modeling the endeavors mainstream community psychologist strive to do. In my opinion, SCRA has genuinely created a unique collaboration between the academic and non-academic practitioners, creating a space and place for the reciprocal relationship that can only benefit all stakeholders.

Through my attendance at the SCRA Biennial Conference I was able to experience first hand the potentiality and synergy that is only possible when academics and community practitioners from around the world come together to share, compare, explore, and converse. This could not have happened had I not made my trip to Miami Florida; and I definitely would not have been able to make the trip had it not been for the scholarship generously offered by SCRA to

graduate students like myself. Those of us who received scholarships to attend were specifically chosen from new programs such as Pacifica's Community, Liberation, and Ecopsychology (CLE) program. Through oral presentations and poster board sessions I will communicate my experience to other graduate students encouraging them to attend the next SCRA Biennial Conference.

Since the conference I continue to be in contact with several of the folks I met, including Carlos. I am currently in the process of planning a trip with some of my local youth to travel to Santa Cruz, California to meet with the graduate students who had presented their youth mural project at one of the SCRA workshops. This potential meeting is already having a positive effect on the youth I work with by encouraging them to create their own mural project. They



And those who are dignified to help nature in its task of life growth and sustainability are equal to Sky and Earth.

POPOL VUH 400 A.C.

have expressed feeling motivated to know youth like them, who are, located nearly 300 miles away and are interested and successfully executing the same kind of art projects. This kind of networking stands apart from the traditional self serving networking that most people utilize for self gain – it's the kind that connects people with common interests and similar aspirations, encouraging mutual support and achievement.

Workshops, Roundtables, Presentations...and more

I found the workshops engaging, insightful, and meaningful. I could also see the angles of my contributions lift the brows and curiosity of many attendees. What was philosophically and politically inherent in me before attending Pacifica would have sufficed most of the conversation at the

conference. However, the teachings and influence of Pacifica's collective (curriculum, instructors, guest speakers, and cohort members) morphed and grew what already existed in me into articulate, progressive, and receptive discourse. I feel fortunate to have been able to find a suitable fit for myself at Pacifica as well as at the 2013 SCRA's Biennial Conference. At neither place am I being asked to negotiate my ideas or mute my voice. In these kinds of comfort zones I believe I can remain unwavering in my convictions while humble enough to occasionally be surprised by new knowledge and ideas; possibly different or challenging to my own. This is how I believe new knowledge stands to be shared and created by all. So in that respect both SCRA and Pacifica are on the right track.

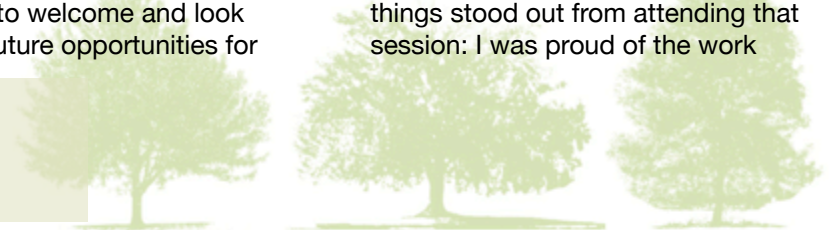
Poster Sessions

The presentations of research were displayed with ease and confidence. It was encouraging to see countless academics and community practitioners proudly share the heart and findings of their work and research. Before experiencing these poster board sessions first hand I felt intimidated by the idea of having my work displayed for public scrutiny. What I found was a forum for yet more dialogue and sharing of ideas. In some cases I found my own critical dialogue welcomed and embraced, at times eloquently refuted. What I didn't find were debates and defensiveness, rather more opportunities for collaboration and expansion of ideas. This new perspective on how poster board sessions actually evolve motivate and compel me to welcome and look forward to future opportunities for

meaningful participation. Through oral presentation and visual images taken during some of these sessions I hope to convincingly convey and encourage other students to take the leap and embrace future poster board sessions themselves.

Other Conference Highlights Promoting Indigenous Community Empowerment

Nuria Ciofalo of Pacifica Graduate Institute collaborated with Mayan actor, activist, and educator, Mario Chambor to promote and exemplify traditional and contemporary community empowerment in indigenous cultures. What more could be inspiring than to see faculty and others from your own institute presenting provocative and culturally supportive work? Two distinct things stood out from attending that session: I was proud of the work



coming out of my institute and I realized I too had the capacity to conduct such work. Additionally, by observing this presentation and many others displaying collaborative efforts among peers I realized the necessity and benefit of intra-institutional networking.

Authors in the Mix

If I saw an author I have cited more than five times in my own research papers I requested to have my picture taken with them. This became a visual citing if you will. It's exciting to meet and engage with authors you have come to rely on, or simply cited. It turns out they are real people with academic achievements as well as academic quandaries; and they are more than willing to hear the ideas and criticisms of graduate students. These encounters demystified the omniscient

attributions I often apply to authors currently contributing to the field. Not that I don't hold their work valuable and stimulating, but even these authors will tell you themselves they don't consider themselves to be the absolute authority in any one particular topic. They come to these conferences as peer participants ready to mutually engage in any thought provoking dialogue, calling the attention of the people present. This is encouraging.

