

Examples of Fieldwork for the First Year



From Madeleine Spenser's fieldwork with Occupy Santa Ana and SACReD, Santa Ana Collaborative for Responsible Development

Wealth in America

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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.

Missing Narrative: Loss of the Souls of Ancestors and Searching for My Identity

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This research explored how trauma among survivors of the Battle of Okinawa affects intergenerational relations. A series of interviews conducted in person in Okinawa Prefecture, Japan revealed the deep psychological wounds suffered by native Okinawans at the hands of the Japanese Imperial Army. The US military presence on the islands doesn't seem to have an impact on younger generations of Okinawans. Because of missing ancestors' narratives, many of the younger generation are suffering from an unsettled identity. However, the trauma remains, even though they are unaware of it. Because of the taboo nature of discussing the war amongst the elderly, younger Okinawans are not able to cope with the damage done to their island because they did not experience the war firsthand.

Deportation of Mexican-born U.S. Veterans: Confronting Alienation, Problems of Reintegration and Acculturation, and the Difficulties of Living in a Foreign Mexico

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Cross-Cultural Adaptation theory suggests that individuals will maintain a relatively stable and reciprocal relationship with the host environment in which they are currently living. For deported Mexican-born U.S. Veterans, this process poses significant challenges in that these men are in a country they consider foreign, in spite of having been born there. One major element to successful integration into a culture is the desire to become part of it. For many of these deported veterans currently living in Tijuana, Mexico, the strong desire to return to the United States leaves them feeling alienated and depressed, for their efforts are concentrated on their return and not on acculturating into the fabric of their new society. Other significant problems encountered by deported U.S. veterans are being unfamiliar with the vernacular lingo of the society, the Mexican culture of connections needed to land jobs, and the country's unspoken ageism, keeps these men in their 40's to 70's unemployed or barely employed in a country with a base salary of around \$300 to \$500 dollars a month. Poverty, alienation, lack of privacy, and loneliness are among the companions deported U.S. veterans live with every day. This study involved interviews with six Mexican-born U.S. veterans whom were honorably discharged from the military but were subsequently deported for crimes ranging from misdemeanors to felonies. These veterans all live individually although they sometimes gather in the home of one of them, which sometimes serves as a meeting point for Deported Veterans. All six of these veterans have children living in the U.S., many of whom have broken ties with their fathers because of the shame of having a deported parent.

Keywords: cross-cultural adaptation, veterans, ageism, acculturation, depression, integration, felonies, misdemeanor, family, shame, deported veterans, deportation.

Punctuating Places of Emphasis: Shaping Collective Identities and Co-creating Community

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Understanding the critical aspects of concepts, such as sense of place, place-attachment, meaning of place, and place-names is effective in assessing the linkages between collective-identities, the accelerated pace of social-change, and radical shifts in cultural paradigms. While various ideas related to these concepts have been presented in literature about social indicators, and the depth and force of narratives that shape identity in the fields of Ecopsychology and Community Psychology, this study reveals the symbolic significance of places and the personal-relationships that contemporary marginalized youth may have with them. In relationship to The Malonga Casquelord Center for The Arts in Oakland, CA, perspectives from native-youth, and members of the local dance/ art community in the San Francisco Bay Area illuminate the impact of existing gentrification patterns, community-planning, and other local phenomena. Such webs of association highlight the need for restoring political-culture and preserving transformative-spaces in communities historically characterized by marginalization and oppressive-conditions.

Keywords: community psychology, youth-voice, ecopsychology, rituals, African-dance, ngoma-drum, solidarity, gentrification, collective-identities movements, social changes, authentic voice, cultural connections, identities, reciprocal dialogues, ritual spaces, healing traditions, restorative movements

Dreaming with the Ancestors: A Fieldwork Journey in Cultural Recovery and Archetypal Soul Work

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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.

Keywords: 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

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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

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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

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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

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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.

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

Telling the Story: A Way To Heal

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In 1998 Northern Ireland signed the Good Friday Agreement, theoretically ending decades of armed internal conflict. As the peacetime narratives unfold what is revealed, what is coded and what is silenced? This study examines witness and testimony in Northern Ireland post conflict across the disciplinary spectrum of juridical and community testimony. Two areas of tension emerge: (1) Sixteen years later testimony is still a parallel project, Republican and Loyalists narratives are laid side by side with little integration. (2) Juridical testimony remains in the hands of the Northern Ireland Police Service often blocking justice for communities on both sides. The gap between communities talking to one another and “Justice” talking to the communities has placed a deep freeze on the peace process, limited healing and put historical memory at risk. This study suggests peace accords require integrated transitional justice mechanisms for communities to share testimony, seek justice, and lean into new relationships that integrate the past instead of silencing it.

Keywords: witness, testimony, Northern Ireland, historical memory, Good Friday Agreement, collective healing, transitional justice, peace processes, internal conflict and silencing.

