First Year Fieldwork

Creative Art with Marginalized Children in Lagos, Nigeria
Sia Alexander, alicia.alexander@my.pacifica.edu
Children’s Art Workshop

Marginalized African youth living in Lagos, the most populous capital of the largest country in Africa, require avenues for empowerment and conscientization. Through our work with the Children’s Art Workshop in the SW Ikoyi community of Lagos, we, as a collective of artists, psychologists and neighbors, have been able to utilize artistic creative expression as a way to facilitate the integration of community building principles amongst the youth. These principles are guided by the Nguzo Saba of the African-American holiday, Kwanzaa, and stem forth from a participatory
action research process between a team of facilitators from throughout the African Diaspora and a group of local children who live in impoverished makeshift villages bordering the larger mostly expatriate and upper class Ikoyi community. Our research is based on a creative engagement with the psychic effects on youth of living in an oppressive environment, and their efforts to creatively embody liberation through art, theatre, writing, music and dance.

Keywords: conscientization, liberation, Kwanzaa, community building, marginalized, Lagos, African youth, participatory action research, creative expression, Nigeria

Side By Side
Marcia Alexander
California Wolf Center, Julian, CA

My fieldwork, Side By Side, is a travelogue in place, in depth, designed by psyche. I describe a paradigm shift in thought, ecology, and independent dream image in which psyche boldly pushes into awareness and demands to be seated at the table and included in the conversation. Through an emphasis on stillness, vulnerability, and shadow, psyche encourages recovery of relationship with landscape, each other, and animals—in particular, in this case, the wolf. The wolf calls me, through exposure to Chauvet cave’s paleolithic image of wolf and child, to stand still, side by side, looking and listening to an ancient image interconnected with an ancient world and to seek its recovery in today’s world. I responded by placing myself at the California Wolf Center whose mission is recovery of wolves in the wild and the ability to once again live side by side. Using Jung’s metaphor of the multi-storied dream house as a template for my journey, I dive in this place into knowledge of psyche, sitting still in the landscape, conversing with staff and volunteers, and being present with wolves. My experiment in intuitive qualitative research yields a liminal crepuscular world pregnant with image, knowledge and psyche.

Keywords: paradigm shift, hope, paleolithic, psyche, image, marginalized knowledge, anxiety, stillness, crepuscular, wolf, depth psychology

Green Space in LA: The Groundwork for a Community Revolution
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Mesa Harmony Garden, Quail Springs Permaculture Institute, LA Eco-Village, Pasadena Arboretum, Santa Clarita Water District, and 2 Community Gardens

This community fieldwork project has been an exploration of how to slow the waste production of our city through harnessing our relationship with land for agricultural
purposes and ending our reliance on the importation of foods. This movement to food self-sufficiency, coupled with a mindful connection to psyche, has the potential to create an internally sustainable community for future generations to enjoy. The city of Los Angeles has been my home for 30 years. This fieldwork has been a discovery of green space in Los Angeles that is primarily used to feed its inhabitants. I’ve grown up around lawns, golf courses, swimming pools, and roses. Why aren’t we using the water for these for our own food? LA is a thirsty giant drinking the blood of the Earth with little creation of food for its residents. I have had to travel outside of LA to find what are the best practices to have as a comparison. I discovered that we cannot go back to ancient ways of food production, however, we can refocus our intentions on self-sufficient sustainability. This project has been a difficult phenomenological inquiry into my own psyche as well as into the world. My future dream is to help tend a world that feeds all inhabitants freely and adequately.

