DEPTH PSYCHOLOGY PROGRAM
SPECIALIZATION IN COMMUNITY PSYCHOLOGY, LIBERATION PSYCHOLOGY, AND ECOPSYCHOLOGY

Community/Ecological Fieldwork and Research Handbook

“Building the City,” John August Swanson

2014/2015 Academic Year
Therefore anyone who wants to know the human psyche...would be better advised to... bid farewell to his study, and wander with human heart through the world. There, in the horror of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels, and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul.

C. G. Jung, CW 7: 409

Community mural, part of Laura Mitchell’s community/ecological fieldwork, “The Sleeping Lady: The Valley Dreaming”

To prepare for efforts to conserve an area with petroglyphs from development, community members engaged in their own visioning process for the land, placing their images of their experiences on the land next to replicas of the ancient glyphs of their predecessors.

[Vocation is] the place where your deep gladness and the world’s deep hunger meet.

Buechner, 1993
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The self comprises infinitely more than the mere ego, as symbols have shown since time immemorial. It is just as much another or others as it is the ego. Individuation does not exclude the world but includes it.


Introduction to Depth Psychological Community/Ecological Fieldwork & Research

The M.A./Ph.D. Depth Psychology Program’s Specialization in Community Psychology, Liberation Psychology, and Ecopsychology is committed to a holistic understanding of psychological well-being, seeing individual, familial, community, environmental, and cultural well-being as inextricably interlinked. This interdependent understanding has a root in the early chapters of depth psychology in Vienna and Berlin that were forged in the context of the economic and social devastation caused by World War I, the rise of fascism, and the expansion of colonialism. Psychoanalytically oriented depth psychology was conceived in an atmosphere of acute consciousness of the impact of social inequalities, anti-Semitism, and bourgeois conventionality on psychic health.

In addition to their analytic practice, many psychoanalysts in Vienna and Berlin were deeply involved in initiatives for free clinics for psychoanalytic treatment, free clinics for reproductive health care and education for women, initiatives to help women struggle against various forms of domination and abuse, experimental schools for inner-city children, school-based treatment centers for children traumatized by war and poverty, settlement house psychology classes for workers, the first child guidance clinics, suicide prevention centers, attention to building conditions for peace and stability in Austria and Europe, innovative political initiatives, support of the kindergarten movement, and architectural initiatives for public housing that would help build urban families’ sense of community, a sense understood to undergird psychological health. ¹ Their advocacy for children issued from the great needs of children after World War I, psychoanalytic developmental insight into the importance of early childhood for later psychological health, and awareness of the traumatizing effects of poverty and violence on child development.

Following a symptom closely, listening for its communication of meanings, led the attention of the early founders of European depth psychology to the family, the community, and to Western culture itself. Side-by-side with studies of individual cases and their psychodynamics, we find depth psychologists struggling to understand the psychological dynamics and/or consequences of cultural issues. Many have been led beyond the consulting room to the community to study and address cultural and environmental issues that they have come to understand both arise from the psychological dimension and impact psychological well-being. ²


² A few examples of this are as follows: Freud’s reflection on war in the light of instinct theory; Wilhelm Reich’s involvement in community birth control education, and the study of the effects of culture on the body; Harry Stack Sullivan’s work on peace issues and on civil rights in the American South; Karen Horney’s education of the general public regarding the psychological toll of sexism; Robert Jay Lifton’s study of genocide in the wake the Holocaust, and his participation in rap groups with Vietnam veterans; archetypal psychologist James Hillman’s critique of American culture -- its naiveté, hubris, manic speed, and violence, as well as his studies of transportation, kinds of power, white supremacy, imperial wars, the design of cities, the claiming of citizenship, the politics of beauty, and responsive environmentalism; Louise Madhi’s interviews with youth regarding their experience of the threat of nuclear apocalypse while also working to engage teens in initiation experiences so lacking in American culture; Marion Woodman’s research on anorexia and cultural attitudes toward obesity and femininity, and her creation of restorative contexts for psyche/soma integration; Michael Perlman’s exploration
Some, such as Jung, became involved in cross-cultural studies in order to see more clearly into the particular configuration of psyche in their own culture, as well as into the collective or shared dimensions of psyche. Alongside attention to cultural pathology and its psychic residue, Jung and other depth psychologists have studied and drawn inspiration from different cultures' spiritual and mythological traditions, and their artistic and imaginative practices.

To hold in mind the intricate workings of psyche in the context of the complex dynamics of culture and history is a difficult undertaking. Within the history of depth psychology there is much work that has retreated from this bold challenge, narrowing its focus to individuals denuded of their cultural and historical context, and neglecting an examination of its own cultural bias and shadow. In this specialization we also draw on theories, insights, and practices from critical community psychology, liberation psychology, ecopsychology, and indigenous psychologies. These offer critiques of depth psychology, as well as providing needed extensions of depth psychology.

In the fieldwork portion of this specialization, we continue the exploration of the usefulness of depth psychological theories and practices to a wide variety of contexts beyond the consulting room. We also appreciate how initiatives to promote social justice, peace and reconciliation, appreciation of diverse experience, and ecological sustainability build the foundations of psychological and community health. We hope our participation in these contexts will make contributions to individual, community, and cultural restoration, and that they will help us revise and refine our theory and practice of depth psychology. We situate such exploration as dialogical collaboration between the depth psychologically minded student and those in the fieldwork context one is invited to join, not as an “application of depth psychology” from “outside” or “above.”

The depth psychological community and ecological fieldwork and research portion of your Pacifica experience is designed to help foster your capacity to understand psyche, culture, and nature in dynamic relation to one another, and to develop your theoretical and practical skills in working with cultural, community, and ecological issues that affect psychological well-being. We hope the fieldwork experience will contribute to your education and practice in depth psychologically oriented cultural and environmental work, where one’s theoretical grasp attempts to include intrapsychic, imaginal, mythological, sociocultural, and sacred dimensions and where modes of practice extend from individual to small and large group settings.

Overview

In each of the first two years of the Community Psychology, Liberation Psychology, and Ecopsychology Specialization of the M.A./Ph.D. Depth Program, students are asked to work with the insights and methods of depth psychology in a community setting.3 This setting will provide a window through which one can study the interdependent relation between psyche, culture, and environment. Students actively attend to the kinds of cultural or ecological issues that have and do call them--through news, images, active imagination and dreams, their own experiences, wounds, and symptoms of self and world. Through this attention and individual and small group meetings with their fieldwork advisor, students are helped to discern their area of interest, locate a relevant fieldwork site, and to create a proposal for the work to unfold there. The first year, typically the summer, students are involved at a

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3 Students are expected to spend approximately 70 hours at their fieldwork site, and 140 hours in related reading, research, imaginal work, personal and scholarly reflection, and writing.
Students join in the work of ongoing community groups. See “Fieldwork Sites Chosen by Depth Psychology Program Students” for the wide range of fieldwork sites that have unfolded in this program. Experience is gained in listening into such community work with a depth psychologically oriented ear, as well as participating in practices of participatory dialogue. Students attempt to discern the imagination of the work being done, listening for the images and metaphors that organize the group's field of action and desired transformations. Attention is given to the historical, cultural, and ecological contexts of the issues and the group one is working with. Students learn to witness and to work with the transferential aspects of their relationship to the fieldwork they are doing; to observe and reflect on the images, defenses, and borders that are stirred up through their community work in its social, historical, and ecological context.

During the second year, again typically in the summer, students return to their fieldwork site or chose a new one. This time students are encouraged to engage in a piece of research, hopefully of a participatory nature, contributing to addressing an issue or concern which the community and they think is important to study. This work enables students to begin to hone research and evaluation skills that will assist them in the work of their dissertation, and beyond. If a student has the appropriate skills, he/she may convene a group of participants around an area of mutual interest.

In most of your assignments at Pacifica, you are asked to work theoretically with concepts from depth psychology and/or to do your own introspective and creative/imaginative work. In your community/ecological fieldwork and research, these ways of knowing are also critically important. However, fieldwork also asks you to reach out to situate yourself in the community, and to engage with other human beings through participation and dialogue around a shared concern. Just as in intrapsychic work, where the goal of experience such as active imagination is to encounter an Other, to learn about different perspectives than the ones you have identified with, and to bear the dissonance of having your ideas challenged and reshaped in conversation, so too in fieldwork do we attempt to choose a setting where this dilation of the self is possible.

It is our hope that what will shine through the experience and reporting of fieldwork is encounter with the unknown. Often students discover obstacles in their path when people or events don't behave as they expected. This is the learning. Finding, revealing, and bearing unexpected opinions, reactions, and outcomes in oneself and others is the grace of the work. Learning to interpret them critically through depth psychology is the craft. At its very best, fieldwork can lead us to the mysteries of shared and resonant knowing about our fateful connectedness with others – human and other-than-human -- in the world.
…individuation is not an egocentric affair but demands and even rigorously necessitates human relatedness. One might describe this as the social function of the self. In this world created by the Self we meet all those many to whom we belong, whose hearts we touch; here ‘there is no distance but immediate presence.’ There exists no individuation process in any one individual that does not at the same time produce this relatedness to one’s fellow men.

Community/Ecological Fieldwork Areas/ Sites Chosen by Students
M.A./Ph.D. Depth Psychology Program, Pacifica Graduate Institute

Children/Teens/Education
Blackfeet Reservation, Global Volunteers, Childhood Center
Infant Mental Health Services
Peace College Teen Leadership Camp
Boys in foster care
The First Tee, Manchester, NH
Adaptive Sports Center, Crested Butte, CO
Five Acres, Boys’ and Girls’ Aid Society of L.A.
Teen Girls Group, Secure Transitions
City Scape, Amanecer Community
Counseling Services
Orphanage, Tehran
Alice Birney Elementary School, Colton, CA
Half the Sky Foundation, China
Shanghai Children’s Home, China
Agency
Devereux School, Santa Barbara, CA
Designing education with boys in mind, Santa Fe, NM
Hearts and Hope, children’s bereavement, W. Palm Beach, FL
Support group, parents of children with eating disorders, Ventura Adult and Continuing Education
Alternative healing approaches to OCD
Life planning support, Capital H.S.
Nutrition class with teens, L.A.
Liberty pedagogy, El Monte H.S.
Supportive Parents Information Network
Camp for families with autistic children, Ojai Foundation
Research on "indigo" children
Summer camp, children with bowel disease
Youth Volunteer Corps, Shawnee Mission, KS
Childcare workers, Zululand
La Otra Puerta shelter, Santa Fe
Teens and electronic media engagement
Teens and My Space engagement
Anger management, Cleaver Family Wellness Center
Colegio Nautilus, Mexico
Youth Opportunities Unlimited Alternative High School, LA
Avalon High School, Catalina Island, CA
Mural making, Sibley Nature Center, Midland, TX
Crockett High School
Teen Apprenticeship Program, Eden Village Camp, Putnam Valley, NY
A Caring Community Program, St. Catherine of Sienna School, Reseda, CA
Camping/Rafting with formerly incarcerated youth, New Earth, L.A.
Support group for mothers of special needs children, Healthy Families, Douglas, AZ
Carpinteria High School
Escuela Infantil Xipal, Mexico
Supportive Parents Information Network
Academy of Healing Arts for Teenagers, Santa Barbara, CA
Webster Elementary School, Malibu, CA
Currie Middle School, Tustin, CA
Los Angeles County Outdoor Science School
Home Away from Home educational center
Children’s Trauma Recovery Foundation, Boston, MA
A.V.I.D., Advancement through Independent Determination, San Diego
High Tech Village
California Services for Technical Assistance and Training (CalSTAT)
RISK Learning Center, Seattle
Summer Leadership and Community Service Program, Hollywood, CA

Diversity, Social Justice, Reconciliation, Peacebuilding
Microeconomic initiatives, Dalit women, India
Israeli Coalition Against House Demolition
Heist Taskforce, Project Homelessness, Santa Ana, CA
Bustan Qaraaga, permaculture farm, West Bank Jamaicans for Justice
Childcare workers, Zululand
One Action-One Boulder, Boulder, CO
Facing History and Ourselves
Network of Spiritual Progressives
International Women’s Partnership for Peace and Justice, Thailand
Habitat for Humanity
Women elders, diverse cultural backgrounds, NC
Under-represented groups in urban planning, Flagstaff
Genocide, Cambodia, U.S.
Elderhostel and the Blackfeet Nation
Psychodrama and trauma, Bosnia and South Africa
Vietnamese refugee experience, Houston
Listening to conflictual development perspectives, Escalante, UT
Bringing together teens from different ethnic and racial experiences, Catalina Island and Los Angeles
Dialogue work, Jewish synagogue, N. Miami, FL
Spiritual diversity in multicultural company
Tibetan Prayer Flags for Peace, Nyingma Institute, Berkeley, CA
Office for Farmworker Ministry
Theater of the Oppressed, KS and CA
African-American burial grounds, NYC
Parents/Families of Lesbians and Gays
Homeless communities, Ventura, Santa Barbara, Lake Merritt, Oakland
Sovereignty issues, American Friends Service Committee, Honolulu
Ukraine Women’s Center, Cherkasy
Mayan Women’s weaving cooperative
Gender issues, truth and reconciliation work, Northern Ireland
Mutual Aid and Solidarity Conference, New Orleans, LA
Healing and Rebuilding Our Communities, African Great Lakes Initiative, Gisenyi, Rwanda
Alternatives to Violence Project, Santa Barbara
Peace over Violence, L.A.

Alternative Economics/Intentional Communities
Exploring Our Relationships to Wealth
Institute for Sustainable Ethics and Economics
Sustainable economics
Co-Housing Communities
Seeds of Simplicity, Los Angeles
Wealth relations, Santa Fe
Microeconomic initiatives, Dalit women, India
Quaker intentional communities

Really Really Free Markets, Bresee Nazarene Church, Pasadena, CA
Zegg Community, Germany
Amalurra, Bizkaia, Spain

Nuclear Witness
Hanford Nuclear Test Site
Three Petroglyps and Trinity Test Site
Tri-County Committee Against Radioactive Environments
Interviews, callings into nuclear peace activism
Nuclear nonproliferation
Chornobyl returnees, Chornobyl, Ukraine
Nuclear disarmament, Madrona Institute

Restorative Justice/Juvenile Justice/Prison Reform and Abolition/Immigrant Detention
Native American inmates, Salinas Valley State Prison
Los Angeles Central Juvenile Hall
Haley House Bakery Café, Boston, MA
Environmental Justice Theater Project Los Angeles, CA
Portlaoise Prison, Ireland
Wilderness retreat with youth on probation, New Earth, Los Angeles, CA
Prison guards
The Fortune Society, NY
Juvenile Hall, Butte County
Probation officers
Teaching Peace, restorative justice circles
Prisons in US and Ireland
Religious Services Dept., Oregon State Women's Prison
Dallas Institute for Culture and Humanities
Nye County Juvenile Justice Division
Milipitas Correctional Facility
In-Custody Drug Treatment Program, CA Department of Corrections
Depth dimensions of restorative justice
El Paso Detention Center, CAPACITAR Program
New Earth, L.A.

Religious/Spiritual
St. Joseph Catholic Church
Green Mountain Dharma Center
Chaplains in psychiatric hospitals
Network of Spiritual Progressives
Saint John’s Seminary, Camarillo, CA
Catholic Church chapters meeting
Lay Eucharistic Ministry, Episcopal Church
Global Renaissance Alliance
Notre Dame Cathedral, Chartres
Zen garden
Zen monastery
Presbyterian Church, Charlotte, NC
Habitat for Humanity, Maine, CA, Fiji
The Temple of Understanding, NY
Jewish participants of the Get (divorce ritual)
Ordo Templis Orientis
Tassajara Retreat Center, San Francisco Zen Center
Teen church youth group
Office for Farmworker Ministry
Prison ministry
Spirit Rock Meditation Center
Mc Gowan House Center, Saint James Episcopal Church, Monterey
Sisters of Saint Josephs, Concordia, KS
Spiritual directors
Interim, spirituality and recovery, Monterey, CA
Merton Institute of Contemplative Living
Condomblé, Ceu de Mapia, Brazil
Presbyterian Counseling Center, FL
Cleveland area Episcopal churches
House of Sufism, Los Angeles
Clergy in transition out of ministry
Redwoods Monastery
Quantum Christians
AA/Alanon
St. Paul's Episcopal Church, Healdsburg, CA
Leaving inherited religions
Eden Village Camp, Putnam Valley, NY

Animals / Interspecies
Humane Society, Pasadena ASPCA
ARA Project’s macaw center, Alajuela, Costa Rica
Therapy for Handi-Capable Equestrians, Hemet, CA
Freedom to Return Wild Horse Sanctuary, Lompoc, CA
Wildcare, Mill Valley, CA
Interviews re. animal abuse
Interspecies culture, pet loss group
Los Angeles Pet Memorial Park
People for the Ethical Treatment of Animals, Southern Oregon University

Animal rights/elephants,
Woodland Park Zoo
Soundwatch, Whale Museum, Friday Harbor
Best Friends Animal Society, New Orleans
Animal assisted therapy, St. Vincents Medical Center, NY
Post-Katrina dog rescues
Cougar rescue, Oregon
Buffalo Woman Ranch
Interviews, environmental educators
Members of sustainable communities
1st experience of animal-kill
Ojai Raptor Center
Wildlife Way Station, Angeles National Forest
Wildlife Care of Ventura County

Place Based Studies/Ecology/Community Gardening/Environmental Justice
High Sierra Rural Alliance, Sierra City, CA
Catalina Island (teens and place)
Santa Monica Baykeeper, Santa Monica, CA
Bolinas Lagoon
Proyecto Jardin, Boyle Heights, Los Angeles
Flagstaff city planning
Integration of wilderness experience,
Esalen Institute and Tassajara Zen Center
Mitchell Caverns
Contemplation Point, Lake Michigan
Creation of school garden, Our Lady of Mount Carmel, Montecito
Findhorn Ecovillage, Scotland
Archetype of the flower, flower essences
Threat of over settlement, Ontario
Medway, MA
Harmony Grove land preservation
Green Gulch Zen Center Farm, CA
Rio Grande Valley Nature Camp, NM
Auraria Library, Denver, CO
Maya Research Program, archaeological excavation, Belize
Animas Valley Institute
Depth psychological explorations of masculine/feminine in Alaska
Eco-activism interviews
Santa Fe Greenhouses
Santa Fe Community Farm
Escalante, Utah
Mexican / U.S.A. border
Sensitively situating houses
Animus Valley Institute
| Bend, Oregon                                                                 | Group re. dream text as poetry                              |
| School of Lost Borders, Big Pine, CA                                     | Armenian and Greek dance, Fresno                              |
| Ketchum, architectural guidelines planning board                         | Art in Portland                                               |
| Stream restoration with foster care boys                                | Hellinger Constellation work, Santa Barbara                  |
| Catalina Island Conservancy                                               | Graduate Institute                                            |
| Native American ways of relating to place                                | Ballroom Dancing, Dominican Republic                          |
| L.A. County Outdoor Science School                                        | Theatre of the Oppressed, Friendship House and               |
| California Missions                                                       | Catherine's Place, Kansas City                                |
| Dignity Village                                                           | Art Trek, Westlake Village                                    |
| Sustainability, Eugene, OR                                               | Saint Joseph Ballet, Santa Ana, CA                           |
| Everglades, FL                                                            | Free Arts for Abused Children                                 |
| Ecology and dreams                                                        | Dreamwork, Davidson County Drug Court                        |
| Japanese Garden, NY                                                       | Interviews with dancers                                       |
| Three Rivers Petroglyphs, NM                                              | Butoh, Martin Studio, N. Hollywood, CA                       |
| The soul of Basalt, photovoice                                            | Joseph Campbell Round Table                                   |
| Dog rescue, post-Katrina                                                 | The Lensic Theater, Santa Fe                                 |
| Golden Gate Bridge                                                       | Dream Institute of Northern California                       |
| “Pea Patch Park”, Seattle, WA                                             | Dreamtenders                                                  |
| Eco-mystics                                                               | Interviews, artists re. creative impulse                      |
| Ecostalgia and belonging                                                  | Spoken Word Movement                                          |
| Deepwater, oil spill, Louisiana                                           | Blood Tribe Reserve, Alberta, Canada                         |
| Human-horse relations                                                     | Depth Psychology through Art, St. Catherine of               |
| C.O.L.O.R. Community Garden, Ventura, CA                                 | Sienna School, Reseda, CA                                     |
| Environmental Justice Community Theater Workshop, L.A.                   | Oyu-Oro Dance Troupe, Orisha Dances and Cultural Recovery,   |
| Compassionate EarthWalk, Keystone XL Great Plains Route                  | Cuba                                                         |
| Re-Greening Sites, Chicago, IL                                            | Jalopy Theater and School of Music, Brooklyn, NY             |
| Shasta Spring, CA                                                        | Contra-tiempo/Urban Latin Dance Theater, L.A.                 |
| Shasta Indian Nation, CA                                                  | Healing Drum Circles, Motherland Drum Conservancy, L.A.      |
| Center for Sustainable Engagement and Development, New Orleans, LA       |                                                             |
| KRST Unity Spiritual Center, L.A.                                        |                                                             |
| Los Angeles Waterkeeper                                                  |                                                             |
| Wild Care, San Rafael, CA                                                |                                                             |
| Bolinas Lagoon, CA                                                       |                                                             |
| Mission: Wolf Sanctuary, West Cliff, CO                                  |                                                             |
| U.N. Earth Charter, University of Peace, Costa Rica                      |                                                             |
|                                                                                                                     |
| **Imaginal/Arts/Music/Dreams**                                            |                                                             |
| Guthrie Theater, Minneapolis                                             |                                                             |
| Living Museum, Long Beach                                                |                                                             |
| Dreamwork, women in recovery,                                             |                                                             |
| Dreamwork, YANA, Music City Recovery Residences, Nashville               |                                                             |
| Studio of Jana Silverman                                                 |                                                             |
| Susana Buyo's Alebrijes Workshop, Mexico City                            |                                                             |
| Willie Clancy Summer Music School, Ireland                               |                                                             |
| **Corporate/Workplace**                                                   |                                                             |
| Strategic level leaders dialogue group                                   |                                                             |
| Failing company (dynamics)                                                |                                                             |
| Religion in a multicultural workplace                                     |                                                             |
| Metaphors in the workplace                                               |                                                             |
| Downsized employees                                                      |                                                             |
| Entrepreneurship training, Babson College                                |                                                             |
| Shasta Co. Social Services                                               |                                                             |
| Failane Credit                                                           |                                                             |
| Radiant Systems, Alpharetta, GA                                          |                                                             |
| Power and corporate women                                                |                                                             |
| Lean manufacturing and middle managers                                   |                                                             |
| Political correctness in corporations                                    |                                                             |
| **Trauma/Health/Illness/Death & Dying/Elderly/Latino Health Access-SACRED, Santa Ana, CA** |                                                             |
| The Trauma Center, Boston, MA                                            |                                                             |
| The Vicarage-by-the-Sea, Harpswell, ME                                   |                                                             |
Cancer patients lacking insurance coverage
Shiloh Healing Center, San Diego, CA
Women in alternative healing
Shadow of healthcare
Cedars-Sinai Medical Complex, LA
UC Davis Hospice
Memorial Sloan-Kettering Cancer Center
San Luis Obispo County Mental Health
Creating sanctuary, Northridge Hospital
ALS Association
Full Circle Counseling Center, Pensacola, FL
Shahib Navab Safavy Psychiatric Hospital, Iran
Cottage Hospital, Santa Barbara
Hospice of Northeast Georgia Medical Center
Pilgrimage to Lourdes, people with ALS
Hospice of Western Reserve, Cleveland
Addiction Program, Santa Maria Hospital, Houston
AIDS hospice, S. Africa
Hospice Brazos Valley
Self-help for caregivers
Somatic experiencing and trauma
Halcyon Hospice, Mead, CO
Enloe Behavioral Health, Chico, CA
Trauma healing and somatic therapies
Day unit for chronic schizophrenics
Neuropsychiatric Hospital, UCLA
Lewis Family Cancer Care Center
Sufferers of long-term illness
Neuropsychiatric hospital
Colville Healing Arts Center
Chinese medicine practitioners
Pet therapy, St. Vincent’s Catholic Medical Center
Visiting Nurses/Hospice Care, Santa Barbara
Aegis of Napa, Alzheimer care
Community Assistance Program (Seniors)
Alzheimer's Unit
Hospice of Saint John, CO
Alzheimer's Disease Research Center
Alzheimer's Association
Hospice of the Sun Coast
Healdsburg Senior Center
Depth psychological dimensions of autoimmunity
Suicidality in sufferers of fibromyalgia and chronic fatigue
Concept of healing in cancer patients, Simonton Cancer Center
Welcoming Thanatos, Metta Institute, Sausalito, CA