Oh the People You Will Meet at SCRA Conferences

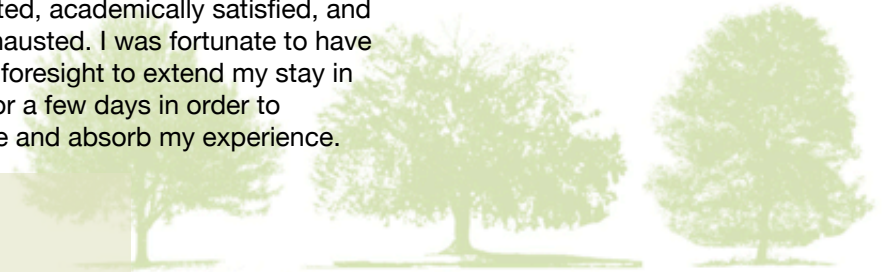
Networking, fellowshipping, collaborating, and motivating encounters happen everywhere! People from all walks of life and geographies engage in meaningful dialogue. Everybody was having fun! I had lunch, drank coffee, attended sessions, and traveled to Little Havana

with newly acquired friends. It didn't take long to find lots of common ground with these folks. Furthering the conversations beyond the conference realm seemed like a natural progression. Some of the conversations remained academic while others spanned the spectrum of life experiences. One common thread that transcended most conversations was the concern and commitment to community. With my roommate, for instance, there was a quick connection and it was thrilling to discover the overlaps in our research.

Personal Integration

By the end of the conference I was exhilarated, academically satisfied, and very exhausted. I was fortunate to have had the foresight to extend my stay in Miami for a few days in order to integrate and absorb my experience.

So much was happening. Overall, the conference was very rich. I was grateful for having been given the opportunity to attend and participate in this monumental and provocative conference. Besides the poem I wrote before I flew out to help with integration in a new environment, I was left with the overwhelming urge to pay forward the gems I found at the SCRA Biennial Conference by sharing with other students the profound experience awaiting them should they decide to attend the next SCRA Biennial Conference.





VIOLENCE AGAINST WOMEN IN THE ARAB WORLD

Article and Artwork by, [Maysar Sarieedine](#),
2nd Year Student

Violence against women is an issue that stems from the enduring structures of patriarchy and misogyny. Patriarchal states, such as many in the Middle East, maintain cultural and societal frameworks that uphold the inferior status of women. Existing laws in these countries discriminate against women and do not offer them, or their children, any protection from oppression and violence. As with any other problem, the prevalence of gender-based violence in the Middle East is not caused by a single defect in society, but a combination of several related structures. The existence and tolerance of violence against women in Lebanon is a result of the compounded effects of societal expectations, cultural norms, family values, formal legislation and religion.

My fieldwork was conducted with Lebanese women who were victims of domestic violence, who have since left or divorced their husbands and are currently under the care of a non-governmental organization, KAFA. KAFA's mission is to eradicate the exploitation of women and children, and all forms of gender-based violence by advocating legal reform, increasing awareness among all citizens, and empowering women. Through semi-structured interviews with the women, I learned that domestic violence exists in many forms in Lebanon, and is often accepted as a cultural norm. Women victims of gender-based violence are not always supported by societal structures – family, friends, police, lawmakers, and judges; and many are led to believe that they deserve, or are at fault for, oppression. A social revolution is necessary to change social customs, perceptions, and legal structures in order to protect and support women who have become victims of violent acts that were directed toward them simply because of their sex.

Feminism is for everybody.
- bell hooks

The term *conscientização* refers to learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality. Paulo Freire



ALUMNI SPOTLIGHT

By Michelle Rivera-Clonch and Deanne Bell

At the historic Antioch College in Yellow Springs, Ohio, two Depth Psychology program graduates are developing an undergraduate psychology curriculum that includes courses in depth psychology. As tenure-track professors, Michelle Rivera-Clonch (2005) and Deanne Bell (2006) have the unique opportunity to build a psychology program within an institution that has social justice, authentic community engagement, and eco-sustainability embedded within its mission.

In addition to teaching standard undergraduate psychology courses this year, they are offering courses such as *Somatic Psychology*, *Introduction to Buddhist Psychology*, and *Ecopsychology*. Additional courses planned in the near future include *Depth Psychology*; *Psyche, Myth, & Culture*; *Critical Psychology*; and *Psychologies of Liberation*.

Michelle's research involves investigating anti-psychological colonization practices, which recently took her back to Thailand to the site of her 2nd year fieldwork at International

We have lost an appreciation for the power of myth.

- NA'IM AKBAR



Women's Partnership for Peace and Justice. There she co-facilitated multiple day workshops for building capacity on gender justice and empowerment counseling skills for social justice activists in the Buddhist Education and Social Transformation (BEST) certificate program. Based upon this partnership, Michelle recently published an article for the online open access journal, *Oppositional Conversations*, titled "Models of Trauma in the Global South and Global North." She is also engaged in participatory research with Hope Springs Institute's Women's Leadership Collaborative, a distinctive 3-year in-depth, high impact experiential leadership and learning program.

In 2012, Deanne conceptualized a Truth and Memory project in response to trauma being experienced by survivors of state violence in Tivoli Gardens, an

inner city community in Kingston, Jamaica. With colleagues from Penn State, she is collaborating on the first part of this project by creating a multi media public art memorial from testimonies survivors have shared. She is hopeful that the next phase of the project will include a form of liberation psychology education that will help to catalyze critical consciousness and inspire agency in the downpressed. She has co-written (with depth psychology graduate Ed Koffenberger) a reggae opera from the narratives in her dissertation. She is also working on a book length manuscript from her dissertation - a psychological portrait of how middle class Jamaicans bystand social injustice.