*Keywords:* permaculture, food security, urban gardening, food and human rights, sustainability, food self-sufficiency

**Good Intentions: Medical and Disaster Relief in a Third World Country**

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Kathmandu, Kirantar, and Aanp Pani, NEPAL

As international teams of first responders arrived in Nepal after the powerful and devastating earthquakes in April and May 2015, I created an online fundraiser to gather needed revenue to set up and deliver two medical camps in the Korak district of NEPAL, in the Mahabarata Mountains southeast of Kathmandu. On June 5 and 6 2015, medical care was provided to 583 persons, ranging from infancy to 79 years, by a group of local medical professionals organized by Green Society Nepal, Rural Reconstruction Nepal and Nepal Rural Self-Reliance Campaign. Eight mature adults were screened for bilateral cataracts, and the arrangements and funding provided for cataract removal surgery for these persons. Additionally, Child Haven Orphanage, outside Kathmandu, was toured, where a resourceful group of people caring for over 100 children was found. A portion from the online fundraiser was given to the orphanage to make repairs on the earthquake-damaged septic system. Observations of the community’s needs and how NGO’s function to fill those needs gave birth to many questions about the colonialism of relief agencies: How might the gaps between NGO goals and the needs of local people be better bridged? What is the benefit of providing 2-6 months of medication for chronic conditions, if patients do not have resources to obtain more medication? Could health and lifestyle education be used instead of medication as interventions?
Keywords: Medical relief, disaster relief, underserved medical needs of indigenous, colonialism of NGO’s, medical professional volunteer, indigenous medical professionals, medical colonialism

Harm and Repair: Reflections on a Fieldwork Experience with the Fellowship of Reconciliation in Japan
Samantha Gupta
Fellowship of Reconciliation (FOR-USA) delegation to Japan in recognition of the 70th commemoration of the use of atomic weapons at Hiroshima and Nagasaki

This fieldwork project was conducted as part of a Fellowship of Reconciliation (FOR-USA) delegation to Japan in recognition of the 70th commemoration of the use of atomic weapons at Hiroshima and Nagasaki. The project was formed at the invitation of the Japan Fellowship of Reconciliation (JFOR) with the intent to develop deeper understanding among USA activists about the issues of militarization, nuclear weapons and nuclear power in Japan as well as deepen relationships between Japan and the USA in order to foster future collaborations. The multi-racial, multi-class delegation attended commemorative ceremonies and museums, as well as met with Japanese activists resisting the USA military base expansion in Okinawa and rural activists addressing issues of nuclear fallout in Fukushima. The delegation also utilized council-based practices to reflect daily on the diverse experiences of the delegates as well as develop recommendations and reflections for a final presentation to Japanese activists of JFOR in Tokyo. The outcomes of this fieldwork emphasize the importance of one’s socio-economic and race-based location as an essential factor in fostering authentic reconciliation for historical and present harms. The fieldwork finds that ethical relationships between the living and the dead in acknowledging and being accountable for historical wrong-doing requires a process of locating one’s self in the “web of perpetration” such that one can dialogue honestly and begin to “bring the pieces together” that have been disconnected or made less visible due to violence. Furthermore, this project found that the hibakusha ethic of “reconciliation, not retaliation” is a compelling vision for those who are both perpetrators and victims of violence, leading to future questions as to the limitations of this ethic in situations of power inequity.

Keywords: fellowship of reconciliation, transethics, Japan, delegations, apology, social location, positionality, restorative justice, dialogue, hibakusha

Feeling the Unknown: Trauma, Place, and An Uncertain Future
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This fieldwork provides an account of training as a Healing and Rebuilding Our Communities (HROC) facilitator in Rwanda. HROC is contextualized in the context of Rwandan history and the current sociopolitical environment, with a focus on the interplay between authority, justice, reconciliation, and public discourse. Comparisons are made to other reconciliation and trauma healing efforts that have taken place in Rwanda, highlighting HROC’s distinctive value for cooperative construction of knowledge and for ways of knowing indigenous to individuals and communities. An overview of the core HROC basic workshop is provided, with emphasis on its key concepts and impacts. Attention is also paid to sense of place and the interaction between humans and land. The impact on participant researcher is also examined through dream and reflection.