Politics
Hillary Clinton Senatorial Campaign
Nader/Gonzalez presidential campaign, ’08
Third party initiatives

Men's/Boys Studies
Male Voices Project
Male spousal bereavement
Georgia O'Keefe Museum Arts and Leadership program for boys
Domestic Violence Solutions
Interviews with "johns"
Men’s domestic violence group, Xalapa, MX

Soldiers/Warriors/Rescuers
Military cadence call, U.S. soldiers’ recruit training
War veterans retreat
Rescuer story circles
Witnessing war narratives
Warrior re-entry experiences
Comprehensive Soldier Fitness programs, U.S. Military Hospital

African-American Studies
African-American men and the unconscious trauma of slavery
African Burial Ground Memorial Site, NYC
African-American women, "the Orphic Turn," Charlotte, NC
African American womanist literature and love
African-American daughters
African-American women re. wisdom
African-American church elders, L.A.
Avery Research Center for African-American Culture & History, Charlestown, SC
African-Americans traveling to Ghana
African-American Women Writers & Sacred Space
Otherness within LGBT community

Gay/Lesbian Studies
PFLAG (Parents/Families of Lesbians and Gays)
Project Angel Food (AIDS)
Childhoods of Gay men
Same sex relations, interviews
Gay men re leadership
AIDS/Life Cycle Ride

**Women's/Girls' Studies**
Indigenous grandmothers council gathering, Lincoln City, Oregon
Rape Counseling Service of Fresno
Institute of Women and Ethnic Studies, New Orleans, LA
Women's Circle, Casa de Maria Retreat Center
Cloth Making and the Feminine, Ojai Valley Youth Foundation
Tantric women
African Women’s Coalition, Portland
Women’s Circle, Ojai Foundation
Leadership program, teen girls
Crone work through film
Mother/Daughter relationships
Bicultural and Multicultural Women
Harley-Davidson older women riders
Change in Lives of Midlife Women
Women involved in Jiujitsu
Women R.V. dwellers, Santa Barbara
Association for Prenatal and Perinatal Psychology and Health
Mothers of murdered daughters
Women and the experience of the divine Feminine
Women & Valenciana community
Reproductive Health Rights, National Organization of Women
Critical consciousness re. caregiving
Women in long term marriages
Welfare to work mothers
Women Transforming Community
Women in alternative healing
Maternal ways of knowing and activism
Quest for bodily perfection, L.A, CA
Women and empowerment
Women and divorce
Women and wilderness
Ukraine Women's Center, Cherkasy International
Women’s Partnership for Peace and Justice, Thailand
Domestic workers, Cuernavaca, MX
Women in film
The “other woman”
Renaissance House, Bisbee, NM
Social Services Welfare Recipient Woman, NY
Girls Leadership Institute Summer Camp,

Mt. Holyoke College, South Hadley, MA
Caffa Organization, Lebanon

**Somatic Approaches**
Ventura Nia Center, Ventura, CA
Windy City Pro-Wrestlers
The Moving Center, Aikido Dojo, Ventura, CA
Karate community
First Tee
Indian School for Martial Arts
Interviews, surfers
Golden Bridge Yogi Kundalini, pre- and post-natal
Temecula Valley, Jiujitsu, Murrieta, CA
Temecula Valley Judo
Research on marathoners
Bikram yoga
Yogaville, Buckingham, VA
Consuming yoga

**Assorted and Convened Communities**
World Corp, Yucatan
Social capitol through the Chilipiad, San Marcos, TX
Alcoholics Anonymous
Second generation cult survivors
Feng Shui practitioners
Spiritual cinema creators
Meetings to establish Center for Psychology and Public Policy
Foundation for Change
Underground voices from Master Slave community
Somatescapes, lived body as space/place and landscape
Romance Writers of America
Shamanistic experience, Power Path, Santa Fe
Karaoke communities
Borges reading group
Phenomenology of hearing loss
Injection drug users and undocumented suicide, Seattle
St. Elizabeth’s Shelter, Santa Fe, NM
Family Recovery Home, Wiliston, ND
Families, Alaska Air Flight 261 victims
Interviews re Harry Potter series
Community images, Pari, Italy
Research “collaboratory”
Re-Imagining Immigration
Non-profit leaders
Some modalities of work engaged in: Testimonios, dialogue, council, stories/narrative, witness, development of critical consciousness/seeing through/ deconstruction, heuristic research, phenomenological research, participatory research, hermeneutic research, film viewing, film making, expressive arts of various kinds, sandtray, dreamwork, drama, active imagination, guided imagery, meditation, open space learning, handball tournaments, oral history, interviews, eco-dreaming, participation in ongoing activities of the site, dancing, study of metaphor and image/symbol, group art making, storytelling, Karaoke, karate, martial arts, constellation process in family therapy, collaborative play techniques, theatre of the oppressed exercises, stream restoration, Butoh, psychodrama, conflict resolution, Hellinger Constellation work, archaeology, compassionate listening, mythology, collaborative play, self-advocacy techniques, event study, wilderness travel, cultural audit, social dreaming, ritual, processes for forgiveness, somatic trauma resolution, healing touch, somatic movement therapy, Zen meditation, interspecies communication, method acting, deep democracy, PhotoVoice, community theater, mentoring, camping, music

Parade of Humanity, by Serrano and Morackis, Nogales, Mexico, U.S. Wall at U.S./Mexico Border
1) Discerning one's fieldwork:

You are asked to listen actively to the kinds of cultural, community, or ecopsychological issues that have and do call you, through news and newspapers, images, active imagination and dreams, your own experiences, work, wounds, and symptoms. You are also asked to visit some community groups that address the issues you feel called by and to listen in to their ongoing work. Does the fieldwork you are proposing arise from both listening for your own calling and listening to the others in the community you are addressing and being addressed by; i.e., is the project deeply dialogical? Freire asks us to clarify if a project is our dream or the dream of the community we are working with.

Does the work you are proposing have the flexibility to change its goals and products as it more deeply listens and responds to the community you are engaged with? Will you allow your own pre-understandings to be challenged and changed? This does not mean that you should not initially have images and goals for your work, that you should not imagine where it will take you, and what the work will consist of. Rather, we are asking you to both conceive your work and to hold this conception lightly as you allow yourself to be more deeply informed through your witnessing participation.

2) Choosing a site:

The fieldwork gives you the opportunity to work in a context you might not otherwise find yourself in. Often we tend to choose work alongside those whom we imagine as similar to us, as it feels more comfortable, less disorienting. We may share similarities that arise from similar cultural, ethnic, racial, economic, gender, religious, and sexual orientation background. We may share a similar key life experience. Unfortunately, the learning available to us in such a setting is often not as challenging to and demanding of us as it would be to participate in a setting where there are profound differences present. This is not always the case. The spirit of this fieldwork asks you to choose a setting that pulls you out of your comfort zone, a setting in which you can profoundly learn from the differences present. Sometimes this in your own “backyard.” Sometimes it is not. Please specify in your fieldwork proposal how the setting you have chosen satisfies this spirit of personal challenge. For some of us, it is easier to create a fieldwork setting in which we are in charge and have others enter into our field than it is for us to enter into an established fieldwork context where we will need to learn about the community’s processes and concerns, and how these occasion a response.

When addressing a theme we are interested in, it is easiest for us to ask people into the conversation who are most like us. Again, the spirit of what you are being asked to do is to place yourself in a situation where your learning can be maximized, while being of some service. This is at the same time a place where you are likely to experience greater vulnerability and uncertainty. In your proposal please examine your choice of site with this in mind.

In some situations, a group you are already part of or deeply familiar with may be an appropriate choice for your fieldwork. For instance, if the group you are thinking of is part of a subculture whose work is underrepresented in depth psychology and/or within the larger culture, there may be value in listening into and articulating the voices in that field. Perhaps, the group you are thinking of is a mainstream group, but the approaches from depth psychology you are interested
in sharing would enrich the work of this group. Before choosing the familiar, however, please read the following carefully.

Some of you are already working in the field you are called to, and may be tempted to present as fieldwork activities that you are already doing, and even in some cases, being paid for. We want you to use the opportunity of the fieldwork to go in a direction you might not otherwise. Ask yourself if there are other places where the issue that is calling you could be more deeply experienced and confronted? Within the familiar setting are there approaches that you have not yet engaged in that could stretch and deepen your work?

If you chose to create your own site you will need to present cogent reasons as to why this is preferable from a learning point of view to joining forces with an established group. Further, when you create your own site you will need to address how your work and findings will enter into dialogue with others concerned about the issue you have chosen. When you do not involve yourself with a constituted group, and are not a part of their addressing their concerns, how can your fieldwork or research be of potential use? What steps will you take in your work to assure that it is of mutual benefit or potential service and not only serving your own development and academic progress?

3) Depth psychological approaches to cultural work:

Depth psychology attunes us in particular ways to cultural work. In not splitting action and image, action and reflection, it asks us to listen for the images and metaphors through which cultural and ecological work occurs. What is the group's imagination about the work it is pursuing and the changes it desires, if any? How would you describe the symbolic landscape being created by the group participants, and how does this change or defend itself over time? A depth psychological approach asks us to listen to what is at the margins, to voices that are hard to hear. It encourages us to establish dialogue, particularly at sites where this is usually silenced or is difficult. At your site what are the voices that are being hosted? Which are being marginalized? How will you establish dialogue to create a better understanding of the complexity of the field? We are trying to listen into the relationship between inward multiplicity and dialogue and dialogue among actual others in the culture. How will your proposed work hold these two domains together, mitigating against the split between "inner" and "outer," personal and cultural, the "subjective" and the "objective"? How does your proposed work express a sensitivity toward the interdependence of the self with culture or nature? Can you articulate other aspects of a depth psychological approach that your project embodies?

4) Asking questions:

It is important to design your fieldwork so that you do not control the outcome by narrowing the subject matter or the questions you ask in such a way that the input of your conversation partners is limited or closed in advance. The best fieldwork invites collaboration from all participants in shaping the course of the dialogue and reporting on its outcome. Hopefully, the conversations involved serve the interests of all participants and ask all to be reflective about the results. Most importantly, no one should decide in advance of the fieldwork, what themes will emerge from it. The question to decide in advance is: who will I be in dialogue with that might allow new perspectives to emerge?

Depth psychological fieldwork, as does clinical work, requires an odd combination of "beginner’s mind" and critical consciousness. We need to be able to go into fieldwork with open-
ended questions. We have to be aware that we often give subtle hints about the kinds of data we expect to find by the way we ask questions. "How was that experience for you?" is a more open-ended approach than "How did your divorce (or abortion, or illness) make you feel bad, or cause suffering, or affect your relationships negatively?"

Sometimes even directly asking questions is too much in the beginning and we need to tolerate silence and ambiguity as we place ourselves in a new environment and watch what happens, what witnessing calls out from us and from others. Even asking people to repeat their names, or spell them, or to explain what they are doing can position them as Other and the self as norm. From the point of view of "beginner’s mind" we hope to open spaces where a kind of expectant waiting and emptiness invites the new, the other, and the unknown to appear. From the point of view of critical consciousness, we want to try to understand it without disturbing it too much, or forcing it onto terrain where we already feel comfortable. How can you bring to your fieldwork site a questioning attitude ready to be transformed and affected by those you encounter in ways you never could have imagined?

Where is there space and invitation for you and others to express what is marginalized in a particular context, such as ambivalence, fear, negativity, and refusal? Where are there spaces for lack of narrative closure, for not understanding, being confused and disoriented by what appears?

Are you aware of any power and privilege aspects of your presence in the community that might silence others? Are you being seen as an authority figure doing "scientific research" in an old paradigm of elite knowledge or a dialogue partner with whom the subjects of your fieldwork can interact with some equality? Have you set up a situation that reproduces inequality because you will be seen as an "expert" others will defer to?

*En’owkin*, an Okanagan word, according to Derrick Jensen, means: I challenge you to give me the opposite perspective to mine so that I can understand how best to change my thinking and thus accommodate your concerns and problems.

5) **Developing sensitivity to the place dimensions of psyche and community:**

Too often psychological theory has talked as though humans were not always implaced, effected by the particular place they reside and having many effects on their environment. Even if your primary focus is on a particular human community and on human-human interactions, how can you expand your deep exploration to also include the physical place, the built environment, the bioregion, and the other-than-human life forms that are the wider context for your fieldwork? In your ecopsychology courses you will explore how to listen in to the ecological voices at your particular location. What is the human and more-than-human history of this geographical location – the ancestors to your fieldwork? You may want to include both land and ancestors in your dialogue and watch for them in your dreams. Myths and stories that have arisen from this particular place over time may also be of interest.⁴

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6) “Service” and its shadow:

From your beginning to spend time in your fieldwork site and talking to people there, does your fieldwork have the potential of being of some value to those you are interacting with? Or, put in another way, is there clearly the possibility that not only you will benefit from the work you will do, but the broader community with whom you are participating?

Sometimes in our desire to be helpful, we are blind to the harm we might inadvertently do. Can you begin to discern any possible negative consequences from the work you are proposing? What might your fieldwork’s shadow be? How will you access feedback to mitigate against this possibility? How might you come to understand whether or not your participation and possible intervention were experienced in the ways you had hoped for or not?

In many sites whole-hearted participation over time is necessary before undertaking an intervention. Your participation is central to the first summer's project. If you are proposing an intervention of some kind, have you ensured through dialogue that your proposed work is desired, appropriate, and useful? How will you check in with those you are working with to evaluate the impact of what you are doing on those with whom you are working and on the site itself?

*If you have come here to help me then you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together.*

Unidentified Australian Aboriginal woman, Quoted in Morales, 1998, p. 17

7) Witnessing participation:

If your fieldwork contains a research aspect, will you bring to it a capacity to witness the situation and the issue you are involved in? Will you patiently seek to unearth what those in the community you are partaking in already know about the issue you are studying? Does your fieldwork or research address an area of mutual concern? What are the steps you plan to take to invite others in the community into the research process with you, helping to pose questions, review interviews, listen for themes and communicate findings?

8) Distinguishing transformative from ameliorative cultural work:

Critical psychologists distinguish between cultural work that is ameliorative and work that is transformative, that works on the level of institutional and social structures that give rise to various forms of individual and social suffering. A summer is usually far too short a period in which to see this kind of change. Nevertheless, as you engage with the community you have chosen, reflect on what kinds of transformational work you and they may see as necessary. How might it be accomplished? How might your work this summer contribute to it - even if in a small way?
Questions Students Have Asked Over the Years

How are students assigned to fieldwork advisors?

In the first year students are randomly assigned to the first year advisors, unless there is a clear confluence known between the student's area of fieldwork and an available faculty's expertise or interest. Students working in the area of ecopsychology will be asked to identify themselves so they can be assigned with this in mind. In the second year each student is assigned to a different faculty advisor so that he/she can benefit from a multiplicity of approaches to depth psychological cultural and ecological work. After fieldwork advisor assignments have been made in the fall, in either the first or second year, a student may for good reason switch advisors but (s)he must find another student to switch with. This switch must be accomplished BEFORE advisement begins. This insures that fieldwork sections are the appropriate size for each faculty. Please let the fieldwork coordinator and Nina Falls know about such a change.

What is the role of the fieldwork advisor?

Students go through a process of discerning the site of their community fieldwork and the work to be done there, given their interests, biography, and experiences. The fieldwork advisor is available to help witness this discernment, to host the fieldwork process, to suggest readings and approaches to research, to raise and help address ethical concerns, to approve your proposal, to consult with you over the summer (by phone conferencing and email), and to read and offer comments on your final paper.
May I consult with other faculty in addition to my advisor?

Yes, we invite you to make an appointment to speak with any faculty you think could be helpful to you.

Does my fieldwork need to involve engagement and communication with other people?

The fieldwork is based on a participatory model that suggests that human encounter is a unique and crucial learning environment in depth psychology. We are asking students to engage in encounters with others in a depth psychologically informed manner, to reflect and theorize on these encounters in relationship to a theme(s), about which scholarly research is also done over the summer. Students combine engaged participation in a community with theoretical and reflective work. Students working in ecopsychology may include both human and nonhuman encounter (with landscapes, animals, built environments, etc.) in their fieldwork.

Can I do active imagination, reverie, and library research as part of my fieldwork?

Yes. Two-thirds of the fieldwork (140 hours) can be devoted to these activities, which are crucial to depth psychological approaches. However, one-third (70 hours) of your fieldwork must involve participation in a pre-existing or convened group or community of some sort.

I have been active in the public arena for many years. I need to go inside now and catch up with myself. Does "fieldwork" allow for this?

Sometimes the desire "to go inside" bespeaks that we have segregated some ways of being to "the inside" and others to "the outside." Often when we are active in the public arena we conduct ourselves in normative ways: managing, organizing, existing often within a hierarchical system, moving quickly and oriented to action and results. Remember that it is possible to be in the public arena but to shift to a different set of sensitivities encouraged by depth psychology. Here the above tendencies are bracketed to allow space for deep listening, for suspension of hierarchy so that you can begin to hear into the multiplicity of perspectives present, into the images and metaphors that suffuse the situation. How could you be part of opening a space in which things can freely arise and be witnessed in depth; in which communal dreaming could unfold, in which desire can begin to be expressed in public space; in which it is possible to watch how power is arranged and how it forms and deforms the interactions and intentions of a community? Has your presence in the world been as suffused as you would like with an intention to host what freely arises, to be capable of being surprised and changed by what you encounter, of listening for the imaginal dimensions of experience?

For instance, one year a woman active for years in public policy planning and implementation yearned to let go of her highly developed capacities to organize, plan, implement, and evaluate. She wanted to be part of a situation, not the engine of it. She wanted to join into something others had planned, and allow herself to "be" instead of being a director. She picked up a hammer at a Habitat for Humanity project in her summer community in Maine, and listened to the stories of those who came to work on the house and those looking forward to living in it. She listened for the imagination of Habitat, its dream. Through her writing she was able to convey the soul of this organization, its dreams and shadow. She felt refreshed, enlivened, moved by this experience, and held by the community quite differently than she had been before.
In depth fieldwork we are trying to keep "the inside" and "the outside" together, and dissolve whatever false separation we have imposed and practiced. When a student has chosen to "go on retreat" as part of fieldwork, they have also been attentive to who and what is "going on retreat," to speak to others in the retreat environment (during or after) to understand at both a cultural level and a psychological level what is happening "in retreat." That is, we try to listen with the eye of the heart wherever we place ourselves, moving between our experience and others' experiences.

Is fieldwork synonymous with working with "the marginalized," “the oppressed”?

Freudian, Jungian, archetypal, and liberation psychologies train us to listen most carefully to what and who is found at the margins, to what is being extruded, repressed, devalued, neglected. It is from this vantage point that we can see more clearly what has been taken as normative in ourselves and our culture. It is often here where suffering and silencing are especially acute.

Every situation has its margins, however. Engaging with what is at the margin often means making yourself available to what is uncomfortable in a situation, detaching from an identification with the normative power in a situation so you can actually hear more deeply into the multiple points of view that comprise a situation.

To be open to what has been repressed/oppressed/neglected in a situation needn't be synonymous with "working with the oppressed" or “poor.” Sometimes what is oppressed in a situation is beauty or joy! Liberation psychology does give priority to the disenfranchised and the poor, acknowledging the multiple cultural and psychological forces that place communities at the margins. Wherever you chose to do your fieldwork, look for what has been kept outside the door, out of open view and conversation.

Is fieldwork always conducted in places where there is suffering?

No. While for some students responding to suffering fills a deep sense of vocation, for other students there is a call to explore locations where people are seeking joy, silence, creative expression, the forbidden, or the ecstatic. Karaoke clubs, dance groups, a Harley-Davidson motorcycle cross-country trip for women, a community film class, a quiltmaking community, a spiritually oriented trip for gay men to Macchu Picchu and many other such sites have all been chosen for depth oriented fieldwork and research. In the past, students have explored through participatory research such activities as community art making, exercise classes, women's support groups, spiritual retreats, dance classes, nature treks, and community gardens.

Do I need to start and finish my fieldwork in the summer?

Ordinarily students do engage in and finish their fieldwork in the summer. Sometimes a student may need to begin early. For instance, if you are working within a school, you may need to conduct your work in the spring. Fieldwork may be commenced as soon as your proposal has been approved (including ethics material, if applicable). In the fall of the second year students present their fieldwork. To fully engage in this process it is desirable to have completed your work by September, or certainly by November. Sometimes a student has needed to reserve the summer for a personal reason, and has arranged to do his/her fieldwork in the spring or fall. If you are not able to complete your fieldwork by the due date at the end of summer, you must submit a request for incomplete. If you have used all your incompletes, and have not yet
completed your fieldwork by the due date, you will receive an F. This will require you to take a tutorial with your fieldwork advisor to remediate your grade.

*I work 24/7 in a depth manner in my day job. How can I possibly do anymore?*

In this case, we are not asking you "to do" more. We are asking you to bring the depth psychological, community psychology, liberation psychology, and ecopsychology lenses you are working with in your studies to bear on the experience you are already having and hosting. For instance, one of our students work with multiple youth choirs in a highly demanding way. He wanted to use the summer to develop theory and practice around depth psychologically oriented choral-based community work. His reading and reflection will flow into the work he is already doing, and he will write from this totality of experience. There may be an unexplored aspect of your job that you have never taken the time to explore. For instance, a hospice worker convened a support group for his fellow workers, who were used to giving to others, but not to hosting their own experience of working with the dying.

*I am a clinician and want to do fieldwork that relates to clinical practice. What might be some of my options? What kind of work has been done by students like me?*

Clinical work is itself done in a cultural context. Its diagnoses, favored modalities of treatment, availability of treatment, all of its theories and practices, are affected by culture. Several clinicians in the program have explored understanding a symptom across patients through a cultural lens, and have convened exploratory dialogue groups with people struggling with such symptoms, where the cultural component could be critically examined and worked with on both a personal and a cultural level.

These are a few other kinds of studies clinicians have conducted: how psychiatric inpatient care in Iran differs from American inpatient care; exploring the effects of managed care on depth psychological clinical practice and practitioners; a heuristic study of what is experienced as healing in depth clinical work; the lived internal landscape of anorexia; approaches to milieu treatment for children in residential care was researched through participation on such units and interviews. Other possible areas of exploration through community participation could include the social construction of diagnostic criteria through participation with an American Psychological Association committee on reviewing the DSM; state and national policy making that effects the provision of psychotherapy; cross-cultural approaches to different symptomatologies, consultation and collaboration with mental health system advocates and survivors.

*I am primarily interested in imaginal studies. What kinds of fieldwork have been done by students such as me?*

Dream, vision, and active imagination have all been studied through interview, small group experience, and participation. Writing groups in prisons, theater work in juvenile halls and psychiatric units, dream groups in women's recovery shelters, and arts-based work in many other settings have enabled students to create spaces where image can emerge and be witnessed. Sandtray, drama, poetry writing, painting, movement, dreamwork, sculpting have been used as media to be with the unfolding of a relation with the imaginal.
How will I be able to tailor my particular needs and interests to an appropriate fieldwork site that is aligned to both my individual interests and the educational goals and objectives of the Depth Psychology Program?

In your meetings with your fieldwork advisor and small fieldwork group, care will be given to listen to your evolving interests and to help you create bridges between your passionate interests, scholarship in depth psychology, and community participation.

Think of when you are sailing. You are never on course. You are always correcting. Only through these constant corrections do you find your course. You need to ask yourself, “Am I too personal here, thinking only of my own ‘growth’? Am I too much like a missionary there, bringing ‘light’ to these people?” The movement, movement through it, is part of the essence....At any moment as you travel on a circle you can think, “I got it.” You fix on the point and can easily go off on a tangent. The plan is the sensitivity...

James Hillman to Depth Program students re. fieldwork in the Depth Psychology Program, Spring 2000
Seeking to see, to know, to take in all that is, as it is. To meet all that exists. It is by such a sacrament that wounds will heal us. Any healing will require us to witness all our histories where they converge, the history of empires and emancipations, of slave ships as well as underground railroads; it requires us to listen back into the muted cries of the beaten, burned, forgotten, and also to hear the ring of speech among us, meeting the miracle of that.

Susan Griffin, 1995, pp. 152-153

Fieldwork Timeline for 1st Year Students

Fall, Winter, Spring Quarters
Attend dissertation defenses that interest you during the course of the year. These defenses will assist you in seeing how fieldwork often evolves into dissertation work and will help acquaint you with a variety of research methodologies.