Links of interest:

wantiochcollege.org
oppositionalconversations.org
womenforpeaceandjustice.org

DREAMING, GENOCIDE RECOVERY AND CULTURAL REGENERATION IN CALIFORNIA INDIGENOUS COMMUNITIES

By Barbara Bain, 3rd Year Doctoral Student

Dreaming and visions allow us to heal trauma and look at our past with the freshness and perspective only psyche can offer. It is from this place we can create new traditions and bring new life to our people.

In 2012 I entered into Pacifica Graduate Institute as a California Indian of the Shasta Nation to study dream work and

its use as a community therapy to regenerate American Indian culture in the post genocidal landscape of indigenous North America. In this effort, both my fieldwork and dissertation work explores the reintroduction of dreaming as a regenerative cultural practice in tribes that have lost their dream traditions due to genocide and acculturation.

At the heart of my work in Community, Ecopsychology and Liberation psychology is the exploration of culturally appropriate methods for rebuilding what remains of indigenous cultures and communities. In this effort, my work uses primary ethnographic material on dreaming and dream doctoring. In addition to using ethnographic material related directly to Shasta Indian dream practices, I recently began work with an unpublished ethnography on dream



Peace, love, justice, and freedom are not private realities; they are not only internal attitudes. They are social realities, implying a historical liberation. Gustavo Gutiérrez



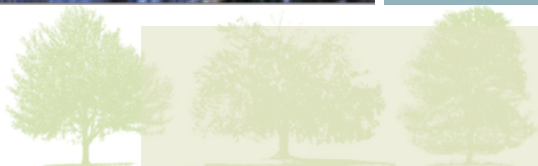
Shasta Springs,
Northern CA



practices in one of the Shasta's sister tribes, the Pomo-Kashaya.

The cultural landscape of California Indians has been changed forever. Ninety eight percent of the California Indian population was decimated by disease and genocide by the turn of the twentieth century. With this great loss of life, there was an equally great loss of land and culture. As indigenous people, we can never go back to what we were, or fully recover our traditional ways of life as we once lived them. We can, however, build upon what remains.

Dreaming, as both an indigenous and depth psychological practice, may hold potential for contemporary indigenous people to live more deeply into our cultures, and could serve as an appropriate psychological approach to regenerate and recover from the ongoing effects of genocide.



The dream is always the beginning of a new kind of life. . .

- VINE DELORIA

CLE WEAVING A NEW WORLD, NEW EARTH

By [Soula Pefkaros](#), Marialidia Marcotulli, Harry Grammer, Michael Quill, Madeleine Spencer, 3rd Year Doctoral Students

For CLE students, the third year of coursework is one of transition. We continue our class sessions, but our sights are set beyond. As we prepare for dissertation work, we are struck by the uniqueness of our CLE formation. We are stepping into the world seeking to manifest a holistic integration of Community Psychology, Liberation Psychology, and Ecopsychology in our praxis. We are clear: a praxis designed and in constantly emergent dialogical relationship with CLE emphasizes is critical for meeting, transforming, and transcending the challenges we face.

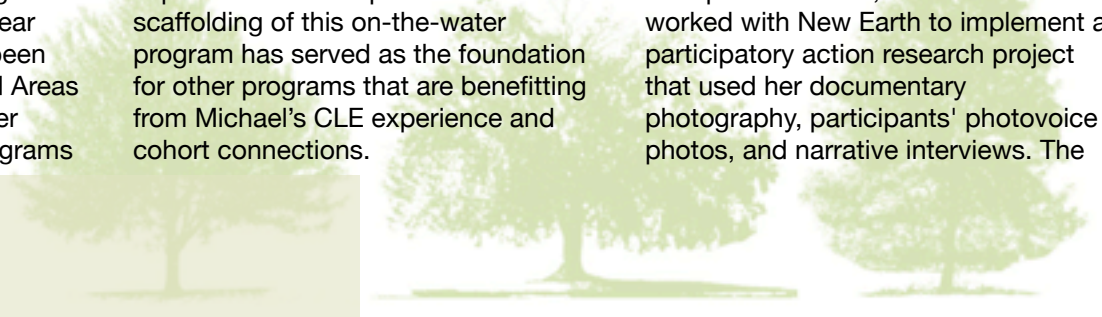
While all are guided by these three frameworks, each materializes these in distinctive ways that reflect our personal passions and respond to the world's idiosyncratic calls to us. An example of the quilt of work that can emerge from various collaborations is in the projects a few of us have pursued with [New Earth](#), a non-profit that works with incarcerated and at-risk youth founded by 3rd year CLE student Harry Grammer. Through education, arts, mentorship, and job skills development programming, New Earth helps keep youth engaged, inspired and free from gang involvement.

As Community Programs Manager at Los Angeles Waterkeeper, 3rd year CLE student Michael Quill has been expanding the Marine Protected Areas (MPAs) Watch Program and other community volunteer driven programs

at Waterkeeper. One exciting new partnership is growing between LA Waterkeeper and New Earth. Once a month, Harry and the "CLE Weaving a New World, New Earth" young men that are part of the Explore Job Enrichment Program (Explore) help crew the MPA Watch boat trips. Crew members conduct scientific surveys of restricted fishing areas in Santa Monica Bay. Encounters with whales, sea lions, dolphins, oil barges that transport crude oil to the El Segundo refinery, garbage flows and human development along the coast all serve to involve the group in a co-creative experiential learning process. For many of the Explore men, this is their first experience on the open water. The scaffolding of this on-the-water program has served as the foundation for other programs that are benefitting from Michael's CLE experience and cohort connections.