**Keywords:** Rwanda, genocide, HROC, trauma, reconciliation, dream, power of place, indigenous knowledge, ways of knowing

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*Miw'iy-a-t-i’ učù: Our People Are Living*

Creating Sacred Space to Remember, Celebrate Survival, and Revitalize a People Through Traditional Miwok Basketweaving: A Narrative History

Skye Keeley-Shea Innerarity

I engaged in traditional gathering and curing of plant material from Northern Sierra Miwok homelands and engaged in basketweaving sessions with active basketweavers. I also participated in a two-day intensive basketweaving course at Kule Loklo, a recreated Coast Miwok village located near the Point Reyes National Seashore in Marin County, California- learning plant material preparation and twining techniques from three generations of traditional Coast Miwok basketweavers. I visited San Francisco State University’s “Interwoven: Native California Basketry Arts form the Missions Forward,” a collection of forty baskets or so created by California Indians during the Mission era- an exhibit that embodies not only historical events, but also embodies the colonality still being perpetuated. Fieldwork conducted explores the lived experience of California Indian peoples in the healing practices of engaging in traditional basketweaving and sharing narrative histories, with particular focus and attention paid to the following: 1. the psychological significance of cultural preservation and perpetuation of tradition and 2. the psychological significance of stories of remembrance, stories of celebration of survival, and stories of cultural revitalization. Implications of conducted research indicate that acts of reclaiming traditions can, in and of itself, be healing and empowering not only to individuals and families, but to communities as well.

**Keywords:** Miwok, Native, traditional, basket weaving, colonality, narrative histories, cultural preservation, cultural revitalization, reclaiming, healing
Walking the “Earth Path”: A Deep Reflection on Cultural Appropriation
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Navajo Spirit Tours, Monument Valley and Valley of the Gods, Utah

A personal quest for a land-based identity, and a reflection on the cultural appropriation of Indigenous practices were the two deep themes of this fieldwork. The overarching research question was: how to take the pan-indigenous concept of walking the “red road,” a spiritual metaphor for being connected with the earth, and bring it respectfully forward into a new global concept of walking the “earth path”. The fieldwork consisted of two distinct phases: the first, traveling with Navajo guides in preparation for a Vision Fast around Monument Valley, Utah; and the second, a variety of conversations and interviews with a cross-section of Indigenous and non-Indigenous people who have delivered similar nature based experiences. The findings from the research were mixed and in fact quite blurry. There was no consensus of what actually constitutes cultural appropriation from both the Indigenous and non-Indigenous interviewees. With regards to the appropriation of Indigenous practices, the bottom line would appear to be a requirement for honesty and fairness and to be sure the ultimate motivation for sharing any cultural traditions is for a higher purpose than the business of economic gain.

Keywords: Indigenous practices, cultural appropriation, vision fast, vision quest, earth path, depth psychology, ecopsychology, shamanism, Navajo nation, terra psychology, eco-tourism.

Understanding Racism Through Service and Inquiry
Mari Larangeira, marilovesyoga@gmail.com
Amala Foundation Global Youth Peace Summit
John Knox Ranch, Wimberley Texas

During this time of unprecedented migration and displacement, the need for community places where people of diverse origins can gather in a safe space for dialogue, sharing, and connection becomes increasingly imperative. My fieldwork entailed serving as a volunteer facilitator at the Amala Foundation’s 9th Annual Global Youth Peace Summit. The summit gathers youth from over 22 countries for a week of co-creating a Global Village in which to tell their stories, name their world and find their voices.

Before, during and after my time at the summit I engaged in a deep inquiry into the ways racism is experienced and perpetuated in our psyche and society. The project revealed the power and importance of nurturing public home-spaces and dialogical
methods of leadership in the effort to penetrate naturalized racist ideologies and support youth and adults to find their voice in the struggle against oppression.