Winter Quarter

Prior to the first session in conjunction with DPC-781: Reflect on the issues or sufferings in your community or the larger world that have consistently drawn your attention. Have these
concerns been present in your dreams and imaginings? How have they lived in your heart and your thoughts? What issues or concerns have consistently, yet unsuccessfully, tried to get your attention? What/who defends against hearing them? Begin an *anima mundi* journal that hosts these kinds of queries. Include relevant reflections from readings, dreams and active imaginations. (This will not be collected.)

1st winter session: Each fieldwork advisee meets with his/her fieldwork advisor and fieldwork group to begin discussion of fieldwork. Your fieldwork advisor is available for individual appointments during this session. At this meeting you will be signing up for required individual appointments during the 2nd and 3rd winter session.

Prior to 2nd and 3rd sessions: Locate and talk to possible sites for your community fieldwork. Visit and spend time at the sites. Begin doing relevant reading regarding the kind of site you are choosing and the work you hope to do there. Read "Ethical Guidelines for Community/Ecological Fieldwork & Research" (in this handbook). Reflect on ethical issues involved in your proposed participation and work.

2nd winter session: First year advisors have individual appointments with each first year advisee.

Prior to 3rd session: Continue to visit possible sites for your fieldwork, and listen closely to the kinds of ongoing activities in which you could take part.

3rd winter session: Begin perusing and reading a few excellent fieldwork proposals and fieldwork papers of former students in the area(s) of your interest. You can find these online at http://www.pacific.edu/mary_watkins.aspx

Look for a password protected link on student fieldwork at the bottom of the page (user name: fieldwork password: colendaegratia).

After 3rd winter session: Written proposals, including ethics proposal when relevant, and Fieldwork and Research Site Form, are due to your advisor on the Final Paper due date specified in your DPC-781 syllabus (see ethics materials below). If you are not yet settled on a fieldwork site, you may submit your proposal later. This will necessitate your taking an incomplete for DPC-781.

Spring Quarter:

Your fieldwork advisor is available for individual appointments by phone and email. If for any reason you are not going to be registering for DPC-783 during the Summer Quarter, make sure both your fieldwork advisor and the fieldwork coordinator, Mary Watkins, know this by the last spring session. You must have an approved fieldwork proposal and ethics proposal (if necessary) and Site Form to begin your fieldwork and to begin the work of DPC-783, the summer Community/Ecological Fieldwork course.

Summer Quarter

Participation in fieldwork, reading of relevant literature, writing of fieldwork paper.
Join three teleconferences during the summer with your advisor and small group cohort to share your ongoing field experience and any concerns you might have. These calls are a requirement of the course.

Contact your advisor as needed to let him/her know your progress, and to discuss any concerns you might have with your ongoing work. If your advisor is on vacation and you need to consult, email the other first year advisor or the fieldwork coordinator. Consult your summer syllabus (DPC-783) for exact due date of your fieldwork.

If a student substantively changes his/her proposed fieldwork, he/she must submit a new fieldwork proposal, site form, and relevant ethics materials and have them approved by the advisor before his/her new work begins. While almost all fieldwork changes as one engages in the work, if you have any question about whether your work has begun to deviate too significantly from what you originally proposed, it is your responsibility to contact your advisor and discuss whether or not a new proposal (an relevant ethics material) is needed.

Once you register for DPC-783, should you need to withdraw or take a leave of absence, you will incur prorated charges based on time of your withdrawal (see Student Handbook).

Your paper will be read and graded by your fieldwork advisor. It will be graded Pass (P) or No Pass (NP). If the fieldwork report is acceptable as initially turned in, it will receive a grade of Pass. If it is in need of revisions or amendments, it will receive a “NP.” In this case you will need to take a tutorial to complete the needed revisions and/or amendments. The student will have until the last Monday class meeting of the fall quarter to complete the needed work. This system allows students who need it to receive extra help around their writing and research skills, in preparation for their dissertation work. Remember: This is a five-unit course and your work in it needs to reflect this.

Your fieldwork paper should be completed prior to the end of the Summer Quarter. While an incomplete is a possible alternative, students have found it difficult to pursue fieldwork while concurrently enrolled in other coursework. If you need to take an incomplete you must still have one available (total of no more than four per year). If not, you will receive a “NP” and need to take a tutorial to remediate your grade. If you take an incomplete, submit your paper early in the Fall Quarter to allow ample time for feedback from your advisor and any requests for necessary revisions. If you wait until the final due date for incompletes (Monday of the third Fall Quarter session) and your paper is submitted but insufficient for approval, you will receive an “NP” and need to take a tutorial to accomplish necessary revisions. If further work is required on a paper, the advisor will specify what that work should address, as well as any significant writing problems. The fieldwork papers and their possible revisions are considered important writing experiences, in preparation for work on the dissertation. When revisions are necessary the individual student and the faculty advisor will work closely together toward significant improvements in areas such as conceptualization, literature review, research methodology, ethical considerations, and writing skills.

Financial Aid students should be aware that they must satisfy financial aid guidelines for satisfactory academic progress, being mindful of the number of open incompletes and failing grades at any one moment.
Fall Quarter, 2nd year:

You will be presenting on your fieldwork in the context of DPC-880, Phenomenology of Depth Psychological Cultural and Ecological Work. You will also be presenting your work at our annual fieldwork fair the 3rd Tuesday evening of the last Fall session through poster presentation and/or e-presentation, i.e., website or short video (4 minutes).

**Prepare for poster session:**
Submit your final plan for your visual presentation of your fieldwork to your DPC 880 faculty (i.e., standard poster, 4 minute freestanding slideshow, 4-minute video, website) for the December fieldwork evening. This will help you develop the skill of joining in poster sessions, and creating visual introductions and summaries of your work. See the following site for how to prepare a poster: [http://www.ncsu.edu/project/posters/](http://www.ncsu.edu/project/posters/). Adapt it to reflect fieldwork. Make sure your work is titled, has your name on it, gives the viewer a concise, intelligent understanding of the fruits of your fieldwork, and utilizes the visual mode to connect with the viewer. Here are some additional resources for framing visual stories and digital storytelling (http://sfa.frameworksinstitute.org/).

Your presentation options to chose between are the following:

i) Construct a poster that effectively presents your fieldwork and that is appropriate for a conference. If you are traveling by air and find it awkward to carry a poster, please let Mary know in the 2nd session that you need her to procure a poster board for you to pin your poster size paper on.

ii) Develop a website to present your fieldwork and bring your laptop or tablet to display the site during the poster session.

iii) Create a digital presentation of your fieldwork using a visual presentation platform such as Powerpoint, Keynote, Prezi, or video format, such as quicktime, wmv, avi. You can also have the video posted on a website, in which case, you will need to provide the link to the designated presentation manger (to be announced before third session). The final format must be free-standing (i.e., not require an oral presentation or manual advancement), and no more than 4 minutes.

If you chose to do a visual presentation you must bring it stored on a flash drive and make sure to submit it in the third session to Gwyn Wood during meals before the poster evening to the designated presentation manager (to be announced before the last session).
Creating a 1st year fieldwork proposal

In the Winter Quarter, in DPC-781, you will be asked to write a 6-7 page proposal for your summer community/ecological fieldwork. The instructions for this are the following.

Carefully read and address the Guidelines/Queries for Discerning and Creating Depth Psychologically Oriented Community/Ecological Fieldwork (see above). Please include the following points: 1) Describe your site and the work you plan to do there; 2) How does your proposed work arise from your listening to the context--cultural and ecological--that you will be working in?; 3) In what ways does your proposed work reflect a depth psychological understanding?; 4) Are there ways in which it extends depth psychology?; 5) At this early point, what are the goals you envision for your fieldwork? 6) What are some of the readings you will do to educate yourself about the kind of community site and work you will be engaging with? What are some readings in depth psychology, liberation psychology, community psychology, and ecopsychology that you will undertake to support your fieldwork? 7) If your fieldwork includes research with human participants, you will need to also submit an ethics application and relevant informed consent forms.

On the fieldwork webpage, www.pacifica.edu/innercontent-m.aspx?id=42, you will find a site form (also included in this Handbook). Please fill this out and submit it to your fieldwork advisor at the same time you submit your proposal. These may be shared with your fieldwork group to help orient them to your work.

Proposals should follow APA format. Send your proposal to your fieldwork advisor. The fieldwork proposal will be graded Pass/No Pass by your fieldwork advisor and will be part of your final grade for DPC-781. If you do not have a completed proposal you must take an incomplete for this course. You must have an approved fieldwork proposal (and ethics application when necessary) before you begin your work. In some cases, a student may be asked to resubmit a proposal, if their first has not been accepted.

Creating a 1st year fieldwork final paper and abstract

(From DPC-783 syllabus) Write a paper that describes your community/ecological fieldwork and explores its implications from a depth psychological perspective. The paper should be from 22-24 pages in length, double spaced, and follow APA referencing style. It should contain at least six reference citations; that is, a minimum of six sources should be consulted and referenced in the text. If your paper exceeds the length specifications, please clearly indicate the 24 pages you want to share with your reader.

Your paper will include six general components: (1) A description of your fieldwork project. For example, what was its purpose? Where did it take place? How did the project develop? What did the work yield in terms of understanding and results? (2) An exploration of the transferential dimensions of the experience. For example, what were your own observations, experiences, and insights, while carrying out the project? How did the project work on you as you worked on it? What surprised you, disturbed you, inspired you? (3) How does your fieldwork take advantage of what others have learned and written about in the literature on fieldwork in similar contexts before your own work? (4) A discussion of the depth psychological dimensions of your project. How can the phenomena you witnessed be understood as an expression of larger cultural, ecological, or archetypal realities? How can the ideas of other
theorists further illuminate your work, and your work extend or challenge theirs? In what ways might your project contribute to our collective knowledge in depth psychology? In what ways were depth psychological ideas useful to understanding and addressing the suffering in your sight? (5) Even if your primary focus is on a particular human community and on human-human interactions, how have you attempted to expand your exploration to include the physical place, the bioregion and the other-than-human life forms that are the environmental context for your fieldwork? What is the human and more-than-human history of this place? (6) What were the ethical issues you encountered in your fieldwork, and how did you work with these?

You may cover these six main elements in any order or manner that seems appropriate. Feel free to use your literary skills in exploring the transferential portions of your work; let readers share in the richness and complexity of your experiences. You will also bring a scholarly dimension to your paper by dialoging with other authors and looking at your topic through a historical/cultural lens.

Fieldwork and research abstract

Summarize your fieldwork/research in one or two paragraphs (no more than 150 words), including your site, your work there, and the results of any research that you conducted. Include up to 10 keywords that would help others find the significant content areas of your fieldwork report. The following is a good guide to writing an abstract: Sternberg, R. (2000). Titles and abstracts: They only sound unimportant. In R. Sternberg (Ed.), Guide to publishing in psychology journals (pp. 37-40). New York, NY: Cambridge University Press. (on wikipage, www.scholarlypublications.pbworks.com)

Please use the following format for your fieldwork paper abstract.

Title
Your Name
E-mail address (if you are willing for others to contact you regarding your work)
Phone number (if you are willing for others to contact you regarding your work)
Address (if you are willing for others to contact you regarding your work)
Your fieldwork site and its address (if relevant)
150 word abstract of your fieldwork and paper
Keyword list

E-mail this to your fieldwork advisor and to the Fieldwork Coordinator by the due date of the paper. Also attach a hard copy of this abstract to the front of your paper. The abstracts will be used for acquainting students and prospective students about the range of work addressed within the fieldwork component of the program. It is also available on Pacifica’s fieldwork website (www.online.pacifica.edu/depthfieldwork).
1st year checklist:

___ Read the Community/Ecological Fieldwork and Research Handbook

___ Meet with Fieldwork Advisor during Winter Quarter to discuss and design your fieldwork

___ Visit several potential fieldwork sites

___ Locate the site and community/population with whom you are going to participate

___ Create fieldwork proposal and mail it be due date at the end of winter quarter, along with ethics application and informed consent form if applicable

___ Email your fieldwork advisor an electronic version of the Community/Ecological Fieldwork and Research Site Form

___ Work with advisor on any required rewrites

___ Ethics application accepted (date) ____

___ Proposal accepted (date) ____

___ All the above must be accomplished before beginning fieldwork

___ Register for DPC-783

___ Engage in at least 70 hrs of presence within your designated community

___ Conduct at least 140 hrs in reading, research, fieldnotes, and paper writing that supports your fieldwork

___ Contact advisor as needed over the summer and join into three teleconference calls with your advisor and small group cohort

___ Write fieldwork paper and abstract

___ Submit paper with abstract to advisor by due date (see DPC-783 syllabus)
Or, if not finished, fill out and submit incomplete form to advisor by due date of paper

___ Prepare classroom presentation for DPC-880 and a poster, website, or short video for our annual fieldwork fair at the end of the Fall quarter. A helpful site regarding creating a poster is http://www.ncsu.edu/project/posters/NewSite/index.html#NoteO

___ If grade of fieldwork is Incomplete, submit the completed fieldwork before the last Monday of Fall Quarter so you can accomplish any possible requests for revision before the final due date.

If your incomplete grade converts to a NP for non-submittal by that date, talk to your fieldwork advisor and arrange for a tutorial to complete your work.
Second year fieldwork continues the spirit of the previous fieldwork you have participated in, bridging scholarly work in depth psychology with community, cultural, liberatory and ecopsychological engagement. Students may return to the site of their original fieldwork, choose a new site, or convene a group appropriate to their area of interest. Some fieldwork may involve the student in the ongoing work of the site; some may involve depth psychologically, and CLE oriented work that is initiated by the student in consultation with and by invitation of members of the established or convened community.

This summer students are encouraged to engage in a small piece of pilot research in order to help hone the research skills that will assist them in the work of their dissertation. This research may take various forms such as critical hermeneutic research, participatory action research, and qualitative methodologies, such as phenomenology, case study, narrative, ethnography, or Indigenous methods. You may also consider incorporating arts based inquiry, visual methodologies, or performance as part of your approach. Depending upon your fieldwork placement, it may be useful to employ some strategies of empowerment evaluation, or appreciative inquiry. It is hoped, however, that it will be undertaken in a collaborative and participatory manner. Whichever methodologies you incorporate, consider the underlying philosophical assumptions, as well your own research lens in how they shape the research. This pilot research may provide seeds for your dissertation research.

**Timeline for 2nd year students**

**Fall, Winter, Spring Quarters**
Attend dissertation defenses that interest you during the course of the year. These defenses will assist you in seeing how fieldwork often evolves into dissertation work and will help acquaint you with a variety of research methodologies.

**Winter Quarter**
You will be assigned a new fieldwork advisor at the end of the Fall Quarter. You may arrange a conversation with your new advisor during Winter Quarter, or wait until the beginning of Spring Quarter to do so. A student may – for a good reason – switch advisors, but (s)he must find another student to switch with. (This insures faculty have their allotted number of students.) Such a switch
must be accomplished BEFORE advisement begins. Communicate it to Nina Falls and Mary Watkins.

**Spring Quarter**

1st spring session: You will meet with your fieldwork advisor and small group the first session of spring quarter to discuss your fieldwork. Each student will also be meeting individually with his/her faculty advisor during this session.

2nd spring session: 2nd year advisors have individual appointments with each second year advisee.

3rd spring session: 2nd year advisors have individual appointments with each second year advisee.

One week after last spring session: Fieldwork/research proposal, Site Form, and Ethics Application (if relevant) are due emailed to your advisor the Wednesday after the last spring session. This allows your advisor time to approve your proposal or request revision before the summer quarter begins. The proposal is graded Pass/No Pass by your advisor.

On the fieldwork webpage, http://www.pacifica.edu/innercontent-m.aspx?id=42, you will find a copy of the Site Form. (It is also appended here.) Please fill this out and submit it to your fieldwork advisor at the same time you submit your proposal. Please also send a copy to the members of your fieldwork pod to orient them to your work.

Once you register for DPC-883, should you need to withdraw or take a leave of absence, you will incur prorated charges based on the time of your withdrawal (see Student Handbook).

**Summer Quarter**

Join at least three teleconferences during the summer with your advisor and small group cohort to share your ongoing field experience and any concerns you might have.

Advisors are available by phone and e-mail for advisees, except for vacation times. If your advisor is on vacation and you need to consult, email another second year advisor or the fieldwork coordinator.

If a student substantively changes his/her proposed project, he/she must submit a new project proposal, site form, and relevant ethics materials and have them approved by the advisor before his/her new work begins. While almost all fieldwork changes as one engages in the work, if you have any question about whether your work has begun to deviate too significantly from what you originally proposed, it is your responsibility to contact your advisor and discuss whether or not a new proposal (and relevant ethics material) is needed.

Your paper will be read and graded by your fieldwork advisor. It will be graded Pass (P) or No Pass (NP). If the fieldwork report is acceptable as initially turned in, it will receive a grade of Pass. If it is in need of revisions or amendments, it will receive an "F." In this case you will need to take a tutorial to complete the needed revisions and/or amendments. The student will have until the last Monday class meeting of the fall quarter to complete the needed work. This system allows students who need it to receive extra help around their writing and research skills, in preparation for their dissertation work. Your work should reflect that this is a five-unit course.

Your fieldwork paper should be completed prior to the end of the Summer Quarter. While an incomplete is a possible alternative, students have found it difficult to pursue fieldwork while
concurrently enrolled in other coursework. If you need to take an incomplete you must still have one available (total of no more than four per year). If not, you will receive an F and need to take a tutorial to remediate your grade. If you take an incomplete, submit your paper early in the Fall Quarter to allow ample time for feedback from your advisor and any requests for necessary revisions. If you wait until the final due date for incompletes (Monday of the third Fall Quarter session) and your paper is submitted but insufficient for approval, you will receive an NP and need to take a tutorial to accomplish necessary revisions. If further work is required on a paper, the advisor will specify what that work should address, as well as any significant writing problems. The fieldwork papers and their possible revisions are considered important writing experiences, in preparation for work on the dissertation. When revisions are necessary the individual student and the faculty advisor will work closely together toward significant improvements in areas such as conceptualization, literature review, research methodology, ethical considerations, and writing.

Financial Aid students should be aware that they must satisfy financial aid guidelines for satisfactory academic progress being mindful of the number of open incompletes and failing grades at any one moment.

Fall of 3rd Year
You will be presenting your work at our annual fieldwork fair the 3rd Tuesday evening of the last Fall session through poster presentation and/or e-presentation, i.e., website or short video (4 minutes).

Your presentation options to chose between are the following:

i) Construct a poster that effectively presents your fieldwork and that is appropriate for a conference. If you are traveling by air and find it awkward to carry a poster, please let your DPC 990 faculty know in the 2nd session that you need her to procure a poster board for you to pin your poster size paper on.

ii) Develop a website to present your fieldwork and bring your laptop or tablet to display the site during the poster session.

iii) Create a digital presentation of your fieldwork using a visual presentation platform such as Powerpoint, Keynote, Prezi, or video format, such as quicktime, wmv, avi. You can also have the video posted on a website, in which case, you will need to provide the link to the designated presentation manger (to be announced before third session). The final format must be free-standing (i.e., not require an oral presentation or manual advancement), and no more than 4 minutes.

If you chose to do a visual presentation you must bring it stored on a flash drive and make sure to submit it in the third session to Gwyn Wood during meals before the poster evening to the designated presentation manager (to be announced before the last session).

Creating a 2nd year fieldwork proposal

In a 6-7 page proposal, include the following points (from DPC-991 syllabus):

1) Describe your site and the work you plan to do there.
2) How does your proposed work arise from your listening to the context—cultural or ecological—that you will be working in?
3) In what ways does your proposed work reflect a depth psychological understanding?
4) Are there ways in which it extends depth psychology?
5) At this early point, what are the goals you envision for your fieldwork?
6) Do you have a research question(s)? If so, what is it?
7) What are the research methods, if any, you will be using and why did you chose them for your particular research question(s)?
8) What is the human and more-than-human history of this community and place? How will you include the physical place, the bioregion and the other-than-human life forms that are the environmental context for your fieldwork?
9) Discuss ethical issues pertinent to your work and include an ethics application if you will be doing formal interviewing. Follow the guidelines for this in the Fieldwork Handbook.
10) Include a preliminary bibliography of works you will read to help link your work with others' work in your chosen area
11) Include the fieldwork site form attached to the syllabus, a copy of which is included in the Fieldwork Handbook.

Creating a 2nd year fieldwork final paper
(From DPC-883 syllabus) In a 20-22 page paper with 5 pages of typed sample fieldnotes appended, present and discuss an area of your summer work that is of vital importance to you. If your paper exceeds this length, please clearly indicate the 22 pages you wish to share with your reader. Unlike your paper last summer, you do not have to give a detailed and complete description of your fieldwork, though you may do so if you like.

- Discuss how depth psychology informed your work, and how your fieldwork has informed your study of depth psychology.
- What are the important themes you began to see by virtue of your participation at your fieldwork site? What are the place based aspects of your fieldwork?
- Even if your primary focus is on a particular human community and on human-human interactions, how do attention to physical place, the bioregion and the other-than-human life forms inform you about the context of my fieldwork? What is the more-than-human history of this geographical location? You may want to include both land and ancestors in your dialogue and watch for them in your dreams. Myths and stories that have arisen from this particular place over time may also be of interest.
- How did the dialog at the site allow or force you to consider ideas that are dissonant with your prior expectations, ideas that you may not have encountered otherwise?
- If your paper includes research, present the methodology you choose, the reasons you choose it, and present your analysis of whatever data you collected. You will have the opportunity to present this research and receive feedback in the Fall in the Research Practicum.
- Explore to what degree your research was participatory.
- How has your work contributed to the setting in which you conducted it, and to depth psychology?
What are the ethical issues you encountered, and how did you work with them? How did your own social location impact your choice of site, formulation of interest and questions, interactions with others, and your interpretation of experiences that were shared with you?

APA referencing style should be followed. At least eight sources should be consulted and referenced in the text.

Fieldwork and research abstract

Summarize your fieldwork/research in one or two paragraphs (no more than 150 words), including your site, your work there, and the results of any research that you conducted. Include up to 10 keywords that would help others find the significant content areas of your fieldwork report. The following is a good guide to writing an abstract: Sternberg, R. (2000). Titles and abstracts: They only sound unimportant. In R. Sternberg (Ed.), Guide to publishing in psychology journals (pp. 37-40). New York, NY: Cambridge University Press. (on wikipage, www.scholarlypublications.pbworks.com)

Please use the following format for your fieldwork paper abstract:

Title
Your Name
E-mail address (if you are willing for others to contact you regarding your work)
Phone number (if you are willing for others to contact you regarding your work)
Address (if you are willing for others to contact you regarding your work)
Your fieldwork site and its address (if relevant)

150 word abstract of your fieldwork and paper and keyword list

E-mail this to your fieldwork advisor and to the Fieldwork Coordinator by the due date of the paper. Also attach a hard copy of this abstract to the front of your paper. The abstracts will be used for acquainting students and prospective students about the range of work addressed within the fieldwork component of the program. Some of them are also posted on Pacifica’s fieldwork website (www.pacific.edu/innercontent-m.aspx?id=42). If you do not want your identifying information to appear with your abstract, please indicate this clearly to your fieldwork advisor.
2nd year checklist:

_____ Read the 2nd Year portion of the Community/Ecological Fieldwork and Research Handbook (given as a handout)

_____ Meet with fieldwork advisor in the first spring session to discuss and design your project

_____ Visit several potential fieldwork sites

_____ Locate the site and community or group with whom you are going to participate

_____ Peruse fieldwork done by former students in the area(s) of your interest. You can find examples online at http://www.pacifica.edu/mary_watkins.aspx

Look for a password protected link on student fieldwork at the bottom of the page (user name: fieldwork; password: colendaegratia).

_____ Create a fieldwork proposal according to guidelines in your DPC-991 syllabus and submit by email to your advisor along with Ethics Application (if relevant). Send no later than one week after your last spring session.

_____ Email your fieldwork advisor an electronic version of the Community/Ecological Fieldwork and Research Site Form when you send your proposal

_____ Work with advisor on any required rewrites

_____ Proposal accepted (date) ____

_____ Ethics application accepted (date) ____

_____ Register for summer fieldwork course, DPC-883, and commence fieldwork (all the above must be met before beginning)

_____ Engage in at least 70 hrs. of presence within your designated community. If substantial time will be spent in the analysis of data, these hours may be reduced.

_____ Conduct at least 140 hrs. in reading, research, fieldnotes, and paper writing that supports your fieldwork

_____ Contact advisor over the summer as needed and join into three teleconference calls with your advisor and small group cohort

_____ Write fieldwork paper attending to the areas outlined in the above section on creating the 2nd year final paper

_____ E-mail copy of abstract to advisor and Fieldwork Coordinator and include a hard copy with your final paper

_____ For the evening poster session of the third session, prepare either a poster or a digital presentation about your fieldwork, integrating the feedback you received during the first session (see above).