Marialidia Marcotulli spent her 2013 summer working with the director of the Earth Charter Institute (ECI) to help develop capacity for the organization in the USA. During that time, she arranged a conversation between the ECI Youth Affiliate Network and Harry. New Earth has now endorsed the Earth Charter Document, and has been formally accepted into the ECI Youth Affiliate Network. With guidance and collaboration between Mary Watkins, the ECI, Marialidia (an advisor to the ECI), and Harry, New Earth is working towards incorporating The Earth Charter Document into program educational curriculum.

In September 2013, Soula Pefkaros worked with New Earth to implement a participatory action research project that used her documentary photography, participants' photovoice photos, and narrative interviews. The



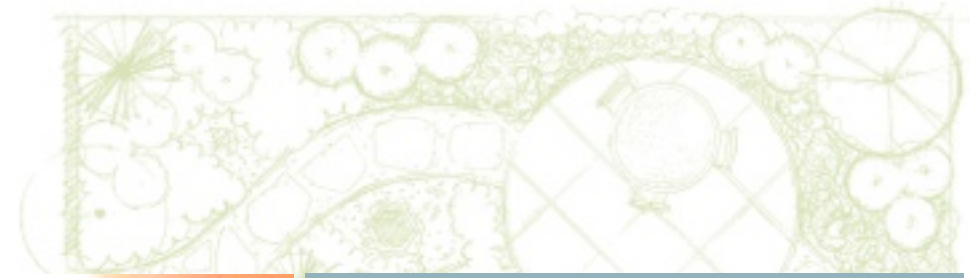
three young men who participated were previously incarcerated during which time they took part in New Earth's poetry program, F.L.O.W. Now, they are working in Explore. The project created a space for them to reflect on the impact of New Earth on their lives and to look within themselves, their families, and their communities to uncover the strengths and resources available to them to succeed. The project has supported New Earth's continuing development of curriculum and programming; the young mens' reflections generated a richer picture of New Earth's strengths and how the organization can grow in order to meet the challenges of the system of youth incarceration at micro, meso, and macro levels.

CLE 3rd year student, Madeleine Spencer and Joseph Linnert, a master gardener, created a Growing Social

Justice Summit in Santa Ana on February 22nd. They brought together 60 participants doing successful restorative justice work with youth. The Summit was held at a small community center in an apartment complex in the center of the Cedar Evergreen Neighborhood, a four block area that suffers from the worst community violence in Santa Ana. The aim of the event was to create a network and share the work of many groups showing their common aim in restoring our youth. The New Earth Organization was one of the groups that participated in the Summit. New Earth's founder, Harry Grammer, shared their work and commitment to the FLOW (Fluent Love of Words) Program. Spencer says, "Every aspect of the Community Psychology, Liberation Psychology, and Ecopsychology Specialization was a part of this event!"

A beautiful tapestry is being woven together through the contributions and collaboration of CLE students, supporting New Earth's mission to transform future.





CALLIE ROSE LITERARY CAFE

CALLIE ROSE LITERARY CAFE

By Alisa Orduna, 2nd year student

[Last month CLE student Alisa Orduna hosted the opening of her dream child Callie Rose Literary Arts Café in Inglewood, a city southwest of Los Angeles. Congratulations Alisa!]

Callie Rose Literary Arts Café first expressed herself in 2004 through moments of active imagination. Fourteen years later in the aftermath of the non-guilty verdict of George Zimmerman for the murder of Trayvon

Martin; she urgently broke through my hesitation and came into being.

An urban homeplace decorated in a southern style, members are able to express their stories through the literary arts and create tools of empowerment, social action, conflict resolution, healing, and community building. On Saturday mornings she hosts storytelling for children where their imaginations can run wild. During the week she opens her arms to after-school youth. Adults enter her world through evening thematic groups such as poetry, mothering, job search, and family stories as well as Friday Literary Happy Hours for fun.

Located in Inglewood, CA, where the renovation of the Forum offers hope to developers and politicians, she offers a sense of belonging to the everyday person. Within her space ancestors are brought back into community as they hang on the walls with care. Nature is also integrated back into matter with flowing water, fresh flowers, fruits, and soon a living tree mural painted by CLE students and community members.

And like most southern grandmas, she listens-in to those who come her way and allows them to step in to hosting a Sunday afternoon Bible Study or a men's healing circle to reconcile the intersection of violence and Black masculinity.

Callie Rose is growing new possibilities in the psyche of the urban imagination. callierosela.com.

[In research] *Ubuntu* incorporates dialogue, preserving the Other in their Otherness, in their uniqueness, without letting the other slip into the distance. Bagele Chilisa



EARTH CHARTER INSTITUTE

By Marialidia Marcotulli, 3rd Year Doctoral Student

During the Summer of 2013 I had the opportunity to intern at The Earth Charter Institute (ECI) in Ciudad Colon, Costa Rica which is located on the campus of the University Peace. ECI was established to promote and develop capacity for the Earth Charter document in the areas of sustainability, peace relations, ecological and social justice. The Institute operates on a minimal budget, with four full-time staff members and an abundance of interns from Europe, Canada and Latin America. I was the first doctoral

candidate from the USA to be offered an internship. Within the first week of my arrival it became evident that I could provide more strategic development support versus maintaining their social media portals or working on internal research projects.

