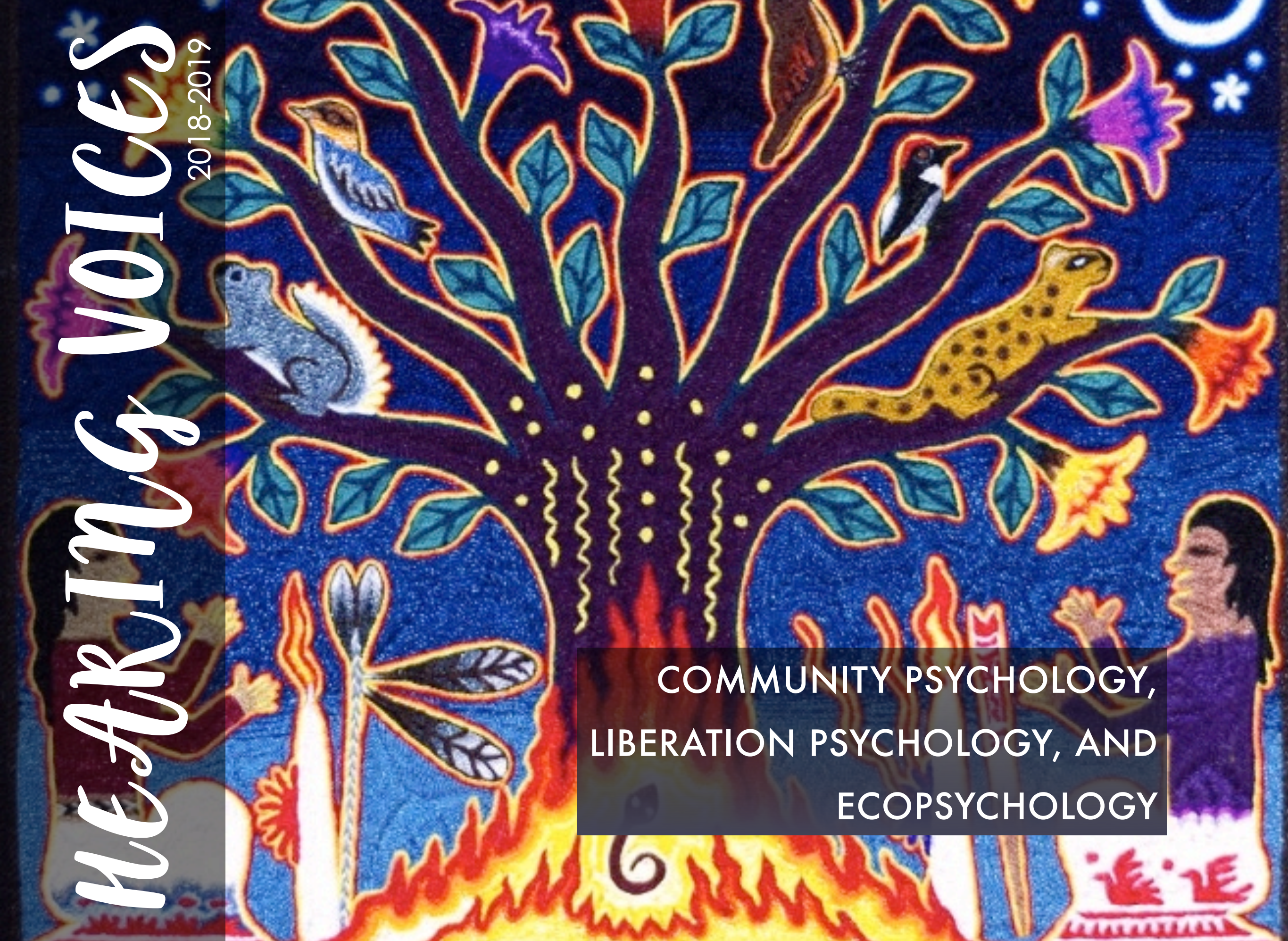


HEARING VOICES

2018-2019



COMMUNITY PSYCHOLOGY,
LIBERATION PSYCHOLOGY, AND
ECOPSYCHOLOGY

HEARING VOICES

2018-2019

Hearing Voices is a publication of the Community Psychology, Liberation Psychology, and Ecopsychology specialization of the M.A./Ph.D. program in Depth Psychology at Pacifica Graduate Institute, Carpinteria, CA

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“Hearing Voices” features the work of students and faculty in our Community, Psychology, Liberation Psychology, and Ecopsychology (CLE) M.A./ Ph.D. specialization, as we participate in transformative practices, artistic creations, and theoretical innovations going on in the communities and environments we share. We meet on campus three days a month for nine months of the year from various places in the U.S. and abroad. During the summer students are involved in fieldwork and research in sites of their own choosing based on interest, commitment, and vocation. Our program brings together community, liberation, and depth psychologies with environmental justice initiatives and indigenous epistemologies and practices in order to be part of the critical work of establishing a 21st century curriculum with an emphasis on decoloniality.

Mary Watkins, Nuria Ciofalo, & Susan James, Core Faculty

A Note About Huichol Yarn Painting

Nierikas (pronounced Near-eeeka) are traditional yarn paintings made by the Huichol people of Mexico. Living in remote mountain areas, they were never conquered or colonized and have maintained their traditional technologies and culture. Natural glue, made from tree resin and beeswax, is applied to a board, and yarn is pressed into it and left to harden. The designs and symbols on the Nierikas are based on rituals, myths, and visions directly experienced in periodic ceremonies heightened by plant medicines. The yarn paintings portray the Huichol worldview that sees humans as connected to vast networks of cosmological time, space, and transforming living systems. They believe it is their duty to take care of the cosmos because it is filled with sacred sources of creativity that they depend on for survival. Nierikas are not purely decorative objects; historically these spiritual artworks have been part of the rituals the Huichols participate in on a regular basis, and begin learning at a very young age. A Nierika is a device that allows communication with the spirit world. Originally, after creating them, the Nierikas were left in sacred places like temples, springs, and caves. Today they are also created by professionals as part of an international art market.

Mariano Valadéz Navarro

Cover:

Inside Cover:

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Cilau Valadéz

Page 2

*Mariano Valadéz Navarro is a Huichol yarn painter from Rancho Limón located in the mountains of Santa Catarina, Jalisco. Mariano's father was a well respected shaman. The Huicholes are known as Wixarika in their own language. Cilau Valadéz is the son of Mariano Valadéz and anthropologist. Susana Eger Valadéz. He grew up in Santiago Ixcuintla, Nayarit Mexico. Cilau's parents were the founders of *The Huichol Center*.*

FEATURED ARTISTS



Mariano Valadéz Navarro(left); Cilau Valadéz(middle); Amir H. Fallah(right)

Amir H. Fallah,

p. 10 *American Family*, 2018

Acrylic and collage on canvas, 84" x 68"

Courtesy of the artist and Denny Dimin gallery, New York, NY

INTEGRAL ECOLOGY & RELATIONAL BEING

“When we speak of the “environment”, what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it. Recognizing the reasons why a given area is polluted requires a study of the workings of society, its economy, its behaviour patterns, and the ways it grasps reality. Given the scale of change, it is no longer possible to find a specific, discrete answer for each part of the problem. It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.” Pope Francis, *Laudato Si’: On Care for our Common Home*

In this specialization, we are continuing a turn toward integral ecology so that we can learn better how to hold social and environmental issues together at this dangerous juncture in Earth and human history. This spring we will have a new third year course entitled Critical Issues in Integral Ecology taught by critical environmental justice scholar-activist David Naguib Pellow, author of *What is Critical Environmental Justice?*

The articles in this section open up the work students are doing as they cross the human and other-than-human nature divide constructed by Western culture. Each is working to understand plant or animal worlds that only yield to patient and concerted attention and attempts to form relationship. Noah Kramer calls this relational being. At [Sachamama Center for Biocultural Regeneration](#) (SCBR) in the high Peruvian Amazon, he explored the healing that is possible when one works to reunite “with the larger community of life through alliances with beings of the plant and spirit worlds.”

Through her dissertation work, Elizabeth Burton-Crow opens up the world of birdness by deconstructing our cultural narratives about parrots and chickens. In doing so, she unveils all we share with these winged creatures. When we come to better understand birds, she asks, what then are the ethical implications that emerge regarding how our human culture treats domesticated birds?

For her summer fieldwork, Chenoa Siegenthaler had the opportunity to attend the first [Indigenous Wisdom and Permaculture Convergence](#) at Pine Ridge Reservation in South Dakota. As she learned to work with the Earth in alignment with Indigenous wisdom, Chenoa experienced that the “atmosphere was charged with sacredness, inspiration, and fierce determination to forge a new way of life.” Mary Watkins

*Curandero Greeting Property Caretaker at retreat site
Urkumamanwasi (place of the sacred mountain)*

INTEGRAL ECOLOGY AND PLANT-SPIRIT MEDICINE IN THE PERUVIAN AMAZON

Noah Kramer, 3rd Year CLE Student

Last summer for my community fieldwork, I spent three weeks at Frédérique Apffel-Marglin's Sachamama Center for Biocultural Regeneration (SCBR) in the high Peruvian Amazon. Frédérique visited CLE last spring to present her work toward cultural synergy and integral ecology. She has collaborated with subsistence farming communities in Peru for many years to develop sustainable alternatives to slash and burn agriculture. Her center aims to cross the North-South divide by bringing together researchers, students, and activists both locally and abroad to engage in what she calls "biocultural regeneration."

My experience immersed me in the local indigenous cosmology of relational being, centered around subsistence agricultural practices, as well as *mestizo curanderismo*, ritual healing through plant-spirit medicine. The key questions that arose for me --and which I explored in collaboration with Frédérique and her local partners in Peru-- had to do with the relationship between personal healing and earth-healing.

Within plant-spirit medicine, this relationship is intrinsic. Healing requires a reunion with the larger community of life through alliances with beings of the plant and spirit worlds.

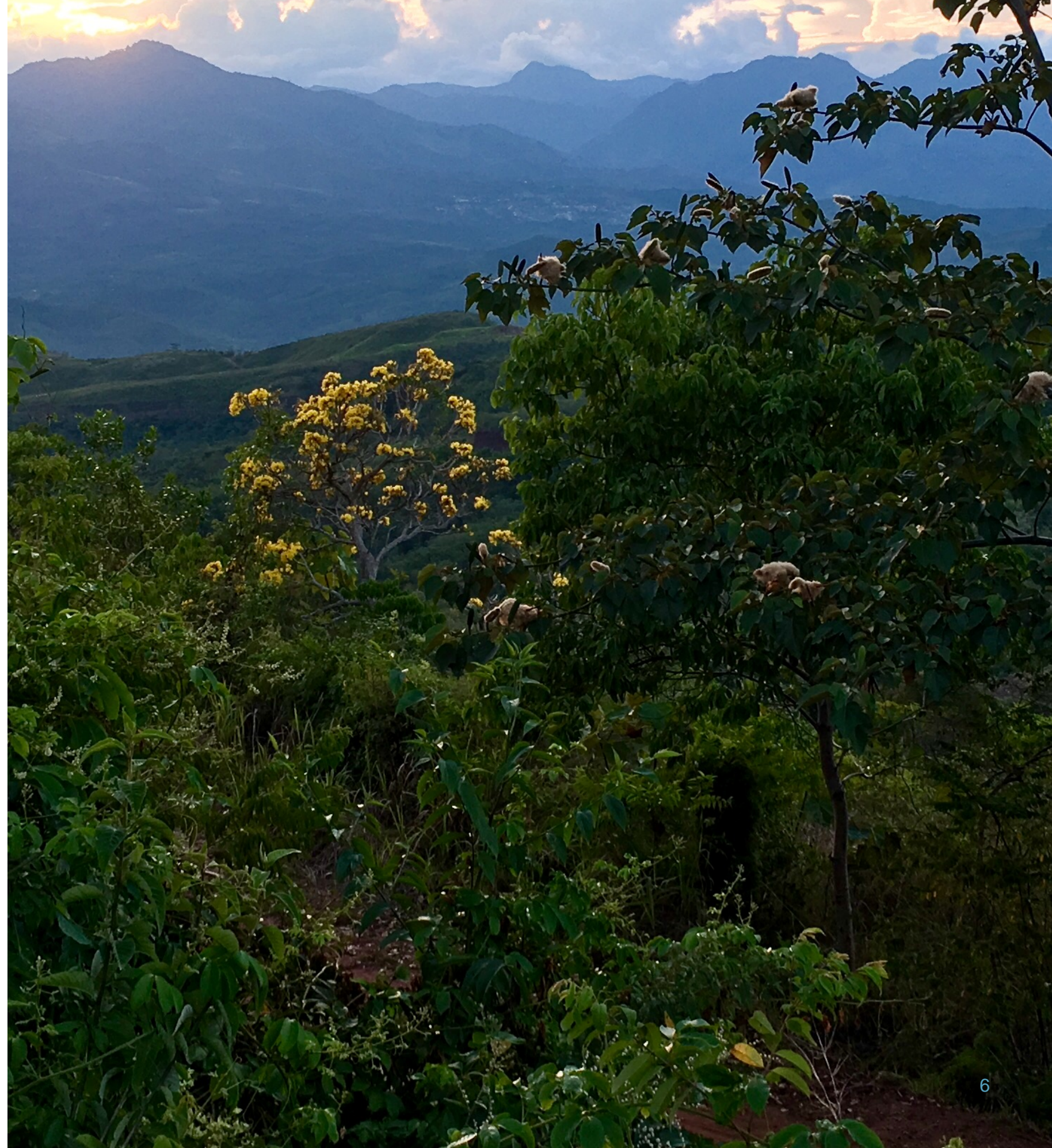
Truly living this understanding is difficult if not impossible to convey in even the best of theoretical terms. Often, what stands between and yet ultimately bridges the articulation of relational being and its felt expression is, at least for a Western person, a great deal of emotional, psychological, and spiritual work. This necessarily touches domains of experience outside conventional language. Finding ways to create immersive and experiential bridges has been a particular focal point in my work thus far. Therefore, this fieldwork naturally became an inquiry into how a relational paradigm may be (and must be) perceived directly as part of a healing process, and how opportunities to do so can be co-created through cultural synergies.

Specifically, I was invited to help design a retreat



*Reforestation area using agroforestry
and food gardening*

for Northern visitors that would facilitate direct experiences of the local worldview, in which all parts of the lifeworld are recognized as living beings with wisdom, volition, and the capacity for meaning. These retreats would enable visitors to participate in plant-medicine ceremonies and *dietas* (periods of dieting in seclusion with medicinal plants), situating them within embodied wisdom practices of reciprocity, and providing an opportunity for deep personal inquiry. During this process, visitors would also work on reforestation and agro-forestry projects, supporting the recovery of land depleted through slash and burn agriculture and contributing to local livelihoods. By bringing together personal and ecological healing in this way, we hoped to foster a direct experience of the interdependence of inner and outer worlds. To learn more about this new project, which is distinct from SCBR, visit urkumamanwasi.com.





Oglala Lakota Cultural and Economic Revitalization Initiative (OLCERI) welcome sign outside of the vegetable garden (Left); Main gathering space at the Indigenous Wisdom and Permaculture Skills Convergence blessed by a shower and rainbow (Center);. Cooking on a newly created cob rocket mass heater stove (Right).

OGLALA LAKOTA INDIGENOUS WISDOM AND PERMACULTURE CONVERGENCE

Chenoa Siegenthaler, 3rd Year Student

In midsummer, 2017, on the Pine Ridge Reservation in South Dakota, people converged from all over the nation for one week to learn about and practice permaculture, indigenous wisdom, and cultural and societal transformation. They also came to provide assistance in the permaculture and natural building projects of OLCERI, the Oglala Lakota Cultural and Economic Revitalization Initiative. It was here that I did my first year's fieldwork.

In the sometimes-extreme heat, we worked on OLCERI's projects, taking long siesta breaks at midday. Attendees helped create a sunken pond for an aquaponics system; planted and mulched trees; and with cob, a type of earthen building material, built a wood-fueled rocket mass heater stove whose exhaust pipe flows through a bench, creating a heated seat. Workshops and forums between teachers and leaders were held on topics such as food forests, mycology, aquaponics, traditional Lakota food foraging and preparation, and Indigenous healing perspectives.

I worked on the cordwood floor of a root cellar built in Earthship fashion, with walls of tires, and helped in the kitchen, where we cooked meals for everyone in the outdoor kitchen area, using gas stoves and wood-fueled rocket stoves made from metal buckets and stovepipes. My very first project, though, was to help build an inipi (sweat lodge), where ceremony was held each night of the convergence for anyone who wished to attend. Here I experienced my first sweat lodge ceremony, in which I sat through panic as steam from water thrown on hot rocks hit my face. I realized that I was still alive, breathed and prayed with the songs of the ceremonial leader, and after four rounds of this, emerged with the other participants, renewed beneath the brilliant stars.

The event began and ended in Lakota-led ceremony. Ceremony from other cultures was also brought into the space. Two teachers of African drumming

traditions led daily drum circles. We had fun as well: people worked, laughed, played music, swam and skipped rocks in the creek, and discussed their passions and cultural transformation in service of all people and beings of the world. The atmosphere was charged with sacredness, inspiration, and fierce determination to forge a new way of life. A common thread of conversation was about how the sense of time seemed to change: days of the week and hours of the day were forgotten; events and meals simply happened when they happened.