_____ If applicable fill out and submit incomplete form to advisor by deadline.

If grade of fieldwork is Incomplete, submit the completed fieldwork before the last Monday of Fall Quarter so you can accomplish any possible requests for revision before the final due
date. If your incomplete grade converts to a NP for non-submittal by that date, talk to your fieldwork advisor and arrange for a tutorial to complete your work.

*Media Building, Oventik, Chiapas, Mexico*
Examples of Fieldwork for the First Year

Wealth in America
Lori Andrews
lori@muzette.net

In American culture wealth is both esteemed and desired for a life of security, well-being, status and power. The accumulation of wealth is the topic of many seminars, books, magazines and various forms of visual media. Americans are inundated with the repeated message of the desirability of wealth and yet the silent and marginalized aspects of wealth that encompass the degradation of humanity and the environment continue to hide in the shadows. If *anima mundi* is speaking through these aspects of wealth then how can we tend to the soul of the world and listen from the heart?

I chose to interview people within my community with a purpose of deepening the conversation about wealth in America. The participants were friends, family, classmates, philanthropists, professors, therapists, and people from organizations that had to do with wealth such as Seeds of Simplicity, and Ojai Foundation. I interviewed eighteen people and asked various questions that focused on their image of wealth and money, what is enough, what is in their peripheral awareness, and practices of giving. The fieldwork gave the opportunity for others and myself to create a space for the silenced and marginalized aspects of wealth. As a result I concluded that community, conversation and creativity were essential to listening from the heart and to tending the soul of the world.

Dreaming with the Ancestors: A Fieldwork Journey in Cultural Recovery and Archetypal Soul Work
Barbara Bain, Modernwarrior@me.com
Shasta Indian Nation

*Dreaming with the Ancestors: A Fieldwork Journey in Cultural Recovery and Archetypal Soul Work* is fieldwork that employs dreaming and visions to connect with Ancestral Archetypes and Nature Spirits in the practice of cultural recovery for an American Indian fieldworker living in the wake of post contact genocide and acculturation. Dreaming with “Place” in the aboriginal territory of the Shasta Indian Nation is explored as a methodology to recover from historic trauma and establish an evolving Shasta Indian culture. Fieldwork results include initiating connection with ancestral spirits, nature spirits, and somatic clearing of historical trauma.

Key words: archetypal ancestry, dreamwork, dreaming with place, cultural recovery, historical trauma, somatic clearing, American Indian, Shasta Indian Nation, genocide, acculturation, soulwork

Looking in Darkness: Psyche and Orpheus in Juvenile Hall
Brent A. Blair
bblair@bcf.usc.edu
Site: Los Angeles Central Juvenile Hall

Volunteers from a variety of disparate service professions who work with "high risk" teens are attracting more and more attention as the media reports of youth violence bring this charged issue under increasing public spotlight. Educators, social workers, psychologists and criminal justice experts offer widely divergent opinions on the whats and hows of treating a population of youth.
whom many lawmakers would rather see locked up for life. Where is the seat of soul in such a chamber of dark hopes and abandoned dreams?

In this summer project the young men and women in HRO (High Risk Offender) units of L.A.'s Central Juvenile Hall participated alongside victims of violent crime, parents of incarcerated teens, volunteers, staff of juvenile halls and religious leaders in a combined effort involving weeks of individual preparation to create personal narratives which peer into the heart of darkness and seek the roots of redemption for the suffering soul. Their narratives were shared through ritual and performance in a healing mass for nearly 700 people within the walls of Central Juvenile Hall as part of the twice-centennial Catholic "Jubilee 2000: In the Prisons of the World."

Later on during this work some twenty minors (boys and girls) examined, deconstructed and reconfigured Greek myths in an effort to find the meaningfulness of journeys into darkness. At the end of this intensive series of workshops over two months, the boys in unit K/L shared their version of Orpheus in a thirty-page original play with the girls of unit A/B who shared their own version of the myth of Psyche. The workshops produced intense emotions, profound poetic treatments of personal experiences of the dark side of incarceration, two stellar theatrical scripts and a dialogue between young men and women on the nature of soul. This project revealed as much about the process of working with incarcerated teens as it did the nature of the soul in dark times. It was, in the end, a testimony to the ineffability of the human spirit to awaken possibility in an atmosphere of such defeat. It challenges service workers to trust this inner light, to trust the benevolent presence of Eros and Euridyce despite the darkness surrounding our clients, the justice system or our own hearts.

**Turning Psychology's Up Side Down: Gropings Toward an Available Psycholiteracy**
Craig Chalquist  
www.psycholiteracy.com  
chalquist@earthlink.net  
Sites: The Foundation for Change and Supportive Parents Information Network

This paper records my fieldwork attempts at two sites in the border city of San Diego, both downtown: the Foundation for Change, a nonprofit grant-writing agency through which I met the heads of five grass-roots activist organizations in need of funding; and the Supportive Parents Information Network (SPIN), a welfare rights advocacy agency directed by an attorney working on a shoestring budget.

Having previously bought into the depth-psychological conflation of activism with acting out, I wanted to explore the following questions: what might an innovative, consciousness-changing activism look like up close? How might its spirit, if not its methods, be transmuted into making free, problem-solving and story-oriented information of the kind I'd used in my anger-management and self-exploration groups available to the poor? By way of contrast, how might the professional depth psychologist's confinement to the classroom and the consulting room constitute an "Aristocles defense," an unconscious Platonism that recreates the split between the artifact world and the natural world while politically neutralizing the psychotherapist from making trouble where it counts out in the community? How might our refusal to get involved in the outside world parallel and augment our culture's drive toward a completely domesticated planet? Is it possible to offer direct support and information while retaining sensitivity to psyche? Beyond that, what does the soul of the world ask of us, not
only within our fantasies about the poor and the cast-out, but in the shape of the literal suffering and poverty before our very eyes?

**Teshuvah/Return: Taking the Leap into the West Bank**

**Pesach Chananiah, Pesach.chananiah@gmail.com**

Farms in Bustan Qaraaqa and Tent of Nations, West Bank

This research began as a response by the author, a Jewish male, to his obligation to the Palestinian people and their shared ancestral land. It is a quest for forgiveness for the injustices carried out in the name of a shared Jewish identity. He seeks to do this by volunteering on a permaculture farm called Bustan Qaraaqa in the West Bank community of Beit Sahour. In addition to a contribution of resources, time, and energy, the author attempts to glean an understanding of how permaculture can be used in service to the wider nonviolent resistance struggles in the region.

As often happens to “re-search” done with “soul in mind,” there comes a point where the research takes on a direction of its own (Romanyshyn, 2007). Rather than the expected two weeks at this one location, the author encounters multiple communities and experiences, allowing for much deeper and more textured results than initially expected. The outcome is an autoethnographic look at the author’s own experience navigating borders and walls as a foreigner, a volunteer, and a Master of Return.

**Proyecto Jardin: A Community of Dreams, A Community of Resistance**

**Rahsan Cummings, Rahsalason50@yahoo.com**

Proyecto Jardin, 1433 Bridge Street, Boyle Heights, Los Angeles

This fieldwork is about a community garden/small urban farm located in Boyle Heights, less than one mile east of downtown and the L.A. River. It is one of the oldest areas in Los Angeles history. This project emerged out of the collective efforts of a conscious group of community activists who draw inspiration from the Chiapas Zapatista experiment in Southern Mexico. It is based on the concept of self-sustaining communities of resistance, and is interlinked with the larger picture of the liberatory processes taking place around the world, particularly in Latin America. Here is a community of resistance that 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, and teleology 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 are placing into practice the construction of communities of regenerative and ecological restoration.

**Key words:** self-sustaining, communities of resistance, community garden, Boyle Heights, regenerative restoration, ecological restoration, Zapatistas, community liberation, liberation gardens, urban farming

**Facing History and Ourselves: The Eternal Examination**

**Ruth Dale**

rudal@yahoo.com

Fieldwork site: Facing History and Ourselves, Summer Institute, Presentation Center, Los Gatos, California.
This fieldwork seeks to explore the relationship between school history and soul history. It searches for ways of linking our outer experiences of history to our inner lives. It considers five different ways of connecting between the conscious world of school history and the unconscious. These methods arose out of the Facing History and Ourselves Summer Institute, and are shaped throughout by the root metaphor of the Holocaust. The five different ways are: Reflections on a provocative reading about the dangers of racial stereotyping called “Little Boxes”; Creating a personal identity chart; Listening to the testimony of a Holocaust survivor; Working with dreams; Reflecting on education and the history of the eugenics movement.

Drawing from the lessons of the Holocaust regarding the perils of measurement and racial testing, the paper then considers these dangers with regard to current changes in the English Education system. What are the consequences for world soul of, being trapped into a system of eternal examination?

Unlocking My Heart: Breakthroughs on the Individuation Journey
Christy Cramer
Girls Leadership Institute Summer Camp, Mt. Holyoke College, Mt. Holyoke, MA

In an effort to experience the challenges teenage girls face today related to authentic self-expression, the researcher of this case study spent three weeks as a Teaching Counselor Resident at Girls Leadership Institute (GLI) Summer Camp. GLI is an organization dedicated to teaching girls the nature of and tools for emotional intelligence, assertive self-expression, and healthy relationships. The forty-one 12- to 13-year-old girls the researcher worked most closely with at GLI were approximately two-thirds Caucasian from middle- to higher-income families, and one-third lower-income, mostly Hispanic and African-American girls on scholarship. The research approach was daily participatory interaction and dialogue with the girls followed by daily reflection with a depth psychological lens on the key relationships, conversations, and experiences.

During the three weeks, many challenges that limit authentic self-expression for adolescent girls became evident. As the researcher’s individuation journey interwove with the girls, four challenges rose to the surface: (1) Disconnect from heart and body, trying to move with head alone; (2) Trapped by forces of childhood trauma; (3) Suppression from collective racial forces; and (4) Low-self esteem, resulting in definition of oneself through others’ expectations. This study shares the stories of the girls that embody these challenges and others, and shares how loving and supporting all the girls catalyzed some deep breakthroughs on the researcher’s own individuation journey.

Keywords: Individuation, adolescent development, teenage girls, trauma, collective forces, emotional intelligence, self-expression

Xipe Totec behind Lockup
Deborah Elizalde
 DeVorahelizalde@yahoo.com
Ventura County Juvenile Justice Facility, Oxnard, CA 93036

This fieldwork sought to explore the influence of incarcerated young males working the soil in a group gardening project for young males who are hand selected to be in the Leaders Program. This program is designed for males who are incarcerated as the highest violent offenders in the facility who would have normally been committed to California Youth Authority. My work was as
participant/observer in working with these young men to witness the relationship between seeds, soil, growth, cultivation and renewal and the symbolic work they provide in tending a garden and the impact it has on tending that which is stirred within ones soul.

Participants in this program contributed to the research by reporting their experience in tending the soil, cultivating the vegetation, and flora to fruition and any changes they may have found within themselves. I began to seek the impact that Xipe Totec has on these young men and the potential influence of this Aztec God on the young men in this program who are predominately of Mexican ancestry. I listened to the unheard stories of the cultures they were raised in, see if they have connection with earth and any symbolic relevant to the transformation they may have while serving time in the justice system.

Site #1: **Listening for the Voices of Nature, the Feminine, and Other Archetypal Content in Dreams**
Site #2: **Witnessing and Assisting in the Birth and Growth of Communities Founded on the Principles of Simple Living**
Sarah Jane Hall
earthsmile@earthlink.net
Site: Seeds of Simplicity, P.O. Box 9955, Glendale, CA 91226

My work at the first site, an ecodreamwork group consisting of eight women led by a marriage and family therapist, consisted of listening for, witnessing, and commenting on voices of ecology, feminism and the feminine, and other archetypal content present in members' accounts of their dreams and in the feedback given each dream by the therapist and group members. The purpose of this group was to encourage its participants to transcend the personal ego and to access the more universal aspects of their dreams.

My work was fourfold at the second site, Seeds of Simplicity (SOS), a non-profit organization dedicated to promoting and supporting the principles of simple living in the service of environmental and personal well-being. First, I attended board meetings. Second, I contacted and offered my services to people who wanted to start new discussion groups, or "study circles," regarding simple living. Third, I negotiated a public radio interview for an SOS writer/speaker. Fourth, I circulated an SOS-sponsored petition to the Federal Trade Commission and Council of Better Business Bureaus to request more stringent guidelines for SPAM, junk mail, flyers, and other unsolicited advertising that drains environmental resources and adds further stress and clutter to human lives already plagued by, as SOS puts it, "stuffocation."

**Butoh**
Marjorie Malone, MA, LMT
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During the summer of 2004 I conducted fieldwork as a participant/observer in a Butoh (literally meaning ‘to dance’ in Japanese) workshop at the Martin Studio in North Hollywood, CA. The purpose was to explore movement and slowness as methods for deconstructing social identity. In Butoh specific exercises are utilized to break apart the social constructions living within the body. These exercises were designed by post-Hiroshima Japanese dancers whose world had quite literally, been blown apart.
Participants contributed to the research by reporting from their unique perspective in response to a set of questions they received following the workshop as well as speaking directly from their experience in the moment while I jotted down their words.

We found that social identity was consistently deconstructed during the workshop and that there was a seemingly contradictory emergence of communitas. This supported my premise that, Butoh might be used as a method for navigating the spaces between the natural and human world, body and mind, unconscious and conscious, self and other, and thus serve a psychology of liberation.

**Re-thinking Our Work with At-Risk Youth**
Matthew Green
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Field Site: Male Voices Project, Oceano CA

The project involved entering into my current position as coordinator of the Male Voices Project (MVP), a teen pregnancy prevention program targeting teen males, with a depth psychological perspective. The project followed three threads: personal work with psyche, concepts of depth psychology in the field; and special initiatives reflecting this perspective. The summer program involved twelve boys and included activities such as a *menudo* breakfast fundraiser, a handball tournament, and men's gatherings. These and other activities served as a backdrop to reflections on the nature of the program, its direction, its specific components, as well as on my own place, or calling, in regards to this work. The experiences also led to reflections on how the lives of the boys speak for the soul of America. My observations, reflections, and experiences were inspired by the writings of Hillman, Freire, Morales, Gilligan, Meade and Johnson, among others.

**Reality of Co-Housing**
Eleanore Hunter
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Responding to my own wound of feeling homeless in our surrounding culture, I visited and listened in to four co-housing communities where members share the common vision of creating community, among themselves and with the land that surrounds them. The four communities span a wide range of history, cost, size, and design, but all hold a common vision of clustering small homes together, sharing meals and labor, and owning land, buildings and tools together in order to lighten the load of their lives on the land around them. The oldest of the four communities is a solar community begun twenty years ago, and two are more traditional co-housing communities based on the Danish model that was brought to America in the late 19801s. However, the most dynamic and inspiring of the communities for me was Dignity Village, a group of eighty-four individuals who have banded together and created a tent city in Portland, Oregon. Working with City staff members, they are gaining non-profit status to create an alternative to the current shelter system. In seeing and listening in to these four communities, the feeling of exile and the subsequent shame that pervades us and the way in which we live became clear and pronounced. Our exile from Nature, our countries of origin and from ourselves have been factors in our locking ourselves away in the supposed safety of the suburbs. The overwhelming number of detached, single family homes with a yard, private driveway and individually owned and infrequently used tools, personal belongings and sports equipment weigh heavily on the load of resource consumption of our culture. Those individuals who risk the vulnerability and incredible personal challenges of living in community, of choosing to share with each other the highs and lows of daily life, the desires, needs and insufficiencies, are truly blazing an inspirational path. A path homeward to a more integrated balance with ourselves and the world around us.
Long Term Sustainability
Tim LaSalle
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The world and its resources are being destroyed by business practices, governments’ policies, lack of knowledge and popular demand. The carrying capacity of the earth may be stressed to levels that will bring a rapid and significant decay of civilization. Given current consumptive practices, not a single wildlife reserve, wilderness, or indigenous culture will survive the global market economy (Hawken, 1993, p. 3). At this rate, nor will one city, one farm or one developed country be able to endure. The mindlessness and lack of understanding as to the significance of Wholeness and the profound impact of interrelationship leaves the world community at great risk. This summer’s fieldwork was intended to look at issues of long-term sustainability for communities and society. I arranged for Allan Savory, a renowned ecologist and holistic decision-maker, to spend one week on three site visits here in California to facilitate thinking and training in three communities toward long-term sustainability.

Listening to Psyche: Dialogues with Chornobyl Returned Babas
Myron Panchuk
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Site: Kyiv and Chornobyl, Ukraine

A personal dream of shattered images, followed by seemingly synchronistic daytime encounters led me to the place of the greatest nuclear disaster in mankind’s history, Chornobyl. My fieldwork proposal was conceived with the intention of entering into a dialogue with elderly women, the samosel Babas, who returned to homes illegally.

This report presents an overview of the development of this fieldwork project, and the obstacles which created detours along the path of listening to psyche not only in my encounter with the evacuation returnees, but also at the National Chornobyl Museum, the cities of Chornobyl and Pripyat, and the nuclear reactor site itself. As reflected in this account, particular attention was given to the presence of archetypes, symbols, images, social mythos, and an ever changing ecosystem.

Stories in the Land
Betsy Perluss
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Site: High School, Avalon, CA

This project developed out of a teaching fellowship awarded through the Orion Society called “Stories in the Land.” The purpose of the fellowship is to help foster a sense of place among local high school students through the use of the local landscape, regional literature, and community involvement at a small public school in Avalon, CA, located on Santa Catalina Island.

During the course of the project, students developed an outdoor classroom, participated in numerous fieldtrips, and created a photo-journal “sense of place project.” As a result, I have noticed significant growth in students’ understanding of their home-place, and in the importance of preserving their cultural and natural resources.
Oppression and Violence Against Women
Maysar Sarieddine, maysar@gmail.com
KAFA (Enough) Violence and Exploitation, Lebanon

This project sought to explore the personal experiences of women victims of domestic violence, and to understand how the psyche is affected by such experiences through a depth psychological analysis of the victims' personal narratives. Most studies on domestic violence focus on statistics, causes or reasons, and the various effects of domestic violence; this project aimed to understand the effects of the experience beyond conscious awareness. The project was conducted with Lebanese women who were victims of domestic violence and have since left or divorced their husbands. Through semi-structured interviews with the women, I learned that domestic violence is prevalent in many forms in Lebanon, and that this is accepted as a cultural norm among many. Women victims of gender-based violence are not supported by societal structures and they are led to believe that they deserve, or are at fault for, oppression. Such continuous victimization and consequent lack of support resulted in these women blaming themselves for the oppression they experienced. 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.

Key Words: depth psychology, domestic violence, gender-based violence, Lebanon, violence against women

Going Home: Community Fieldwork in Africa
Siri Sat Nam Singh

The author traveled with forty other African-Americans, the majority of whom were visiting the African site, Ghana, for the first time. The tour of this West African country was designed by psychologists, Akbar and Nobles, to heighten African-Americans’ awareness of their heritage, roots, ancestry. Documentary footage was taken, notably of the quarters Africans were imprisoned in before they were taken to the "New World" as slaves.

A Journey into South Carolina History – In Search of Freedom
Betty C. Tysinger
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Fieldwork Site: Avery Research Center for African American History and Culture

The Avery Research Center collects, preserves, and documents the history and culture of African Americans in Charleston and the South Carolina Low Country. Their holdings serve as primary source materials for scholars, researchers and students. Avery has an Archive reading room that is open to the public and provides tours of the historic building in which it is housed and the museum galleries within the building.

My time at the Avery Research Center was spent learning about the Center and its activities, conducting tours of the museum and building, and helping to catalogue a collection for the Archives. In the process, I learned a great deal about South Carolina history, the history of African Americans in Charleston and the South Carolina Low Country, and the cultural heritage contained in the historic events connected to Charleston.
Introduction of a Dialogue Group in a Contemporary, Conservative Jewish Synagogue
Cheryl Hashman Sheinman
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Site: conservative Jewish synagogue, North Miami Beach, FL

This project, begun as a result of a call to be in and offer something to this place, brought a dialogue group to a large conservative Jewish synagogue in North Miami Beach, Florida. The dialogue group grew out of a concern for how things were handled in the temple and the author's attempt to share her voice with leadership and other members. The initial phase of the project entailed involvement in one of the synagogue's committees where an observation of practices as well as a listening in to the multiplicity of voices occurred.

The main focus of the project was a group of 12 people who met weekly to hold dialogue in the way of council. The theme of the dialogue group was Jewish values centering on a celebration of Judaism and a consciousness of the workings of the temple. The paper reveals the process and depth of experiences that evolved during the project. The relevance and importance of depth psychological dimensions to this work, such as dialogue and restoration of the world, the idea of resacralization and participation/soul in this world as well as other dimensions that grew out of this experience are explored in this paper.

From Margin to Mainstream: Gay Men at the Leadership Frontier
Jeffrey Hull
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With the support and encouragement of the gay community center leaders in New York, I brought together a group of gay men, who are self-identified as gay and who are also leaders in the business (or organizational) community. I designed and conducted a weekend-long workshop retreat, with 18 participants, and also interviewed a subset of the participants following the session. The weekend retreat took place in a country setting outside of New York City, where the participants had ample opportunity to dialogue and reflect together, as well as spend time being in nature. The retreat consisted of a wide range of activities, including discussions, dialogue, creating artwork, meditation, visualizations and play. The following "goals" or intentions were incorporated throughout all aspects of the retreat and the follow-up interviews:

Goal # 1--to explore what happens to the very nature of leadership as traditionally oppressed individuals become leaders in the world.
Goal #2--to serve and support the growth of gay men to express themselves fully as contributors--transformational catalysts--in a society sorely in need of change.
Goal # 3-- to foster reform of our patriarchal system and culture, by supporting and encouraging increasing numbers of gay men to take on leadership roles in the world.
Goal # 4-- to expand and re-envision the role of gay men in shattering the myths of our culture, namely, the heroic, masculine myth of achievement, power and control, and the myth of the exalted frontier individualist over against the denigrated feminine (who animates the worlds of the arts, theater and film, as well as community and family).

Within the context of the above goals, the primary research questions of this summer fieldwork were as follows: what are the unique gifts that gay men bring to their roles as leaders in the business and wider community, and from a depth psychological perspective, what might it mean for gay men to "lead with soul"?
Women Transforming Communities
Shelly Tochluk

The subject of my fieldwork project consisted of the development and enactment of a three-day, residential multicultural women’s conference entitled, Women Transforming Communities, held from September 6 - 9, 2001 in Malibu, California. Its development involved the creation of a women's organization called the Sisters of the Earth. Over the course of the development phase, approximately 20 women participated in meetings, seven of which were consistent attendees. These seven became the organizational staff at the retreat. Part of the project involved reflecting on the group's process as we worked our way toward the conference.

As one of the founders of the group and primary organizers of the conference, I was in a unique position to be in communication with each individual organizer and participant. A diverse group of 86 women were in attendance, including staff and teachers. The diversity was represented in ethnic, socio-economic, and age breakdowns. Approximately one-third of the participants completed both an initial survey in which they indicated their interest and expectations for the event and an evaluation at the conclusion. While valuable, I found that the informal conversations, post-conference emails, mailed note cards, and phone calls debriefing the experience offered a deeper level of understanding of what occurred and why. The conference is considered by all to have been a success. Several women have stated that their lives have been transformed. Yet, there was also a great deal of constructive criticism still to be incorporated into a thorough understanding of the creative process, the event itself, and its implications for future work by the Sisters of the Earth organization.

Collision and Connection in the Crown of the Continent: A Preliminary Terrapsychological Inquiry into Glacier National Park
Stephanie Paidas-Dukarm
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Sites: Glacier National Park, Montana, Blackfeet Indian Reservation, Montana, and Elderhostel, Department of Continuing Education, Flathead Valley Community College, MT

This community and ecological fieldwork project served as the first step toward a more complete terrapsychological inquiry into Glacier National Park and the Crown of the Continent region, North America’s most intact ecosystem. In addition to working with Elderhostel tour groups in Glacier National Park and on the Blackfeet reservation, information was gathered from books, articles, lectures, and informal conversations in order to better discern the ways in which soul speaks through this magnificent land and its peoples. Preliminary themes emerged from exploration into the land’s geological features, ecology, history, human inhabitants and activity, legends and folklore, and events from this summer’s work. These preliminary themes included shapeshifting, collision, power/force, division, and connection.