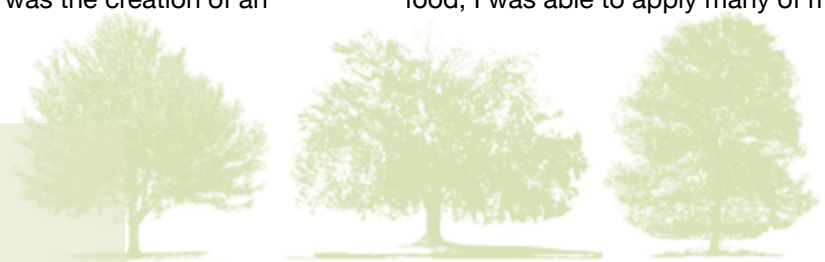
I began meeting with the Director on a weekly basis to review evaluation documents, business plans and marketing materials. Most important was the question of how was the organization going to be able to sustain itself financially while at the same time keeping the Earth Charter document relevant. Using my tools from the CLE program (Appreciative Inquiry, Theory of Change, and Empowerment

Strategies), I was able to provide systemic organizational support.

Beyond my responsibilities at ECI, my fieldwork research focused on the current status of the Costa Rican water systems. I worked with several representatives from AYA and visited the current largest purification plant in the country run exclusively by the power of water. Even though the country continues to be a leader in environmental issues, post consumer waste is on the rise due to tourism which adds further stress to the country's already compromised water management systems.

One of the projects that captured my attention was the creation of an

educational program around the Earth Charter for inmates of Costa Rica's largest prison, *El Centro Penitenciario La Reforma*. The pillars and principles for sustainable living that are described in the Earth Charter were put into practice in the inmate's lives and environment, making the principles a rich resource for living more sustainably both within the prison and then upon release in the community. [Click here](#) to view a video about this work. My experience at ECI was centered around building a culture of peace, personal development, and nonviolence, in a country which became demilitarized in 1985. Between the never ending rains, tarantulas, poisonous snakes, and limited organic food, I was able to apply many of my





THERE IS A NEW CIVIL RIGHTS EMERGING IN THE 21ST CENTURY: THE MOVEMENT FOR REGIONAL EQUITY.

[Breakthrough Communities](#)

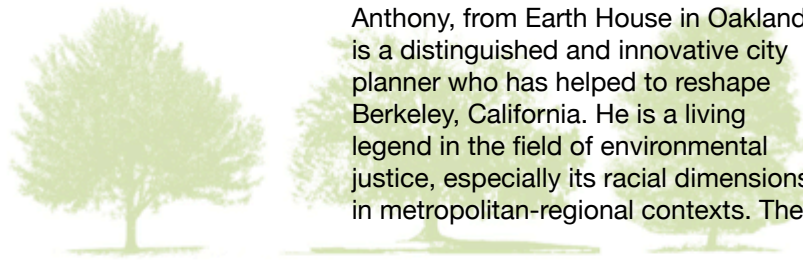
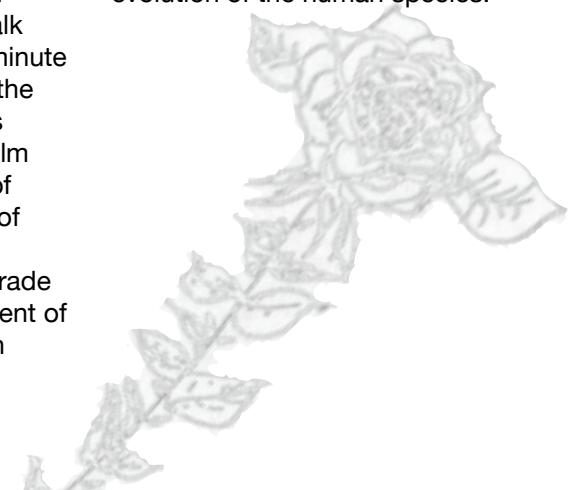
new skills from the CLE program along with participating in an academic and nonprofit institution outside of the United States. A beautiful tapestry is being woven together through the contributions and collaboration of CLE students, supporting New Earth's mission to transform future leaders.

THE EARTH, THE CITY, AND THE HIDDEN NARRATIVE OF RACE

On January 28, 2014 the Community Psychology, Liberation Psychology, and Ecopsychology specialization (CLE) hosted an important and poignant talk, "The Earth, the City, and the Hidden Narrative of Race" with Carl Anthony and Paloma Pavel from the [Earth House Center](#) in Oakland, CA. Carl Anthony, from Earth House in Oakland, is a distinguished and innovative city planner who has helped to reshape Berkeley, California. He is a living legend in the field of environmental justice, especially its racial dimensions in metropolitan-regional contexts. The

talk focused on the interconnections between climate change, structural racism, environmental justice, and sustainability. A highlight of the talk was the presentation of an eight minute video documenting the history of the African American community in its larger evolutionary context. The film reminds us of the African origins of civilization and the achievements of those ancient societies and the indelible role of the African slave trade and its influence on the development of the "new world." It continues with chronologies of the US civil war, Reconstruction, the great black migration and the Civil Rights

Movement, against the backdrop of unfolding planetary history and the evolution of the human species.



STUDENT ACCOMPLISHMENTS

NEW POSITIONS

SHELLY STRATTON has become the **School Impact Program Coordinator** at the International Institute of New Hampshire. She is continuing her work with African and Butanese refugees in Manchester, New Hampshire.