*Keywords*: youth, refugees, racism, service, dialogue, inquiry, psychology, community, public home-space, resistance, oppression, ideologization, race, community, global

**Homeless in La Candelaria, Mexico City**

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La Candelaria de los Patos, Mexico City

This fieldwork was conducted in La Candelaria de los Patos, Mexico City, where a group of persons with no home sleep, get along, chat, amuse, eat, drink, and intoxicate themselves. The purpose was to assess the nuclei of contradictions and the meaningful thematics of the community through a qualitative research design, based in a depth psychological approach, using diverse forms of arts and active listening, and considering aspects of miscegenation, discrimination, domestic violence, and social justice.

A mix of phenomenological and grounded theory methodologies were used to understand and synthesize how the community dynamics operate. Attention was paid to the following: How do the inhabitants relate to the place they currently reside in? In what ways is their substance abuse a symptom and a palliative? What does liberation mean to them? What heritage is carried from their colonial origins? What extrapolations can be safely made to the general population of their region: the Mestizo-Latino?

*Keywords*: depth psychology, discrimination, domestic violence, grounded theory, homelessness, indigenous research, Mestizo-Latino, Mexico, miscegenation, phenomenology, qualitative research, social justice.


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Transforming Peers’ Lives, Santa Rosa, CA

Transforming Peers’ Lives was founded in 2014 in Santa Rosa, CA to provide an independent voice for peers with mental health challenges. Grounded in a collaborative decision-making process, the co-coordinators are an integral aspect of its effective functioning. This study used a participatory action research approach to
explore the experiences of the volunteer co-coordinators in founding and managing the organization, with an end goal of designing a leadership transition plan as several of the original members are moving on. As has been found in several studies using this methodology with mental health peers, varied personal circumstances interrupted consistent participation and necessitated revised plans. A key finding was that the collaborative process was cited as the most rewarding, even if time-consuming, benefit of the experience of being a co-coordinator.

*Keywords:* participatory action research, mental health peers, peer-led organizations, collaborative decision-making, consumer-directed research

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**Don’t Delay Joy: A Depth Psychological Inquiry of the Carousel of Happiness**

Robin Svenson
The Carousel of Happiness, Nederland, Colorado

The Carousel of Happiness is a magical menagerie featuring thirty-six different hand-carved animals on a restored 1918 Charles I.D. Looff carousel, turning to the music of a 1913 Wurlitzer band organ. The Carousel’s creator, Scott Harrison, spent over twenty-five years carving the animals that are decorated and hand painted with vibrant colors. It cannot be denied that something magical occurs when a person enters the Carousel and takes a ride. Every detail like lighting, sound, and accessibility has Harrison’s caring and intentional thought behind it. His intentions have created a space where people often experience emotions and memories that have been otherwise hard for them to access. This non-profit’s motto is “Don’t Delay Joy.” In order to understand the phenomenon of the Carousel of Happiness, this depth psychological inquiry investigates the impact of image, our relationship to place, and the personal transformative aspects of ethnographic research. The data for this inquiry was gathered through the researcher’s participation as a volunteer, through interviews with patrons and review of the literature that has grown up around the Carousel of Happiness. This inquiry found that the Carousel of Happiness is a place where community psychology, liberation psychology, and ecopsychology simultaneously helped the researcher to understand the site. What emerged from this project is that people coming to the Carousel of Happiness often experience a smile, a sense of familiarity, synchronistic moments and joy. For instance one patron remarked with a bright smile on her face, “We are so glad we stopped. We had no idea this place was here! We were just driving through, but it’s amazing!”

It took deep listening to capture the language of a person’s sense of familiarity at the Carousel and was heard most often when a patron would try to recall the time when they were “sure” they had heard about the Carousel of Happiness before. Listening deeply for the sense of familiarity also allowed the researcher to understand the Carousel of Happiness as a *dwelling*, which are built places that become familiar and
often has a personal or cultural purpose. According to Casey, dwellings offer “the possibility of sojourns of upbringing, of education, of contemplation, of conviviality, lingering of many kinds and durations” (2009, p. 112). The experience of the Carousel of Happiness allows some patrons to, as one said “be in the fantasy for a minute.” This is the exact affect the researcher feels the Carousel of Happiness’s creator intended - to be in joy!