Women’s Weaving and Conscientization: Why Cooperatives Matter
Carolyn Ebers
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Site: Asociacion Ixoq Ajkeem, San Juan La Laguna, Guatemala

This project explores weaving cooperatives as sites for the development of critical consciousness or conscientization. A critical consideration of the popular theme of western technological and scientific progress reveals a two hundred year dependence on exploiting the labor of women in the textile industries. Challenging assumptions about technological and scientific progress, we ask, “how
might economic progress be written from the perspective of women that weave?” The cooperative challenges systems of gender, tradition, and ideology for both researcher and association participants. We ask, “Why do cooperatives matter? What is at stake?” As the field of critical perception expands, we find the veiled silencing of girls and women and the exploitation of their labor. We find, too, that weaving both preserves and challenges the identities of the researcher and women within the cooperative. Finally, the project explores current trends of “participatory action” in sustainable design and the role of women’s cooperatives as sites of resistance and liberatory possibilities.

An Exploration of Prison Ministry  
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A combination of factors, inner and outer, brought me to my fieldwork. I felt eerily drawn to the new women’s prison being constructed near my home this past year, feeling it seep into my bones, wondering about who would be there. Concurrently, the minister of my church asked if I would start a prison ministry. Over the summer, I have learned about my personal issues of isolation and scapegoating that give me a sister-feeling for these women. I have walked into some of my own shadow in confronting my fear of this work. I have had the experience of a clear vision dimmed by the reality of bureaucracy. I have come to a new depth psychological understanding that our shadow side is all of us. I have renewed my commitment: to the women we serve in this prison; to making changes in our justice system; and to our precious world.

Gathering of Daughters: Listening to Daughters of Africa for our Connecting Stories  
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Dialogue sessions were held in a meeting room of a Charlotte, NC African American church. Attending these meetings were African American women willing to explore their thoughts, beliefs, memories, and feelings about being a daughter. These women focused on different topics related to being a daughter and their relationship with a mother figure. Each participant was willing to listen with an open heart to the stories told in the dialogue circle.

The purpose of these evening gatherings was to listen for the stories of a community’s mother daughter relationships. The goal was to introduce a new method of communicating, dialogue, and listen for whatever would be offered. The author’s plan was to enter the gathering without any expectations of outcome. One of the first insights happened as the author began to identify her own assumptions. This paper includes information on leading a dialogue group and the quirky role of a facilitator as well as beautiful insights from daughters.

Down to Earth: Wilderness Expedition for Juvenile Ex-offenders  
Harry Grammer, hgrammer@newearthlife.org  
Ojai backcountry

This trip into the wilderness was intended to give juvenile ex-offenders an alternative to returning to the community without rehabilitation. Spending time in wilderness brings people closer to their own true 'nature'. The effects of urbanization, industrialization, and civilization have been our ultimate drive out of Eden. No longer can most humans connect the source of their restoration. The wilderness provides an oppressive-free environment for insight and visioning. This expedition
involved four people including myself in the backcountry of Ojai, CA for four days engaging the four elements of earth, wind, fire, and air.

Our trip included nature walks, rock climbing, bathing in waterfalls, camping, and a full day of silence. The young men on the trip are from the inner city Los Angeles and had never spent time in the wilderness before this trip. They acclimated quickly and by the end of the trip they received clarification on many areas of their lives.

**A is for Animal: An Examination of Place-Based Nature Education for Children**
Susan Grelock, Susangrelock@gmail.com
WildCare, San Rafael, CA

Humans have evolved in close communication with other animal species. These relationships have helped us become “more human” and are still essential to our psychic health. Unfortunately, humans are becoming increasingly disconnected from other animals. This research uses the lens of depth psychology to explore how humans, especially children, can build connection with animals. These questions were explored through fieldwork conducted at a nonprofit wildlife hospital that leads hands-on naturalist programs for children. The form of the alphabestiary (books that teach children the alphabet using animals) was also examined as a potential tool for active imagination. The fieldwork revealed that issues such as objectification, marginalization, and agency play a powerful role in human interactions with animals. These issues should be considered deeply when developing a nature-based curriculum for children. Ultimately, this research provides fertile ground for conceptualizing engaging methods to connect children with other animal species using active imagination and place-based techniques.

**Key words:** animal studies, nature-based curriculum, place-based, children, wildlife, species, interspecies communication, trans-species, depth psychology, active imagination

**The Voices of Tibetan Nuns: Empowerment through Buddhist Debate**
Laurie Kindel
Empowered Voices, Dharmsala, India

Liberation psychology teaches that dialogue has a liberating and empowering effect on its participants. This study uses observations and interviews of the participants, staff, and directors of 100 Empowered Voices, a project bringing Buddhist debate to Tibetan nunneries in India, to examine whether engaging in Buddhist debate has a liberatory effect similar to dialogue. The nuns who participate in 100 Empowered Voices are primarily Tibetan refugees living in nunneries in India. Since the Tibetan uprising of 1952, China persecutes Tibetan nuns and periodically arrests them. Nuns in Tibet are forced to rely on monks financially and denied education and access to many aspects of monastic life. Their lives as nuns are marked by oppression, poverty, and gender discrimination. Overall, the study found that the introduction of debate into the lives of the refugee nuns has made the nuns have more confident, more self sufficient and more aware of the oppression and violence perpetrated upon them. These findings suggest that given the opportunity to participate in monastic life to its fullest extent, including Buddhist debate, Tibetan nuns overcome their limitations.

**Key words:** Buddhist Debate, liberation psychology, Tibetan nuns, dialogue, oppression, poverty, gender discrimination, education, monastic life, monks, China, Tibet, displacement, empowerment
**Seeking Soul with Celluloid Daemons**
Kerry Methner

Site: Santa Barbara Adult Education

Fresh to a class designed to stimulate thought through exposure to films, this project found me attempting to revision the class by overlaying depth psychological tools during class observation and active listening in the interview segment. I was a participating observer. This role fit my sometimes quiet demeanor, and so this spring and summer 2000, as I assisted/co-taught a class in the Santa Barbara Adult Education system titled, “Turning Points in Thought From Film” my role as participating observer was familiar.

As a new instructor I was allowed to recommend some new movies that fit in the program. The Green Mile, The Color Purple, and Sense and Sensibility were three of my recommendations. The Green Mile will be shown during the Fall Quarter. Each of these movies have powerful images that push people to the edge of some traditionally held assumptions about human relations and identities. There were nine class meetings during this period with an average attendance of 35 people. Near the end of the series students were invited to participate in an interview. Interviews, except one, were taped, and all were transcribed and returned to those interviewed for review and possible modification.

Focusing on these classes I asked, “How are the tools of the imaginal and dialogue being used and what additional potential do they have for opening and deepening folks sense of soul?” I especially focused on Adult Education and movies as cultural phenomenon, and how they work together in this particular setting with the assistance of dialogue and group interaction to open people into their voices and to broaden their empathy and tolerance. The hope was to understand more clearly the twining of movies and education for adults and the potential that the tools of dialogue and the imaginal (as experienced through movies) hold for personal development and understanding.

**The Sleeping Lady: The Valley Dreaming**
Laura Mitchell

This fieldwork involves the future of the rural agricultural valley and community of Harmony Grove that is presently under proposal for annexation and industrialization by the City of Escondido. This bioregion is also habitat to numerous species of inland coastal flora and fauna. I began by listening to the many voices that impact this situation: the voice of the land, the voice of the residents, the voice of the city and developers, the voice of the past.

Methods for entering the community and more than human community use field trips, photo journals, interviews, attending an action oriented citizen group and participating in planning/visioning group. The project also researches the work of some visionary community planners/authors who have studied the issues of sustainable communities based on a balance of modern development, ecological harmony, ecozoic consciousness, solid planning and openness to our interface with imaginal reality.

This paper is both a personal journey confronting the pain and impact of loss of habitat and the power of restorative consciousness, and also a journey into the process of community building, community identity and community envisioning. It lays out a participatory process for creating a community plan to present to the City of Escondido.
The paper explores the importance of place, anima loci, from a depth psychological perspective and relates this to the concerns of Deep Ecology and ecopsychology.

**Women in Transition: A Study of Homelessness in Santa Barbara**
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Sites: Transition House, Cacique Street Day Center, Santa Barbara, CA

Seeking compelling stories of homeless women and children for a video planned by videographer Kathy Barbini, I became aware of a life below the surface of the life we are allowed to see, and became respectful and admiring of the courage that it takes to live that life. I conducted in-depth interviews with nine women. Five were from Transition House, a shelter and educational facility. The others (interviewed at Hot Spots Coffee Shop on lower State Street and at the Cacique Street Day Center) were three who have lived in RV's for over twenty years, a previously homeless woman, and a woman whose chosen home was the street.

Many women (with and without children), children, and advocates for the homeless shared their perspectives with me. As a witness to their lives, I experienced the alchemy of the interview process. This experience affected me profoundly and I plan to continue my involvement with homeless people as a voice for the unheard.

**Transcendence and Transformation at the Haley House Bakery Cafe: Dialogues on Social Enterprise Fostering on Community Development, Well-Being, and Ex-Prisoner Re-Entry**
Soula Pefkaros

The Haley House Bakery Cafe is a model of social enterprise that supports holistic well-being of the Dudley Square community. The cafe is a workplace for those facing barriers to employment. It runs a Transitional Employment Program that teaches skills the formerly incarcerated need to succeed in their re-entry. Motivated by her own interest in designing a food-centered social enterprise, the author conducted interviews and photography in an inquiry into the impact of the cafe on staff, TEP participants, and the community. This report has two foci: (1) The author discusses the challenges of conducting collaborative research and the virtues of dialogue-based inquiry. She explores her own social location as it relates to her pursuit of the research. She suggests the dialogues had emancipatory impacts on interviewees. (2) The author uses theories of community and liberation psychology to show how the cafe supports individual and community transcendence of social problems. She describes the cafe as a public homeplace and contends the cafe success rests in its transformative intervention framework.

**Key words:** food-centered social enterprise, post-incarceration re-entry program, dialogue, liberation psychology, community, development, public homeplace, emancipatory research, transitional employment program

**My Descent into Marine Protected Areas, the Waters of our Oceans, and the Unconscious**
Michael Quill, michael.quill@my.pacific.edu
Los Angeles Waterkeeper

Three years of highly controversial Marine Life Protection Act hearings resulted in the implementation of Marine Protected Areas in Southern California. New Santa Monica Bay fishing restrictions and a sea of coastal community stakeholder disconnect and discontent was left in their wake. My fieldwork, as Marine Protected Area Outreach coordinator at Los Angeles Waterkeeper,
allowed me to descend into that community discourse and discover ways to build bridges of dialogue between those disassociated community stakeholders. During that exploration of community psyche, my responsibilities at Waterkeeper expanded into other Marine Program areas including overseeing the underwater Kelp Restoration Project. This paper reflects on those diverse interactions through a depth psychology lens. My deepening perceptions of our interdependent, interconnected relationships with the environment, the unconscious, nature and each other continue to influence my evolution as a community psychologist.

**Key words:** community psychology, depth psychology, ecopsychology, environment, interrelationships, fisheries, ocean, psyche

**Environmental Justice Community Theatre Workshop**
Linda Ravenswood, lindaravenswood@charter.net
The William Grant Still Arts Complex, The Bus Riders Union, Toxic Tours of Los Angeles

This Spring 2012 I worked in the 90006 area of Los Angeles as a field work intern for Environmental Justice Workshop and Community Theatre Project. The project was facilitated by The Los Angeles Department of Cultural Affairs and promoted by Kristina Wong, a San Francisco theatre producer. The project called for use of social media, signage, costuming, street and guerilla theatre techniques, Boal’s Theatre of the Oppressed exercising, the creation of libretti, touring toxic sites of commerce and industry, visiting abattoirs, visiting the City of Vernon, a workshop day with puppeteer Paul Zaloom, presentation from the BRU and commentary from The Communities for a Better Environment. Kristina was joined by the Bus Riders Union for the workshop and play, which was an 8 week project focused on community outreach, calling for community participants and, culminating in one show in an outdoor amphitheatre in The William Grant Still Arts Complex. We researched food justice, environmental and community reconciliation, and conducted dozens of interviews on and off camera. As a research student, I was tasked to assimilate the collection of this field data through a depth psychological perspective. Part of the work brought me to confront my place in this schema and questions of liminality, outsider status, excellence in travail, praxis, the arts granting system in Los Angeles government, itinerant community, and mediocrity emerged.

**Key words** : depth psychology, environmental justice, community theatre, theater of the oppressed, Bus Riders Union, The Communities for a Better Environment, food justice, community reconciliation

**Healing and Rebuilding Ourselves and Our Communities: A Fieldwork Experience in Trauma Healing in Rwanda**
Lizzie Rodriguez
African Great Lakes Initiative, Friends Peace Teams, Gisenyi, Rwanda

For my fieldwork I participated in an international community convened for the Healing and Rebuilding Our Communities (HROC) training program, designed to bring together perpetrators and survivors of the Rwandan Genocide for trauma healing and reconciliation. My fieldwork paper explores the influence of engaged community involvement on the developing relationship between the fieldworker and her fieldwork. Communities share unique relationships shaped by values, traditions, history, and socio-economic conditions. Developing an understanding of these relationships is essential in gaining a deep awareness of the nuances of such collectives. As a participant observer and immersing herself in the community, the researcher becomes an influencing, as well as an influenced, element of community relationships. This work explores the link between personal observations of the fieldwork experience with the nature of the chosen
fieldwork, while also highlighting the importance of a conscious approach when working with communities emerging from conflict.

**Key words:** conscientization, orphic moment, ubuntu, innocent perpetrator, muted voice, unconscious, collective unconscious

**Haiti – Strategies in the Relocation of Campsite Residents**
Corneliu Rusu
Port-Au-Prince, Haiti

Two years after the disastrous earthquake that took place in Haiti, more than a half million people are still living in campsites. In an effort to close the campsites, the Government offered five hundred American dollars to each family to find a new residence. The present research followed a group of one hundred families with children who received the government help and left the campsite in June 2011. Data has been collected on their economic situation on the day when they left the campsites, after one month, six months and one year after the relocation. The data shows that 60% of the families who left the campsites had to move with relatives in the countryside because the money they received was not enough to find a place in or around Port-au-Prince, 30% moved into residences that do not have running water or electricity and the remaining 10% returned to other campsites still open in 2012. The results of this study revealed that the efforts made by the Haitian Government to close the campsites are not enough to provide a good transition for their residents. According to this research a good transition would require a minimum of three hundred American dollars per month for a family of four for a period of at least one year.

**Key words:** Haiti, Haitians, Port-Au-Prince, Haiti campsites, Haitian tent-cities, Haitian poverty, humanitarian disasters, Haitian earthquake, disaster relief

**The War on Women: Vagina Warriors and their Shadows**
Christa Sacco, Csgemini2529@aol.com
National Council for Research on Women’s 30th Anniversary Annual Conference
Agenda Setting 2012 Nationally & Globally: Leveraging Women’s Voice,
Georgetown University, Washington, DC
2012 National NOW Conference: Energize! Organize! Stop the War on Women (NOW!), June 29-July 1, 2012, Baltimore, MD

This fieldwork is an attempt to document the War on Women, both in the shadow of the past that continues to affect us today, as well as in light of recent events and what women today are saying about them. The events and content of the conferences are covered in terms of the author’s own personal reactions, historical associations to the content matter, and the image of the vagina warrior. The work dissects the split in feminism between women who were forced into sterilization and low-wage labor on the one side, and those who were domesticated and forced to be financially dependent wives and mothers, and who were also afforded some privileges by the class that this status afforded them. Topics discussed are reproductive control, racism, slavery, eugenics, labor induction, maternity care, experts and the war on midwives, rape, economic security, maternal-fetal conflict, access, and rhetoric.

**Key words:** reproductive justice, war on women, health/healthcare, women’s rights, human rights, feminism, eugenics, slavery, female warrior, Black, race, rape, shadow, access, economic security, autoethnography
The United Psyche of America: Re-Imagining Immigration as a Part of America’s Process of Individuation toward Wholeness
Ipek Sarac ipeksarac@gmail.com

Discussions regarding immigration reform continue to be in the forefront of American politics. In the meantime, with many deaths in the desert and human rights violations, the militarized Mexican-American border has become a warzone. Moreover, due to detention and deportations, countless families are now as broken as the immigration system.

For this project, in search of individual voices I interviewed immigrants, both legal and illegal, with diverse backgrounds. Their stories granted me a deeper understanding of the economic, historical, and psychological aspects of the subject matter.

My goal was seeing-through the contemporary political and cultural narratives with a depth psychological lens. Soon the emerging images and patterns revealed that this crisis is a true opportunity for the United States to confront its shadow, recognize its cultural projections, revisit its past, and revise its prevailing myths. Only then can these borders cease to be barriers and create a temenos for the American psyche.

Touch This House and Be Transformed
Julie Sgarzi
Site: Habitat for Humanity, Bath-Brunswick, ME

I worked for the summer with the Bath-Brunswick, ME affiliate of Habitat for Humanity building a home for a family of two parents and seven children. The project enabled me to contribute to the volunteer construction effort as well as participating in the local Board and Planning Committee sessions. It was an extraordinary opportunity to witness and to ingest the transformative and alchemical nature of this project. It was a magical process of creating community, witnessing psyche and soul-making as spirit transformed into matter and matter evoked spirit, and watching the profound effect of generosity evident in the giving of time, labor, and matter as it worked through each person who touched this project. The project was rich in image, ritual, community, devotion, commitment and joy. The archetypes of home and builder were prevalent as was the deep connection of place, land and family. It was a personally rewarding experience of fieldwork.

The Shadow of Racism is Alive and Disturbs Our Reality
Darian Shaw, darianshaw@gmail.com
One Action-One Boulder, Boulder, Colorado

The intent of my fieldwork--based in liberation psychology and anti-racism work--is to engage the Anglo community in conversations about their power and privilege. The project arises from a collaboration between local arts and civic organizations aimed at examining the untold histories of the Boulder region. The events utilize theater, literature, and film to spark community dialogue about history through the lenses of race and class. The shadow of racism is alive in our community and disturbs our reality. Through the arts we engage this disturbance in the liminal space that lives between history and imagination. The collective was awakened from their colonial disavowal and racist amnesia. Now reconciliation with these untold histories can begin the initial steps of creating a new historical consciousness.
The Hero's Journey: Breaking Depth Psychology Into Prison
Suzan Still
Site: a California State Prison

I worked as a creative writing teacher in a California state prison. My students are medium to maximum-security inmates. I conceived the Hero's Journey project as a way to relate their biographies to archetypal energies. I hoped this would begin a process of re-naming themselves and the events of their lives in more positive and cohesive terms. Because I believe that prisons represent the shadow of our culture, I feel a deep urgency to redefine the process of corrections as, in Jung's term, "the containment-that-precedes-regeneration."

World War II and Holocaust Legacy:
Post-War Generations Encounter, Imagine and Re-Vision
Kathy Wolf, wolfenough@msn.com, Sabine Oishi, soishi@ucla.edu

In response to a call of memory, the investigators--one Jewish, one German--revisited the Holocaust and World War II Europe to imagine the big picture in which German-Jewish relations (and victim-perpetrator relations in general) are archetypally embedded. We conducted oral history interviews with 20 participants (ages 36-82) who had direct or inherited (second or third generation) experience of World War II Europe, and spoke with seven experts working in intergenerational memory, Germany and Holocaust dialogue, mourning and/or mythology. We observed mirroring of inner and outer landscapes and meeting places of memory and history as experienced through intergenerational silence, inheritance of emotional symptoms, and collective external memorialization. We listened for the voices of victims and perpetrators and learned that the perpetrator’s voice is difficult to hear, that many interview respondents had inner experiences of crossing borders between victim and perpetrator experience, and that memory and mourning are deeply related.
Examples of Fieldwork in the 2nd Year

Witnessing the Narratives of War
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When ancient Greek warriors returned from war, the community gathered to listen to their tales. Storytelling sessions often went on for days. What important benefit did the civilians find in these sessions that made it worthwhile for them to leave their fields, flocks and shops to stop and listen? What might be gained in allowing our selves to again hear the first-hand accounts of those who have experienced difficult and tragic events on our behalf?

This summer’s work focused on the “lived” experiences of those who willingly and deliberately listen to the narratives of war veterans but are not themselves war veterans. It sought to understand the experiences of witness listening, the impact of listening, and any changes such listening might engender, both immediately and long-term. The site was a five-day retreat that brought together war veterans and community witnesses for extended storytelling and witnessing.

The work suggests the experience of witnessing is not only informative but perspective-changing for witnesses. All of the witnesses reported benefiting from the experience. Specifically witnessing: provides new perspectives on war and war veterans; introduces the central issues of psychological trauma; emphasizes the importance and power of community; challenges a cultural fixation on positive thinking; and evokes a powerful descent into the depths of soul.

Lost And Found: Fieldwork In Kinship With Wolves
Susan Grelock, susangrelock@gmail.com
Wolf Sanctuary, Westcliffe, CO

As humans become more engrossed in a human-created civilization, we lose the kinship we once had with other species. As the other species are marginalized and threatened with extinction, their voices are silenced. This fieldwork looks at how we can become storytellers for the others, to allow their voices to be heard. Through the lenses of depth psychology and ecopsychology, this fieldwork used qualitative research methods, including embodied inquiry, narrative-based ethnographic research, and arts-based participatory action research. The project began at a wolf sanctuary in Colorado and continued at a virtual site, a website hosting a community art project created to inspire conversations about wolf conservation. This fieldwork revealed that the vessel of the storyteller herself is a significant aspect of the storyteller role. It also revealed the emancipatory aspects of utilizing dreamwork as a guide for ecopsychological work.

Keywords: wolves, conservation, ecopsychology, depth psychology, dreams, community

Awakening the American Civic Mind: The Electoral Arena as a Therapeutic Container.
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Nader Campaign for President 2008

Is there such thing as an American psyche? If there is, it must be created and developed through collaborative effort by citizens’ engagement in defining who they are; that is, if it is not to be defined for
them by influences outside of their control. Where can the American psyche be revealed individually and collectively? I found one answer to this question in the process of the 2008 US presidential election. The electoral arena can be seen as a therapeutic container where candidates might engage with various symptoms of social illness such as poverty, militarism, homophobia, racism, and economic and psychological depression. In my fieldwork, I worked for the independent Nader/Gonzalez presidential campaign. Working with a campaign outside of the two major parties allowed me to become a participant observer (such as described by Harry Stack Sullivan), and to critically examine what is revealed and concealed (shadows and projections) in the therapeutic container. A tendency toward concentration of power within the framework of a political system is an expression of the unredeemed shadow, and transformation of this is each individual's responsibility. Active civic participation can become a therapeutic and transformative process for individuals to confront shadows and establish the Self-ego axis consciously. Engaged citizens are raw materials in the alchemical container. Though crude and imperfect, only through them can gold be made.

Inside out: Systemic Influences in the Treatment of Incarcerated Youth
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Various youth correctional settings in Tennessee

A current Tennessee legislative initiative is asking for accountability for services to juvenile offending youth through a roll-out of evidence based practices. This fieldwork considered one aspect of evidence based practice: the administration of alcohol and drug treatment within correctional settings. One aspect of this includes watching staff try to adapt to change. Another is watching the residents remain relatively unaffected by changes or initiatives. This fieldwork observed both levels of affected persons through administrative review, client interviews, and group observation. For change to be significant and lasting, it is likely those changes will need to come more from direct care staff and from youth themselves than from changing just the shell in which the services are delivered.

Songlines of the Valley: Image as Labyrinth
Laura Mitchell
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Harmony Grove Valley, Escondido, CA

This fieldwork project explores the relationship between the images arising out of living in a specific place and a sense of community identity. I return to the community of Harmony Grove-Eden Valley and its continuing struggle to define its rural character and unique identity in the face of the threat of industrialization. The project rotates around the three components of image, community identity and sense of place. The images arising out of residents’ experience of what living in the Harmony Grove valley means to them are explored phenomenologically and archetypally.

My fieldwork is the story of the creation of a participatory community art project and the development of a community design and learning center. The art project is based on the creation of a large mural of the ancient petroglyphs that overlook the valley and the symbols created by residents expressing their experience of living in the valley. The art project fuses the residents’ dream of the valley with that of the original Kumeyaay Indian inhabitants and the underlying primal structures of the psyche of the valley. The creation of the community learning center, that came to house this art project, is a story of the relationship between implacement and the imaginalis and how community identity might be clarified through the incorporation of the lived images of place.
New Earth Photovoice: The Perils and Promise of Participatory Action Research
Soula Pefkaros
Explore Job Enrichment Program, New Earth, Los Angeles, CA

The Explore Job Enrichment Program, a project of New Earth in Los Angeles, CA, is creating job opportunities for young men transitioning out of juvenile detention. Participants work as camera operators, broadcasting live feed of wild animals in their natural habitats.