MICHAEL QUILL has been promoted to Community Programs Manager at **Waterkeeper** in Los Angeles. He continues to lead diverse community members onto the ocean conducting fishing surveys and connecting with fishers as part of the Marine Protected Areas Program while immersing deeper into the Kelp Restoration Project as a Scientific Divermaster. His new role

allows him to open space for dialogue and action in areas of our community where Waterkeeper has cited businesses that continue to violate the clean water act, the community, and the earth.

THEMIS DE LA PENA WING has become a teacher in charge of tutoring and special activities at Saint Catherine of Siena School in Reseda, CA

RAHSAN CUMMINGS through his **Healing Drum Pilot Project** is creating a grassroots healing project through rhythm and ritual at Leimert Park Village in Los Angeles. Meanwhile he continues his work in cultural arts and sustainable growing at **Proyecto Jardin** in Boyle Heights, East Los Angeles.

LIZZIE RODRIGUEZ has become **Co-Director of Conflict Solutions Center** in Santa Barbara, a community based non-profit organization committed to the development of non-adversarial responses to conflict and differences that strengthen social harmony and support individual healing by providing: dispute resolution and problem solving practices, Restorative Justice, consultation, training, and mediation services. She has also become a **Committee Member of the Juvenile Justice Committee of the Pro Youth Movement**, dedicated to strengthening the relationship between criminalized youth and law enforcement in Santa Barbara. In her work with the **Alternatives to Violence Project (AVP)**, Lizzie has secured agreement with the Santa Barbara Juvenile Probation Department to offer Alternatives to Violence Project

workshops to youth in the alternative to incarceration program at Los Prietos Boys Camp, to probation staff, and to families of incarcerated youth and youth on probation. Through these initiatives steps are well underway in creating an AVP informed Juvenile Probation Department. AVP, which is introduced to CLE students, is a community based national and international non-profit organization offering individuals, community groups, schools, and jail/prison inmates new approaches to responding to conflict through experiential exercises.

Lizzie participated as a co-facilitator on the Pacifica Team (along with Depth Program dissertation student Betty McEady and faculty Mary Watkins) in an AVP/American Paradigm School pilot program training 500 inner city youth and faculty in Alternatives to





Violence and conflict resolution in a Philadelphia charter school.

MARIALIDIA MARCOTULLI has become an **Advisor to the Earth Charter Institute**. She completed her internships last Fall at the Earth Charter Institute in Costa Rica. She has joined the **Curatorial Circle** at the **Bolinas Museum** and is currently working on a show, “Water, Ecology and Equity” that will include paintings, film, photography, and site specific installations. She continues with work on the banning of plastic bottles, Ban the Water Bottle Campaign in West Marin County. This spring she will launch a new radio program on KWMR, “All Things Water: from Tear Ducts to Aqueducts.”

TROY BAILEY is working with foster children and transitional youth at Penny

Lane Organization in North Hills, CA. Her objective is “to co-create liberating life visions with the children and instilling a sense of community and the experience of belonging to community.”

PUBLICATIONS

Christa Sacco, Film Review of the 1979 film *Bye Bye Brasil*, directed by Carlos Diegues, June/July issue of *Psychological Perspectives*.

Gail Jean Padilla, [Regarding Innocence](#), *Edhat Santa Barbara*, 2/10/14.

GRANTS/EVALUATION/AWARDS AND HONORS

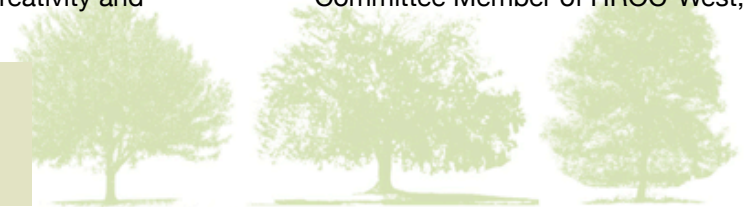
Harry Grammer, the founder of the nonprofit [New Earth](#), won The Social

Innovation Fast Pitch competition, an annual competition put on by [Social Venture Partners](#). Prior to the competition, Harry was involved in a two month story building training program that equips nonprofit leaders to communicate their story powerfully in a 3 minute “Fast Pitch”. New Earth was chosen out of 40 organizations to compete in the competition and through Harry’s efforts won the \$20,000 grand prize. [You can watch him here](#). New Earth serves 2,500 young people per year in 11 out of the 16 juvenile halls in Southern California. Their programs are “based on the California Language Arts Standards where students explore writing, music, poetry, performance, and art. Along with our creative programs we provide other educational, mentorship and training programs in an environment of creativity and

introspection, which are critical to foster new perspectives while young people are incarcerated.”

Susan Grelock is working as a program evaluator of all visual communications targeted to visitors at **The Marine Mammal Center**, Sausalito, CA

Lizzie Rodriguez is conducting program evaluation and ethnographic research on the sustainable impact on individual and community wellbeing of **Healing and Rebuilding our Communities (HROC)**’s basic workshop in Rwanda. HROC is a grassroots community based program designed to bring together adversarial groups for the purpose of trauma healing and reconciliation. Lizzie is also part of a Committee Member of HROC-West, an



effort designed for refugee communities resettled in the United States. Through the **Global Alliance for Community Re-Visioning**, a collective of individuals and organizations committed to supporting community rebuilding after conflict through empowerment and capacity building programs, she is developing an advanced level trauma education and facilitation skills training program in partnership with Rwandan community members to support sustainable capacity building and self-reliance.