According to one organizer, many said that the Indigenous Wisdom and Permaculture Convergence last year was life-changing. I can say for sure that this was true for me. Some of my best memories from this time involve sitting in the blistering heat, feeding wood into the tiny bucket stoves and stirring big pots that balanced precariously on them, while sharing jokes and deep conversation with anyone who came by. I am excited to return and share again with these amazing souls. This Convergence was the first of its kind, and plans are being made for this year's event, which will include projects in other parts of the reservation and more outreach to reservation youth.



THE POWER OF AVIAN ALCHEMY

Elizabeth M. Burton-Crow,
Dissertation Student

"Robin the Rooster" (right) Domesticated fowl are the most pervasive examples of avian captivity, with tens of millions confined each year in the meat and egg industries alone. Despite this commercialization, individuals like Robin retain vestiges of their wild junglefowl ancestry, including complex verbal and nonverbal communication strategies and mate selection that favors altruism over brawn."

Gir and Me. At the outset of this journey, I discovered that within her lifetime, my beloved Sun Conure, Gir, has been uplisted to an endangered species due in large part to trapping for the pet trade. The irony is not lost on me that the capture of her forebears is what brought us together, in turn planting the seeds that later grew into my current work.]



Whether through the wisdom of an owl's eyes, the majesty of a statuesque heron, or the cunningness of a clever crow, the metaphorical potency of birds cannot be overstated. Yet for all our reverence, we humans often fall short when it comes to understanding who these creatures are at the level of psyche, seeing through symbolic projections to the beings at the heart of the matter.

My dissertation, entitled *Poultry, Parrots, and People: An Exploration of Avian-Human Psyche in the Context of Captivity*, seeks to gain such an understanding while deconstructing those cultural narratives that prevent us from seeing the whole of birdness in the first place. To this end, parrots and poultry are apt avian representatives given their ubiquitous association with captivity in modern culture, a shared experience which brings together these otherwise evolutionarily divergent groups under the common umbrella of commodification.

To see through our enculturated bifurcations to who birds really are is to realize that as psychological beings, humans and birds have far more in common than we have apart. Further it opens a dizzying array of ethical implications regarding the status quo of avian-human relationships.

This project will culminate in a film that strives to amplify the voices of avian alchemists in a way that unveils their complexity as psychical beings. Please visit www.birdbite.wixsite.com/parrots-poultry to learn more.

CREATING AND SUSTAINING PUBLIC HOMEPLACES AS SITES FOR RE- MEMBERMENT

AMERICAN FAMILY BY AMIR FALLAH



Kenyan writer Ngũgĩ wa Thiong'o (2009) describes colonialism as a process of dismemberment of the political, cultural, and social life of whole groups around the world. Unfortunately, coloniality continues breeding this dis-membering. In the wake of such fragmentation, we must actively co-create spaces for re-memberment. Public homeplaces, free spaces, sanctuaries, cultural centers, pilgrimages, and communities of resistance are some of the ways of naming spaces where we can reclaim languages, histories, and rituals, where we can engage spirituality, express our dreams and visions through the arts, and learn about ourselves and each other through dialogical and participatory processes. Those engaged in sites of re-membering not only struggle to metabolize the destruction that has been wrought but to prefigure the world that is most desired, inviting laughter, dance, art, friendship, solidarity, and joy.

The work of creating and sustaining such spaces is key to libertory community engagement. Amber McZeal describes reclaiming the right to rest, to dream, to vision for African American women and girls. Jamilah Shabazz takes African American youth on the road through her new creation: IMANI. She is passionate about helping these young people travel physically and mentally. Artist Karen Siltan uses art-making to co-create community home for those without homes. Marcela Urrutia discovered and supported the many functions of a cultural center when she joined The Central American Cultural Center in Los Angeles, created by Central American refugees and immigrants. In Highland Park, rapid gentrification has contributed to the literal erasure of treasured community murals and the history they celebrate. Brenda Perez has gathered the community to expose their erasure and fight for their future through an organization she has founded: Restorative Justice for the Arts.

Mary Watkins

Ngũgĩ wa Thiong'o (2009). *Re-membering Africa*. Nairobi, Kenya: East African Educational Publishing

Chicano Par, *Los 3 Grandes y Frida*



RESTORATIVE JUSTICE FOR THE ARTS

Brenda Perez, 2nd Year Student, Founder

The worldwide mural movement has its origins in Mexico City. Mexican murals were and still are the expressions of the post-revolutionary Indigenous peoples of the free Mexican land. The most famous Mexican muralists are Diego Rivera, David Alfaro Siqueiros and Jose Clemente Orozco, known as “*los tres grandes*” of Mexico. While studying art abroad in Europe, they found that art is most beautifully expressed with ‘*el re-encuentro*’ or the refamiliarization of one’s roots to the land. Murals embrace the land’s cultural spirit of “survivance” and those who were there before us. For the people of culture, the spiritual has more value than the terrestrial. They live and speak the people’s most heartfelt expressions and bring life to their stories.

Sometime around July 2015 in the historic community of Highland Park, a neighborhood in Los Angeles, a mural of an iconic Aztec warrior was illegally erased along with other murals. Our community was outraged by the sacrilegious and illegal act of destroying our iconic murals, which were decades old and deeply rooted in indigenous culture and iconography. Their erasure was, for some, the last straw, and the activist organization “Restorative Justice for the Arts” was born. The level of discrimination and blatant racism being propagated under the guise of neoliberalism and its ideas of “progress” has single-handedly contributed to the mass erasures of art and culture we are seeing across the nation in all major cities experiencing the cancer of gentrification. The outrage and facts that lead to the illegal erasure of

our cultural and iconic Indigenous murals has sparked interest in the injustices that come forth with gentrification and the systemic violence it propagates within our surrounding communities. With a recent article outlining the facts in how our murals were illegally erased by the very city officials and politicians intended to protect the people’s art, other communities are now becoming more involved with our movement and the pursuit of justice.

Restorative Justice for the Arts is a female lead, bottom-up, grassroots community organization that seeks to empower the community through decolonial resistance by asserting a countering hegemonic art movement against cultural imperialism in the U.S., Latin America, and beyond. Restorative Justice for the Arts seeks to promote social justice and restore, preserve, and protect cultural identity through the arts, therefore allowing the narrative text of people of culture to survive and thrive. By providing space for art as a decolonial pedagogical praxis, we aim to facilitate and identify the frameworks in which our communities can preserve its existing murals and/or cultural monuments against art white washing and ethnic cleansing. As a grassroots activist platform, we seek to create artistic pedagogy while expounding on the injustices of coloniality, neoliberal politics, and feminism as well as provide space for remembering and healing for communities who have experienced de-indigenization, de-tribalization and displacement.





HOUSE/FULL OF BLACK WOMEN DREAMING: A RITUAL IN REST

Amber McZeal, Dissertation Student

In 2015, co-collaborators Ellen Sebastian-Chang and Amara T. Smith launched the Oakland-based site-specific ritual performance project called House/Full of Black Women. Through a series of “Episodes”—the term generatively adapted from the psychoanalytic tradition’s archaic practice of pathologizing women enduring incredible psychosomatic symptoms amidst the oppressive conditions of Victorian era patriarchy—the collective creatively maps performances around issues of displacement, homelessness, sex trafficking and gentrification in Oakland, CA. The episodes are driven by a core question: “How do we, as Black women and girls, find space to breathe and be well within a stable home?” Their 2016 episode was a response to the collective exhaustion that Black women report experiencing amidst an increasingly divisive and charged political and cultural climate. The fatigue is not solely somatic, but reflects the deeper psychic pressure resulting from our collective attempt to address the historical residue of race and racism.

House/Full of Black Women Dreaming: A Ritual in Rest was a two month-long journey exploring the themes of rest, work, dreaming, vision, and liberation. The patron saint of this episode was Harriet Tubman. Tubman had sustained a traumatic brain injury in her childhood that developed into narcolepsy as she aged. She, and the liberation caravan she led, would have to take multiple breaks while Tubman napped along the routes of the Underground Railroad. Some say that it was during these moments of rest that she would dream of the best path to take through the wilderness.

While the women rested at a secret location in Oakland during the night—pampered by care attendants from the House/Full collective, a group of

Amber McZeal, M.A.

Founder at EvolutionMuse Healing Arts Productions

Facilitator of Innovations in Community-Based Learning series, Alameda County of Behavioral Health Care Services

Artist-Teacher-In-Residence with House/Full of Black Women, Oakland, CA

twenty young African American girls and I participated in a House/Full of Black Girls Dreaming Creative Writing workshop.

The right to rest is [an] emerging frontier in our pursuit of freedom and liberation.

Over the course of six-weeks, young girls between the ages of 8 and 18 engaged in visionary workshops and experiential learning on the subject of dreams, sleep and rest. They were encouraged to nurture inner visions and [revere] their dreams as seeds of potential, awaiting manifestation (McZeal, *Dreaming of Spring: Nurturing Seeds of the Imagination*, 2017).

The space we co-created was a site of oppositional consciousness (Sandoval, 2000) where creative visioning and dreaming provided inoculation from the psychic and somatic aggression that plagues our racialized society. This is the gift and utility of the public homespace. “Amidst and in opposition to violence and injustice, it is necessary for people to join together to create communities where justice and peace on a small scale are possible” (Watkins & Shulman, 2008, p. 209). From these small spaces, like fractals, our intention for holistic well-being expands, and perhaps we shift our collective experience, one seed at a time.

*House/full of Black Women & Girls Dreaming was a collaboration between Deep Waters Dance Company and Chapter 510 and the Department of Make Believe Creative Writing Lab, both located in Oakland, CA. Set design by Shelley Davis, Dana Kawano, and Yoshi Asai. Photography by Robbie Sweeny.





LIVING MY DREAMS AND THE MANIFESTATION OF DREAMS IN OTHERS

JAMILAH SHABAZZ, 2ND
YEAR STUDENT, FOUNDER &
EXECUTIVE DIRECTOR OF
IMANI INTERNATIONAL
EXPERIENTIAL TRAVEL

*Fresh off the plane from Los Angeles,
CA to Oakland, CA. Bursting with
excitement as students and staff bask
in the reality that after months of
planning, IMANI's 1st Bay Area
Culture Explosion Tour is underway.
(Jamilah is bottom right)*

CREATING AND SUSTAINING HOMEPACES

Since starting the CLE Program Fall of 2017, I have used the coursework, transformative practice opportunities, my skillset, and support from many personal, professional, and academic networks to bring my vision to life. I am the creator of IMANI International Experiential Travel. The inception of the program came about last year after returning from my service as a Peace Corps Volunteer in Dominican Republic. The work I have dedicated the last 10 years of my life to, using cultural immersion, comfort zone expansion, and youth development has created the path that I now realize are my passion and purpose.

The name of the organization was inspired from the Swahili word and the seventh Kwanzaa principle, Imani, which means Faith. IMANI is an acronym which stands for Igniting Mindful Afro-Adventures Nationally and Internationally. The faith that I have in the ability to enhance lives through the power of experiential travel, cultural immersion, and comfort zone expansion is all encompassing in the organization's four pillars. IMANI's stand is to expose, enrich, enlighten, and empower every participant.

The reason IMANI International Experiential Travel was created was to get my message out to more people of African descent and other cultures, young and old, that they can travel the world. My Ideology is that travel is a state of mind; therefore, not only do I want participants to travel the world physically, but also mentally. IMANI works passionately to create the ability for more people to be empowered to seek true connection to the world, beginning with themselves. IMANI is all about tapping into our most authentic selves so that we can contribute to manifesting a world of love, unity, and freedom.

As a result of my hard work and commitment, this year alone, IMANI International celebrates many successes. The organization has become recognized as an official 501(c)(3) non-profit. IMANI has touched the lives of more than 30 high school students and their parents. This year students' participated in three local Afro-Adventures, which include a figure skating workshop, Plant-based culinary course, and Confidence camp. The culminating experience for the youth was a four day Bay Area Culture Explosion Tour. We flew to the San Francisco Bay Area

where we participated in a street art tour, Capoeira, an African Drum Circle, and a Bike ride across the golden gate bridge. We shopped for and sampled fresh produce at a Farmers Market, prepared an Afro-Asiatic meal, and experienced traditional Ethiopian cuisine. It was the students first time to San Francisco and Oakland for the majority of the students. It was also many of their first times riding on an airplane and ferry, and the first time for some riding on a train and bike. These students were afforded opportunities to see themselves beyond what they believed was possible and explore the world in new ways. IMANI has made many powerful partnerships with programs of aligned visions.

Moving forward, the Community Psychology, Liberation Psychology and Ecopsychology specialization (CLE) is proving successful in providing the framework by which IMANI can strengthen its impact and maintain integrity to its community and liberation focus. The structure of the CLE program provides opportunities to gain support, offer support, and learn from community organizations that are doing work which aligns with IMANI's mission. I am grateful for the manifestation of such invaluable opportunities and excited for the many to come.

THE CENTRAL AMERICAN CULTURAL CENTER OF LOS ANGELES

Marcela Urrutia, 2nd Year Student

Noches de Arte y Memoria

**“Guárdame tu
todos los sueños”**

Lil Milagro Ramírez

Poesía

Antonieta Villamil
Dora Olivia Magaña
Henry Williams
Marina Moncada
Mauricio Campos
Óscar René Benítez
Oxc Lebran
Raul Arredondo
Ricardo Ventura
Ricardo G. O'Meany
Roberto Álvarez Marroquín
Rossana Pérez
Rubén Moreno

Música

Alvaro Rosales
Henry Williams

y la presentación del connotado poeta nepalés
Yuyutsu Sharma
+ micrófono abierto

Sábado 28 de marzo del 2015 - de 7 a 10:30 pm
entrada gratis

en **el averno de la palabra** del
Centro Cultural Centroamericano
318 S. Alvarado St. Los Ángeles, CA 90057

“Un grano de poesía es suficiente para perfumar un siglo” José Martí

In Los Angeles, freeways occupy an extensive geography. Neighborhoods and communities are fragmented from each other, and people prefer to create their niches close to where they live. In this immense metropolis, the downtown collides with neighborhoods that have been historically marginalized. Between Pico Boulevard and MacArthur Park, Central American immigrants have created a space for themselves. They have transformed these streets into another Latino America. Central Americans traveled a long road to be in this territory. They arrived in this metropolis in search of economic resources and escaping from war, civil wars that devastated El Salvador, Nicaragua, and Honduras. In this new home, they recognized they belong to the same group, to a surviving community of Centro Americanos.

In this new home some of the Central American community have encountered a similar necessity, the need to voice their historical memory through the creation of art, writing, and music. Through these art manifestations their voices are clear, full of emotion, and convey a deep understanding of what life is for people who have experienced poverty and political repression. Around MacArthur Park, I found The Central American Cultural Center, which is a community that has moved from a place of damage to a place of internal renewal by creating a cultural space. In this place Central American artists, and members of the community, have recreated themselves despite their historical adversities. Since 2009 this organization has developed a platform where artists, writers, and musicians collaborate in projects that are related to Central American social and political history. Their mission is “to promote, research, document, and preserve the arts, history and culture from the

Central American community” (Centro Cultural Centro Americano, 2006). One example of this is the exhibition developed about the assassinations of Rutilio Grande Garcia, who was the first Jesuit priest assassinated before the civil war in El Salvador started, and Monsignor Romero. The exhibition was called “From Rutilio to Romero.” In this exhibition, artists and writers were asked to create a painting about these tragic historical events. Mario Avila, a visual artist from Guatemala, said that “... art is a form to manifest my social commitment.... each painting is like a poem where I transmit my profound love to life” (Centro Cultural Centro Americano, 2006). Indeed, by raising their voices to speak about the political oppression, this community has created a space where the invisible can be revealed, and where narratives that had been disrupted have the potential to reshape people's relationship with their own story and particular history (Levins Morales, 1998). The creation of these cultural spaces is an example where psychic liberation is propelled through the nourishment of critical consciousness (Watkins & Shulman, 2008). By listening to others' stories of trauma, the person may develop a capacity for empathic resonance that leads to an alignment of the inner subjectivity of witnessing and listening in a form that creates a sense of community (Gobodo-Madikizela, 2016). In the case of, “The Central American Cultural Center of Los Angeles”, this community has voiced and narrated these traumatic experiences through poetry, painting, and music. They have been able to externalize these experiences through these art manifestations, and in the dialogue space they have maintained after each presentation. To be able to voice, externalize, and reclaim their historical memory are indications that this



Tenochtitlan - The Wall That Speaks, by John "Zender" Estrada, Highland Park, CA. (Detail of the larger mural).

community has being able to embark on a process that promotes their well- being. Another important factor regarding the development of this cultural space, is that the creation of this place is the result of a collaborative effort. It is the communal work of many people, their organizers, artists, and the public. Indeed, psychologist and professor Mary Watkins (2015), in her article, "Psychosocial Accompaniment," reflects about the power that resides when people work in a collaborative format, and how through this process people may become a companion and listener to each other's testimonies and stories. For instance, some of the members in this community expressed that during the first years in this country, the lack of contact with their own family, and culture created in them a feeling of internal dis-balance that was exacerbated by a sensation of psychological fragmentation. They felt one aspect of their being was in this territory, and another aspect of their existence was in their homeland. They voiced: "to us, violence, poverty, desperation, and struggle are part of our existences. In my country you see scarcity, here excess and opulence. Yet, you realize this is also poverty, educational and cultural poverty" (Interview, 2018).