The fieldwork was a participatory action research project implemented in collaboration with three men in the program. The research methodology included photovoice, documentary photography, and narrative inquiry. Project participants used cameras to create visual narratives of their lives. Documentary photography of the participants created an alternative perspective through which to enrich their visual narratives. The author presents findings that touch on ecopsychology, the soul-healing work of the arts, and the sense of pride and community facilitated by doing meaningful work in a supportive community. The challenges of conducting collaborative, participatory research are also discussed.

Keywords: transitional employment, liberation psychology, ecopsychology, public homeplace, photovoice, social change photography, participatory action research, sense of community, healing arts, narrative inquiry, qualitative research, juvenile detention

Swimming In Psyche: Reflections on 2013 Fieldwork at Los Angeles Waterkeeper
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Los Angeles Waterkeeper’s Marine Protected Area (MPA) Watch Project and Kelp Restoration Project

Los Angeles Waterkeeper’s Marine Protected Area (MPA) Watch Project and the Kelp Restoration Project served as the scaffolding for this fieldwork project and narrative fieldwork reflection. Observations of emergent expressions of nature and volunteer interactions with the emerging voice of the Earth co-created an experiential reconnection with the soul of the Earth. This observational interaction took place on, in, or around the waters of Santa Monica Bay during the summer of 2013. These observations of the creative nature of psyche are presented as active explorations of psyche, and are part of an expression of the wave of life awareness that the act of connecting with nature sets in motion.

Keywords: psyche, water, nature, ocean, Marine Protected Areas, kelp restoration, community, dreams, interrelated, Earth

Relating to Speech
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The focus of this work was to investigate other people’s experiences with hearing loss as an expansion of my experience of living with hearing loss. In addition to observing clients sessions with an audiologist and interviewing persons with acquired hearing loss, I also took an introductory American Sign Language course as part of the data gathering process. Listening with a depth psychological ear to hear past the usual paradigm of hearing loss as a medical impairment, I realized that experiences in not hearing are felt as loss of participation. In addition, learning to hear with hearing aids requires shifting one’s method of making sense of experience. Moreover, deafness has historically meant speechlessness, meaning if you can’t hear well enough, you aren’t going to learn
to speak. But speech does not have to be limited to verbalization. Using Searles’ work with schizophrenia, it is possible to see that hearing speech, whether from humans, sounds, or intimations, defines a sense of relatedness.

**Beyond Displacement and Resettlement Lies the Cultural Worker’s Vision of Restoration: Witnessing the Efforts of Women Helping African Women Refugees to Restore a Sense of Place**

Betty McEady

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Site: African Women’s Coalition, Portland, OR

Witnessing, sense of place, and self-reflection are three themes that characterize this fieldwork process. While the objects of my witnessing were the African women refugees and the African Women’s Coalition (AWC), I was compelled by my witness-as-participant role to reflect on the realities of oppression and the manifold obstacles to liberation and social justice that organizations like AWC face. This is an account of what I witnessed by working directly with refugees and with AWC as their support system. What I could not see with my eyes but could recognize through political consciousness were visible and invisible thorns of oppression and disempowerment with which victims and liberation supporters must struggle. Reflection and deep self-analysis facilitated my efforts to overcome a sense of futility-of-empathy and the need, instead, to recognize how empathy without “blind-faith” commitment to individual and cooperative cultural work can lead to complicity in the marginalization of others. Witnessing means testifying to both something you have seen with your own eyes and something that you cannot see. . . . bearing witness to what you know from experience as an eyewitness and . . . bearing witness to what you believe through blind faith. (Kelly Oliver, *Witnessing Beyond Recognition*)

**It Can’t Be Said: A Preliminary Exploration of Political Correctness in Corporations**

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The views of six CEO’s and senior executives in private and public Australian and American corporations on political correctness, how they saw it impact their organizations communication and decision making were explored. Transcripts from six audio taped telephone interviews were subjected to qualitative phenomenological analysis examining the narratives for basic information about perceptions of political correctness, the underlying personal emotions, defense mechanisms expressed and emergent archetypal patterns. The results indicate fear of being ostracized leads to self censorship and refusal to challenge perceived unfair systems of enforcement. The criticality of the feeling function as pivotal to forming a moral compass for individuals in organizations, the culture of victimhood, and the structure of institutionalized systems as social mechanisms for the enforcement of ideological power are discussed as enabling social constructs for Political correctness. The formation of collective views from private to public social spheres, the deconstruction of language and its intersection with power are indicated for further research.

**The Thrill of the Kill: Women Hunters**

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Because an event has been coded gender specific it is all the more reason to interrogate it. Hunting falls under the purview of traditionally male-dominated activities, such as sports and waging war
(two not unrelated activities). One component of my fieldwork explored the gendered nature of hunting, a topic that coincidentally gained high visibility with the appointment of Sarah Palin as Republican Vice-Presidential nominee. Online conversations with women who hunt revealed similarities in motivations to those of men. Using Jung’s concepts of shadow and collective unconscious I argue that complexes about the Other have been activated in this nation’s post 9-11 climate of fear, the projection of which provides psychological justification for increased human perpetuated trauma and violence against humans and other animals. Thus, the socially constructed “Us” is pitted against a similarly symbolic “Them,” writing master narratives that say who or what to fear. The scripts inform environmental and wildlife organizational policy and media coverage.

Virtual Worlds: Technologist Creation of a Participatory World
Susan M. Savett
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Sites: Virtual Worlds EXPO and online virtual worlds

Ways of knowing the world and reality through virtual connections brings humanity to a new threshold. Technological tools augment the body’s sensory capabilities and extend time and space. The breaking through physically defined boundaries of the social, cultural, familial, and physical requires a psychic re-adaptation. As we embark on creating a new world of engagement, the role of the technologist is that of a “creationist.” New communities and ways of being transcend physical borders and limitation. As a result, my fieldwork was to interview technologists to not only understand the direction of virtual worlds, but also to inquire about their awareness of the profound role and responsibility of their work. My research sites included a combination of attending a virtual worlds developers conference as well as online immersion with virtual sites, social networking sites, MMORG’s (Massive Multiplayer Online Role Games), YouTube, and blogs in participatory inquiry.

Physicians’ Spirituality Relating to Care at End of Life
Duraiyah Thangathurai

It is well known that spirituality/spiritual issues are important in the care of terminally ill patients. An even more important issue, however, is whether the spirituality of the physician is beneficial or equally important in the care of these patients. The main focus of studies has traditionally been directed on the spirituality of patients and their family members, with minimal interest in the spirituality of the physician. We hypothesized that physicians’ spirituality is equally important and must be taken into consideration. This study is based on the physicians’ perspectives, utilizing their own knowledge and experience. The study participants were all physicians with a minimum of ten years experience in taking care of terminally ill patients; this included surgeons, anesthesiologists, oncologists, and psychologists. The age groups varied from 40 to 70 years old. The study was conducted using structured interviews that lasted an average of one hour to one and one-half hours. The interview questions addressed the following areas: individual experiences with patients, their definition of term spirituality and spiritual care, the difference between spirituality and religiosity, and their own life experiences. A total of 12 physicians were interviewed, two of which were from the UK, two from Australia, the rest were from the United States. All agreed that spirituality has a broader perspective than religiosity when caring for terminally ill patients. Each participant also felt that spirituality was important in the care of terminally ill patients. Most felt there was a vertical component (higher power) and a horizontal one (relationship), both of which are important in order to have a good relationship with patients. All felt that the spirituality of the physician was very important, and that non-spiritual physicians may not be able to provide the best total holistic care.
Dancing at the Crossroads: Flutes, Faeries, God, and the Gun
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My fieldwork site spanned the Republic of Ireland and Northern Ireland. Through an immersion into community traditions and dialogues about lived experience, I explored two communities. One celebrates the patriotic victory of freedom. The other finds itself a living contradiction—with ceasefires and the suffocating mother of peace burying trauma from healing authenticity in a war that has moved underground. The work began at a summer music school in the Republic, followed by engaged dialogues and reflections about community and tradition as a process there and the effort toward cultural transformation and peace building in the north. While phenomenological exploration provided key insights into the lived experience of soul connection through Irish music, the frankness of dialogue provided great learning about the continued struggle to liberate the Irish psyche from the stranglehold of ideologies that eschew education and achievement.

Nuclear Dreams: Workers at the Hanford Nuclear Site Tell Their Stories
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Hanford Nuclear Site manufactured plutonium for the first nuclear weapons, and made most of the plutonium in the US arsenal. Workers at Hanford see the strangeness of the enterprise and landscape daily, yet few of them remember their dreams. The small sample (about 12) of Hanford Worker dreams and other image-heavy stories collected indicate that images are of (1) fog and smoke; (2) animals trying to get our attention; (3) eating poisonous or magical substances; and (4) weird stories in the spirit of truth is stranger than fiction. Archetypal elements include (1) entering the fog as symbolic of entering the unconscious; (2) looking into the eyes of animals as the authentic and sad soul of Nature; (3) eating the nuclear shadow, becoming conscious of what we have done to the earth, ourselves and each other in developing these weapons; and (4) believing the unbelievable because it is totally, completely crazy.

Dialogue and the Creation of Consciousness
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Fieldwork sites: Northern Ireland and Florissant, Colorado

Dialogue, sometimes referred to as the way of council, is an ancient method of collective contemplation and profound interchange of ideas within a group. It is being rediscovered, and like most ancient ways that are rediscovered, it is practiced more fervently than it is understood. Writers on the subject agree that dialogue works "magic", but there is little discussion or understanding of just what that magic is. Practitioners of dialogue, even those with long experience, are content to describe dialogue circles in how-to-do-this-yourself-at-home terms. They overlook the opportunity to explore what is happening psychologically as the dialogue circle progresses.

Depth psychology gives us the means and the language to research dialogue by seeing it through psyche. My fieldwork projects (two summers) have included dozens of dialogue circles in seven cities in the US and Ireland with 81 participants. The results indicate that when properly set up and then left to follow its own inclinations, the dialogue circle is naturally propelled toward its fundamental work which, like dream tending and active imagination, is to create consciousness.
The City Revealed; Voices from the Edge
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In this project I set out to become an outsider in my own city, approaching people I would not normally associate with or even know, listening to their stories, trying to understand their startlingly different experiences of this rapidly growing city at the edge of the Colorado Plateau. The premise was that far more of my city's psyche would be revealed by those at or near the edges than by those in the mainstream. I looked for invisible presences, the voices we don't hear in civic dialog, the influences we don't see in the city's architecture and urban systems—particularly evidences of the feminine. Running through many stories and discussions like an unseen river were themes of wounding, loss and unexpressed grief in the wake of recent growth and development. The shadow of our upscale urban remaking reveals some of what is being lost; the unique character, multiplicity and eccentricities of this particular place and the mythic landscape in which it is situated. The paper contains a selection of collected dialog vignettes as well as a reflective section that explores issues raised as well as some of my own surprising transferences with the project.

Living in Disillusion: Seeing through a Cartesian Colonial World
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Fieldwork site: American Friends Service Committee
Honolulu, Hawaii

The world we have lived in - the world we have known for the last three or four generations is one rooted in Cartesian rationalism and the political economics of global colonialism. This reality has established a way of being and seeing that affects our basic orientation to the world. Psyche, anima mundi, is in the world and exists in this collective cultural vas.

The following is a phenomenological exploration of the psychological-political aspects of living in this environment. It examines the issue of what is the experience of being 'local', i.e. coming from an immigrant lineage but having lived many generations in the Hawaiian islands. What is the relationship between 'locals' and the indigenous native Hawaiian culture? These questions are the subject of a dialogical inquiry with a writer-teacher and an attorney working in the area of native Hawaiian rights.

To Know A Place
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A small group of women from Bend, Oregon met over the course of the summer to explore the experience of place. The women journaled, took pictures, followed through on experiential exercises meant to increase awareness of the importance of place, and sculpted images during group discussions. Major themes with corresponding images emerged. They were 1) Embodiment as necessary for relationship to place; 2) Severing, displacement and the experience of psychic numbing, 3) The curious search for both movement and holding in the experience of place, 4) The need for Aphroditic cultivation of relationship to things as a way back to place and 5) Archetypal activism as an experience of deep implacement prior to outward, communal change.

"Doing Time": Kairos/Chronus @ Prison.ie
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Portlaoise prison has particular significance having been home to many contemporary political prisoners over the past three decades. The IRA (Irish Republican Army), the INLA (Irish National Liberation Army) and other non-aligned male prisoners were held in special sections of this high security prison. Many were serving life sentences. In addition to the prison officers the army or military are employed there offering extra security evident from the entrance and the immediate prison environs. Under the decisions of The 1999 Peace Agreement known as the Good Friday Treaty many of the political prisoners were released or sent to Castlereagh prison. Men formerly in prisons in England were returned to Portlaoise. Thus the whole life and population of the prison changed almost day by day. This change continues today.

Education in the prison is carried out under the direction of County Laois Vocational Education Committee. A head teacher co-ordinates this work. There are some full time and many part time teachers employed to carry out educational programmes in the prison. To their credit many of these teachers have given years of service in this challenging environment which is now experiencing rapid change or transition. Their students, the political prisoners who were expected to be there for forty years and who were engaging in long term programmes disappeared almost overnight. Replacing them are ODCs (Ordinary Decent Criminals) who are younger and are serving shorter sentences. Many of these are imprisoned for drug related offences. Levels of literacy are low and morale equally so. The military presence continues as if all prisoners were high security political prisoners.

Over the past year the prison teaching staff and prison officers with responsibility for education have engaged with me in a process of reflection on education and transition. There have been workshops and seminars as they developed their Mission Statement and began to set new goals, develop new plans and work towards the implementation of new programs for a very different clientele. This has not been an easy process.

For several years I have also worked part-time with some of the prisoners exploring Dream work or what Steve calls Dream Tending. This enabled me to experience the prison from the perspective of the prisoner-as-learner. I have known and worked with many high security political prisoners. This summer the prison education co-ordinator invited me to spend five weeks working in the prison, developing programs of Personal Enrichment for some ODCs and Pre-Release programs for long term, high security prisoners.

The resulting work is a study of the phenomenology of TIME as experienced in this particular prison situation. Aspects of action research are also highlighted as the work continues to unfold for teachers and prisoners. It also charts my own progression from former adult educator to emerging depth psychologist.

**Sheltered People: Homeless in Santa Barbara**
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The needs of homeless people in Santa Barbara are not entirely met by the system of care currently in place to serve them. I sought answers to this shortfall by interviewing care providers, city officials, and the Homeless themselves. Inspired by Paolo Freire’s concept of “conscientization”, an action/reflection process, I hoped to become a liaison between the helpers and the helped. I focused
mainly on the problem (acute in Santa Barbara) of housing. This summer, important steps were taken by the City and County of Santa Barbara to legalize the parking of RVs (which serve as homes for people currently labeled “homeless”) and I was able to participate in this effort in small way.

My principal site was the Shelter on Cacique Street in Santa Barbara where I served food, hung out, observed, and talked to people. Although the Shelter was quiet on the days that I was there, I was aware of the potential for violence and protective of myself in that charged and unpredictable atmosphere. My interviews took place there, as well as on the street, in people’s RV homes, by email, in offices, at City Hall, and on the street. I sought to come into an understanding of the difficulties and considerations in the work of members of the helping professions of Santa Barbara, as well as the challenges faced by the homeless population, who struggle to survive.

The Academy of Healing Arts for Teens
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The Academy of Healing Arts for Teens (AHA) is a non-profit project of the Family Therapy Institute. The co-directors Jennifer Freed and Rendy Freedman created AHA to fill a gap in our teenagers education of relational and mystical intelligence. AHA began as summer intensive with classes including: Eracism, Mythic Intelligence, Stress Less, Chi Gong, Body Intelligence, Performance Poetry, Acting Improvisation, Yoga, and Listening Council. The program focused on diversity issues, creativity, and social responsibility and hosted 19 teenagers ages 12-19 in classes conducted by over 14 diverse faculty. AHA now continues as an afterschool training program for teens.

Re-membering Ourselves to Place
Betsy Perluss
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Site: Catalina Island Conservancy Education Department , Avalon, CA

Ancient philosophers argued that divine providence, the gods, had filled the earth with an animating presence, which bestows places with their unique characteristics and virtues. If we maintain the perspective that spirits ñ the gods- inhabit place, then it seems likely that where we are born, and the places in which we live, will call us into participation with these spirits. In the tradition of depth psychology, it is when we forget the gods that they become cultural, environmental and personal pathologies. How does one recognize the Gods that inhabit place?

I documented the memories of seven people who are actively engaged with the island, including a local Native American storyteller, a potter, two fishermen, an amateur geologist, a Catalina Island Conservancy worker, and a project manager for the Eagle Restoration Project. I have examined, through a variety literature studies the human history and exploitation of the island. Some of my information came as a result of my experience with the Catalina Island Conservancy during which time I served as a volunteer in the education department.

Leadership and Community Activism
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Over the past decade, there has been a great deal of focus and emphasis within our culture upon the notion of leadership in organizational, governmental, and community leadership. From this interest
has evolved a significant body of research and literature that has tended to be academic and theoretical or, grounded in the principles of production efficiencies and organizational structures. From these two philosophical orientations, the field of Leadership Studies generates ideas that tend to be either reflection without action, or action without reflection. Effective community activism however, calls us to articulate other forms of leadership, leadership which encourages reflective action and participation.

The goal and purpose of this Fieldwork effort has been to find ways to look and listen more deeply into our accepted conventions and theories of leadership and its relationship to community activism. By drawing upon Myles Horton's workshop models, Paulo Freire's notions of praxis, and David Bohm's techniques of dialogue, we have attempted to begin a process through which a Model for the Praxis of Effective Community Leadership might be envisioned and articulated.

Working under the umbrella and sponsorship of our County Leadership Organization, a day-long conference was organized to provide a format and container within which to begin this process. Groups of individuals from other communities were invited who had been identified as having been engaged in various, specific, concrete forms of community activism. This Conference on Community Leadership then became a day of dialogue and learning that has allowed some of the deeper, more subtle language and images of effective community leadership to emerge and find expression.

**Listening to the Voices of Our Youth – Facilitating Collaborative Play Workshops**  
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My calling for this project arose from my passion for examining school violence and the social bully phenomenon. This past summer I participated at CityScape, a beautiful program located in downtown Los Angeles. Together with the staff, therapists, and case managers, I facilitated collaborative play techniques with the youth (7 – 18 years old). In addition to the games, I also organized several council sessions circling pertinent issues related to the youth. Each afternoon was devoted to engaging the youth in collaborative dialogue. While bullying and school violence were discussed, the parameters of this project included an openness to discuss any issue that the youth felt important enough to address.

As a culmination of my work at CityScape, I created a manual that I will give to CityScape for staff, case managers, and therapists, to continue implementing collaborative play techniques with the youth at CityScape. My objective was to create a manual that is easy to use and helpful as a quick reference guide. The manual includes an introduction defining collaborative play techniques, an outline on the types of games (warm-ups, bridge work, improvisation/activating material), their objectives, and how to play the games (including variations). I also included games that were created out of the interaction with the youth and their creative approach to modifying the games.

**Artists, Monks, and People Living with AIDS/HIV: The Tension of Opposites at the Monastery of the Caves in Kyiv, Ukraine**  
Myron Panchuk, mpanchuk@aol.com  
The Kyiv-Pechersk National Historic-Cultural Complex; Kyiv, Ukraine
The Monastery of the Caves in Kyiv, Ukraine is a historical architectural complex which dates back to the 11th century and was inscribed as a UNESCO World Heritage Site in 1990. The complex includes churches, chapels, a monastic community, six national museums, an artists’ workshop, and an infectious disease hospital that serves over 8,000 HIV/AIDS patients annually. The Abbot of the Monastery has called upon the government to evict all entities deemed “non-religious” from the territory of the complex. The fieldwork design consisted in interviewing the artists and the All-Ukrainian Network of People Living with HIV/AIDS, and engaging in Participatory Action Research with the intent of transforming the ongoing conflict. This work includes conversations with the former director of the complex, a synchronistic encounter with members of the National Institute of Depth Psychology, and an overview of the archetypal themes notable in the greater geographical area.

The Caged Bird Sings of Freedom: A Depth Psychological Exploration of the Avian-Human Relationship
Elizabeth MacLeod Burton-Crow, elizabeth.burton-crow@my.pacific.edu
The ARA Project, Alajuela, Costa Rica

For my second-year fieldwork project, I traveled to the Rio Segundo area of Alajuela, Costa Rica, near the capital of San Jose. Here I volunteered for a week at The Ara Project, a breeding center whose mission is to release Scarlet and Green Macaws into the wild as well as to provide sanctuary for those who cannot be released. I witnessed first-hand how difficult it is to dedicate one’s life to conservation work and discovered that this noble effort is not without shadow. A journey inward, I discovered the ways in which assumptions of human privilege shape this interaction, the ethics of my own encounters with birds, and implications for the animal rights movement.

Key words: The Ara Project, macaw, parrot, bird, human privilege, animal rights, Costa Rica, sanctuary, conservation, captivity, shadow

A Pre-Proposal Examination of Methodologies of Evaluation for Facilitating a Qualitative Examination of a Dynamic Short-term Outdoor Adventure Program Serving People with Disabilities
Laurie Kindel, laklou@mac.com
The Adaptive Sports Center:

The purpose of this examination was to identify the process and methodologies for quantitative examination of the Adaptive Sports Center’s (ASC) programs. ASC is a nonprofit organization that provides outdoor experiential education opportunities to people with disabilities. Its mission is to enhance the quality of life of people with disabilities through exceptional outdoor adventure activities. ASC requires a program evaluation that will assist it in understanding the impact of its programming on the quality of life for its participants. The on-going evaluation strategy is to provide a roadmap for ASC to examine its programming and making necessary changes to increase the well-being of its clients. The evaluation is also intended to meet ASC’s needs for qualitative information in its grant seeking and fundraising efforts. Based on this purpose the following questions were explored: 1) What coherent methodology of evaluation would facilitate a qualitative examination of a dynamic short-term outdoor adventure program serving people with disabilities? 2) Does this methodology adequately serve the needs of the organization? 3) Is there an appropriate method of evaluation that meets the needs of the organization and is evidence-based? The
preliminary answers to these questions will guide the next phase of the examination that is intended to result in a proposed evaluation plan for ASC.

Key words: Adaptive sports, quality of life, program evaluation, adventure therapy, outdoor education, disabilities, quantitative

The Soul of The Nonprofit: An Exploratory Approach to the Nonprofit’s Function in Society
Gail Jean Padilla
Santa Barbara, CA

There are many nonprofits in existence set up and funded to offer and supply services to the needy in their respective communities. This fieldwork set out to explore the correlation between mission statements and services rendered, with the intent to look at how closely nonprofits work with their clients in a participatory way to establish services based on actual needs. In a phenomenological approach, interviews were conducted to explore this correlation and to gain insight into the working dynamics of these organizations. The findings were that most of the nonprofits studied do not routinely return to their mission statements as a return to purpose, and, further, that those mission statements were not co-created with the clients. This results in a misalignment of mission statements and services rendered, and, perhaps even more importantly, a misalignment of services rendered with clients’ self-perceived needs and interests.

Key words: nonprofits, mission statements, participatory, phenomenological approach

Contextualizing the Alternatives to Violence Project Program:
Observation of Adaptations to Curriculum-Based Program in Various Settings
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Alternatives to Violence Project: Santa Barbara, CA; San Luis Obispo, CA; Philadelphia, PA; and Kabiri, Rwanda

Focusing on the Alternatives to Violence Project Basic Workshop, this paper documents the observations made through the incorporation of contextualized content during implementation of a prison-based curriculum program from multiple junctures within three settings: a men’s prison in San Luis Obispo, California, an inner-city charter high school located in Philadelphia, Pennsylvania, and a rural village located in Kabiri, Rwanda. Observations were informed by theories of critical community psychology, indigenous and liberation psychologies, and depth psychology. Research results highlight the various complexities of community programing from a liberatory approach, and the necessity for engagement of dialogue with community members and program administrators in order to modify curriculum-based programs to meet the distinct needs of individual community settings.