Gail Jean Padilla and the youth she works with gained a **Youth Making Change Award** through **The Fund For Santa Barbara** for the project **“Revolving Murals: Youth & Community in Dialogue.”** The Youth wrote the grant themselves, and will organize and implement this project

with Gail Jean. She says, “We will spend several weeks in dialogue, through various experiential modalities: Appreciative Inquiry, The Way of Council, etc., in order to generate a social theme, which the youth will respond to in art. When the murals are finished, the youth will host a community Open Gallery, where they will supply refreshments, and facilitate a continued dialogue between the youth, murals, and community members. The murals will stay up for three months, with the process repeating itself. At this point we are not clear about what we will do with the murals once they’ve been taken down. Perhaps sell them to generate additional funds to support the ongoing project. The project will be done at the lower Westside Garden in Santa Barbara, which the youth have just finished renovating.”

Wanda Sabir is being awarded the Media Angel Award at the 10th Anniversary of the [Black Choreographers Festival Here and Now](#) in San Francisco: She has participated on panels, covered the Festival extensively and of course attended each year.



Admit that Mexico is your double, that she exists in the shadow of this country, that we are irrevocably tied to her. Gringo, accept the doppelganger in your psyche. (continued below)



Ed Casey and Mary Watkins caught shooting photos of the “triple wall” complex, looking toward Tijuana. Photo by Lily Rosenthal

UP AGAINST THE WALL: RE-IMAGINING THE U.S.-MEXICO BORDER

Last spring CLE founder, Mary Watkins and distinguished faculty, Ed Casey were on sabbatical in Spain, Israel, and Palestine finishing their forthcoming book, and studying the Israeli Separation wall. This spring they are correcting the page proofs for *Up Against the Wall: Re-Imagining the U.S.-Mexico Border* to be published by the University of Texas Press next Fall. This work is the fruit of a decade of study along the U.S.-Mexico border and in U.S. cities like Santa Barbara where the border is present but invisible.

From the backcover:

“As increasing global economic disparities, violence, and climate change provoke a

By taking back your collective shadow the intracultural split will heal.

- GLORIA ANZALDÚA



rising tide of forced migration, many countries and local communities are responding by building walls—literal and metaphorical—between citizens and newcomers. *Up Against the Wall: Re-Imagining the U.S.-Mexico Border* takes up this concerted recourse to walling through a penetrating analysis of the U.S. wall at the U.S.-Mexico border and the walling out of Mexicans in local communities. This timely book shows how understanding the differences between borders and boundaries allows us to envision alternatives to the stark and policed divisions that are imposed by separation walls. Tracing the consequences of imperialism and colonization, the book paints compelling portraits of key border areas affected by the wall, as well as investigating the Mexican-American internal colonies created in the

aftermath of the U.S. conquest of Mexican land in 1848. From human rights issues in the wake of massive global migration to the role of national restorative shame in the United States for the treatment of Mexicans since 1848, the authors delve into the broad repercussions of the unjust and often tragic consequences of excluding non-citizens through walled structures and the withholding of rights, citizenship, and full societal inclusion. In a forceful examination of post-NAFTA migration from Mexico to the U.S., this transdisciplinary text, drawing on philosophy, psychology, and political theory, opens up multiple insights into how nations and communities can co-exist with more justice and compassion.“

From the Introduction

Throughout the world, citizens of nation

states that are relatively more prosperous are grappling with their new migrant neighbors along a continuum from outright and often violent rejection to empathic hospitality and welcome: Israelis with Eritreans, French with Gypsies, Spanish with Moroccans, Danes with Tunisians, Chinese with Vietnamese, Indians with Bangladeshis, Mexicans with Guatemalans, Americans with Mexicans. Nations all over the earth are building separation barriers to literally wall out those attempting to enter under extreme duress: i.e., Greece against Turks, India against Bangladeshis and Burmese, Iran against Pakistanis, Israel against Palestinians, South Korea against North Koreans, Saudi Arabia against Yemens and Iraqis, The European Union and Spain against Africans, Thailand against Malaysians, and the United States against Mexicans and others from Latin America.

As climate change and global income disparities worsen, the number of environmental and economic refugees will further increase, making it imperative for us to re-imagine not only the character of international borders, but the human character we seek to cultivate that can guide us toward peaceful and just co-existence. As it turns out, these twin goals are inextricably linked, and best pursued side-by-side, as we do in this volume.





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ENOUGH
FOR JOY**



CONGRATULATIONS, IFETAYO CULTURAL ARTS ACADEMY!

We offer heartfelt congratulations to Kwayera Archer Cunningham, Founder and CEO, and [Ifetayo Cultural Arts Academy](#), for winning the 2013 National Arts and Humanities Youth Program Awards. Of all of the awardees, Ifetayo was the only organization asked to perform at the White House. They chose to perform *Sofa*, a traditional Malinke Rhythm from Guinea, West Africa. See the performance [here](#) at 37:18.

Last year in *Hearing Voices* we featured Ifetayo in light of CLE co-chair, Susan James collaboration with them over the

past 15 years, and Linda Ravenswood's opportunity to film their Global AxÉ conference in Bahia, Brazil. [View video.](#)

Ifetayo Cultural Arts Academy is an arts and cultural organization dedicated to supporting the creative, educational and vocational development of youth and families of African descent in Flatbush, Brooklyn and surrounding communities. Ifetayo was born in the spring of 1989 as a six-week series of free modern dance classes for 50 students. It has since grown to encompass six integrated programs that serve over 2,000 students annually through our on-site academic and literacy training classes, performing, martial and visual arts classes, personal skills development, community

development, cultural heritage classes, socially responsible art making and an additional 5,000 youth and families through our affiliated programming and public performances. In addition, we provide social services to our students and their families either directly or through referrals to strategic partners.