**Keywords:** community psychology, liberation psychology, ecopsychology, carousel, Wurlitzer, joy, happiness, ethnography, synchronicity, qualitative, veteran, wood-carving, interactive art

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**Engendering Engagement: A Journey Toward Non-Profit Collaboration**  
Gabrielle Zhuang, Gabrielle.Zhuang@my.pacifica.edu  
CompassionLA and The Relational Center

With a broad invitation to help "diversity" programming for Los Angeles based mindfulness non-profit, CompassionLA (CLA), this fieldwork was a journey to develop new practices that could include an awareness of social-location and its impact on an individual’s ability to cultivate self-compassion. Through the collaboration of the Los Angeles based community wellness non-profit, The Relational Center (TRC), we placed attention on generating self-compassion within a social context. Using TRC’s Relational Public Narrative story-catching format, and with an emphasis in group resonance, a two-hour workshop, "Engendering Empathy," was developed to explore how our cultural and societal inheritance informs compassion, empathy and self-compassion.

**Keywords:** compassion, self-compassion, mindfulness, resonance, non-profit, community wellness, relational public narrative, social location, culture, society

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**Second Year Fieldwork & Research**

**Reciprocity and the Emphatic Truth of Gesture: An Environmental Hermeneutic**  
Holly Allen

This project investigates an environmental hermeneutic for landscape languages and texts. Grounded in a community ecological sensibility, it utilizes a depth psychological approach to track patterns at the interface of geologic history and soul of place, explores the influence of morphological gesture within landscape on
human consciousness, and reunites aspects of psyche dissociated from one-another, e.g., dissociation of people from places of origin. This analysis of human relationship to place sets forth distinctions between anthropomorphic projection and authentic imaginal perceptions of placial knowledge. Imaginal capacities are examined as a means to avail human beings of reciprocal interactions within intersubjective fields including more-than-human beings of places, yet effectively separates active imagination from a true visual imaginal capacity, eliciting an immediacy of knowledge that transcends conceptual thinking. Yet the work will also insist on the necessity for mystery as a critical element of gnosis, imagining a temenos for landscapes as a ceremonial locus of all beings.

**Keywords**: environmental hermeneutic, landscape languages, soul of place, temenos, anthropomorphic projection, placial knowledge, more-than-human being

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**Searching for Okinawa Identities and the U.S. Military Colonization in Okinawa**

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Okinawa, Japan

Searching for Okinawan identities and the U.S. militarily colonization in Okinawa. This fieldwork is an investigation on internal colonization among Okinawans due to 70 years of U.S. military base occupation. I used a storytelling method to understand individuals’ experiences and the link between the ongoing colonization and their own psyche. By understanding the existence of the many perspectives of Okinawan identity from individual research participants’ stories, I found a link between shifting collective critical awareness and the current political and social moment of the All-Okinawa movement. This research also points out the dynamic of the indigenous community in political and social contexts. Due to the search for the social justice in the community, I conclude my paper with a reflection on the mechanistic mindset that leads to a loss of connection between humans and nature. This mindset contributes to a loss of soul, a lost connection to *anima mundi*, the soul of the world. From my research, I began to notice a link between losing one’s own soul and colonization.

**Keywords**: the Battle of Okinawa, liberation psychology, Indigenous psychology, depth psychology, ecopsychology, colonialism, mechanistic mindset, critical consciousness

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**LIFEmeet: A Transformative Arts Camp for 14-18 Year Olds**

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LIFEbeat is a small UK charity, founded in 2008, that holds four summer camps on the grounds of a beautiful stately home in the English countryside every year. In partnership with schools and youth organizations they recruit about 40 young people per camp, predominantly from inner city London. Working with a team of about 30 staff and volunteers, a creative programme using art, music, dance, theatre games, word play, and nature experiences unfolds through a week devised to build trust, foster self-confidence, unleash self-expression, and promote the desire for a meaningful life that makes the world a better place. With a great mix of cultural background and colour, divides are bridged through an arc of community bonding that brings empathy, mutual respect and collaboration. As a volunteer, there to encourage and support the young people in discovering their creativity and reflecting on their lives, I took part in workshops, group activities and practical duties. I was a member of a “family group”, to whom I had a special connection and responsibility. Observer, witness, companion, elder in a “participatory action” to change young lives.