Keywords: Alternatives to Violence Project, AVP, Healing and Rebuilding Our Communities, HROC, post conflict, curriculum based programs, prison workshop, Rwanda, trauma healing, reconciliation programs, community-based program, critical community psychology, liberation psychology, indigenous psychology, depth psychology

Zegg- Intentional Community
Corneliu Rusu, cornel.rusu@gmail.com
Zegg, Intentional Community, Bad Belzing, Germany

Zegg is an ecovillage fifty miles South-West of Berlin, Germany with about one hundred permanent inhabitants. I have spent two weeks in the summer of 2013 in this community that was founded on principles developed by a German psychoanalyst named Dieter Duhm. A strong critic of western capitalism, Duhm believed that the failure of communist societies is due to "human conflicts" (Duhm, 1973). Therefore, to be successful a political liberation must be supported by personal liberation that deals with human tendencies to jealousy, competition and conflict. Duhm envisioned a world without wars, serving the needs of the people. Zegg provides an alternative way of living in opposition with the mainstream western, capitalistic culture. They are self-sustaining communities that organize workshops on community living all year around, and promote open relationships as a way of living. My interest was in understanding the best practices in community living, the relationship between this new community and the local historical village, and the open style of sexual living promoted by its members.

The Concrete and the Fluid, the Virtual and the Surreal in Spaces of Contestation: México City in October
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Plaza Mayor, Zócalo, Col. Centro
Plaza de Las Tres Culturas, Col. Tlatelolco
México DF, México

This is an inquiry into spaces of contestation in México City. Spaces of contestation are spaces where alternative ways of living and relating are experienced in opposition to the dominant paradigm of neo-liberal globalization. The project deals primarily with the convergence of physical and psychic spaces of contestation/spaces of convergence. This convergence is shown through the examination of recent political protests and unrest against the cultural and historical backdrop of the DF. Another space of contestation manifests as the living present of the indigenous past, called by Bonfil Batalla “El México Profundo,” which seeps into the collective imagination, as well as the day to day city life. Finally a review of several urban legends of the DF provides a connection to the ancient goddess that lives in the Moribund Lake beneath the city. She emerges now at the moment of the recreation of the world.

Keywords: spaces of contestation, spaces of convergence, México City, Distrito Federal, student movements, indigenous movements, the Mesoamerican goddesses, ritual re-enactment, the Night of Tlatelolco, lago moribundo, the zócalo, protest, La Llorona, El Candingas, La Coatlicue, La Itzpapacotl, and el Lago de Texcoco

Strategic Planning: Santa Ana, California

Madeleine Spencer

Occupy Santa Ana

My second year fieldwork project has been working as a representative of Occupy Santa Ana and as a resident of Santa Ana. I have worked within a resident lead grassroots organization called SACReD (Santa Ana Collaborative for Responsible Development). Our coalition has allied with Santa Ana Building Healthy Communities in a first time Initiative to implement our recently passed Sunshine Ordinance that has mandated Strategic planning for our city.
Strategic Planning is something that has not happened in the last 26 years in Santa Ana. As a coalition we are all working daily to advocate for an ever more inclusive, participatory process and have so far succeeded in carrying this out though the current work of 3 city wide Strategic planning sessions, two workshops, a series of coalition building and base building sessions, 1 survey and we will be finishing up this process with a final Strategic planning session on Saturday December 7th 2013. This Strategic Plan will allow the Community to influence the city to set the direction needed in our community. This process will move us closer to a brighter more inclusive, participatory, equitable, and sustainable future for the residents of our city.

Key words: fieldwork, Santa Ana, Occupy, resident, grassroots, collaboration, coalition, Strategic Planning, inclusive, participatory, base building, focus groups, survey, equitable, sustainable

Decolonization of Psychic Space: The Strength of Broken Hearts
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Healing and Rebuilding Our Communities training, Gisenyi, Rwanda

The project of colonization has permeated the social and political fabric of global relationships for many generations. A complex web of interrelated, psychological movement drives both “colonizers” and the “colonized” towards alienation, collapse of psychic space and difficulty building trusting and authentic relationships. The “Healing and Rebuilding Our Communities” training in Rwanda pushed a diverse and international group of participants to position themselves as partners, or “healing companions” in the work of trauma healing. The training engaged participants in grassroots community work with victims, perpetrators and bystanders of the 1994 genocide. As the group in training worked to bring authenticity and heartfelt connections to learning with diverse “others”, the personal work of disentangling “colonization of psychic space” began to unfold. Old wounds and patterns of relating found welcoming ground where “rupture” and healing could nurture transformation within a strong community. Hearts became attuned to new ways of witnessing, recognizing and relating to one another.

Key words: community, healing, trauma, colonization of psychic space, Rwanda, colonization, decolonization, Africa, genocide, “healing companions”

Capacitar at the Border: A Somatic Approach to Trauma Healing
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El Paso Processing Center, El Paso, Texas; Juarez, Mexico

El Paso Processing Center is an immigration detention facility located in El Paso, Texas. It houses approximately 840 detainees who are either awaiting deportation or have pending immigration cases before the El Paso Immigration Court. El Paso is just across the border from Juarez, Mexico which is known as the murder capital of the world. Many of the detainees at the Center flee Juarez due to the violence and lack of economic opportunities.

Capacitar International is a solidarity movement empowering people across the globe in places such as the Americas, Africa, Europe, the Middle East and Asia. The core of Capacitar includes the training of individuals and communities in practices of mind-body-spirit healing techniques such as breath work, Tai Chi, visualization, dialogue, finger holds and other wellness methods. A popular education model is emphasized in the trainings that encourages participants in the workshops to share their learning with their families, their communities, and their societies.

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My intention in going to El Paso and Juarez was to listen, observe, and serve where appropriate. Using participatory action research I attended Capacitar training sessions, community organizing meetings, and engaged in formal and informal dialogue, interviews, and review of evaluations. The focus of my research was to engage the question: What is the impact of Capacitar training and methods in relieving symptoms of stress and trauma in detainees at the El Paso Detention Center and people currently living in Juarez, Mexico?

I learned much about the power of the human spirit and its ability to heal and love in the face of the most devastating horrors. Capacitar appears to be very effective in immediately impacting this healing even with short exposure. More in-depth and long term observations would need to be conducted in order to determine it permanent impact.

**Key words:** *mind, body, and spirit work; trauma, healing, and recovery, solidarity healing movements, bodywork*
Ethical Guidelines for Community/Ecological Fieldwork & Research
Mary Watkins

Doing community/ecological fieldwork\(^1\) and research raise important ethical concerns that need to be anticipated in the planning of fieldwork/research, and navigated with integrity during each stage of fieldwork and/or research. Ethical guidelines for research in psychology were first developed for positivistic methodologies that involved separations between researcher and "subject"\(^2\) and between "subject" and his/her context, a hierarchical relation of expert to object of study, an exporting of knowledge from experimental situations to academic ones, and a control of meanings by the researcher (see Lincoln, 1990; Mishler, 1986). The issue of a power differential between the researcher and the researched was not thematized or understood to be ethically problematic.

Depth psychologically inspired ecological and cultural work\(^3\) is more akin to anthropological fieldwork than to mainstream psychological research in that it begins with an attempt to join the context being studied, encouraging participation and relationship, rather than distance, between fieldworker and those in the context being entered. It is interested in the multiple meanings given to situations by members of the community. It has an ear for narrative and image, and is open to movement that comes from both the telling of how something is and imagining that reaches into what is desired. Research stemming from fieldwork must grapple with the degree of involvement of those being studied with the formulation of research questions, the gathering and analysis of data, and the dissemination of findings. As has been amply documented in anthropology, work that grounds itself in relationship presents ethical dilemmas not ordinarily encountered in more positivistic research. For instance, feelings of having been betrayed or deserted may arise when the researcher withdraws from the community and/or is seen to use the research primarily for his/her own academic advancement, rather than for the benefit of those studied.

As a student at Pacifica Graduate Institute you will be asked to fulfill ethical procedures that are consistent with those of the American Psychological Association when conducting research with animal and/or human subjects. Beyond the fulfillment of these basic requirements, you are also being asked to deeply host considerations of the ethical nature of your fieldwork involvement and research at each of its stages. Faculty and fellow students should be used to explore and provoke ethical questions about your work, helping you to integrate a sense of ethics into the heart of your work.

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1. The use of the term "fieldwork" is borrowed from anthropology and should signal us to explore some of the ethical concerns faced by anthropologists since the early 1970's. Anthropology initially flourished from an unequal power encounter between the West and the Third World (Levi-Strauss, 1967; Asad, 1973). In a colonial context anthropology gave "the West access to cultural and historical information about the societies it has progressively dominated" (Asad, 1973, p. 16). The structure of its research has meant that many of the knowings it derived flowed back not to the societies studied but to the funding sources of these studies and to the academy. This limited the extent to which anthropology could produce subversive forms of understanding (Asad, 1973, p. 17). Post-modern anthropology has attempted to look at this shadow of fieldwork and to tentatively explore a more participatory form of ethics that is grounded in the kinds of concerns brought up in these guidelines (see American Anthropological Association, 1998).

2. Etymologically "subject" comes from the Latin *subjugare* which means to be under the yoke of, whereas "respondent" carries the sense of being able to speak to or reply to the situation one is in.

3. According to Belenky, Bond &Weinstock(1997) "cultural worker" is a term first used by African-American women community workers in the Deep South, such as Jane Sapp and others at the Center for Cultural and Community Development, who were dedicated to cultivating the arts and leadership traditions of the African diaspora to strengthen "and draw out the voices of the people and uplift the whole community" (p. 10). In *A Tradition That Has No Name: Nurturing the Development of People, Families, and Communities* Belenky et al extend the term cultural work to describe community work that turns its attentions to the margins of society, listening into voice what has been silenced, attending to the articulation of the knowledge and vision within a community, fostering the arts as a means to both represent lived reality and to dream past it into desired visions.
To these ends, the next section will present ethical principles in large part derived from the American Psychological Association's ethical standards, and then a process approach to ethical questions and concerns at each stage of fieldwork and research.

**Ethical Guidelines for Research**

**Respect for Persons**

Individuals must be treated as free and autonomous. This means that participants must freely agree (in writing) to participate in your study with no coercion or harmful consequence should they elect not to participate. Participants must also be free to end their participation in your study at any stage during its development.

Participants with diminished capacity must also be respected and protected. The ability for self-determination can become limited due to illness, mental disability, or physical circumstances. Therefore, investigators must protect the welfare of people who participate in their research. This includes maintaining confidentiality in terms of their participation and the data collected from their participation.

**Beneficence**

Beneficence means not harming the participant physically, emotionally or psychologically, and fulfills the Hippocratic oath "Do no harm" (See Types of Harm, below). The investigator needs to maximize the benefit and minimize any harm or risk to the participants in the study.

**Justice**

The principle of justice applies to the population that you choose for your study. You should not choose a population just because they are easily available, in a compromised position, or because they are open to manipulation. The burden for research should be fairly distributed and related to the problem being studied. In addition, participants have a right to know the purpose of the research. Thus, truthfulness, at least at the post-experiment interview, is a necessary ingredient in your research design.

**Integrity**

You must be forthright in describing to your participants the nature of your research, spelling out the duration and nature of your relationship with them. Further, you must treat the data you gather honestly, only drawing from it those conclusions that can be legitimately justified.

**Summary Considerations**

**Types of Harm**

It is difficult to ensure that absolutely no harm will come to participants in a psychological study. For this reason, it is absolutely essential that the Informed Consent form (as well as your application) state honestly any possible psychological and/or physical risk (see example).
Harm may be considered in the following categories:

a) **Physical harm**: Whereas obvious physical risks may be minimized or eliminated, sometimes more subtle physical risks go undetected. For example:
   -- Any study involving physical activity (such as dance therapy) may create a possible environment for physical injury.
   -- Projects involving more physically demanding activity such as a wilderness experience present considerable risk, as well as difficulties if subjects wish to withdraw from the study. Studies involving such strenuous activity and/or geographical isolation are not recommended.
   -- Activities such as painting may present subtle risks if, for example, work space is not well ventilated. Any activity involving potentially toxic materials must be assessed for risk.

b) **Stress**: Possible psychological stress needs to be clearly assessed. Probing questions can cause considerable discomfort; certain topics may generate embarrassment or discomfort; psychological issues and painful memories may be reactivated. The documentation that you present to the participants must accurately reflect these considerations.

c) **Use of patients as research subjects**: In most cases, the Institute recommends against the use of patients for research purposes when such research would take place concurrent with a therapeutic relationship. Such a situation can constitute a dual relationship—that of researcher and psychotherapist. The use of past or terminating patients for research presents less difficulty. Nevertheless, care must be taken that consent is indeed freely given, and that the pursuit of research does not harm the therapeutic relationship. At all times the researcher must maintain an awareness of the potential impact on the patient and on the transference situation, which may extend beyond termination. Students should consult with their advisor on gaining approval for research projects that involve current or past patients.

Case material that is used in such a manner that the patient may recognize as their own experience always requires the need for informed consent. Quoting directly from the patient, or using dream images or narratives necessitates informed consent. The use of case material should be discussed with your advisor and the dissertation coordinator as a part of the ethics approval process. Of course, measures to conceal the identity of the patient must be employed.

d) **Breach of confidentiality**: When you are working with a small community that is to be named or which could be easily identifiable in your writing, be mindful that personal identities will be easily deduced unless extreme care has been taken to disguise them. Embarrassment and other serious kinds of harm can come to respondents when their privacy is dismantled by others being able to attribute to them thoughts and actions they prefer to have remain private. One safeguard against such harm is to allow your respondents to read and approve any writing you may do that characterizes them.

At times researchers find themselves in the unsavory position of choosing between the harm caused by revealing something unfavorable about a situation or a community and the potential “good” to be gained by doing so. Such a dilemma should be addressed with others, not alone. The way we characterize others in our writings, even when anonymity has been preserved, can be a source of hurt and anger. Even if you are not allowing your
respondents to read your dissertation, read it carefully yourself as though you were each of them and feel your way into how it would impact them were they to read it and were they to know others had read it. Many times researchers have made the unfortunate miscalculation that their respondents would never read their research about them.

Where confidentiality has been promised, the researcher must be sure that he/she has sufficiently disguised any material used so that the identity of the research participants is concealed from their community and from anyone who might know of them or come to know of them.

e) **Failure to give credit to respondents who want their words to be attributed to them:** Most research respondents want to know their anonymity will be safeguarded. On some occasions, however, the presumption of anonymity reinscribes the asymmetry of power in the research relationship, where authorship goes to the researcher and anonymity to the researched. Let your respondents know that they have a choice in this manner, thinking through with them any potential downsides to themselves regarding disclosure of identity.

f) **Coercion:** It is not ethical to willfully mislead the participant as to the nature of the experiment/study. Thus, any form of trickery or manipulation in order to produce a particular result/response is a violation of ethical principles. Over recent decades, ethical considerations in research have shifted in affirming this sensibility. This principle does not necessitate that you disclose every detail of the study. When you are seeking to understand a particular phenomenon you can simply state what that phenomenon is and that you are exploring this phenomenon and looking at many issues.

g) **Failure to sufficiently inform and and/or to obtain informed consent**

   **Students must comply with the following APA ethical guidelines:**
   (a) “When obtaining informed consent as required in Standard 3.10, Informed Consent, psychologists inform participants about (1) the purpose of the research, expected duration, and procedures; (2) their right to decline to participate and to withdraw from the research once participation has begun; (3) the foreseeable consequences of declining or withdrawing; (4) reasonably foreseeable factors that may be expected to influence their willingness to participate such as potential risks, discomfort, or adverse effects; (5) any prospective research benefits; (6) limits of confidentiality; (7) incentives for participation; and (8) whom to contact for questions about the research and research participants’ rights. They provide opportunity for the prospective participants to ask questions and receive answers. (See also Standards 8.03, Informed Consent for Recording Voices and Images in Research; 8.05, Dispensing With Informed Consent for Research; and 8.07, Deception in Research.)”

**Ethical Considerations at Each Stage of Fieldwork and Research**

The ethical dilemmas that often surface in qualitative research are not put to rest by scrupulous adherence to the standard procedures for informed consent, anonymity, and confidentiality. "Who owns the data?" is an ethical question that participants in laboratory studies do not think to ask. Whose interpretation counts? Who has veto power? What will happen to the relationships that were formed in the field? What are the researcher's obligations after the data are collected? Can the data be used against the participants? Will the data be used on their behalf? Do researchers have an
obligation to protect the communities and social groups they study or just to guard the rights of
individuals? These kinds of questions reveal how much ethical terrain is uncharted by APA
guidelines, IRB reviews, and the like. It is qualitative researchers who are wrestling with such
ethical dilemmas, but these dilemmas are present in much psychological research, regardless of its
methodological commitments. (Maracek, Fine & Kidder, 1997, p. 641)

Any qualitative researcher who is not asleep ponders moral and ethical questions: Is my project
really worth doing? Do people really understand what they are getting into? Am I exploiting people
with my "innocent questions? What about their privacy? Do respondents have a right to see my
report? Why good is anonymity if people and their colleagues can easily recognize themselves in a
case study? When they do, might it hurt or damage them in some way? What do I do if I observe
harmful cases? Who will benefit and who will lose as a result of my study? Who owns the data, and
who owns the report? The qualitative literature is full of rueful testimony on such questions,
peppered with sentences beginning with "I never expected..." and "I only belatedly realized that..."  We need to attend more to the ethics of what we are planning and
(Miles and Huberman, 1994, p. 288)

As you can see, this section is mainly oriented around sets of queries that will help to discern and
work through possible ethical problems in your fieldwork and/or research. Rather than state an
abstract set of principles, I have tried to capture the dynamic questioning and response that
characterizes an ethical approach to fieldwork and research. Such questioning is best accomplished
in the company of others, to allow the work to be viewed from different perspectives. We
encourage you to work with these queries with your fellow students, your fieldwork and research
advisor, and faculty generally. As you design your work, draw up alongside of it an ethical
protocol, that thematizes and systematically addresses the ethical issues at various stages of your
work. Update this periodically as you negotiate the ethical dilemmas your work presents.

I. Negotiating entrance into a community

Most fieldwork begins with a desire to learn about a particular community. The ethical
principle of beneficence immediately appears. Who is this entrance into a community for?
Does your participation have the possibility of benefiting only yourself or also the
community you are approaching? Does your intrusion into a community carry possibilities of
harm? How are you attending to these possibilities? Are you being clear about your
purpose(s) with members of the community, i.e., have you fully informed them? Have they
extended an invitation to you with full knowledge of how you understand your participation?
Have you been clear about the limits of your participation in terms of time spent there,
duration of stay, duties being taken on? Are you mindful of potential dependency on you
that may arise and be difficult to responsibly handle when you exit the community? Some
researchers have implicitly entered into seemingly close relationships with respondents in
order to obtain better data, confusing respondents about the nature of the relationship. Can
you be mindful of any ways you are subtly or overtly misrepresenting the nature of your
relationship with your respondents?

II. Issues of Social Justice

If, in the course of your research, you witness suffering, violence, extreme poverty, or
degradation of status, does your witnessing of these events bring with it any obligations
toward the community in the way of addressing these conditions? Even if you have done no
harm, and have treated members of the community with proper ethical consideration, is your engagement with this community terminated when you have collected all of your fieldwork data? What are the ethical obligations you incur through witness? Will any of your research be used to oppress or undermine the community you write about as happened to many studied by anthropologists and area studies scholars after WWII? Many contemporary researchers are finding that they struggle with these questions even if they have few clearcut answers. This discernment is part of an ethical approach to fieldwork.

III. Formulation of work in the community

Has your formulation of the work you will do in the community been informed by dialogue and participation with members of that community? Have you determined in advance what you think the community needs or wants and are entering to deliver your understanding? Or are you able to apprentice yourself to the context and allow your own pre-understandings to be challenged, negated, corroborated, or complexified by your dialogue with others and your witnessing of the situation? Are you greeting your work and witnessing with a flexibility that allows your early definitions to shift as your participation evolves in concert with others in your setting? Paulo Freire (1970) asks us to reflect on whether the work we do mirrors our dream for a community or the community's dream for itself.

Do you have the competence to pursue the work you are outlining, or are there steps you need to take (supervision, training in research skills, foreign language study, adequate time in the particular field site, etc.) to increase your competence to adequately take on the work you are proposing (Miles & Huberman, 1994)?

IV. Construction of research question(s)

Research questions can be located on a continuum from those that are centrally important to the researcher and minimally to others in a community to those questions which have central importance to the researcher and to the community. If the research question(s) has arisen from your own private and personal experience, dialogue with others is necessary to see how their experience may or may not overlap with the researcher's, and to find the terms of inquiry that are general enough to capture experience beyond, yet alongside, the researcher's own. The researcher needs to confront whether or not the topic is idiosyncratic to themselves, and whether or not they have failed to frame it in terms that go beyond their own specific circumstance.

One way to avoid these dilemmas from the beginning is to allow research questions to arise through dialogue with a community. This is a formal part of participatory research, but can be implemented in various forms of research, both quantitative and qualitative. What are the questions that the community itself has and would like to explore through research? Is the research project of possible benefit to the co-researchers and their community or does the benefit go entirely to the researchers and others? Such considerations move us from gaining "informed consent" to a study we have thought up on our own to engaging in a collaborative process of generating with others in the community the questions and procedures to be used in the research.

V. Selection of participants for research
Are the participants selected to mirror the experience of the researcher or to challenge and extend the understandings of the researcher? In a similar vein, has there been care to select participants who live within the "margin" as it is constituted by the research project? Bat-Ami Bar On argues that it is not simply a case that all knowledge is perspectival, but that some perspectives are more revealing than others; namely, those that have been socially marginalized (1993). Patricia Hill-Collins (1991) stresses that the 'outsider within' is more likely to see and challenge the knowledge claims of insiders, have greater objectivity, and an ability to see patterns insiders are too immersed to see. Are you stretching your comfort zone to speak with those who are most likely to disagree with your pre-assumptions and understandings? Can you ask yourself who would be most challenging for you to speak with and to wonder why? Are you "willing to engage the variety of standpoints that exist in any single context?" (Maracek, Fine, Kidder, 1987, p. 641)

VI. Informed Consent

Have you explained face-to-face and in written format the goals and procedures of your research in a way that your respondent can easily understand? Have you been clear about all the potential audiences of your work? Have you carefully thought through with others the possible harm that could come from this work and have you discussed this clearly with your respondents? Are you obtaining informed consent for your own safeguarding and fulfilling of academic requirements or are you also entering the full spirit of "informed consent," discussing the work with your respondents so that they will be able to choose freely about their participation and the extent of their participation.

If, during the course of the study, your agenda regarding the research or fieldwork diverges from what you originally told your participants, have you taken steps to update them and gain their consent for your new intentions, procedures, goals, and any changes in intended audience? Such renegotiation is usually necessary in ongoing fieldwork and research.

In what ways might your respondent(s) not be free to choose non-participation. For instance, does he/she fear (perhaps rightly so!) a change in the nature of the relationship with you if the decision is not to participate? Have you been clear about whether respondents have veto power over aspects pertaining to them in your final report? Can they submit a different interpretation of data relating to them, if they disagree with yours?

VII. Confidentiality

Most respondents want to know that their anonymity will be safeguarded. On some occasions, however, the offer of anonymity reinscribes the asymmetry of power in the research relationship, where authorship goes to the researcher and anonymity to the researched. Let your respondents know that they have a choice in this manner, thinking through with them any potential downsides to themselves regarding disclosure of identity.

When you are working with a small community that is to be named or easily identified in your writing, be mindful that personal identities will be easily deduced unless extreme care has been taken to disguise them. Embarrassment and other serious kinds of harm can come to respondents when their privacy is dismantled by others being able to attribute to them thoughts and actions they prefer to have remain private. One safeguard against such harm is to allow your respondents to read and approve any writing you may do that characterizes them.
At times researchers have found themselves in the unsavory position of choosing between the harm caused by revealing something unfavorable about a person or a community and the potential "good" to be gained by doing so. Such a dilemma should be addressed with others, not alone. The way we characterize communities and their participants in our writing, even when anonymity has been preserved, can be a source of and a cause for hurt and anger. Even if you are not allowing your respondents to read your research report, read it carefully yourself as though you were each of them and feel your way in to how it would impact them were they to read it and were they to know others had read it. Many times researchers have made the unfortunate miscalculation that their respondents would never read writings about them.

VIII. Selection of Interviewers

Has consideration been given to whom the participant(s) is most likely to feel comfortable with, and to be open and communicative? Is there provision for follow-up regarding the participant's assessment of the effect of the identity of the interviewer on the content of the interview? How do gender, ethnic, racial and other differences affect the particular interviewing situation?

Is the interviewer ready to be moved and changed by the conversation with the co-researcher or does she retreat into a position of pseudo-objectivity and detachment? Is she a vulnerable observer (Behar, 1996) and participant? Is the interviewer capable of partial identification? Has she placed herself alongside those she wishes to understand sufficiently to make such a partial identification, as well as been capable of witnessing and learning from the differences from herself that the other poses? The validity of a study is increased when one ensures that participants feel at ease to talk freely and deeply about their experience and understandings. Attention should be given to where the interviews and discussions take place with the aim of putting participants at ease, while freeing them from distractions.