"The Central American Cultural Center" is a space where collective healing is present. What I have witnessed in "The Center" is a profound empathy

among its members. The constant literary gatherings and art exhibitions have opened a possibility where each person can share their personal stories. This has helped to develop a strong sense of fraternity among the members of this community. They know they must congregate in order to share these experiences, and through sharing it seems that they feel less psychological fragmented. Perhaps, gathering, sharing, and listening to others can be considered steps that propel healing. For the Central American community in Los Angeles, and a diverse group of artists, these cultural gatherings are uplifting, because is a place where people feel as home. Perhaps, this is the essence of homeplace, a space that is free from oppression where creativity can be developed in communion with others because it is safe. It feels as Home.

CONVENING A HOMEPLACE COMMUNITY THROUGH THE ARTS

KAREN SILTON, 2ND YEAR STUDENT, PROFESSIONAL ARTIST, EDUCATOR AND COMMUNITY ARTS ACTIVIST

My professional focus of convening arts programs in communities has evolved over many years as a professional artist and arts educator. I am currently directing my efforts towards communities which receive minimal resources and are dealing with many challenges---socially, psychologically, economically and politically. Over the last ten years in particular, I've been increasingly drawn towards innovative arts practices that seem to be benefitting the psycho-social needs of these communities as well as providing outlets for individual self-expression. Watkins & Shulman (2008) argue that "lost rituals, social networks, beliefs and trust are not only individual but collective issues and cannot be rebuilt in private spaces alone" (p.14), but rather in "milieus where people can recognize that their suffering has common roots and is shared" (p.14).

My summer fieldwork project which followed the completion of my first year as a student in Pacifica's CLE program, took place at a bridge housing facility in Los Angeles. I convened a mixed media tactile arts program onsite that took place over a six-week period each Wednesday evening and Saturday afternoon. It was open to any resident who wanted to come and participate. It took place in the shelter dining room area and doors remained open throughout the sessions so people could come and go as they liked. I provided all the materials and tools which I brought back and forth from my studio to the shelter site for each session.

I also brought back finished clay and tile pieces from each session and displayed them together in the subsequent workshops. Over fifty people participated. Bill, one of the regular attendees said "People would come by and see those pieces on the table and asked 'those were made here'? Maybe I could do that."

Participants could freely choose to work with a large selection of high quality materials which included bisque tiles, clay, mosaic supplies and ceramic glazes. Guidance and instruction were offered and accessed upon request. I observed correlations with Belenky's description of a "public homeplace" (Belenky, Bond & Weinstock, 1997, p.155) and the community art studio known as an "Art Hive" developed by Dr. Janis Timm-Bottos who teaches Art Therapy at Concordia University in Montreal. "An Art Hive is a community art studio that welcomes everyone as an artist" (Timm-Bottos & Chainey, 2015, p.2). It's a special type of third space, a protected and safe space, both psychologically and physically, which invites community members to develop their unique voices, express them openly, engage with each other, and nurture participant's leadership potential, especially those considered vulnerable and marginalized in their communities" (Timm-Bottos, 2014, p.6). Many of the regular attendees affirmed these aspects in interviews conducted with them at the conclusion of my summer fieldwork there.



"In God We Trust"





ENGAGING THE SHADOWS OF WHITENESS

In a recent New York Times article (4/16/18)-- "Should I Give Up on White People?"--philosopher George Yancy asks white people to untie themselves from the constrictions of their own racialized constructions:

"Unlike Odysseus, who tied himself to the mast of a ship so that he could not fully respond to the songs of the sirens, I ask that if you are prepared to be wounded, to be haunted by the joy of love, compassion and vulnerability, untie your ropes, leave the contrived masts of your own undoing, step out into the water — join me there. It might feel like Sisyphus rolling that enormous boulder up the hill again, but let my history embolden you. As James Baldwin said, Black history "testifies to nothing less than the perpetual achievement of the impossible."

In community fieldwork, dissertation work, and activist engagement, students and faculty are taking up this challenge to meet together in "the water." Jonathan Rudow shares some books for white people to educate themselves about whiteness and racism in his article "Works on Whiteness: Critique and Compassion." Samantha Wilson, in "Rural Race Dialogues: Activating and Organizing White Christians in Rural Communities," describes her work to accountably engage white Christian congregations in anti-racist work in their local, rural communities. Emily Shokouh is apprenticing herself to members of the Fernandeno Tataviam Band of Mission Indians in an effort to understand the history and present-day reality of settler-Native relationships where she lives. She explores this in "Coyanga Village/Rancho Camulos - Where Two Histories Meet." In "Apology and Reparation, faculty and critical social psychoanalyst, Lynne Layton, describes the efforts of social psychoanalysts to grapple concretely with issues of apology and repair for American psychology's own racist history of theory and practice. Mary Watkins

WORKS ON WHITENESS: CRITIQUE AND COMPASSION

Jonathan Rudow, Dissertation Student, Development Coordinator, African Youth and Community Organization (AYCO)

In my doctoral work, I focus on the role that whiteness plays in the development of the social and political values of white Americans and how our experiences, values, beliefs, and associations have led to our current understanding of political issues, parties, and institutions. I center the theoretical approaches of Critical Whiteness Studies and Critical Race Theory. At the same time, I am maintaining the importance of Compassionate Listening, a mediation technique spearheaded by Gene Knudsen Hoffman, as a method and quality of inquiry. This will be utilized not as a methodological antidote to the hatred or ignorance of whites I interview, but rather as an approach to build my own capacity to sit and work with the unconscious material that arises. In this work I seek a balance between ensuring a critical lens is applied to the structural and individual expressions of whiteness and white supremacy culture, as well as to the variance of the lived experience of whiteness given indicators of class, place, education, and political affiliation.

I hope to produce a theory explaining the efficacy of storytelling as a pedagogical method of self-examination and education when approaching a critical consciousness of whiteness and class, using a grounded theory approach to data analysis. In order to do so, I have explored the work of theorists and philosophers like George Yancy, Linda Martin Alcoff, Charles Gallagher, Raphael Ezekiel, and Mary Waters, as well as the work of researchers, teachers and activists like Tema Okun, Arlie Russell Hochschild, and Ignacio Martín-Baró. Those interested in

whiteness as it pertains to racial identity, and the capacity of whites to locate themselves utilizing the 'ethnic option' to withdraw from uncomfortable situations would do well to follow the work of Gallagher and Waters. For history regarding the racially-motivated structuring of American economic and social systems, or for historical and contemporary accounts of white supremacy culture and groups in America, see Richard Rothstein's *The Color of Law* and Raphael Ezekiel's *The Racist Mind*, respectively. Philosophical approaches to naming and critiquing whiteness can be found in George Yancy's *Look, a White!*, Linda Martin Alcoff's *The Future of Whiteness*, and Ngugi wa Thiong'o's *Moving the Centre*. Arlie Hochschild's work *Strangers in Their Own Land* seeks to understand the experiences and values of white working-class conservatives through an immersion into Louisianan life, and Joan C. Williams' *White Working Class* provides answers to the many questions arising from middle and upper class white liberal culture regarding the "why can't they just's" with which the perspectives of working class and rural whites are often interrogated. The journey through the discovery and unmasking of one's whiteness is a difficult, but wholly rewarding process. These readings will help, but it is the courage to step outside of your own perspective, and to believe the accounts of others, that will ultimately lift the veil.

RURAL RACE DIALOGUES: ACTIVATING AND ORGANIZING WHITE CHRISTIANS IN RURAL COMMUNITIES

Samantha Lynn Wilson, Dissertation Student, Co-Facilitator/Founder of Rural Race Dialogues, Candidate for Unitarian Universalist Ministry

ENGAGING THE SHADOWS OF WHITENESS

In her first year of ministry in rural Wyoming, a young adult colleague of mine called to share with me that the super majority of her nearly all-white Christian congregation reported in a congregational survey that they did not have a friendship or family relationship with a Person of Color. However, in the community that surrounded her, ongoing issues related to indigenous self-determination and power, as well as recent hate crimes against a newly built mosque invigorated the old and ongoing question: what is the role of white, faith leaders in strategically, ethically, and accountably engaging their white Christian congregations in anti-racist work in their local, rural communities?

My colleague and I began to adapt curriculum from a Los Angeles-based organizing group, White People for Black Lives and the Alliance of White Anti-Racists Everywhere-Los Angeles (AWARE-LA). The curriculum, originally crafted by AWARE leader Clare Fox, includes a simulation exercise using first person narratives and resources from the experiences of European immigrants to the Great Plains between 1890-1940. Participants in the workshop are grouped into families, given significant, complex, cultural identities, and then forcefully introduced to the subtle and overt violence of white supremacist assimilation policies that happened at local, communal, faith-based, state-led, and nationally-sanctioned levels. By the end of the simulation, these formerly “Irish Catholic” and “German Lutheran” families have become “white” through a process of forced cultural loss, violent reinforcement and then reenactment, and national laws. By the end of the day, participants are introduced to systems and power analysis, and first person testimonies of local Indigenous leaders and leaders of color, as well as People of Color-led organizations with clear “next steps” actions to take in changing the landscape of their local communities.

As white pastors, we feel appropriately positioned to (and responsible for) the task of attending to and transforming the emotional pain of white congregants into action. Those who participate in this process find themselves rattled and shaken by the extent of the lies they grew up with and the intimate, unanswered questions they hold in their hands. In particular, we find it psychologically essential to be prepared to reframe the no longer viable mythology that their own

ancestors joyfully became “American” through an individualist, bootstrap process of achievement and success: that dominant cultural story of “our family did it,” the story that “must be true” in order for one’s life, one’s grandmother’s life, to have made sense and be respected.

Instead, participants are quickly left scrambling and seeking for new ways to define their ancestral lives that are not about being associated with the violence of white supremacy. They are left asking: “If this is the process that made me who I am... what good would I ever be? What does this mean about the goodness of my ancestors if this is true? How do I love and relate to the world if this is true about me?”

One’s understanding of what it means to be “good,” no longer applies.

One participant, an elder to me in her seventies, begins to cry, remembering the ways her German grandmother stopped speaking German, stopped telling the old stories, refused to share the truth of her lived experience. She wrings her wrinkled, white hands, shaking, knowing she does not know who she really is and wonders if her children know who they really are.

Our offering in response is this: that the task ahead of you is to expand the circle of truth beyond any of the emptiness and singularities fed to you by white supremacy. It is true that your grandmother had dreams for you that she could not imagine in her homeland due to violence and poverty, and that some of what she dreamed might be possible became somewhat possible in this rural community where you now live. It is also true that your grandmother lost through violence and survival the very thing that would have kept you truly, soulfully alive: your music, your beliefs, your connection to holy ground, your tongue, your stories, your rites, your burial grounds, your belief that this world is alive and sacred. It is also true that when your grandmother made that tortured decision to leave what was sacred to her behind, she stepped on to, had entitlement over, and power to harm or kill the holy ground of someone else’s grandmother and grandchildren. It is true that your grandmother was protected from the harshest forms of violence because of that white skin that you share with her.

All of these are true and they are here, now, in this room, in your body, and in your neighborhood, in this state, in this faith, in this people.

So, we ask, what does your God ask of you now? Wait. Listen. Wait. Learn.

We move humbly and delicately as we focus on white people's personal stake in dismantling white supremacy. For some, our decision to begin in the European experience as a pathway to engaging white people for anti-racist action may feel like a tactic of avoidance to the material brutality against People of Color in the history of the United States.

This is probably true.

It is also true that reactionary guilt for the suffering of others may get you to the table of anti-racist work, but it is powerless to keep you there in the long run, when things get hard and complicated. We believe that you can not do this work because "those" people need help. We believe white people must do this work because of a recognition that we exist in an interdependent system that has and continues to dehumanize all of us, that has strategically broken the alliances that would have liberated us time and time again, and that keep us emissaries of class, race, and gender-based violence on the bodies of women, LGBTQ people, People of Color, and Indigenous people.

As community psychologists, we are positioned to create the community processes, politicized spaces, culture-making practices, accountable relationships, direct-action engagements, justice and accountability processes, healing methodologies, and emergent consciousness raising that holds at its center that we do this work for the dignity of the grandmother you wish you knew, and the grandchild of the future that you know is coming.

APOLOGY AND REPARATION

Lynne Layton, Faculty

President, Psychoanalysis and Social Responsibility,
Co-Editor of *Psychoanalysis, Class, and Politics:
Encounters in the Clinical Setting and Bringing the
Plague: Toward a Postmodern Psychoanalysis*

During my first year as president of Psychoanalysis for Social Responsibility (Section 9 of the American Psychology Association Division of Psychoanalysis, Division 39), the members of the Society of Indian Psychologists (SIP) wrote an open letter to some APA Divisions lamenting the way the APA had handled their request for an apology from APA for harm done to Native peoples by psychology. Basically, SIP's request had been dealt with condescendingly, even though, as they had pointed out, in September of 2016, the Australian Psychological Society had issued an apology to Aboriginal, Maori, and Trobriand Islander peoples. This all came to our attention at the moment when the Standing Rock protesters against the Dakota Access Pipeline were about to be evacuated in December 2016.

A member of our Section suggested that we write the apology in support of SIP and of the protest movement, and with her help, and with guidance from SIP members, we did. According to SIP leadership, the apology marked the first time that they had felt heard by anyone in APA. Thanks to the organizers of the January 2017 National Multicultural Conference and Summit (NMCS), we were able to hold an apology ceremony during the conference town hall. At that ceremony, we gave the letter, now signed by several other APA Divisions, to members of SIP (the letter is available on the website of the Society of Indian Psychologists, <https://www.aiansip.org/apology.html>). The publicity from that

event brought the issue to the attention of members of APA's Council of Representatives and they created a working group whose goal was to craft an apology that APA would sign. And this apology would include action items aimed at reparation of harm done. Activism can breed more activism, and, truly, it takes a village!

Meanwhile, our Section will be hosting a panel on the limits and reach of apology at the April Division 39 Spring Meeting, and that panel will feature Eduardo Duran, a psychologist who has worked with Native American populations and written, with Bonnie Duran, *Native American Postcolonial Psychology* and, among other books, *Healing the Soul Wound*. For us in Section IX, the apology work also ignited interest in what psychologists might have to offer a national U.S. truth and reconciliation process. I had the good fortune to connect with our CLE professor, Dave Ragland, and the national grassroots reparations initiative that he is spearheading. Our Section members will be coalition partners to that project and are now working on our own consciousness-raising project that makes the case for why reparations to African-Americans are necessary as a contribution to repairing a past and current history of white oppression.

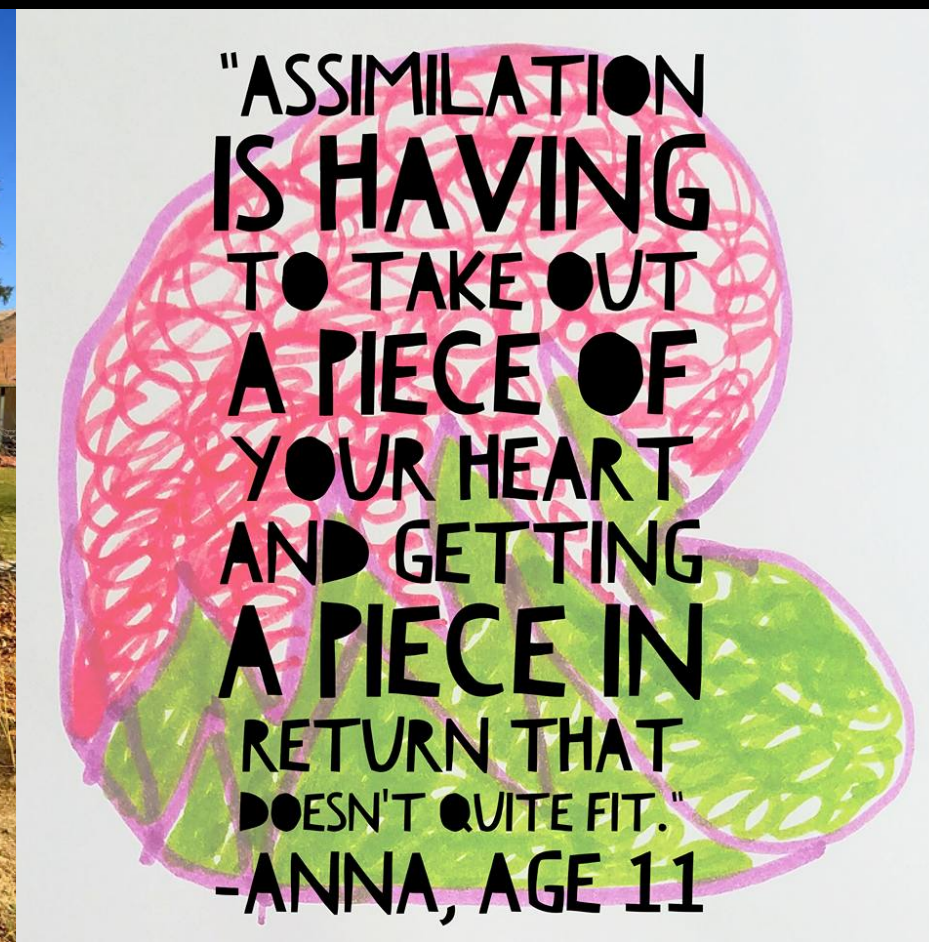
COYANGA VILLAGE/RANCHO CAMULOS - WHERE TWO HISTORIES MEET

Emily Shokouh, 3rd Year Student

Last summer I had the opportunity to work alongside members of the Fernandeno Tataviam Band of Mission Indians to build a replica of a native village, remembered as Coyanga Village. This village is being constructed on the very same land where it once flourished with life approximately 200 years ago. It is

located along the Santa Clara River, just East of Lake Piru, off of Highway 126. Today, the land where the village once sat is surrounded by aggressive agriculture fields and is currently owned by Rancho Camulos Museum. The museum is recognized as a National Historical Landmark. This status is not to revere the history of the Native Peoples' of this place but rather to remember its colonial history. In 1839 the land was granted by the Mexican government to the Del Valle family before the U.S. had control of California. The remains of the homestead still sit there today. The museum gives tours on weekend afternoons. The grounds of the property are maintained as they were under homestead ownership and the space is available to rent for weddings and parties. Rudy Ortega Jr., Tribal President of the Fernandeno Tataviam Band of Mission Indians, petitioned to members of the museum's board of directors to allow the tribe to build a replica of their ancestral village on a small piece of land that was currently not being used by the museum. The museum board allowed it and construction is still underway. In this small space we are building a home structure, a ceremonial fire circle, and a sweathouse. This tiny village is being landscaped with all native plants and trees.