Engaging Local Oaxacans in English Literacy and Language Instruction: Bridge Building in a Shifting Rural California

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The little researched issue of language education for indigenous, non-literate Mexican farmworker families is analyzed within the shifting sociological landscape of rural California. Fieldwork with the population evolved in dynamic, relational ways, facilitated by indigenous gatekeepers to the non-English speaking community. Their role was that of

service providers and participant researchers. Dialogues, observations, and data identified specific Oaxacan subpopulations in South Monterey County – adult, youth, mixed, newly arrived or established – revealing diverging narratives and needs. Dimensions of forced migration and Mexican interculturality were observed as shadow areas emerging from Californian and Native American history. These were interwoven with literature on transnational identity, racism, and personal reflections on otherness and trauma by the author, a child of refugees displaced through ethnic cleansing. Grounded theory principles guided the first steps toward engaging the local Oaxacans in culturally sensitive educational service delivery, suggesting the central role of language and culture in bridge building.

Keywords: Indigenous learners; ESL and literacy instruction; transnational identity; changing rural California; forced migration; trauma of displacement; multi-lingual discourse; meta-ethical approaches; cultural bridge-building.

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

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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.

Witnessing and Assisting in the Birth and Growth of Communities Founded on the Principles of Simple Living

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My work was fourfold at 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

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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

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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

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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 1980s. 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

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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 Chernobyl Returned Babas

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Site: Kyiv and Chernobyl, 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, Chernobyl. 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 Chernobyl Museum, the cities of Chernobyl 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

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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

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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.

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

A Journey into South Carolina History – In Search of Freedom

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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

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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.

From Margin to Mainstream: Gay Men at the Leadership Frontier

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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

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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

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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

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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

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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 alphabestary (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.

Keywords: animal studies, nature-based curriculum, place-based, children, wildlife, species, inter-species communication, trans-species, depth psychology, active imagination

The Voices of Tibetan Nuns: Empowerment through Buddhist Debate

Laurie Kindel

Empowered Voices, Dharmasala, 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.

Keywords: Buddhist Debate, liberation psychology, Tibetan nuns, dialogue, oppression, poverty, gender discrimination, education, monastic life, monks, China, Tibet, displacement, empowerment

Seeking Soul with Celluloid Daemons

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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

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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.

Keywords: 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

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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.

Keywords: community psychology, depth psychology, ecopsychology, environment, interrelationships, fisheries, ocean, psyche

Environmental Justice Community Theatre Workshop

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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.

Keywords: 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.

Keywords: 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.

Keywords: 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

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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.

Keywords: 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 Shadow of Racism is Alive and Disturbs Our Reality

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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.

Keywords: racism, privilege, liberation psychology, dialogue, liminal space, historical consciousness, disavowal, reconciliation

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."

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

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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

Despair to Repair: Healing and Communal Re-Integration through “Healing and Rebuilding Our Communities” Program (HROC)

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Today’s world is ripe with ruptures and divides created by disparate perceptual and conceptual issues - human overpopulation, dislocation, and a series of “-isms”. Minds, lives, and lands ache with these fractures. There is a pressing need for antidotes that healthfully and peacefully reconcile “binary worldview that divides the world into us and them, good and evil, right and wrong” (Saltman, 2008, p. 2). This past summer, I took part in one such effort in Rwanda at the Healing & Rebuilding Our Community (HROC) Workshop and training. Utilizing a participatory pedagogy with curriculum grounded in theories of adult learning, popular education, and trauma healing, HROC workshops seek to empower participants to become active agents in healing from the symptoms of trauma and communal rebuilding. While in Rwanda, I learned how individuals and communities can move from living raw, closed, isolated, and disintegrative lives toward those that are healing, open, interconnected, and integrative of life’s challenges. In my fieldwork paper, I reflect on my experiences with the HROC community and examine them from a perspective that has been integral and insightful to previous work, namely, complex adaptive systems, coupled with a new image: undersea hydrothermal vents. My personal experience and the testimonies of participants in Rwanda illustrate HROC’s role as an emergent community building process that provides openings and media for dialogue across present and past edges and walls between individuals.

Keywords: Healing and Rebuilding Our Community, African Great Lakes Initiative, complex adaptive system, community reconciliation, integrative, healing, Rwanda, trauma healing

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

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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 emplacement 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

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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*)

The Thrill of the Kill: Women Hunters

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Internet

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.

To Know A Place

Deborah Mac Williams

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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 journalled, 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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Workfield Site: Portlaoise Prison, Portlaoise, Co. Laois. Ireland.

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.

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

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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

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The Kyiv-Pechersk National Historico-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 patient 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

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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 Great 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 as well as outward, my fieldwork experience led me into a deeper exploration of the avian-human relationship, including the ways in which assumptions of human privilege currently shape this interaction, the ethics of my own encounters with birds, and implications for the animal rights movement.

Keywords: 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

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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 person 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.

Keywords: 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

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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.

Keywords: 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 programming 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

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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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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 through the current work of 3 city wide Strategic planning sessions, two workshops, a series of coalition building and base building meetings, 11 focus group 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.

Keywords: 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.

Keywords: 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.

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 its permanent impact.

Keywords: mind, body, and spirit work; trauma, healing, and recovery, solidarity healing movements, bodywork