IX. Collecting of data

How are participants engaged in the interview? Are they only able to respond to how the researcher has cast the experience within her questions (as in responding to a highly structured questionnaire), or is the interview open enough for the participants' structuration of the experience to emerge? Mishler(1986) asks if the interviewer allows the lived context of the respondent to come fully into the interview situation. Or is the experience of the interview more akin to a "degradation ceremony" (Garfinkel, 1950) or an "identity-stripping process" (Goffman, 1961)?

Ann Oakley (1981) suggests respondents be allowed to "talk back," viewing the interview as an interactional exchange. The respondent, if fully informed about the purposes of the research, may be able to address the kinds of questions asked, introducing greater complexity into the research process. This has been called a "counter-interview." The honest and frank answering of questions by the researcher and at times relevant disclosure puts them on more of an equal footing, making it more possible for fuller accounts of experience to come forth. Jourard(1968) showed how self-disclosure can elicit disclosure: "dialogue is like mutual unveiling, where each seeks to be experienced and confirmed by the other....Such dialogue is likely to occur when the two people believe each is trustworthy and of good will" (p. 21). Buber (1965) says:
Where the dialogue is fulfilled in its being, between partners who have turned to one another in truth, who express themselves without reserve and are free of the desire for semblance, there is brought into being a memorable common fruitfulness which is to be found nowhere else. At such times, at each such time, the word arises in a substantial way between men who have been seized in their depths and opened out by the dynamic of an elemental togetherness. The interhuman opens out what would otherwise remain unopened. (p. 86).

If the respondent depends on the relationship with you for any reason is he/she free to share things that may displease you, disconfirm your hunches or theories?

Mies (1983) suggests interviewing in a group. The process of interviewing can become at the same time an occasion for the development of critical consciousness, thus directly giving back to the participants. Others have argued against incorporating methods aimed at changing the consciousness of one's respondents. Again the issue of negotiating the process with the respondents is crucial in determining if an increase in consciousness is something they desire to have come out of participating in your fieldwork or research.

Interview situations may be positive experiences for interviewees, allowing them to share experiences and points of view. It also has the potential to be misleading, confusing, seductive, and possibly dangerous (Kvale, 1996; Patai, 1987). At times the intimacy of the interview situation may encourage the interviewee to share things he/she is later uncomfortable with. The privacy of the interview situation is starkly different from the public light of presentation and publication of research. To the extent the interviewee has misconstrued the interview as a friendship situation, he/she may be sharing things for the benefit of the researcher, hoping that friendship will in turn be quickened. Allowing the interviewee to read the transcript and to veto things that may have been said is an ethical safeguard against some of the harm that can result from misconstruals or misrepresentations of the interview situation.

Tandon (1981) addresses the validity of a particular way of obtaining data, arguing that "the data collection process that is most relevant to both parties determines its validity. When the data-collection process is disjointed from the context and the content of the dialogues, it becomes invalid" (p. 299).

X. **Analysis of data**

Data analysis is often a largely unconscious interplay of the participant's meanings with the values and experiences of the data analyst. Working toward good interpretations involves becoming increasingly aware of how one's pre-understandings are preempting the emergence of new understanding from the data. To accomplish this the recording of reflections and inner dialogue during the analysis phase is often helpful.

A principle method for increasing consciousness in this regard is to work data in a group; to try out one's interpretations and subject them to immediate feedback and criticism. This approach is maximized when the group analyzing the data is comprised of a variety of people, from different contexts. Such a group can work together to clarify what questions of a narrative transcript facilitate 'better' (i.e., more valid) interpretations (Brown, Debold, Tappan, Gilligan, 1991). For instance, Carol Gilligan and her research community...
expanded the interpretive community to include women of color and of different socio-economic experience when they worked with girls' transcripts, some of whom were Hispanic, African-American, and poor (Brown & Gilligan, 1992).

Have you considered including the participants in the analyzing of the data? This can be done in all stages of data analysis or in the final stage, giving the participant a chance to read and comment on the analysis. What might you gain from this practice? What might you lose? Does this weighing bring up ethical dimensions of the analytic process you are favoring?

Mc Taggart describes validation as "an explicit process of dialogue...[and] can only be achieved if there are appropriate communicative structures in place throughout the research and action" (1997, p. 13). What communicative structures have you carefully put into place?

Sung (1995) suggests we open up the concept of validity to include: 1) **interpersonal validity** which increases with the ability of the researcher to establish conditions of interpersonal openness and trust; 2) **contextual validity**, i.e. "Are we right given our way of framing the research issues?" "Is our way of framing the research questions fruitful and meaningful?"; 3) **catalytic validity**, i.e., does the research lead to new possibilities for social action, for creative transformation?

### XI. Discussion and communication of finding

Ordinarily discussion and communication of psychological findings happens within the professional group(s) of the researcher. In a dialogical approach discussion and communication with the participants and the community from which they come is a critical component of the research. When a researcher involves a group of participants in research without attention to how the knowledge derived can be of some use to them, one can characterize such research as cultural invasion, where the ends of the researcher are satisfied without regard to the participants. The researcher needs to ask what the implications of the research are for the group being studied. Obviously, such questions are best answered within the community itself. At times, the dissemination of particular research may serve to harm the community one has studied. A researcher may be faced with laying down their work, in order to keep faith with the people on whom he/she has depended for that work.

Sometimes the form of a researcher's final report is not helpful to the community the research has come from. An alternate form that the community can understand may be called for. Are forums provided for where the study can be discussed, criticized, its implications reflected on? Or have the results been whisked off from the community?

### XII. Implementation of findings

To implement findings within a social context, the participants need to be the main catalysts for change. Ideally, the research has felt as though it has arisen from their own context and queries, addresses their areas of concern, and can then lead to changes in their action. Such collaborative involvement maximizes the potential that the research findings will actually lead to positive social change. Educational research has amply shown that when educational researchers ask teachers to implement changes corresponding to their research, little long term change takes place. The researcher--even if bringing ideas congruent to the teachers'--is experienced as an alien force, attempting to override the teachers with expert knowledge. If
teachers are involved from the beginning with the research, the potential for long-term change is enhanced.

Daphne Patai (1987), an anthropologist who interviewed many poor Brazilian women, argues that we should not deceive ourselves that we have satisfied our moral obligations by "furnishing opportunities for otherwise silenced people" to share their voice, when "our obligations must extend beyond the immediate situation to the structure that allows that situation to be perpetually reproduced" (p. 21). Brown and Gilligan (1992) argue similarly that the narratives they heard from poor Hispanic and African-American adolescent girls in their research required an engaged participation in the addressing of the social problems these girls personally suffered from, namely, pregnancy from statutory rape and educational settings lacking in care. In what ways might what you learned through your research implicate you morally to further engagement with a community or the issues it suffers?

XIII. Conflicts of interest

Additional ethical issues arise when funding is obtained for one's study from outside of the community one is working with. In such cases the researcher must attempt to clarify to whom he/she is loyal, and to be clear about this with all parties concerned. For instance, after painful experience, most anthropologists refuse governmental contracts with a secrecy clause. Such a clause would require that the funder receive a report of the research, but not the community being studied (Rynkiewich & Spradley, 1976). Carefully think through how contractual and informal obligations with your funding source may lead to betrayal of those being studied.

When publication of research becomes financially profitable, who should profit? In what ways might the community from which the research came profit? The ethics of this issue become more pressing if one has "studied down" in one's research, so that the economic need of the research participants is marked in contrast to the researcher (Patai, 1987). Even if publication does not incur profit, it is likely that the researcher will incur indirect benefits from the research (career-building, status) (Patai, 1987). What steps can be taken to insure that all the parties to the research incur benefit commensurable to their efforts?

Chrisman (in Rynkiewich & Spradley, 1987) describes how he became embroiled in a conflict of interest between the secret society he had joined for the purpose of a study and the possible publication of his findings that included material the society did not want to have be public knowledge. Such a conflict might well have been anticipated at the outset. With full disclosure of the researcher's intentions, respondents may chose not to share information they do not want circulated. While this may compromise the extent of knowledge gathered, it does not involve deception and betrayal.

*   *   *

These queries and concerns are intended to be suggestive, rather than exhaustive. The intent has been to engage you in a process of reflecting on the ethical issues embedded in your fieldwork and research. Our hope is that this document can be organic and dynamic, in time reflecting the ethical concerns you and your fellow students may unearth in your own work.
References


Procedures for Obtaining Ethics Application Approval

Students at Pacifica Graduate Institute are required to comply with the ethical standards set forth by the American Psychological Association for conducting research with human or animal subjects. All students using human subjects for fieldwork research, must include an ethics application with their fieldwork proposal. An Ethics Application includes two parts: Application for Approval for the Use of Human Participants and an Informed Consent Form. These are required whenever there is a formal process of interviewing. They must be approved before final acceptance of the fieldwork proposal, and before any fieldwork is commenced.

Ordinarily, you will not need an ethics proposal and written consent forms if you are informally observing and participating in a community. It is essential, however, that the members of the community be fully informed about and freely consent to your presence and your intended work. If you begin to do formal interviewing of individuals or groups, such as when you are taping interviews, you must gain signed consent. As always, fully informing the people you are talking to about your work, its potential audience(s), and goals is paramount. You may use the signing of the informed consent form as an opportunity to share these issues with your interviewees, with the aim of including them more as co-participants than people whose interview material will be quickly appropriated to your own ends.

The purpose of submitting your ethics proposal to your fieldwork advisor is to protect and ensure the safety of all participants, the investigator, and the Institute. Here are some guidelines to keep in mind as you complete this application:

1. The ultimate responsibility for assuring the safety of all research participants rests with you, the investigator.

2. Your investigation cannot begin until you have received approval from your fieldwork advisor. After you receive approval, any changes in research design, population served, or conditions for the study must be approved by your fieldwork advisor.

3. You must gain informed consent from your participants before they participate in your study. In most cases this will be written consent.

   Minors cannot sign the informed consent form; their parents or legal guardian must sign it. Nevertheless, you want to carefully talk with the young people you will be working with so that they are knowledgeable about your intentions and can consent to their own participation.

   In cases where the researcher wishes to use records or case notes gathered under the auspices of another institution (hospital or clinic), the researcher will need the appropriate officer of that institution to sign consent forms. In such cases, please consult with your fieldwork advisor.

4. This is your research and should be represented to interested parties as such.

As you complete the Application for Approval for the Use of Human Subjects form, carefully consider the ethical issues above. Ethics forms are presented below. You may use or adapt these to your work. Following these forms, you will find an example of an ethics application and consent forms.
Ethics Committee Application

Part I: Application for Approval for the Use of Human Participants

I. Please fill out. Put n/a if question is not applicable.

Researcher_________________________Today’s Date_________________

Full Address_____________________________________________________

Phone(Day)__________Phone(Eve)________

Title of Activity _________________________________________________

Sponsoring Organization and address ________________________________

Contact Person and phone or email _________________________________

I will conduct the study identified in the attached application. If I decide to make any changes in the procedures, or if a participant is injured, or if any problems arise which involve risk or the possibility of risk to the participants or others, including any adverse reaction to the study, I will immediately report such occurrences or contemplated changes to my fieldwork advisor.

Investigator Signature_________________________Date_______________

1. PARTICIPANTS: Describe the participant population and how it will be obtained. Who will participate and how will you find/select them?

2. PROCEDURES: From the participants’ point of view, describe how you will involve them in your study. How will you conduct your study?

3. CONSENT: Describe procedures for how and when you will receive informed consent from your participants. Enclose in this application a copy of the informed consent form you will use. (Consult the guideline sheet for developing a consent form.)
4. RISKS: Describe and assess any potential risks and the likelihood and seriousness of such risks. How might participants be harmed during or after their participation in the study?

5. SAFEGUARDS: Describe procedures for protecting and/or minimizing the potential risks (including breaches in confidentiality) and assess their likely effectiveness. Given the risks, how will you prevent them from occurring?

6. BENEFITS: Describe the benefits to be gained by the individual participants and/or society as a result of the study you have planned. What good will come of this research?

7. POST EXPERIMENT INTERVIEW: Describe the contents of your conversation with people in the study after their participation is completed. How will you inform them of the study’s purpose?

8. ATTACHMENTS: Include in this application all of the following supplemental information: 1. Informed consent from 2. Verbatim instructions to the participants regarding their participation 3. All research instruments (if any) to be used in carrying out this study. 4. Other documentation pertaining to the study which will be shown to participants.

**Part II: Informed Consent**

The following is a checklist for the information that should be included in the informed consent form that each person in your study needs to complete before participating in your research project.

1. Investigator’s name, phone number and times he or she can be reached.
2. A brief description of the nature and purpose of the project.
3. A statement regarding the confidentiality of records.
4. An explanation of the procedures to be followed.
5. A description of any discomforts or risks to be expected.
6. An explanation of the benefits to be gained.
7. An offer to answer any questions regarding the procedures.
8. An instruction that participation is voluntary and that consent to participate may be withdrawn at any time.
9. A signature space where the participants (or their legal guardians) sign their name that they have read and understood this information.
Note: Participants must be given the opportunity to consent or not to consent without the intervention of any element of force, fraud, trickery, duress, coercion or undue influence on the participant’s decision.

**Sample Informed Consent Form for an Interview Project**

**TITLE OF THE STUDY:**

1. I agree to have ____ (investigator) _______ ask me a series of questions about ________________

2. These questions will be asked in _____ (location) _______ and will take about ____________ minutes.

3. The purpose of asking these questions is to __________________________________________________________________________________________

4. I understand that some (none) of the questions might (will) be embarrassing or annoying to me. The researcher has explained that my name will (not) be recorded on the questionnaire and that my answers will be used only by the investigator (any others?) in the analysis of the data.

5. I understand that this research may result in ____ (benefit) _____________ which will (not) be of immediate value to me personally.

6. Information about this study and the place of my interview in it has been given to me by ______________________________. I can reach him/her any time I have questions by calling

 __________________________________________________________________________________________

7. I understand that I can refuse to answer any question and can withdraw from this study without jeopardizing my standing in (care by, or...) ______________________________

8. Please check one:
   ______ If any portion of my experience is used or quoted, I would like to be referred to by my name.
   ______ I request anonymity in any work that comes out of this interview.

9. I am (not) receiving any compensation for participating in this study.

Date________________ Signature____________________________
Example of an Ethics application

Researcher: Aviva Joseph
Today’s Date: May 4, 2007
Full Address: 39 Manor View Drive, Fairfax CA 94930
Phone (USA): (415) 459-3081
Phone (Israel): 011-972-2-6764076
Title: Dialogues on Home and Homeland in Israel & Palestine.
Sponsoring Organization: Israel Committee Against House Demolitions (ICAHD)
Contact person: Lucia Pizarro, International Coordinator, lucia@icahd.org

I will conduct the study identified in the attached application. If I decide to make any changes in the procedures, or if a participant is injured, or if any problems arise which involve risk or the possibility of risk to the participants or others, including any adverse reaction to the study, I will immediately report such occurrences or contemplated changes to my fieldwork advisor.

________________________________     __________________
Researcher Signature        Date

* * *

This study will explore the lived experience of people, in Israel and Palestine, in regards the creation and destruction of home & homeland, displacement and exile. Research Dialogues (Interviews) will be carried to listen in to personal and collective narratives about homes and homelands vis-à-vis the psychological significance embedded in these experiences.

1. PARTICIPANTS
   I will dialogue with about 3 Israeli and Palestinian community leaders. I have a personal connection with the following people and I hope to include some of them in my research dialogues. Additional leaders from the Palestinian population (which I will get to meet during my fieldwork) will be included in the dialogues so there will be a balanced representation from all sides. I intend to include at least 2 women in the dialogues.
   ✓ Jeff Helper Ph.D, Executive director of the Israeli Committee Against House Demolitions.
   ✓ Rev. Naim Ateek Ph.D, Founder/Director of the Sabeel Ecumenical Liberation Theology Center, Jerusalem.
   ✓ Esti Moskovitz-Kalman, Educational Director of Makom - The Israel Engagement Network (with the Jewish Agency for Israel).
   ✓ Jacob Landau Ph.D, Professor Emeritus of Political Science, Hebrew University of Jerusalem; winner of the Israel Prize.
   ✓ Eilon Shwartz Ph.D, Executive director, The Heschel Center for Environmental Learning and Leadership.
   ✓ Reb Erez Moshe Doron, Major Chasidic (Breslev) community leader, founder of Lev Hadvarim (the heart of things).

   I intend to dialogue with about 3 additional people whom I will meet during the fieldwork. I hope to interview about 1-2 participants in the ICAHD summer camp, 1 of my family member and 1-2 more people that I am sure to meet during the two months I will be staying in Israel.
2. PROCEDURES
Since the community with which I will be engaging is familiar to me and informal ways of communicating are often much more natural to the culture of the group, I am interested to keep the pre-dialogue procedures as informal as possible while also honoring the ethical requisites of a formal fieldwork. In a brief phone conversation or during a face-to-face meeting, I will briefly describe my fieldwork and my interest to dialogue (interview) with the person. I will either hand the consent form or will read it over the phone so they may decide if this is something they want to participate in. Interested people will participate in a 60 min. dialogue that will be audiotaped in a mutually agreed time and place. After the dialogues are transcribed, they will be sent to them via e- or snail mail and they will have the opportunity to add any additional comments or reflections. At all times, they will be assured of the maintenance of confidentiality.

3. CONSENT
The consent forms will be given or read prior to the time of the formal dialogue. They will be signed and collected at the time of the formal dialogue.
See attached – Appendix 1

4. RISKS
There are two potential risks that might surface when speaking with ordinary Israelis and Palestinians (in contrast to leaders). On the psychological sphere, having people retell stories of destruction (Palestinians or Israelis) while violent acts are still taking place in the area and they might be in the midst of acts of violence (i.e. their house might be scheduled to be demolished) might bring up strong emotional responses.
On the political front, Palestinians might be concerned to have their statements revealed to the Israeli authorities that might in some way put them at risk.

5. SAFEGUARDS
Since this is the first time I will be conducting these dialogues, I will do my best to assess the psychological stability of the person before choosing to conduct a dialogue with them. If the participants are part of the ICHAD summer camp, I will consult with them about such a process as it pertains to a specific individual. When looking to dialogue with people outside of ICHAD, if they were not referred to me through a third party or if I don’t previously know them, I will conduct an informal pre-dialogue to see to get a sense if this kind of dialogue is suitable for them.

As for the political risk, my dialogues with Palestinians will be conducted only during my two week summer camp with ICHAD (which is the only time that I will most likely come across Palestinians). ICHAD have already requested that we discuss the procedures of my research with them. Upon my arrival in Israel this summer, I will discuss with ICHAD the necessary measures of security needed when discussing this sensitive issue. In this conversation, other appropriate issues might arise to make sure my research is ethical and safe for all concern but I can’t foresee these at this point.

Confidentiality, naturally, will be kept to the maximum while carrying and handling materials from the dialogues with Palestinians. It is very likely that after consulting with ICHAD, no personal names will be used but initials or the kind.
6. BENEFITS
This research aims to look at a powerful symptom that can be observed in the Israeli/Palestine relationship. The creation of home of one side, is leading to the destruction and the dislocation of the other. Bringing close attention to this phenomenon, and raising the collective consciousness so it is no longer an invisible situation in the margins of society, is one of the central benefits of this research. The research dialogues are meant to help depict a clearer picture of the lived experience of being home and being in exile.

7. POST DIALOGUE

I would like to keep the post dialogue communication to the minimum. I will send the participants their transcripts, which they will be able to review and add any additional comments, including material that came up for them as a result of having the dialogue. I might choose to send the participants my fieldwork research paper but I need to give this possibility more thought.

8. ATTACHMENTS

Appendix 1: Informed consent form (this form will be translated to Hebrew as well)
Appendix 2: Verbatim Instructions to the participants regarding their participation (this form will be translated to Hebrew as well)
Appendix 3: Participant information
Appendix 4: Video Consent Form

“Diálogo”, Rufino Tamayo
Appendix 1

Informed consent form

TITLE OF THE FILED WORK: Dialogues on Home and Homeland in Israel & Palestine

1. I agree to have Aviva Joseph dialogue with me/ ask me a series of questions about my experiences and ideas about home and exile.

2. The research dialogue will take place __________________________ (location and time) and will take about 1 hr.

3. The purpose of these research dialogues is to gain a better understanding and thereafter to raise collective awareness in terms of creation and destruction of home and homeland, the experience of being at home and in exile in Israel and Palestine.

4. Aviva Joseph has explained that my name will not be recorded on the questionnaire or used in anything Ms. Joseph writes unless I so desire.

   Check one:
   _____ I would like my name to be used if my experience is quoted or referred to in any future work by Aviva Joseph
   _____ I do not want my name to be used

5. Information about this study, the time and location of the dialogue/interview and my contribution to the study was discussed with me by Aviva Joseph. I am aware that I may contact her until August 30 by calling 02-6764076 and thereafter by calling 001-415-4593081 or by e-mailing her at aviva17@gmail.com

6. Participation in this study is voluntary. I understand I can refuse to answer any question and can with draw from this study at any time without adverse consequence to myself.

7. I am not receiving any monetary compensation for participating in this study.

___________________________________   _____________________
Signature         Date
Appendix 2

Instructions for Participants

Hello,

I would like you to consider participating in a research dialogue, which is part of my fieldwork in Israel and Palestine this summer (2007). My research aims to look at peoples’ experiences around the creation of home in its larger meaning (home as shelter, community, homeland, eco-system, relationship to the body, home as the temple of God and so on). The research interviews are a significant part of the inquiry, which also involves looking at this question from an historical, mythological, ecological and spiritual perspectives.

The research dialogue will take place and time we mutually agree for about 1 hr.

Our conversation will be taped then transcribed into a written format. Your confidentiality will be respected at all times.

During the research dialogue, you will be asked a series of questions about your experiences of home and exile both as an individual and as a member of your community. Although I will initiate discussion with these questions, the dialogue will be open, and you are free to comment on anything, which seems significant to you.

Following the transcription of the interviews you will be sent a copy of the transcript. You will be able to add any comments or add clarifying statements.

Before the research dialogue begins, I will ask you to fill out a consent form and a participant information form.

If you have more questions about the research or and the research dialogue before you agree to participate, please feel free to contact Aviva Joseph at 02-6764076 or at avival7@gmail.com.

Thank you,

Aviva Joseph
PhD Student
Pacifica Graduate Institute, CA
Depth Psychology Program
Appendix 3

Participant Information

1. Name: ________________________________
   - Use my full name in the research document
   - Use only my initials in the research document
   - Use a pseudonym in the research document

2. Home Address (optional):
   _______________________________________________________________________

3. Home phone_____________________________ Work phone ___________________________

4. E-mail __________________________________

5. Publishing research material:
   - Any of my answers are available to be used in future publications. Use my full name.
   - Any of my answers are available to be used in future publications. Use my initials.
   - Please do not use any of my answers in future publications.
   - Please contact me before using any of my answers in future publications.

Comments: ____________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Appendix 4

Video Consent Form

I understand that my participation in this video is part of the research that Aviva Joseph is conducting as part of her PhD program on the theme of home and homeland in Israel and Palestine. I grant Aviva Joseph permission to use this recording for the purpose of educational presentations and/or in future publications.

☐ I waive my rights to review or inspect the recording prior to such use.

☐ I am interested in being notified prior to the use of my recording so I can review the recording and make a decision about its use.

Please print your name: ____________________________

☐ Use my full name in the video
☐ Use only my initials in the video
☐ Use a pseudonym in the video

Signature: _______________________________

Date: __________________________
COMMUNITY/ECOLOGICAL FIELDWORK & RESEARCH SITE FORM
Pacifica Graduate Institute
Depth Psychology Ph.D. Program

Student's Name: __________________________________________
Address: ________________________________________________

Phone: __________________________________________________
E-Mail: __________________________________________________
Fieldwork Site: ____________________________________________
Address: ________________________________________________

Contact Person: __________________________________________
Phone: __________________________________________________

If there is not a specific site, address, and phone number, put N/A and briefly explain (i.e., convened community, research interviews, etc.):
________________________________________________________________________
________________________________________________________________________

Proposed Work /Project: _____________________________________________
________________________________________________________________________
________________________________________________________________________

Proposed Modalities (i.e., council, appreciative inquiry, PAR, etc.): ______________
________________________________________________________________________

Proposed time frame: From _______ to _______
Student Signature: ________________________________
Date: ________________________________