I learned of this project through my desire to know the Native Peoples of the land that I have called 'home' for the past 42 years. I identify as a White woman of colonial heritage and I recognize the need to be an active participant in the healing that is slowly coming to life as the histories of this place meet. In humble participation with this project, I opened myself up to experience tremendous mourning for all that has been lost. I wipe the tears of my mourning along with the sweat of my brow as I labor along with new friends whom I am honored to say now welcome me as a member of the Tataviam family.



Coyanga Village/Rancho Camulos - Garden in front of the homestead schoolhouse (left); Tying tule around the willow branches (middle); Wyoming - Rural Race Dialogue (right)

SCHOLAR ACTIVISM

WORLD OF Q: WRITING OURSELVES INTO VISIONS OF THE FUTURE THROUGH COLLABORATIVE FILMMAKING

Kamee Abrahamian, Dissertation Student,
and Lee Williams Boudakian



From the personal to the political, I arrive to artmaking committed to highlighting the struggles and successes of women and queer SWANA (Southwest Asia, North Africa) folks and people of colour as a transformative medium for expressing urgent truths, recalling ancestry, and visioning future worlds that center healing, justice, and love. Over the last year, my creative collaborator (lee williams boudakian) and I have been working on a multi-phased collaborative filmmaking initiative called WORLD OF Q, featuring films and media art that all revolve around a central storyworld in which hackers, healers, and cultural workers have formed an underground movement to resist totalitarian erasure of cultural and ancestral practices and epistemologies. We received grant support from the Canada Council for the Arts in 2016 and have seen produced two films. We are committed to producing media that counters traditional director-driven top-down models, and so we devised a collaborative filmmaking process where all participants involved in the project build and bend the rules of the storyworld, where actors shape their characters, where cast and crew are agents in the process guiding its direction, and where all the folks involved in the project are of the communities represented in the films. We believe that if the work is to be of/for the communities represented, it is essential for those of us represented in the work to have a hand in crafting and shaping it.

Those of us who live on “the fringe” rarely make the cut when it comes to popular versions of dystopian, utopian or alternate futures and worlds. Too often, our stories remain silent as though at some near or far moment in the future, all the queers, gender variant folks, folks with disabilities, indigenous and people of colour just fell off the face of the earth. Only in the last two years have we seen some promising shifts. Our interest in working with science fiction as filmmakers is to highlight underrepresented visions of the future and to write ourselves into the survival of humanity, where we play protagonists who are active agents in future-building, carving out new beginnings from the wreckage of pre/post apocalyptic worlds and landscapes. Pulling from the archives of our peoples’ herstories and the creative and social justice movements of our times and those that came before us, our films foretell the survival of our kind through visions of futures we know we will thrive into. [photo left: Still from the latest world of Q film installation, currently in post production]

IN BETWEEN THE U.S. AND JAPAN

Fujika Ariarakawa, Dissertation Student and Member,
the Association of Comprehensive Studies for
Independence of the Lew Chewans (ACSILs)

It has been four years since I started researching the native communities on Okinawa, the island where I was born. Okinawa is suffering ongoing colonialism since the Japanese invasion of the Ryukyu Kingdom in 1879. The people of Okinawa are suffering from a fate similar to native Hawaiian communities and the Chamorro communities in Guam: generations have endured more than a half-century of U.S. military base occupation. Since 1945, from the end of the historic Battle of Okinawa, the U.S. military currently occupies twenty percent of the main island. This area of the island, where less than one percent of the total Japanese population lives, represents over 70 percent of the total US military bases in Japanese territory. For 73 years of U.S. military base occupation on Okinawa, a countless number of native Okinawans have experienced endless violence by military personnel, such as the forceful occupation of ancestral land, dumping of toxic waste, incidents of rape and murder, and aircraft accidents. Because of the post-war reversion of Okinawa back to Japan in 1972, native Okinawans are Japanese citizens, including myself. Due to the forced status of the U.S. and Japanese military agreement, the Japanese judicial system cannot prosecute all the criminal cases related to the U.S. military. Therefore, no law in the Japanese constitution protects the rights of native Okinawans.

Additionally, generations of native Okinawans have been suffering from Japanese political and cultural assimilation since the Japanese invasion of the Ryukyu Kingdom in 1879. This includes the *hougenfuda*, a punishment for speakers of the Okinawan language, meted out to force native Okinawans to learn “proper” Japanese to become a “pure” Japanese citizen. Another assimilation tactic was the *kouminnka kyouiku*, the Japanese imperial education system which forced

native Okinawans to worship the Japanese emperor as a God necessitating them to abandon their spirituality, and convert to the Shinto religion. Unfortunately, Japan does not recognize the Okinawan people as an indigenous people of Japan. Therefore, they never officially apologized for their historical colonial violence against the people of Okinawa. There are no Japanese government educational programs to promote and protect the native Okinawan languages and spiritual practices.

In 2014, I joined a social and political organization called The Association of Comprehensive Studies for Independence of the Lew Chewans (ACSILs). Nearly 400 native Okinawans in Okinawa and the descendants of Okinawan immigrants all over the world are members. ACSILs has been promoting community awareness of the ongoing colonialism of native Okinawan communities by the U.S. and Japan. They hope to recover and normalize the native Okinawan ways of living through advocating for the indigenous rights and self-determination of the Okinawan people to international bodies such as United Nations in New York and Geneva.

Last April, ACSILs members from Okinawa and Brazil, including myself, participated in the 2018 United Nations Permanent Forum on Indigenous Issues (UNPFII) at the United Nations Headquarters in New York. The Forum is an annual conference attended by indigenous peoples from all over the world, to discuss various issues. Attendees were representing more than 370 million indigenous peoples from 70 countries. Many NGOs which work with indigenous communities also participated. Not only was it my first time visiting the United Nations Headquarters, but it was also my first experience with the Permanent Forum. Luckily this time, the Forum gave our group a chance to read a statement to report issues surrounding the U.S. military base occupation, and the issues of Japanese denial of Okinawan indigenous status, and the historical colonization of the Ryukyu Kingdom. Since 2014, because of the unique history, culture, and ethnicity of Okinawa, the UN has recommended that Japan formally recognize Okinawans as an indigenous people of Japan. Japan has always refused to comply and this

time was no different: Japan still denied our statement by stating Okinawans were nationally Japanese.

In general, people are not familiar with the unresolved issues around the result of historical western colonization. I feel that the ongoing psychological impacts of collective colonial mentality, such as unfamiliarity with historical colonial violence, dramatically impacts generations of Indigenous and non-indigenous peoples. The biggest lesson that I learned at the Forum this year was to show gratitude for our relationships with our ancestral lands. In the native Okinawan community, we have ancestral wisdom about our land. It says that we must never forget our gratitude for Okinawa nature and our ancestors because not having these two blessings we cannot live at any moment. Therefore, if we wish to decolonize our ongoing colonial mentality from western-based education, we must first have our gratitude toward our land, nature, and Indigenous peoples who protected the land where we live now. We must also appreciate our ancestors who immigrated to the U.S., and be grateful and appreciate our ancestors' land where indigenous peoples still live. We must also strive to protect our ancestral lands. Not having this massive gratitude towards lands where we live, where our ancestors lived, and which Indigenous peoples have protected, it is impossible to hold conversations around the rights of Indigenous peoples.

VOICES IN RESTORATIVE DIALOGUE

Lizzie Rodriguez, Dissertation Student, Chief Collaborative Coordinator for the Restorative Community Network.

The Voices program is an innovative workshop bringing police officers and marginalized community members together to engage in meaningful dialogue with the purpose of healing and strengthening relationships. This program uses a participatory pedagogy with an approach grounded in theories of adult learning,

popular education, and liberation psychology, empowering participants to become active agents in their own learning and healing process. Many of the participating community members have experienced or witnessed negative interactions with law enforcement. The many participating police officers are new to the department, recently graduating from tactical training. The Voices program encourages engagement in difficult dialogue in a safe environment, contributing to higher community capacity and increased public safety.

Santa Barbara Police Chief, Lori Luhnnow, has committed to transforming the department from a “Broken Windows” (Wilson & Kelling, 1982) model of policing, with a focus on disorder and deficit, to a “Community Oriented Policing” (U.S. Department of Justice, 2014) model, which empowers officers to develop positive relationships with the community. The Voice program was developed to help achieve this goal. As new cohorts of officers graduate from the academy receiving concentrated tactical skills training, they are required to participate in the Voices program as part of their orientation process on community needs before performing uniformed duties in the community. Developing community relationships early in an officer’s career can reap long term benefits for the police department and the community. The Voices program enhances community well-being and promotes social justice by fostering collaboration between groups with a history of adversarial relationships. Using a participatory approach, Voices has a lasting impact on communities most impacted by adverse relationships.

The current socio-political climate, media reports of excessive use of force against communities of color, and local detainments by ICE agents have created a sense of fear and insecurity among the local immigrant community. The Santa Barbara Police Department understands the importance of developing a stronger relationship with the Latino community to better understand their needs and to understand how to better serve the undocumented community. Through trusted community partners, individuals are invited to participate in the Voices program with the assurance that citizenship would not be reviewed and information would not be used against them. Safety for all participants is essential in the Voices program and confidentiality is equally crucial.

Thirty-two men and women, ages 16 – 75, came together. Many were nervous and some even admitted to being scared. The meeting was held at a local community center, with walls donned in colorful murals proudly displaying indigenous images. Plenty of food was provided, child care was made available, and simultaneous English and Spanish translation was conducted. Officers dressed in street clothes, rather than in uniforms and personal cars were used instead of patrol vehicles. Chairs were placed in a circle and as participants selected their seats, the session began with each person writing what they hoped to get out of the session and what they feared about the session. As the Hopes and Fears were read aloud, participants recognized similarities in one another's answers. Other questions included: "What does it mean for you to feel safe in your community?"; "How do you know when you feel safe?"; "What are some things currently occurring in our community or in our nation that makes you feel unsafe?" Discussions included biases and beliefs learned growing up and participants shared about their personal lived experiences.

One community member shared that his prior experience with corrupt police in his home country created a sense of fear and distrust in all law enforcement. He wept as he shared that the experience interacting with law enforcement in the Voices program was "life changing" for him. A veteran officer shared that the session was "a powerful experience" for him. "We interact with this community on a daily basis and really know nothing about their lives. This experience opened my eyes to a new way of understanding a critical part of our community."

Relationship building requires time, consistency, and commitment. The Voices program is a first step in engaging in constructive dialogue, challenging assumptions and beliefs, and to engage in the type of courageous discussions that can lead to breakthroughs and set the stage for true policy changes. Additional sessions will include community groups representing currently incarcerated youth, formerly incarcerated adults, the LGBTQ+ community, and youth leaders.

THE FOURTH GOAL: DECOLONIZING THE U.S. PEACE CORPS

Katherine McConnell, 2nd Year Student, Coverdell Fellow. Intercultural Dialogue Facilitator, Crossing Borders Education

"Help" is a four letter word. Admittedly, when I naïvely departed for my two years of Peace Corps (PC) service in Morocco in 2004, I was vastly ignorant of the exceptionalism and arrogance implicit within the ethos of this U.S. volunteer program for international development.

Formally, the U.S. Peace Corps was established in 1961 by the revered John F. Kennedy to promote world peace and friendship by fulfilling the following three goals:

1. Helping the people of interested countries in meeting their need for trained men and women.
2. Helping promote a better understanding of Americans on the part of the peoples served.
3. Helping promote a better understanding of other peoples on the part of Americans. (Peace Corps, 2017.)

On second look, these seemingly altruistic goals cast a large shadow, specifically because they "contribute to the 'Othering' of the global 'South' that begins with the patronizing portrayal of 'overseas' communities as implicitly in need of aid and unable to help themselves" (Hanchey, 2012, p. 1). As a recipient of the Paul D. Coverdell fellowship, I intend to use my time at Pacifica to reexamine my own and PC's values and to reconstruct a more just and progressive mission for the Peace

Corps that would serve to instate “disrupting coloniality” as its operational Fourth Goal.

Viewing the agency through the lens of this program, I’d like to outline a new agenda for the new millenium that moves away from replicating a market-based notion of modernization that views “developing” countries as failed attempts at industrializing and starts to recognize their assets and validate their ways of being (Davis, 2014). Peace Corps could then move toward a mission to preserve multiplicity and cultivate what Gloria Andalzúa calls a “mestiza” culture, capable of straddling two or more cultures to create a third element that is no less than a new consciousness (Watkins & Shulman, 2010, p.136). Fusing cultures in this way could serve to both create new, collaborative communities of knowledge and spare the loss of even more rich and diverse cultures, languages, and ways of being, seeing, and understanding the world that are currently endangered in what Wade Davis (2014) calls our fragile “ethnosphere.”

I imagine that Peace Corps’ existing training and service protocols could be modified to be interventions that build bridges as the primary “technology of decolonization” between the intertwined domains of decoloniality of being, knowledge and power, and between the subjects and communities impacted by Peace Corps service (Maldonado, 2016, p. 30).

To this end, my primary prescription outlines exercises to make explicit the unequal power dynamics that accompany ownership of a blue passport and put the spotlight on volunteers’ blind spots around the privileges of their social position and historical context as US citizens. This approach falls under the domain of decolonizing being – collaborating across cultures from a place of self-reflexivity, rather than assumed superiority.

This would be complimented by a training strategy that focuses on decolonizing development - moving from a needs-assessment to an asset-based approach. The goal here is to put an end to the postcolonial paradigm that favors what Eve Tuck calls “damage-centered research” that focuses on weaknesses and missed

opportunities within the host communities and replace it with community psychology’s signature asset-based approach (Dutta, 2016, p. 332).

Lastly, I suggest tactics to decolonizing knowing – from “expert” technology exchange to critical intercultural relationships. When it comes to the community project development component of Peace Corps service, implementing the principles of participatory action research would disrupt hegemonic development narratives and help shift the dynamics from that of the community being subordinate to the “expert” volunteer toward a more horizontal power exchange where new arrivals harbor a humble attitude of learning from and collaborating with local community partners.

Conclusion

Ultimately, for our collective livelihood on this planet, we need to focus on creating collaborative, reciprocal international partnerships for cultural and environmental preservation and for peaceful intercultural relations that contribute to constructive dialogue and nonviolent conflict resolution. Peace Corps could reframe its mission and purpose in this new millenium to preserve endangered cultures and their values, languages, and myriad ways of knowing, seeing, and being. Then, Peace Corps programs would reflect models of relationship building that will create dynamic knowledge communities across cultures to yield sustainable, multicultural, global solutions that draw on the wisdom and experience of both the volunteer and the host nation.

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Our specialization is part of the Peace Corps' Paul D. Coverdell Fellows Program that welcomes RPCVs (Returned Peace Corps Volunteers) to graduate study, offering fellowships to assist them in bringing home what they have learned through Peace Corps Service. We have a small and growing community of RPCVs!



McConnell with host mother snuggling in Morocco



UNITED NATIONS PERMIAN FORUM ON INDIGENOUS ISSUES

APRIL 18, 2018

Fujika Ariarakawa,
Second From Left



VOICES IN RESTORATIVE DIALOGUE, JUNE 2018

Lizzie Rodriguez

TOWARD A DECOLONIAL BEING: AN ACTION RESEARCH PROJECT ON THE POSSIBILITIES OF DECOLONIAL EDUCATION

Stephanie Steiner, 3rd Year Student

Project co-contributors: Marcela Urrutia, Latriece Clark, Hala Khouri, Juan Carlos Mercado, Noah Kramer, Chenoa Siegenthaler, Emily Shokouh, Erin O'Halloran

Throughout the CLE program, with its lenses of liberation and decoloniality, we are taught to think critically about the systems, structures, and culture that we are a part of and examine the root causes of societal problems in the hopes of finding collective solutions and healing. It is perhaps not surprising, in the midst of this training, that we students would turn this lens on the field of higher education in which we are immersed, or more specifically, on our program itself.