We celebrate their 25th Anniversary and look forward to their continuing work in communities in the US and translating their model abroad.

Look for their upcoming cultural arts and community development programs in Jamaica and Senegal.



In memory and love for [Faybiene Miranda](#) -- graceful ancestor, warrior for peace, lighting our way.

You must act as if it is impossible to fail.

- ASHANTI PROVERB

Where we live or work is one of the most important things determining whether we end up fit and healthy or not. When we improve the Food And Fitness Environment of a place, the health of the people who live and work there improves as well. [Frameworks Institute](#)



Philadelphia Urban Creators, Agriculture Project

ACADEMIC PHILANTHROPIC PARTNERSHIPS • GRASSROOTS COMMUNITY FOUNDATION

CLE co-chair Susan James has partnered with [GrassROOTS Community Foundation](#) (GCF) for the past three years to develop digital media products to raise awareness about the nascent foundation and its mission to improve the health of women and girls in US cities where they have the poorest health outcomes. GrassROOTS is an anti-poverty and health advocacy organization that supports, develops, and scales community-driven solutions to the health challenges facing impoverished women and girls.

In February, with funding from the Annie E. Casey Foundation, Expanding Evidence portfolio, GrassROOTS convened members of its leadership team to refine both its school and community based health awareness curriculum, and develop an evaluation design. This year the foundation will bolster its program evaluation efforts in Philadelphia, PA, Greensboro NC, and Newark NJ. In addition, it will begin to assess social determinants of health in these communities. Members of the



Never do what they do.
- THE ROOTS



leadership group in attendance represented areas of mental health, physical health activity and nutrition, sexual health, health economics, and evaluation. As a collective they supported the implementation of an appreciative inquiry and participatory empowerment evaluation model, as well as visual methodologies for both data collection and dissemination of findings. Grounded in [Frameworks Institute's Strategic Frame Analysis™](#), Susan James facilitated a discussion about framing, or cueing viewer responses with visual methods, and the potential pitfalls and subtle ways we can reinforce dominant paradigms by selecting visual images compatible with those paradigms, rather than those that disrupt the current narrative about social problems.

Also attending the meeting was emerging community partner [The](#)

[Philadelphia Urban Creators](#), a youth led community development organization, focused on sustainability and equity, through urban agriculture and the arts. They presented some of their latest innovations in permaculture, service-learning and education models for youth.

GrassROOTS Community Foundation is a national collaborative effort of academic and community scholars, policymakers, socially conscious artists, teachers and musicians. GCF was co-founded by sociologist, [Dr. Janice Johnson Dias](#) and Tarik "Black Thought" Trotter, lead MC of the Grammy Award Winning group, [The Roots](#).

All GrassROOTS programs are family based and open to ALL community members.

NEW ADJUNCT FACULTY

CLE welcomes Kelly Kagan Law, PhD to our faculty this year. She is teaching the practice of council to our first year students. Council is a dialogue practice that helps people listen and speak from the heart. [The Ojai Foundation](#) where it is taught describes it this way: "By fostering attentive listening, authentic expression, and creative spontaneity, Council practice builds positive relationships between participants and neutralizes hierarchical dynamics fostered by inequality of status, race, economic stature or other social factors. Council allows participants to communicate in ways that lead to a heightened sense of common purpose. Council offers effective means of working with conflict and discovering the deeper, often unexpressed needs of individuals and organizations. Council,

in its various forms, provides comprehensive and powerful practices for co-visioning, learning, healing, community building and decision-making in a group context."

Kelly Kagan Law was first introduced to the practice of council as a student at Crossroads School in Santa Monica, CA. And thereby, her life's work was inspired. Shortly after college, she became involved as a leader in the Ojai Foundation's movement to bring the council circle to public schools. Kelly is now Vice President of the Coalition for Engaged Education (formally New Visions Foundation) and works closely with the CEO and lead founder of Crossroads School, Paul Cummins, to bring underserved youth life-enriching educational opportunities. Kelly currently oversees programs that work with foster youth, incarcerated youth, and the children of undocumented parents in Los Angeles. She is co-



When a community/society can no longer make decisions in the public interest with its public institutions (such as Mbôngi among the Bântu people), the future of such a nation becomes frightening. K. Kia Benseki Fu-Kiau



leading CEE in an effort to bring the concept of engaged education to all children and youth. Kelly is a community collaborator who uses council as a method of bringing people together. For example, this spring, Kelly is co-designing an experiential day connecting 100 Los Angeles probation officers to youth-focused arts nonprofits. She plans to use council as the format for facilitating the day. Kelly offers council to the CLE students as both a process for the cohort to deepen their personal relationships and empathy for each other and also as a tool that they can bring back to the people they serve. To learn more about the work of Coalition for Engaged Education, please visit ceeyouth.org.

photography of council spaces, by Jennifer Edson, 2nd year student.

You got to look at things with the eye in your heart, not with the eye in your head.

- LAME DEER IN LAKOTA WOMAN





Landscape Sketches,
by [Maysar Sarieddine](#)



Watercolours
by [Linda Ravenswood](#)

COMMUNITY PSYCHOLOGY, LIBERATION PSYCHOLOGY, ECOPSYCHOLOGY

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For the sake of tending the soul
of the world.