Keywords: Self-expression, confidence, collaboration, adolescence, behavioural problems, boundaries, marginalisation, race, mutual respect, love

Reparative Work In Communities Impacted by State Violence
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Chicago

From 1972 to 1992 Commander Jon Burge and detectives beneath him engaged in torture to coerce confession from over 100 African American men in Chicago. Over 40 years after the torture was enacted, the city of Chicago passed a Reparations Resolution to address victims of Commander Jon Burge and his detectives. One element of the resolution is funding for a community center that addresses the needs of the victims. This fieldwork, using a phenomenological approach, examines texts written by the survivors to discern core themes from the experience of torture and incarceration. From that point, rooted in the voices of survivors, my work begins to imagine what a center committed to repairing the damage of state violence might look like in this place and for this community.

Keywords: state violence, racism, torture, reparative, phenomenological, survivors, and police brutality

Accompanying the Local Oaxacans
Renata Funke, renata.funke@my.pacific.edu
South Monterey County and the County Seat of Salinas, CA

My ongoing literacy tutoring with Indigenous Mexican farmworkers residing in Monterey County recently revealed challenges with their self-care. Discussions after class, dialogues with service providers, field observations, and survey data indicated health issues due to harsh working conditions and traumatic experiences caused by perilous border crossings and prolonged separation from family members. Opening up and telling their stories strengthened a sense of agency in some of the Indigenous community members, a realization that their perspective mattered to the ongoing immigration debate.

Treating the inquiry as a living, mutable process reminiscent of a walk through a cultural and social labyrinth encouraged new discoveries that repositioned the researcher/subject relationship. The participants’ cognizance was mirrored by my shift toward cultural brokering, notably after witnessing the transformation possible in my German kinsfolk during the recent arrival of Syrian refugees. The stories will be collaboratively reworked into a newspaper submission, and the data on self-care issues shared with local clinics.

**Keywords:** trauma and self-care, transnational issues and testimony, displacement and emplacement, critical literacy and agency

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**Playing Music For Animals: An Exploration Into Interspecies Communication**
Nancy Grace, ngrace@bcn.net

My fieldwork project was an exploration of humans playing music for non-human animals, through interviews with musicians who have done this, and through my own experiments playing flute for horses at a wild horse sanctuary. My research questions included the following: how music can be used as a means of interspecies communication; how to reliably interpret any perceived communication taking place; and what meanings this may have. Both my research and my personal experiences led to the significant conclusion that music can create an interpsychic space between humans and other animals which is free from the acculturated objectification, control, and manipulation which has been a dominant Western model of human-animal interaction. This offers a significant contribution to ecopsychological discussions on healing human alienation from the non-human world, and to Depth Psychology, which historically has seen relatively little research on music and on animals.

**Keywords:** Interspecies communication, music, animals, horses, whales, elephants, depth psychology, ecopsychology, trans-species psychology, sanctuary
**Initiatives for Higher Learning and Social Change: Re-visioning the Future of Incarcerated People**
Aaqilah Islam, aaqilah.islam@my.pacifica.edu
Prison Education Program, San Quentin Prison

This fieldwork explores theoretical frameworks related to formations of identity, and highlights the value of developing culturally relevant teaching strategies for incarcerated students. In relationship to prison education programs, theories from community psychology and liberation psychologies are extended to raise questions for discussion, as reflections from teachers and students emphasize the transformative impact of opening up a third space for creating agency and meaning. While some critical aspects of government policies are acknowledged in helping incarcerated people gain access to college education, the role of forming an academic identity and strengthening community support networks is often ignored and devalued to a significant degree. Thus, recent changes in educational policies that allow eligible inmates access to Pell grants are necessary to fully support a critical move toward abolishing carceral spaces, expanding social capital and restructuring communities in ways that restore and sustain opportunities for connectedness.