This happened for the second year cohort during our Liberation Studies in Action (LiSA) class with Professor Rod Watts, in which we were to engage in an action research project, and part of the class used the opportunity to turn our critiques and observations into an investigation. What started out as a venting in our Facebook group about tensions between the program's intentions and realities turned into an academic research project involving nearly half the class as researchers (and the rest, including some faculty, as participants/interviewees). We started with three broad questions:

What systems of oppression do students experience directly through the higher education system (i.e., racism, sexism, classism, ableism)?

How (or do) you think this oppression can be addressed from within the system?

What would alternatives look like? (i.e., what would a liberatory system of higher education look like?)

As action research begins with a critical analysis of the situation, and our analysis began with the systems of oppression that are present in the system of higher education. This analysis was summarized in our concept note:

Being able to study at the doctoral level is a privilege. At the same time, it comes with elements of oppression that are embedded within the system, including policies, the exorbitant cost and need to take on loans, the banking-style comprehensive exam structure, the empirical/scientific nature of research and practice, and the unmanageable workload that does not account for self-care or wellness or allow for reflection time. These hardships are exacerbated for historically underrepresented, underprivileged, and systemically disadvantaged population groups in academia such as women of childbearing age, people of color, people with disabilities, and English language learners, and people of low socioeconomic status generally.

We each determined different ways that we would explore this topic and these questions, using different areas of focus, which ended up being grouped into themes: Foundations and Revelations of a Decolonial Education & Pedagogy, Ruptures and Implications, Transformative & Decolonial Practices, and Art as a Liberatory Practice. Seven students - Marcela Urrutia, Hala Khouri, Juan Carlos Mercado, Noah Kramer, Chenoa Siegenthaler, Emily Shokouh, and myself - wrote chapters relating to these themes, while one student, Latriece Clark, became the "project manager" and synthesizer, writing the introduction to the chapters, and putting the document together into a cohesive whole. Erin O'Halloran created several art pieces (see photos) that synthesized and encapsulated the heart of the project through artistic expression, with the understanding that art is a liberatory pedagogical practice that is often underemployed in settings of higher education (which tend to focus on reading and writing).

TOWARD A DECOLONIAL BEING: AN ACTION RESEARCH PROJECT ON THE POSSIBILITIES OF DECOLONIAL EDUCATION

The collaborative, participatory process was perhaps the most important part of the project. The topic grew out of challenges that we were facing in our own lives as graduate students within the higher education system and thus was grounded in our own experiences and concerns. The group self-organized and the membership ebbed and flowed, with some students who initially had interest leaving due to the constraints that the project undertook. Most of us agreed that the process itself was invigorating and energizing - we were excited about the work and what we discovered through our interviews, and enthusiastically worked on the together.

The process involved negotiation between the student researchers and our professor, Dr. Rod Watts, who was enthusiastic about the project (ultimately calling the project “the epic LiSA group project”), but has his own constraints to work with, such as issuing us grades and needing to change some of the parameters of the assignment while remaining fair to group members and the rest of the class. We collectively decided that separate chapters would make the most sense, so we each undertook a methodological approach with respect to a sub-question to our main theme. We initially had proposed interviewing people campus-wide, across cohorts and including faculty, but Dr. Watts brought up the fact that this would be too large a project to do well in one quarter, and we might raise issues that we might not be around to follow through with, which would not be responsible as action researchers. We ultimately decided that the best approach was to interview each other, as co-researchers and participants in the project, with a few exceptions being made when topics required seeking participants outside the group. We had to be cognizant of the potential of such a project to do harm, if concerns were aired without the ability to remedy them.

The project concluded with each researcher making recommendations for action (as is the nature of action research - its intention and spirit is always concrete, practical action in the world). The paper was circulated to CLE faculty, who embraced the project enthusiastically and invited the authors to engage in a dialogue during the second session of the spring quarter. The dialogue itself was very rich and an important outcome of the project. For the faculty, the findings of

the paper were very affirming of several initiatives that were in progress but had not yet launched, such as a required introductory course on racial justice and allyship and a longer, more community building orientation. The faculty took the suggestions to heart and invited students to help implement some of the suggestions, as it will take the whole community to implement changes. I (Stephanie) am planning to share about the project at a regional community psychology conference in the hopes of inspiring further dialogue and receiving additional feedback.

The project was an attempt, in the words of program co-chair Mary Watkins, to “narrow the gap between aspiration and reality with regard to pedagogy” in the program, and in many ways, was an embodiment of the best of what the program is teaching us. As we enter our third year, we are preparing for the extended orientation that we suggested, and will hopefully be able to help implement additional actions in our remaining time at Pacifica, and contribute further to the narrowing of that gap.



MOTHER EARTH

By Erin O'Halloran, 2nd Year Student

"The image is of Mother Earth, growing into the tree of life. With arms stretched to the sky she offers a nurturing safe space for learning to take place.

The art-making process was one example of engaged learning that was able to be realized as an actionable step with the purpose of synthesizing the textual articulations of the group into a visual representation. The playfulness and joyousness that the art-making process contributed to the group project seemed to be authentically felt by the group as a whole."

Toward a Decolonial Being, (2018). *Art as Liberatory Action*.

STATEMENT

2017-2018 CLE STUDENTS OF COLOR

By Myriesha Barber, Katina Castillo, Cheyne Castroni, MSW, Latrice Clark, Dominic King, MA, Tarell C. Kyles, MA, Amber McZeal, MA, Ginger Nepomuceno, Juana Ochoa, Brenda Perez, Jamilah Shabazz, MA, Maryam Tahmasebi, MS, Breana Johnson, MA, MFT, Editor, 3rd Year Student

Sankofa, Donna Lee Bolden Kerr



Within the CLE Depth Psychology program at Pacifica Graduate Institute, an initiative to create safe and authentic spaces for students of color began in the early years of the program. Pioneered by Co-Chair Susan James, the Students of Color group was created alongside the Racial Justice Allies group to address, mitigate and create bridges among students and faculty. The space for these groups remained open ended; its purpose varied with the fluid group of student participants each year. The Student of Color group became a treasured space for non-white identifying students existing in a predominantly white institution, to reflect on their unique interpretation of the curriculum and lived experiences.

As meetings progressed, students began to challenge the implications of identity, represented by names of the “Students of Color” and the “Racial Justice Allies” groups. Considering the student body is representative of a global community, the group began to lean on the curriculum to analyze narrative, identity and relationship. We noticed that even our tendencies to “classify” might be an American aspect of a larger problem. We wanted to fight against the ideas of the modernist paradigm and its classification methods. We discovered we were having an issue of identity, parallel to which we experience in our internal world as ‘marginalized’ peoples. We were forcing ourselves into boxes in order to advance our scholarship. Through our process, we realized the phrase “Students of Color” was limiting our full expression as people and scholars. While we maintain the name for the lack of better terminology, this crisis of identity became a catalyst for a new endeavor.

This year, the Students of Color group is looking to expand in its academic scope by offering an emerging school of thought with the intention of moving toward a new paradigm in psychology; one that is particularly sensitive to the experiences of “people of color.” The discipline of psychology is traditionally taught as a field of inquiry forged by the ideas of white, European men. Theories, frameworks and innovative ideas seem to sprout from great minds of white men alone. A reflection of a colonial reality, the field of Western psychology is

STATEMENT: STUDENTS OF COLOR

but a microcosm of the domination of a particular worldview, discounting those voices and paradigms silenced by a violent social, political, and economic culture. The CLE curriculum aims to elevate voices descended from the global south and its diasporas and broaden the spectrum of knowledge production within the field. At the intersections of depth, community, indigenous, eco-and liberation psychologies, interdisciplinary approaches to psychological research are burgeoning in efforts to alleviate multi-level suffering. Within CLE, we recognize the power to define what it means to be human must be shared by all and therefore diverse voices in the field are paramount to pioneering a new psychological science.

Our desire is to formalize a vein of thought from a critical identity lens, at the intersections of depth, indigenous, liberation, community and eco-psychologies. As people of color, our social positionings lend us to a unique application of the cross-disciplines of our program. The scholarship we engage in is not merely theoretical but manifests itself as lived, embodied and experiential. Our aim is to create an academic platform for critical and systematically ignored perspectives. We prioritize contributions of original and creative thought and acknowledge the institutional conditions in which we are emerging. We desire to produce knowledge about something other than our marginalization, to expand our sense of identity and learning beyond the limits and boundaries set before us. Our subjectivity is symbiotic with our scholarship. We believe this lends us to a profoundly unique way of practicing as psychologists, using the CLE framework and have decided to establish this as a distinct transformative lens toward the recognition of complex identities.

Our scholarship addresses the intellectual genocide committed by a dominant field of knowledge production, supported by a history of racism and colonial violence, in which Indigenous and diasporic people have been annihilated, along with attempted erasure of our culture, knowledge and wisdom. As depth psychologists, we are at the beginning of an era in the academic world. We want to provide generative, alternative ways of thinking, researching and practicing psychology in a world in crisis and disarray. The pathway toward decolonialization and its companion, decoloniality begins with acknowledgment of the harms done by colonialism and colonial ways of being in the world.

Understanding and acknowledging this, is a beginning phase moving toward decolonization.

We align with Carl Jung's notion of psyche as Soul and look to Eduardo Duran and others' work for language and psychospiritual approaches to address the Soul Wound. For us, Spirit is central to human functioning and not a protective factor for mitigating health. We understand the "tending of soul" through healing, dreamwork and self-actualization to be a primary purpose of the life journey and human beings as having a temporary experience within the eternal energetic existence of Spirit. We consider soul wounds as a critical source of psychic fragmentation, not only among Colonized people but of the Colonizer. We theorize "oppressors" must have suffered a collective soul wound. Through projection, this collective soul wound became the motivating force to dehumanize and/or oppress the imagined Other which "we" represent for "them." Part of our aim, is understanding the systemic implication of this collective soul experience and the impact it has on the present-day ideologies, institutions, and cultures we cultivate in its image today.

Decolonization and decoloniality are processes-not events. During the 2016-2017 year the Students of Color and Racial Justice Allies groups collaborated on a project aimed at alleviating oppressive interactions in the classroom. Guidelines for an Anti-Racism/Decoloniality Curriculum (Hearing Voices, 2017) became an active form of praxis, informing the program's organization around class processes. This document is one example, of how we intend to anchor these views into practical change within the institutions in which we inhabit. It will happen through time, sweat and tears; as well as hope and power of the people whose voices have been denied, and narratives stolen and reshaped by hegemonic settler interests.

We hope to introduce an innovative epistemological paradigm within the field, viewing psychologies as cultural constructions and tools for healing. We hope to encourage a unique kind of academic rigor and authenticity, challenging the current status quo of professional identity and vocation of "psychologist" in the academy. In other words, we intend to bring our full selves to the table of knowledge production.

EPISTEMIC DISOBEDIANCE



Mary Watkins

Life and Dreams of the Perla Ravine/La Vida y Sueños de la Cañada Perla, U.S. Border Wall, Calle Internacional, Nogales, Mexico, 2005; painted by Alberto Morackis, Guadalupe Serrano, and community members, and overseen by Sergio Valdez. This image is a replica of a mural painted in Taniperla, Chiapas, Mexico by Sergio Valdez and community members in 1998. Photo credit: Mary Watkins. Coming in March 2019, Cover of Mutual Accompaniment and the Creation of the Commons (Yale University Press) by Mary Watkins

Decoloniality requires epistemic disobedience, for border thinking is by definition thinking in exteriority, in the spaces and time that the self-narrative of modernity invented as its outside to legitimize its own logic of coloniality. Walter D. Mignolo, 2011

Reflecting on decades of working toward psychologies of liberation (Watkins & Shulman, 2008), Mignolo's decolonial term "epistemic disobedience" has gathered force in my mind. I tell our prospective students that psychology is not a discipline that can simply be learned and practiced. It is a discipline with a troubling history of colonialism and colonality, with defining chapters of complicity with colonialism, racism, capitalism, sexism, militarism, and homophobia. As Ignacio Martín-Baró (1994) urged us to see, psychology itself is in continuing need of liberation, of critical deconstruction. Its basic goals must be

EPISTEMIC DISOBEDIENCE IN PSYCHOLOGY

radically questioned and supplanted with those that would actually create individual and community well-being. We need to replace the homeostatic work of psychology--changing the individual while keeping the social structure in place (Martín-Baró, 1994) -- with transformative work of changing the social structures that create human misery, radically repositioning the psychologist as a cultural worker among other cultural workers.

At the least, scholar-activist-cultural workers involved in this task will suffer academic and/or professional wounds: struggles for publication, employment, and tenure. In too many departments, those involved in the deconstruction of psychology will find their colleagues at odds with them, leading to marginalization. To gain academic space for liberatory theories and projects may involve years of dedication to the institution, i.e., hard administrative work, so that one can gain the curricular space to open up a new set of decolonial vistas for those who are psychologically-minded.

In my experience, this will require breaking through the borders of psychology itself, so that the psychological is placed within its necessary context: history, social struggles, and prefigurative imagining and embodied living from below. In such an approach to the psychological, it will not be lost on students the deeper sacrifices that have been made by some of the key theorists they study: exile, ostracism, voluntary poverty, early death, assassination.

Students who have grown up as individuals and in communities suffering and confronting racism, poverty, and social exclusion will not be surprised by these possible consequences of liberatory psychological work. Those who have grown up with societal privilege undertake an often-painful excavation of their positionality as they learn critical community, Indigenous, and eco-liberation psychologies. Their conscientizing education will include their reckoning with what Castro-Gomez (2007) calls “the hubris of the zero point” by decentering themselves and their own knowledge, learning depowerment instead of professional expertism, and practicing solidarity instead of professionalized leadership. Their repositioning can be a source of their own liberation from further

generating the oppressive structures that they were born into. For them, the deployment of the terms “epistemic privilege” and “epistemic disobedience” can be extremely helpful. Instead of being surprised by and personalizing the uphill trajectory of their work, embracing epistemic disobedience and being in solidarity with those who have painfully discovered the devaluation of their own knowledge provides an opening to life paths with greater integrity, i.e., of congruence between our understanding of what causes human misery and our own daily living.

Mignolo describes Maori and anthropologist Linda Tuhiwai Smith, author of *Decolonizing Methodologies: Research and Indigenous Peoples* (1999), as using anthropology to advance the cause of Maoris, rather than to study them and advance the discipline of anthropology (2009). Similarly, Mignolo (2010) describes how Aymara sociologist from Bolivia Félix Patxi Paco “inverts his role in sociology.” Instead of listening to the dictates of sociology, he uses sociology to communicate and organize his argument.” The same can be said of the way in which Fanon used the concepts of psychoanalysis. This shift is pertinent to “psychology” and to “community psychology,” as we focus the use of the theoretical and practical tools of both to advance environmental and social justice, peace built on justice, environmental sustainability, and a lived ethic of compassionate interdependence, rather than the fortification of our discipline. I place psychology and community psychology in quotation marks, however, because there is a problem with their stated singularity. Epistemic disobedience and the de-linking from coloniality it calls for requires that those of us at the “zero point” shift our location and redefine it as one among many, our iteration of “community psychology” as one possible embodiment located in a particular place and time, capable of being in dialogue with those from other places, but dedicated to disrupting the evangelization of euro-american approaches. When our students at Pacifica Graduate Institute do community and ecopsychological practicums or fieldwork in other countries, usually in the South, we ask them to see what they can learn of approaches there that could be useful in their home communities in the U.S., rather than being purveyors of U.S. community psychology. This does not mean that there cannot be fruitful dialogue and mutual

learning, but that the “hubris of the zero point” must be seen through and discarded.

In sum, I am proposing that a central tenet of critical community psychologies be epistemic disobedience. Rather than operating as an epistemically obedient discipline, one that trains “new (epistemic obedient) members and control[s]... who enters and what knowledge-making is allowed, disavowed, devalued or celebrated” (Mignolo, 2009), community psychologies would embody decolonial intentions, and offer themselves as a bridge beyond themselves. This would help to shift the weight of U.S. “community psychology” from center to periphery, engaging there in truly dialogical and participatory work that arises from a particular location, with its own epistemologies and values. As a bridge for its students to border thinking and epistemic disobedience, it enlists community psychologists to be the kinds of negative workers that René Lorau and Franco Basaglia described—giving away what may be useful and working for *buen vivir* and well-being rather than disciplinary power.

Happily, the shift that is occurring toward participatory and Indigenous research methodologies signals an acknowledgment of this need for the re-positioning of psychology and community psychology. It is still rare, however, that students study psychology within the historical context of colonialism and ongoing coloniality. To do so requires a sustained gaze into the violence and destruction wrought on psychological and community well-being by capitalism, racism, imperialism, and militarism. It requires as well radically imagining beyond the status quo so that we have clear visions of what we want to be walking toward.

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EMERGENT ECOLOGIES: REMAPPING AND RESEARCHING ENVIRONMENTAL SUBJECTS

Susan James & Helene Shulman Lorenz, Faculty Emerita

The making conscious of the functioning of these codes will enable humans to determine these self-regulating codes rather than to be determined by them. This would be the central goal of a science of human systems. Sylvia Wynter

For several hundred years the disciplinary organization of American and European universities into “humanities” and “sciences” has been based on the codes of modernism/coloniality that divide the world into multiple binaries, with one side overvalued and the other undervalued: mind and matter, culture and nature, civilized and primitive, rational and emotional, masculine and feminine, active and passive, to name a few. This system of codes is now referred to as modernism/coloniality because for many years modernism was spoken of in a one-sided way, stressing the positive achievements of technology and industry, while denying the historical background of genocide, land theft, the trans-Atlantic slave trade, toxic pollution, displacement, and destruction of the commons that was the basis of its development. In the last decades, a revolution of ideas has begun slowly spreading throughout the university system, partly in response to urgent crises of climate change, as well as the activism of indigenous and frontline communities resisting the fossil fuel extraction and industrial processes that lead to climate change, including the structural violence and inequalities that accompany these economic activities. Many people have now realized that we cannot solve these problems through the status quo thinking that caused them in the first place. By making these codes conscious, we can begin to rethink them. This effort is now termed “decoloniality.”

Decoloniality partly depends on alternative ways of modeling bioregions, placing them within transformative self-organized living networks that have been variously theorized: new materialism (Dolphijn and van der Tuin); border thinking (Anzaldúa); agential realism (Barad); autopoietic systems (Maturana and Varela); people’s self-development (Rahman); assemblages (Deleuze); complex systems (Kauffman); neorealism (DeLanda); symbiosis (Margulis), *prakriti* (Shiva); *kawsak sachá*

(Guailinga); solidarity (Santos); Gaia (Lovelock, Latour); materialization (Butler). A hopeful and fascinating feature of these reconceptualizations is the notion that in the evolution of the energetic material of the whole universe, a long process of symbiotic relationally and recombination of elements has produced assemblages in which the sum of the parts is greater than the whole. That is, assemblages have features that are always new and emergent, making the universe a drama of becoming and creativity that precedes human evolution by billions of years. In this figuration, the world is infused with an immanent sentience and spirituality gradually evolving potentials of freedom, expressivity, and communion.

To think in terms of the new materialism means to start with transforming local collectives that include organisms, landscapes, flows of water and atmosphere, soil, structures, languages, memories, cultures, affects, and spiritual energies, all part of assemblages capable of emergent creativities and constraints that can be mapped. Two researchers from Aotearoa/New Zealand, one Maori (Kuni Jenkins) and the other a settler (Alison Jones), have provided a profound example in their historical research on a site where Maori and Pakeha (British) came together for the first time in an organized way near Rangihoua in 1814. They offer 3 accounts of this event, which they label “forensic,” “constructivist” and “materializing”.

In the forensic or modernist interpretation, the only allowable historical evidence is archival reports by British missionaries that report a “sham fight” and a “sermon.” In the constructivist or post-modern account, the silencing of an indigenous perspective is noted alongside the forensic account, and a second Maori interpretation then relativizes the first in such a way that leaves the real event unknowable. The critique of such research is that multiple discourses and cultures become the only “real.” Yet those who experienced colonization lived a material, embodied, and genocidal event that for them cannot be analyzed merely as culturally constructed “interpretations.” Further, to invite “silenced voices” into accounts within dominant Eurocentric discourses through efforts of multiculturalism or “diversity and inclusion” effectively positions them as minor narratives that ultimately strengthen the status quo, support white supremacy, and assuage liberal guilt, while changing very little.

Jones and Jenkins 2008) advocate instead for an alternative “materializing” reading. That option begins with the local communities that have evolved on the land in New South Wales for thousands of years, and interrupts the modernist/coloniality assumption of passive indigenous being dominated by active settlers. It is clear from archival research that the Maori invited in a small group of settlers because they wanted to learn to read and write English partly to enter into trading contracts with the settlers. Contemporary Maori elders report that the “sham fight” would have been a *haka*, part of a welcome ritual or *powhiri*, followed by a political meeting or *hui*, not a sermon. While the authors are aware they bring a point-of-view to their reading of events, it is one that challenges modernist victimization and damage narratives and allows for emergent material and creative responses by indigenous people with long memories, who know how to map and navigate their own bioregional networks.

New materialisms bring a profound challenge to the historic discipline of psychology. If minds are no longer to be thought of a separate and different from matter, then minds are no longer solely private interior spaces making up the “psyche” of psychology. Contemporary biologists have shown that animals, plants, forests, and even one-celled organisms have capabilities of mapping, relationality, affectivity, and expressivity. What we would need if we were to begin the study of living systems within the option of new materialisms would be interdisciplinary approaches that brought psychology together with biology, chemistry, mathematics, complexity theory, medicine, environmental studies, anthropology, arts, and philosophy. Such a project was one proposed by C.G. Jung and later Marie Louise von Franz beginning in the 1930’s, a complex theoretical psychology: “psychology should be taught in its biological, ethnological, medical, philosophical, cultural-historical, and religious aspects.” This was necessary because their own research had already yielded phenomena completely inconsistent with modernism, such as the “psychoid,” “synchronicity,” and a “second psychic system.” Jung suggested that the evolution of world, life, and consciousness emerged from a rhizome of energetic ancestral potentialities, an immanent spirituality, an idea that influenced some contemporary new materialisms.

As it happens, the CLE specialization which proposes to link community psychologies, liberation psychologies, indigenous psychologies, justice environmentalisms, arts processes, and research, cannot solve this “problem” within the paradigm of modernism/ coloniality that separates mind from matter (or in Kant’s formulation, phenomena from unknowable noumena). By bringing forward emergent materialisms and decolonialities as ways of thinking, we can help to create new codes and logics within dominant modes of academic work that have been Eurocentric, racist, and sexist far too long.

Ironically, many new materialist ways of thinking come very close to the relational ontologies and epistemologies of living systems developed by indigenous people around the world over millennia. Materialisms therefore also interrupt some forms of ecopsychology or environmentalism that propose to better understand the “human-nature” relationship, because this assumption of a divide that needs to be reunited by human thinking reinstates the modernist mind/body binary. In new materialisms there are no freestanding minds, no soul-less “nature” or “untamed wilderness,” only relational local assemblages, mutually evolving and interacting according to a internal codes of repetition, differentiation, and emergence. We can hardly articulate such a reality in the English language, though precolonial cultures have created a rich array of expressive words: *pachama*, *ashé*, *dadirri*, *nahasdzaan*, *dharma*, *tao*.

New materialisms can lead to a curriculum and pedagogy that is more engaged with the actual struggles of communities currently fighting for their lives against environmental degradation, structural violence, and brutal inequalities. If what we think, say, and do is part of the materialization process of the environment we share, then neorealist mapping, narratives, research, stories, rituals, relationalities, spiritualities, and creative work can be an important part of a just transition to survivable, sustainable, and life-supporting emergent ecologies.

Academic thinking about research methodologies in the United States has also been affected by new materialisms and decolonialities. Denzin and Lincoln (2018) suggest that qualitative research is in a state of methodological and

philosophical emergence, where it can no longer deny the history and impact of colonialism in its development. Research aimed at psychologies of liberation is land and community-based when grounded in new materialisms and decoloniality. Its goal is to support local self-sufficiency and people’s self-determination, to enhance historical memory and traditions, and to interrupt modernist/colonial codes that divide the world into zones of value and zones of non-being. Instead of assuming a fixed culture and environment already spread out universally, this new research model searches for active resistance and agency rather than assimilation and damage, and focuses on evolving and emergent events with transformative potential. As qualitative research diverges from social experimentation models that have dominated the social sciences for decades, arts based, visual, and open-ended third space or integrated methodologies are increasingly recognized as viable, sophisticated options. For example, Susy Zepeda (2014) joins queer *Xicana Indígena* women to combine art, sculpture and visual storytelling. Together they materialize a vision of collective self-reliance and decoloniality as a way of reclaiming ancestral memory and addressing epistemic violence. In this instance the level of analysis is the creative visual sphere and women’s organic interactions within it through testimony and ritual. These burgeoning new qualitative research methods bypass the need for a priori instrumentality, staged pre-determined data collection models, and analytic coding schema. They allow researchers to avoid engagement in simplified sorting and data organizing procedures, which can result in unwarranted generalizations and reproduction of hierarchical classification systems. The research becomes participatory, and all of those sharing the process are analysts and theorists. There is an acknowledgement of the working presence of a receptive and responsive host of living agents that are activated as part of an emergent ecology throughout a process of exploration. As a result, new energies may engage through dialogue, text, and performance, converting small networks into large assemblages. They may disrupt oppressive relationships, and recode binaries that isolate thinking and communication within individual minds.

These new research methodologies introduce theoretical framing and philosophy as part of interpretive practice. They resist fixed assumptions about subjects and objects, knower and known. Within the research process, it is possible for new practices to emerge spontaneously, based on the changing nature and environmental demands of any given issue. Here, fresh formulations bubble up, open, appear, and arrive through relational encounters in ways that cannot be pre-conceived; we learn while doing. In these instances, co-researchers may choose to reactivate sources that have been previously silenced, marginalized, or erased from modern western scientific theory. The revival and recognition of ancient technologies, rituals, materialisms, and intelligences may offer new directions for inquiry that are not bound by the binary codes of modernism/coloniality.

These forms of participatory research are closely related to Indigenous epistemologies. It is not surprising that along with the emergence of new materialisms and post-qualitative methodologies, Indigenous methodologies are gaining attention in the social sciences and related fields. As a new generation of Indigenous activist-scholars develop critical mass in the academic world, they bring with them local sources of knowledge generation with ancient histories and lineages that act in conjunction with the land. Their work weaves connective networks among evolving ecologies, agential spiritual beings, and local communities of life forms, traversing all realms of emergence. Indigenous approaches are distinct from previous standard research methods in the following ways: 1) inclusion of non-secular and spiritual practices as part of a philosophical frame; 2) reliance on relationality and solidarity among participants; 3) starting with theoretical frameworks, including what counts as data, driven by local belief systems; 4) involving bodily engagement and activism; 5) working in conjunction with land and social histories; 6). remaining inherently tied to the project of decolonization and anti-racism (Tuck and McKenzie, 2015).

Indigenous knowledge-generating systems and organizing principles have enabled diasporic people with colonized histories to sustain subversive spiritual and cultural practices intergenerationally. Historically, they provided a foundation

for orchestration of escape operations, resistance, and strategic retaliation plans against captivity and active settler terror. Currently they are emplaced throughout diasporic communities mitigating negative effects of racism and xenophobia, spurring activism, and training the next generation. In addition, many communities have relied on pre-colonial environmental sciences to preserve traditional ways of living and protecting ecosystems against unprecedented threats.

According to Leanne Betasamoke Simpson (2017) “Indigenous peoples... can choose to use the conventions of the academy to critique the system of settler colonialism and advance Indigenous liberation... We can also choose to produce knowledge and theory in opposition to the academy as resistance, and sustenance through our own systems of knowledge” (p. 31). Some choose to do both simultaneously. When Indigenous theorists make use of the concept of “decolonization” it is always tied to the goals of autonomy, sovereignty, and collective self-development on the Land. In contrast, the concept of “decoloniality” refers to the interrupting of and resistance to Eurocentric knowledge narratives, internalized identifications with colonial classification systems, and political and economic systems of domination and exploitation based on these classifications. Decoloniality in a curriculum would not mean that we do not read texts by European or Euro-American writers; it would mean that they would be presented as coming from a specific bioregional history with a local culture, like all other texts.

At present, the idea of decolonization is being coopted within various disciplines in the university as people begin to discuss “decolonizing” curriculum, pedagogy, cuisine, museums, organizations, etc.. Eve Tuck and Wayne Yang write in opposition to this tendency:

When metaphor invades decolonization, it kills the very possibility of decolonization; it recenters whiteness, it resettles theory, it extends innocence to the settler, it entertains a settler future. ...decolonization ...cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if

they are anti-racist, even if they are justice frameworks. The easy absorption, adoption, and transposing of decolonization is yet another form of settler appropriation. Decolonization is not a swappable term for other things we want to do to improve our societies and schools. Decolonization doesn't have a synonym (Tuck and Yang, 2012, p. 3).

The work of decoloniality involves an epistemological critique of and an embodied opposition to the basic classification systems and development codes that have dominated the Americas during 500 years of colonialism.

At the center of the coloniality we need to critique, has been the fantasy of race as an organizing principle, creating hierarchies of human beings according to binaries of primitive and civilized, developed and underdeveloped, rational and emotional. It created imperial subjectivity that equated rights with modernist knowledge and a universal view from nowhere. Philosopher Sylvia Wynter, progenitor of decoloniality theory in the academic world, describes an imposed distinction of those who were determined by nature to be the possessors of reason, and those who remain enslaved due to a lack of such reason, producing a new colonial rational/irrational code that comes to be actualized and institutionalized. Thus, the thinking of Indigenous peoples were deemed so irrational that they would have to be governed by outsiders. Wynter (2003) reminds us that, “with the 15th Century European expansion, the rational/irrational master code is now mapped on the chain of being of all forms of sentient life.” As a result, the concept of race and its classificatory logic laid the founding premise on which current knowledge and disciplinary paradigms are based. Like the ongoing degradation of the planetary environment, it is not resolvable within the present order of knowledge.

Within this paradigm the majority of the world's cultures and environments experience genocidal effects by normal, everyday means. Accordingly, decoloniality cannot be born out of this dominant master code or through attempts at modifications to the current paradigm through technology or “inclusion.” Instead a new paradigm is struggling to be born in many emerging

ecologies. Students and faculty within the CLE specialization have begun an exploration of innovative ways of thinking and research that could not previously have been reproduced in an academic setting. As we attempt together to refuse to be determined by the codes of modernism/coloniality, and move toward the new science of human systems anticipated by Sylvia Wynter fifty years ago, this creative work is demonstrated on the pages of our newsletters.

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Wild Coast by Ed Casey,
Distinguished Visiting
Faculty



FROM THE PRELUDE TO *THE WORLD ON EDGE* (2017) BY EDWARD S. CASEY

Are edges something, some kind of thing, or are they rather nothing—or perhaps next to nothing? Edges have a curious way of always giving out, coming to naught, ending or about to end. Consider how the edge of the table on which I am writing belongs securely to the physical object of which it is the edge, being its edge and not the edge of anything else. Yet in this capacity it marks the very place where the table itself is ending, coming to lack material presence. Past its edge, the table does not exist and is nowhere to be found. Is the table's edge something physical, thus thinglike, or is it nothing, or is it in an indeterminate middle state that signifies the process of becoming nothing?

One always has a certain perspective on an edge, a “take” on it that is susceptible to a volte-face, a quick reversal, of thing to nonthing (and back again), of seeing up close to seeing beyond (and the converse). This reversal does not derive from an edge's being sharp or precipitous, but because the very character of an edge involves a certain disequilibrium, occasioning sudden shifts of perception or action in its proximity. Edges, we may infer, induce scenes of enantiodromia, Heraclitus's word for a sudden reversal into the opposite.

What makes edges so paradoxical? One reason is that edges are transitional in their basic character, and in our perception of them. They do not invite lingering, neither visually nor by way of inhabitation: who (other than zealous monks) would want to live on the edge of a cliff? Edges mark an abrupt turn from one surface to another, or from one part of something to another part, or from one phase of an event to another. No wonder our look does not remain long with them but characteristically sails past them, finding its way elsewhere. Every edge and every perception of an edge is on the way elsewhere, on the verge of being or going somewhere else.¹ And this is so even though edges also serve to establish the exact extent of a given thing or place.

The paradoxes to which I have just pointed are expressions of the endemic uneasiness occasioned by edges. Edges bring with them a characteristic anxiety of the uncertain and the precarious. Not only in being literally at the edge of a high precipice but in heavy traffic when we try to avoid collisions with the edges

of other automobiles. In composing this Prelude, I am putting myself on edge—the opening edge of this book, exposing myself to the doubts of skeptical readers. Such specific forms of edge anxiety (the root of “anxiety,” angst, signifies a narrow channel with closely fitting edges) are instances of the more general anxiety felt by our immersion in a world of edges from which there is only rarely an effective, much less a lasting, exit. Given its complexity and uncertainty, its sheer liminality, this is a world that we characteristically seek to evade at almost every opportunity, preferring the reassurance of the central mass of things and the familiar core of places and events: we gravitate to the heft and bulk, the easily identified center, of things, places, and events. Yet we overlook the edges of these same entities at our peril: this book argues that it is better to confront them directly and to describe them on their own terms.

The *World on Edge* pursues the more exact description of edges in four ways. I begin by examining the multiplicity of edges in their striking variety, giving special emphasis to borders and boundaries and to what can be called “operative edges.” In a second phase, I take up how edges configure places and events as well as things. I also discuss differences between naturally given and humanly constructed edges. Thirdly, I go on to contrast the edges that emerge in the experience of wilderness with those that surround human beings in their built environments (especially gardens and parks but also city streets and neighborhoods), taking landscapes to be something of a middle term. In a final phase, I discuss edges of our own bodies, the edges of earth and sky (and beyond), and edges that are psychical rather than physical (as in phenomena of falling apart psychologically). Finally, I take up what it means to be thinking on the edge. In taking this path, I aim to show how edges pervade our inner as well as our outer lives, and how they arise in the interaction between human beings and the earth and sky. This final step indicates that edges are everywhere: as far we can see and as close as we can touch.

Scattered throughout the book are brief studies of various particular edge circumstances that call for their own treatment. Under the heading of “Interludes,” I reflect on the relationship between edges and limits, surfaces and their outer

FROM THE PRELUDE TO *THE WORLD ON EDGE* (2017) BY EDWARD S. CASEY

edges. I also consider such disparate items as cusps, traces, and veils, while also thinking about edges in music and an array of problematic edges ranging from the edges of a cell of solitary confinement to the edge of doom.