*Keywords*: Community -psychology, critical -pedagogies, Pell-grants, prison -education -programs, liberation psychologies, culturally -relevant teaching strategies, social -capital

**The Land – The People: The Relationship between People and Land**
Hanh Le
Da Nang, Vietnam

During the Vietnam War, the US Army sprayed Agent Orange (AO) throughout Vietnamese tropical forests with a justification that there was a need to use the grass killer to clear the density of fauna and flora in order to destroy the North Vietnam Army (VC). Nowadays, many communities in Vietnam are living with the first- and second-hand impacts of AO, such as the second and third generations of young people who are born with disabilities, the continuing contamination of the soil and water resources that leave long-term impacts on the environment and people’s health. Da Nang, a central city in Vietnam, is one of the “hot spots” (aka contaminating area) due to a large amount of AO that was left at the airport after the Vietnam War. People in Da Nang today overcome the personal and collective wounds and resiliently rebuild their lives and their communities. It is our responsibility to help educate people to understand the long term impacts of AO as
an effective way to improve people’s health and living conditions, public health and safety, and communities’ well-being.

*Keywords:* Agent Orange AO sufferers, contamination, disabilities, long-term impacts, self-help group, communities

**Discovering the Unconscious: African-Centered Nature-Based Activities for African American Men**
Jonathan D. McCray Sr., jonathan.mccray@my.pacifica.edu
Atonkwa Village, Elmina, Ghana

African American men have the lowest life expectancy (70.9 years of age) among Whites, Asians, and Hispanics in America. This research was conducted in Ghana to assist in the psychological and physical well being of African American men because of their higher risk for diseases such as diabetes, hypertension, stroke, and prostate cancer. This research observes African centered cultural practice in nature such as ceremony, ritual, and drumming that could be engaged in American communities of color. Interviews and observation were performed with 4 African men participating in African centered indigenous practices for 15 consecutive days in nature. The results of this study reveal the significance of participating in African centered community based activities when in nature.

*Keywords:* self-awareness, authentic self, natural environments, nature, stress, well-being, self-sufficiency, African-centered practices, mindfulness, healing

**Observations in India: Studying the Experience of Persons With Intellectual Disabilities**
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Sristi Foundation, Thazhuthali, Tamil Nadu, India

My work was conducted at the Sristi Foundation in South Eastern India, a farm-based community modeling the tenets of inclusion of people of all abilities, permaculture techniques, and utilizing the farming structure for therapeutic and skill-building purposes. My work there consisted of participatory action research and conducting narrative/ethnographically-based interviews with the community members. Results revealed an increase in a sense of community and well-being since the adoption of the farming model for all participants involved, as well as striking similarities across cultural lines in their general experiences.
Displaced Legacies: I’m Gonna Shine ‘Til I Blind Yall
Wanda Ali Batin Sabir
New Orleans

The Ten Year Anniversary of Hurricane Katrina or The Great Flood, the result of breached levees in New Orleans, is a contemporary Maafa, similar in scope and callousness to the Black Holocaust. The conditions in NOLA have not changed much for its black citizens who are still under-employed, under-housed and undereducated. The Flood of 2005 just exacerbated a political, economic, and social situation about to explode. Katrina was an opportunity for municipalities to demolish housing, while shipping black citizens elsewhere. The right to return is not feasible given the expensive housing stock and low wage jobs in the service industry. Despite this, black artists are on the frontlines speaking truth and giving those without agency linguistic access – whether that is a pen or a djembe or a trombone or a fluid move, opening space for those meridians or chakras where hope erases despair. Rukiya Brown, medicine women, says our ancestors are always speaking to us; we just need to listen.

Keywords: Ten-Year Anniversary of Hurricane Katrina, displacement, artistic activism