The bond between glances and edges is especially intimate. Edges, as Merleau-Ponty put it, “flay our glances.”² They solicit glances, but they also undo them by showing their limitations and their inherent partiality. For the most part, however, edges and glances collude with each other in complicated and delicate ways. Each is a creature of the indirect, the eccentric, and the extraneous. This is so even though glances issue from the percipient organism, while edges adhere most characteristically to the surfaces of perceived things and to the outer parts of places and the phases of events. As exiguous and evasive, both glances and edges call for concerted investigation.

All too often, edges have been considered literally “superficial” features of things and events—contingent structures that possess little if any interest of their own, as if they were mere externalities in comparison with the central substance of things. My aim in this book is to show that, on the contrary, edges are integral to the ongoing experience of the surrounding world and its disparate contents, as well as to the internal worlds of emotion and thought. They are neither expendable nor trivial, as is tempting to assume when we confine them to the task of literally terminating things, places, and events. To put exclusive emphasis on any such purely functional role is to denigrate the intrinsic force of edges, their deeper sense, and their inherent vibrancy.

Edges are much more than literal terminations of things and events. Their closure, though undeniably operative, fails to capture the full range of the dynamics of edges. Edges actively configure events as well as places and things and psychical events; they are not just the emblems of expiration but open many kinds of things to intricate interactions with their immediate as well as their far surroundings. In the end, edges are constituent members of the place-world and the world of thought, worlds that encompass temporally as well as spatially specified features. Once brought more fully into the light, they can be seen as

leading denizens of both kinds of world as well as constituents of other worlds—for example of body and emotion, earth and sky—so much so that all these worlds are to be regarded as edge-worlds.

The world comes to us edged, irremissibly and multifariously so. It comes fraught with edges, textured by them. This book takes its beginning from the acknowledgement of this fact—this fate—from which there is no effective escape. It is time to bring a fuller consciousness of the dense immanence of the edge-world back into our individual and collective lives. This book will attempt to awaken this consciousness by bringing edges to our more complete attention—from which a wider edge-awareness can emerge. As with imagination and memory, place and glance – topics I have treated in earlier writings -- this book aims to restore to edges the concerted attention they deserve.

¹ On the general importance of verge, see John Sallis, *On the Verge* (Chicago: University of Chicago Press, 2007).

² Maurice Merleau-Ponty, *Signs*, trans. Richard C. McCleary (Evanston: Northwestern University Press, 1964), page 181.

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*Arcelia Shpaa Meléndrez
(left), Chankin Chambor
(center), and Nuria Ciofalo
(right), Merida 2017*



2017 SCRA BIENNIAL WITHOUT BORDERS— SCRA 2017 *SIN FRONTERAS*

Nuria Ciofalo

The 2017 SCRA Biennial happened in Canada during the beginning of Trump's hostile immigration reform. Some say Trump is "smoothing" Obama's immigration laws. He is certainly reinforcing the sharp and bloody edges of the US-Mexican border. I know this from experience. As a permanent resident with alien status witnessing the many deportation raids occurring in my own community in the northern side of Los Angeles, I thought it would be important to attend this conference and make the border present and surpassed by technology. Using technology, Arcelia Shpaa Meléndrez, a Kumiai cultural healer from the community of Matperjao, Northern Baja California, Skye Keeley Innerarity and Krista Arias, students from our CLE specialization, and I presented: Invoking Ixchel, Goddess of Medicine and Maternity: Bringing Indigenous Paradigms to the Center of Academic Discourse. Arcelia and I participated from the northern US-Mexican border that divides this Indigenous community.

In addition, mentors and professors from Puebla, Mexico, Dr. Eduardo Almeida and Dra. Maria Eugenia Sanchez Diaz de Rivera presented from central Mexico with Susan James, Mary Watkins, Blanca Ortiz-Torres, Ronelle Carolissen, and Isaac Prilleltensky, who were at the conference participating from the northern US-Canadian border. Technology helped us to resist hostile immigration policies and keep building solidary community *sin fronteras*, including at SCRA's Biennial 2017 in Canada. By means of presencia (committed physical presence) and technology, we managed to surpass both US borders and international time zones. Important recommendations about the need to decolonize SCRA and begin learning from Indigenous psychologies south of the border were made by all presenters. Participants also voiced that there is an evident linguistic and epistemological privilege in the legitimization of SCRA's publications, thereby

making the English language and epistemology the dominant criteria for inclusion in mainstream publications. By unconscious default, this continues to perpetuate US-and Eurocentric colonization, and silences transformative contributions emerging from the Global South. A collective demand was made for SCRA to be more inclusive and humble by learning from Indigenous' epistemologies, axiologies, methodologies, and cosmogonies.

Other conference presentations were given by our stellar students: Krista Arias, Susan Grelock, Samanta Gupta, Jonathan Horton, Alisa Orduna, Madeleine Spencer, and faculty: Susan James and Mary Watkins, who were featured in The Community Psychologist, Vol. 50, #3, Summer 2017 that shares highlights of this conference as well as an article written by Madeleine Spencer. <http://www.scra27.org/publications/tcp/tcp-past-issues/tcpsummer2017/regional-updates/>

THE 2017 SOCIEDAD INTERAMERICANA DE PSICOLOGIA (SIP) CONFERENCE IN MERIDA, YUCATAN

Dr. Blanca Ortiz-Torres, who gifted us coming from her native Puerto Rico to our campus in Montecito, California during the last two winter quarters and generously gave away her invaluable expertise in international policy and advocacy, invited us to attend the SIP 2017 conference in Merida, Yucatan. She gave two presentations almost every day of the conference and has played important leadership roles in this organization for many years.

Chankin Chambor, a Mayan Lacandon community leader and lawyer, Regina Miranda Nuk a young, Lacandon filmmaker, Arcelia Shpaa Meléndrez, the Kumiai cultural healer, and I presented on Spirituality, Community Cohesion, Cultural-

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Religious Empowerment, and Environmental Justice: A Demand for Indigenous Peoples' Cultural and Ecological Rights. It was quite surprising that the name of the conference was "Inclusion y *Equidad*" and the only presentation with Indigenous leaders (ours) was placed at the end of the program. Fortunately, Dr. Eduardo Almeida made a transformative key speaker presentation about the lack of these principles (inclusion and equity) in a conference that claimed such a name as well as in our discipline. Internalized colonization, hegemony, and arrogance were obvious in a prestigious psychology conference north of the Mexican-Belize border, also attended by APA representatives. However, solidarity, resistance, and deep hope for change and liberation was strongly present as well, particularly, initiated by the youth who were representing many countries of Latin America and were stirring trouble and loudly making revolutionary demands for transformative theory and praxis during sessions. A video of our presentation entitled, Indigenous Cosmogonies can be viewed at: <https://vimeo.com/262693286>

SCRA-CLE Webinar, April 3, 2018: REFLECTIONS ON THE ASSESSMENT OF PRACTICE COMPETENCIES (adapted from SCRA website)

This webinar was presented on April 3, 2018. It was the second in a series that focuses on articles published in a special issue of the *Global Journal of Community Psychology* in 2016. The articles shared applications of the Practice Competencies in Community Psychology Practice and highlighted strategies for engaging community members and students in practicing these competencies in classroom and field experiences. The webinar series is designed to share lessons learned and to engage in interactive discussions on how the competencies are being used to enhance community psychology training.

Our webinar built on material presented in the article written by Ciofalo, James & Watkins (2016) entitled, "Reflections on Practice Competencies" and published in the *Global Journal of Community Psychology Practice*, which can be found at: <http://www.gjcopp.org/en/article.php?issue=24&article=153>

Faculty, Nuria Ciofalo, third year students, Cheyne Castrioni, Carl Chavez, Tess Clearman, Tara Atherley, and Samantha Kinkaid, Associate Provost, Craig Chalquist, and President, Dr. Joe Cambray discussed the results of a seven-year assessment applying the competencies.

Read more at <http://www.scra27.org/resources/webinars/infusing-competencies-georgia-state/#icfpdZv8acEFOXuL.99>

Student Testimony of the SCRA-CLE Webinar Experience by Theresa Clearman

Community Psychologist Tom Wolff (2010) wrote, "when organizations and groups work together to enhance each other's capacity, they open vast possibilities for community change that do not otherwise exist" (p.49). My participation in the SCRA webinar brought forward a sense of the importance of these rewarding collaborations with world change-makers. I am very grateful to have had the opportunity to be included in the project and to have been provided a platform to articulate ways Pacifica graduate students are incorporating research methods and practice competencies in their work toward social and ecological justice. I very much look forward to being involved in future projects and continuing to build strong alliances with others working in the field of community psychology.

Read more at <http://www.scra27.org/resources/webinars/infusing-competencies-georgia-state/#icfpdZv8acEFOXuL.99>

HARRY GRAMMER IN THE NEWS: NAMED “CNN HERO” AND OBAMA FOUNDATION FELLOW

Dissertation student Harry Grammer founded New Earth in 2004. The New Earth Art and Leadership Center is a nonprofit dedicated to helping incarcerated and formerly incarcerated, foster and at-risk youth in Los Angeles transform their lives through arts-based programs. Harry’s team brings workshops to detention centers seven days a week and offers free education, counseling, vocational training, transportation and meals at its youth center. The group works with about 500 young people every week.

See CNNHeroes.com

This spring the Obama Foundation announced a fellowship program. Fellows are “a diverse set of community-minded rising stars – organizers, inventors, artists, entrepreneurs, educators, and more – who model the powerful truth that we each have an important role to play in civic life. By engaging their communities to work together in new and meaningful ways, Obama Foundation Fellows are leading transformational change on many of the world’s most pressing problems” (<https://www.obama.org/fellowship/>).

Out of 20,000 applicants, 20 domestic applicants were chosen. We are so proud that Harry Grammer is one of them. The two-year fellowship will “offer hands-on training, resources, and leadership development to equip Fellows to scale the impact of their work. Fellows participate in four multi-day gatherings where they collaborate with each other, connect with potential partners, and collectively push their work forward. Throughout the program, each Fellow pursues a personalized plan to leverage Fellowship resources to take their work to the next level” (<https://www.obama.org/fellowship/>).

Obama Foundation 2018 Fellows. Harry Grammer (top right)

ALUM SHELLY STRATTON WINS EMORY L. COWEN DISSERTATION AWARD FOR THE PROMOTION OF WELLNESS, SOCIETY FOR COMMUNITY RESEARCH AND ACTION

Each year the Society for Community Research and Action (Div. 27, APA) grants an annual dissertation award to the best dissertation identified on a topic relevant to positive well-being and the prevention of dysfunction completed during the prior two years. CLE alum Shelly Stratton's dissertation is the 2018 winner of the SCRA Emory Cowen Dissertation Award. Her dissertation work is entitled "Culture, Resilience, and Adaptation: The Voices of Rwandan and Congolese Refugees."

<https://search.proquest.com/openview/57d974f4a366edd4126e5344db8a22de/1?pq-origsite=gscholar&cbl=18750&diss=>).

From the SCRA Announcement: Dr. Michelle Stratton's dissertation titled "Culture, Resilience, and Adaptation: The Voices of Rwandan and Congolese Refugees" was completed at the Pacifica Graduate Institute under the direction of Dr. Mary Watkins. Dr. Stratton's dissertation is a sophisticated qualitative study of Rwandan and Congolese refugees in her home community of Manchester, New Hampshire. The project is the result of sustained engagement and inquiry into culturally-based sources of resilience, as well as consideration of how the 'host' culture can be more mindful of creating an environment that helps immigrants sustain, and not unreflectively assault, these sources of resilience. The dissertation exemplifies empowering and culturally sensitive methods to identify cultural resources and pathways for resilience that likely have important implications for trauma reduction and the promotion of well-being among refugees. The work exemplifies the core values of participatory collaboration between the researcher and the community, as well as respect for diversity and a strengths and wellness framework.

Students News

Employment And Community Engagement Related To Work In CLiE

Kamee Abrahamian is a self-employed artist, producer, facilitator (Kalik Arts); full time mama. Her film Dear Armen (short film) was the official selection at TWIST Seattle Queer Film Festival in September 2017; World of Q (collaborative filmmaking project) with two short films in post-production, one of which is screening in April at the Queer Students of Color Conference at Portland State University followed by a talk-back; Setting Bones (winner of the Vancouver New Play Prize) premiered at the Vancouver Fringe Festival in September 2017.

Aaqilah Islam is currently facilitating year-long classes of a violence prevention and intervention program called GRIP (Guiding Rage Into Power) at San Quentin Prison and the California Training Facility/ Soledad Prison. The course curriculum teaches emotional intelligence, mindfulness, victim impact, and "stopping violence," through process, instruction, and practice. She co-facilitates these courses with incarcerated and formerly incarcerated men, as well as outside volunteers.

Barbara Bain, Barbara Bain stepped forward to help the Red Cross in the wake of the Thomas Fire and Montecito Mudslides. She also joined the Pacifica Graduate Institute Alumni Association Support Network trauma response team. She is the founder of Indigenous Awakening Consulting is a non-clinical consulting service offering individual consultations and community building through Dream Work, Community Psychology, Ecopsychology, Liberation Psychology, and Indigenous Psychology.

Debbie Bridge is a volunteer with the Center for Successful Aging in Santa Barbara as a senior peer counselor

Katina Castillo is a Consultant at Anti-Oppression Resource and Training Alliance (AORTA)

Cheyne Castroni is Founder of Alma Rose / Consultant for Family Service Agency and SB Public Defender and a consultant with Family Service Agency and the Public Defenders of Santa Barbara to usher in a new defense modality-- HolisticDefense.

Theresa Clearman is a Mental Health Counselor at Clearman Counseling & Mental Health Services, a private counseling practice in Helena Montana. My work focuses on reintegrating people back into their communities as I believe isolation is one of the primary factors that fosters mental health problems.

Elizabeth MacLeod Burton-Crow, Fostering displaced nonhuman animals, volunteering at local public schools, teaming up with The Humane League to promote the welfare of farmed animals.

Carl Chavez, Trauma Mental Health Therapist at Kids and Families Together (Ventura, CA) and Independent Contractor of Chavez Consulting Services; facilitate a youth advocacy group; workshops and presentations (Identity and Roles, Acculturation, Liberatory Identity, Family Dynamics, Coloniality and De-Coloniality, Sexology, Exploring the Limitations and Possibilities of Binaries, Enhancing Our Relationship with Nature). I also provide consultations to assist in addressing and approaching: inequities, safety, performance, work-dynamics, community building, resources and program development and implementation.

“The teachings of the CLE program have strengthened my clinical and case management skills. Additionally, CLE teachings have supported me in providing well rounded individual, family and community consultations. CLE has broadened my awareness and language to engage in community work with critical consciousness. The steps when developing strategic planning involve contemplation of the context and how not only the directed parties but also third parties may be affected by the decisions we take. The constant reminder of the importance of participatory action research keeps me humble, as there are vast knowledges which we are unaware of and which we I am in gratitude and humbled for when I am in their presence. What I continue to struggle with is how

to share the information within langue and norms that are not filtered through my lens. Participatory Action Research helps address this struggle however, on the day-to-day basis it can get slippery when it is my words that I use to describe something that is not my experience. Nevertheless, I make the statement so others know it is my interpretation of the information when I become aware of the shift in the delivery of information.”

Elizabeth Deligio is the Justice Coordinator, 8th Day Center for Justice. She continues to accompany victims of police torture in Chicago through her work at Chicago Torture Justice Center.

Ross Dionne is a Qualitative Research Associate at the Social Research Center, Friends Research Institute Center and works with 26th Street Corridor Revitalization, Harwood Community Association

Breana Johnson works as staff psychotherapist at the Center for Psychotherapy and Marriage and Family Associate at Andrea Cornell Marriage and FamilyTherapy PC. She as also worked with Caught and Clogged: Cultivating flow in the leadership and career pipelines for diverse Women of Color (WOC) project.

Dominic King works at Family Support Specialist at Kids And Families Together and is associated with Black Unity Matters meeting in Port Hueneme

Samantha Kinkaid works with STEAM Education, Youth Capability Building, Sustainable relationships between land and local community

Ishtar Kramer is Core Faculty, California Institute of Integral Studies

Noah Kramer facilitates community ceremony / ritual work

Hala Khouri, M.A.,SEP, E-RYT ,is co-founder Off the Mat, Into the World

Marialidia Marcotulli works as a strategic consultant and is engaged with the Prison Yoga Project, Marinlink.org, and MarinArts.org.

Tom Martinez is Senior Minister, Desert Palm UCC (Tempe, AZ)

Amber McZeal has a contract partnership with Alameda County Behavioral Health Care Services: Office of Ethnic Services; Deep Waters Dance Theater Company: House/Full of Black Women

Juan Carlos Mercado works as a Disabilities and Mental Health Manager

Liberty Miller is owner of Awakening Creatives. She also is involved with Respond to Racism in Lake Oswego, community anti-racism organizing group, Tryon Life Community Farm (a community commons revitalization project helping people deepen into relationship with each other and the land)

Michael Quill, has started a new program at LA Waterkeeper working with youth from underserved communities. "The Creeks to Coast Program connects youth with our planet as we connect Waterkeeper's work in the rivers, creeks and ocean with our youth and community."

Lizzie Rodriguez, Chief Collaborative Coordinator, Restorative Community Network to implement School Based Restorative Approaches in Lompoc and Santa Maria, CA. She is also working on language, justice and immigration rights.

Brenda Perez works on Art white-washing, Eyes on ICE, displacement/homelessness, & sexual harassment awareness

Cornel Rusu is the project director of Symposia Community Bookstore, Inc. in Hoboken, NJ. It is a Public Benefit nonprofit corporation organized and operated exclusively for educational and charitable purposes. "The specific objectives and purposes of this organization are:(a).to help make books and reading as inviting and accessible to as broad an audience as possible;(b). to offer a venue to serve as a community center and a place for educational and community activities; (c).

to support other charities through the use of the thrift store' space to raise funds and run programs;(d). to offer support for emerging local artists through exhibitions and other projects; (e). to develop new community projects; (f). to engage in other activities related to the development of the social capital of our community." (<http://symposia.us>)

Paula (Mimi) Simon is involved with Roots of Change, a UW Tacoma ad hoc organization that advocates for those who are subject to immigration harassment.

Mariah Simpson is Operations Assistant at Mojave Desert Land Trust.

Stephanie Steiner writes, I'm leaving my role as the Director of Education at the Metta Center for Nonviolence effective next week to make room for motherhood (and dissertation :) She is a Caretaking Council member of the Earth Holder Sangha (spiritual community with a focus on environmental protection, healing our relationship with the Earth) in the Thich Nhat Hanh tradition; coordinator for the Cumberland County Community Conversations Coalition (North Carolina).

Marcela Urrutia writes, "Currently I'm involved with the group 'Hijos del Exilio,' which is the first association in Chile addressing the consequences of Chilean Dictatorship and the kids that at the time they had to leave the country with their fathers."

Professional Talks

Abrahamian, K., & Arias, K., (2017, June). Stitching Stories: a ceremony of cross-cultural psycho-narrative restoration. Session presented at SCRA 16th Biennial Conference, Ottawa.

Abrahamian, K., (2017, June). Development of Racial Justice Values for the Classroom. Session presented at SCRA 16th Biennial Conference, Ottawa.

Bain, B. The Dream and Immortality, Invited speaker, Immortality Festival, Santa Barbara, CA., 2018.

Burton-Crow, E. M. (2018, March 4). Domestication and the frontiers of trans-species psychology [Video File]. Trans-species Psychology Seminar. Video posted to <https://vimeo.com/258687890/47118132fb>

Kinkaid, S. Practice Competencies in Community Psychology. (SCRA). (2018). Reflections on the Assessment of Practice Competencies. [Videowebinar]. Retrieved from <http://www.scra27.org/resources/webinars/infusing-competencies-georgia-state/#gfzwF0JRaDZ7xJEO.99>

Kindaid, S. Trauma Healing and Resilience Program and curriculum development in India (with Kolkata Sanved) and Nepal (with Shakti Samuha) for human trafficking survivors, survivors of abuse and violence, and NGO staff.

Lewis, C. A. R. H. (2018). Scientific paradigms in community psychology: Perceiving power and liberating the ecological model. The

Community Psychologist, 51(2). Retrieved from <http://www.scra27.org/publications/tcp>

McZeal, A. (2018). "Black Psychology 2.0: Exploring the Decolonial Turn in Psychology". Presented at the Alameda County Behavioral Health Services Black History Month Celebration, Oakland, CA.

Orduna, A., & Cisneros, A., et al. (2017, June). Call to Action: Mobilizing for conscious change and deep transformation: Community partners panel at Response at the radical edge: Depth psychology for the 21st century conference at Pacifica Graduate Institute, Santa Barbara, CA

Orduna, A., Hill, S., & Luhnnow, L., et al. (2017, October) VOICES: A police and community collaboration at the International Association of Chief of Police conference in Philadelphia, PA

Orduna, Alisa (2017). Panelist, Call to Action: Mobilizing for Conscious Change and Deep Transformation: Community Partners Panel, Response at the Radical

Edge: Depth Psychology for the 21st Century conference, Pacifica Graduate Institute, Santa Barbara, CA

Rodriguez, Lizzie (2017). Moderator, Call to Action: Mobilizing for Conscious Change and Deep Transformation: Community Partners Panel, Response at the Radical Edge: Depth Psychology for the 21st Century conference, Pacifica Graduate Institute, Santa Barbara, CA

Rodriguez, Lizzie (2017). VOICES: A Police and Community Collaboration, International Association of Chief of Police conference in Philadelphia, PA

Sacco, Christa Marie (2017). Intersection between Human Trafficking and Domestic Violence, East LA College Domestic Violence Awareness Month Presentation.

Sacco, Christa Marie. (2017). *Auto-estima, Trabajo Sexual y la Trata de personas, and Trauma y Transformacion, El Centrito de Apoyo and La Casita, Proyecto Las Muchachas.*

Jamilah Shabazz (2018). Travel is a State of Mind. Lessons From Abroad, 2017-2018. Reentry Conference. University of California, San Diego, CA

Vodantis, Stephen (2018). Decolonizing Human Sexuality: Gender Identity and Sexual Orientation without Privilege or Prejudice." "Na'alkaah: The Path of Diné Education" Navajo Nation Museum, Window Rock, AZ. "



Photo by Stephen Vodantis. Natural "window rock" formation of Window Rock, AZ with WWII Navajo Code Talkers Memorial

Publications

Abrahamian, K., (2018). Herstories of Divine Love. *The Armenian Review*, Volume 53.

Funke, Renata (2018). "Indigenous Immigrants from the Mexican State of Oaxaca Residing in Monterey County, California: The Search for Meaning and Agency." pp. 319-329. In Jimenez, H. (2018). *Challenging Inequalities: Readings in Race, Ethnicity, and Immigration*. United States: Cognella Academic Publishing.

Kyles, Tarrell C. (2018). New World Era: Culture, Self-Determination, and the Sociopsychological Construct of Black Power. 51(3), *The Community Psychologist*, 51(3). <http://www.scra27.org/publications/tcp/our-members/#6D76fcyEBxyrxk4H.99>

Lewis, Hawkins (2018). Scientific Paradigms in Community Psychology: Perceiving Power and Liberating the Ecological Model, *The Community Psychologist*, 51(2).

Teaching

Themis C. De la Pena Wing, "Knowing Myself" after school program at Founder's Church of Religious Science in Koreatown, L.A.

Aaqilah Islam is facilitating Guiding Rage into Power (GRIP) classes at San Quentin Prison.

Ishtar Kramer, Core Faculty, California Institute of Integral Studies. East West Psychology Conscious Diversity, Introduction to East West Psychology, Community orientation retreat, Wilderness Rites of Passage, MA integrative seminar

Hala Khouri, Yoga, Healing and Liberation, Oakland CA April 12-15

<http://www.offthematintotheworld.org/events-1/2018/4/12/yoga-healing-liberation-leadership-intensive-day-1>

Amber McZeal, "Decolonizing the Psyche: Innovations in Community-Based Learning". Partnership with the Alameda County Behavioral Health Care Services: Office of Ethnic Services. Sessions in the 2018 series will be held at Resilient Wellness Center in Oakland, CA.

Soula Pefkaros will facilitated a 3-day course on land management and antiracism called Roots of Justice, through the Zehr Institute of Restorative Justice, Eastern Mennonite University.

Cornelieu Rusu, Associate Professor - Southern Adventist University, TN, Human Behavior and the Social Environment. He is teaching a new course on community and community organizations.

Christa Marie Sacco is teaching courses at UCLA and East LA College on the Sex Industries; Human Trafficking and Sex Work; and Human Sexuality.

Robin Svenson, Adjunct faculty Naropa University. Robin shares: "In August I began teaching a course called Field Placement in the BA Contemplative Psychology department at Naropa University in Boulder Colorado. "My goal in the classroom is to support students in developing their own vision of socially relevant community-based learning that is culturally sensitive and nurtured by contemplative practice. Students participate in 30 hours of community-based volunteer work. I utilize liberation art practices to help student foster the process of meaning making and identify the bridge between their inner experiences and their experience of volunteer work."

Awards, Grants

Kamee Abrahamian. SCRA Mini Grant for DYADS (fieldwork project no. 2)

Harry Grammer, CNN Hero; Obama Foundation Fellow, 2018.

Lizzie Rodriguez, Society for Community Research and Action Mini Grant for VOICES: A police and community restorative dialogue

Some Dissertations-in-the-Making

Barbara Bain, "Dream and Identity in Indigenous California"

Debbie Bridge, "Tending Aging Souls Through Connection with the Natural World: A Depth-Ecopsychological Study."

Elizabeth MacLeod Burton-Crow, "Poultry, Parrots, and People: An Exploration of Avian-Human Psyche in the Context of Captivity"

Carl Chavez, "Analyzing the dynamics of the Ontology and Epistemology of Identity Formation in Western Culture: A Dialogue Towards a Liberatory Identity"

Cheryl Chisholm, "Liberation Parenting: Raising Humans in an Inhuman World"

Themis C. De la Pena Wing, "Depth Education without Edges: The Art of Re-Membering, Unlearning and Reimagining"

Liz Deligio, "Coming Home: Restoration After State Violence"

Renate Funke, "Claimsmaking and Conscientization: Farmworker Advocacy on California's Central Coast"

Harry Grammer, "From Incarceration to Eco-Liberation: Formerly Incarcerated Youth in the Wilderness"

Susan Grelock, "Wolf Lost & Found: Reframing Human-Wildlife Coexistence with the Arts"

Aaqilah Islam, "Higher Education Beyond the Prison Walls: Narratives of Reentry, Social Learning and Advocacy "

Brandon Lott, "Integrating the Shadow of The City: Urban Alchemy and San Francisco"

Marialidia Marcotulli, "Liquid Integrity /Aguas Altas"

Amber McZeal, "Oasis Sister Circle Empowerment Workshop Series: Centering Black Women's Voices in Developing a Theory of Change"

Alisa Orduna, "Oshún's Mirror: Seeing Sacred Histories of the African American Experience in the Depths of Homelessness in Los Angeles"

Soula Pefkaros, "Empowering Ecopedagogies in the Age of Mass Incarceration"

Lizzie Rodriguez, "Building a Restorative Community: A Case Study"

Corneliu Rusu, "ZEGG - A Case of Community Living in the Western World"

Christa Sacco, "Towards Psychologies of Sex Worker Liberation: Creating Emancipatory Outcomes with Women who Work in Sex"

Alumni News

Holly Bordwell is a literacy specialist, teaching 7th/8th grade English Language Arts. She has incorporated lessons on tolerance, 16 Habits of the Mind, and Council Practice. Into her classroom. She serves as a volunteer Camp Director for WoHeLo Family Camp, an outdoor adventure camp for children with autism and their families. She started this work as a part of my first year field service project at Pacifica and has continued to direct the camp for the past six summers. This program is operated through the Golden Empire Council Camp Fire.

Rabbi Tirzah Firestone is a member of the Muslim Jewish Alliance of Boulder County in Colorado. Her book Wounds Into Wisdom: Transforming Intergenerational Jewish Trauma will be published in 2019 (Rhinebeck, NY: Monkfish).

Laurie Kindel is active doing community organizing with parents of students regarding immigration concerns. She is a Clinical Social Worker at Lighthouse Community School, Oakland, Seneca Family of Agencies.

Betty McEady, a Depth Program graduate, is Co-Chair of Alternatives to Violence (AVP)-USA Education Committee, a member of AVP-USA Board of Directors, and a member of the AVP-International Research Group. Her groundbreaking dissertation, Being-in-the-World Nonviolently: Perspectives of Formerly Incarcerated Participants on Transformative Pedagogy for Nonviolence, provided a study of the pedagogical practices in AVP that nourish nonviolent living.

Shelly Stratton is the Senior Director of the Center for African Immigrant Organization (CAIRO), and is involved in strategic planning, partnership and development. Her dissertation, Culture, Resilience, and Adaptation: The Voices of Rwandan and Congolese Refugees, won the Society for Community Research and Action's 2018 Emory L Cowen Dissertation Award for the Promotion of Wellness. She works with Somali community organizations. "As I finished my dissertation I started working with African Youth and Community Organization (AYCO). I wrote many grants and supported the development of solid programming. Previously the organization had been a volunteer run organization. They were struggling to meet the growing demands. We gained enough grant funding to hire 6 staff and create solid programming. As a result of my work at AYCO a second Somali organization (CAIRO) offered me a job as the senior director. This organization is focused on education. They have a preschool for Somali children and cultural navigators in the schools. Staff provide training and promote understanding of cultural perspectives in the schools."

Lorraine (Rain) Warren received an Outstanding Poster Award at the Global Conference for Transformation in Monterey, CA. She was the keynote speaker at the Open Space Technology Conference in New York City. She was invited to speak by Harrison Owen, Open Space creator. Along with Depth Program alums, Marcella DeVeaux and Sherrie Allen, Rain received a standing ovation when they called on humanistic psychology to become more deeply committed to issues of social justice at the annual Society of Humanistic Psychology conference: Liberation through Wisdom and Love: Humanistic Psychology, Social Justice and Contemplative Practice at Naropa University, Boulder, CO. Their panel was entitled "We May Never Have Another Wound Such as This: Three African American Women Revision Racism, Sexism and Genocide Seeking Healing through Love. This is their abstract:

"Trained as depth psychologists, this presentation by three African American women revisions what it means to be human in the face of racism, sexism and Genocide. Under oppressive circumstances, can liberatory practices lead us to

understanding what it means to be fully human even when stripped of humanity in the face of systemic oppression and death?

This presentation covers a practice of liberation for Africans and African Americans exploring that which allows individuals and communities to choose their own destinies. Existentialists Rollo May and William James both American psychologists who recognized the value of human beings and that “therapy would require a commitment to the part of the patients to fully understand the lives they were living, or the lives in which they were existing.”

Elizabeth Selena Zinda has been working with Seattle Restorative Justice.

A Sampler of Faculty Publications

Bayaa, H., Cahen, C., Doss, A., Fusco, R., Gordon, R., Sarkisian, G. V., & Taylor, S. (2017). Learning Community Psychology Practice Competencies: Student Pathways through the Applied Community Psychology (ACP) Specialization. *Global Journal of Community Psychology Practice*, 8(1), 1-12. <http://www.gjcphp.org>

Cane, P. *Capacitar Refugee Accompaniment Manual, Japanese Capacitar for Children Manual, English Capacitar for Children Manual, Human Rights Manual*

Casey, E. S. (2017). *The world on edge*. Bloomington, IN: Indiana University Press.

Casey, E. S. (ed.) (2017). *James Hillman, Philosophical intimations*, Vol. 8 of the Uniform Edition of the Writings of James Hillman. Putnam, CT: Spring Publications.

Casey, E. S. (ed.) (2018). Eugene T. Gendlin, *Saying what we mean: Implicit precision and the responsive order: Selected works by Eugene T. Gendlin*. Evanston, IL: Northwestern University Press.

Ciofalo, N. (2018). Indigenous women’s ways of knowing and healing in Mexico. *Women & Therapy*. 41(1-2): 52-68. DOI: 10.1080/02703149.2017.1323478

Fetterman, D., Rodriguez-Campos, Zukoski, A. (eds.) (2018). *Collaborative, participatory, and empowerment evaluation*. New York, NY: Guilford Press.

James, S. (2018). Indigenous epistemology explored through Yoruba orisha traditions in the African diaspora. *Women and Therapy*. 41 (1-2): 114-130.

Kelly, A.E., Viola, J.J. (In Press). Sense of School Community Among High School Students with a Disability. *Journal of Prevention and Intervention in the Community*. 47(4).

Layton, L. (2018). On lying and disillusionment. *Psychoanalytic Perspectives* 15(1): 12-24.

Sanchez, B., Jimenez, T.R., Viola, J., Kent, J., & Legler, R. (2017). The Use of Community Psychology Competencies in a Fieldwork Practicum Sequence: A Tale of Two Graduate Programs. *Global Journal of Community Psychology Practice*. (8)1. <https://www.gjcphp.org/en/article.php?issue=25&article=164>

Sandoval, C. (2018). Translation as “Trans-Interpretation”: The Transformation of the Book Methodology of the Oppressed into Metodología de la Emancipación. *The Journal of Mujeres Activas en Letras y Cambio Social*. 17(2).

Sarkisian, G. V. (2017). The System: A Multi-Level Social Service Simulation. *Global Journal of Community Psychology Practice*, 8(1), 1-32. <http://www.gjcphp.org>

Schutzman, M. (2018). *Radical doubt: The joker system, after Boal*. London, UK: Routledge.

Schutzman, M (2018). Political Therapy. In K. Howe, J. Boal, and J. Soeiro (eds), *The Routledge companion to Boal*. London, UK: Digital Theatre.

Schutzman, M. (2017). Rock the Haven. In *Rockhaven: A history of interiors*. Los Angeles, CA: Which Witch Press.

Viola, J.J. & Glantsman, O. (2017). *Diverse careers in community psychology*. New York, NY: Oxford University Press.

Watkins, M. (2018). Stop the Separation of Parents and Children at the Border, Op-Ed, *Santa Barbara Independent*, 7/14/18.

Watkins, M. (2018). *We Didn't Cross the Border, the Border Crossed Us*. In A. Emery (ed.), *Convivencia: Activities for beginning Spanish Learners*. CreateSpace.

Watkins, M. (2018). From Hospitality to Mutual Accompaniment: Addressing Soul Loss in the Citizen-Neighbor. In T. Grusovnik, L. Skof, E. Mendieta (Eds.), *Borders and Debordering: Topologies, praxes, hospitableness*. New York, NY: Lexington Books.

Watkins, M. (2018). The Social and Political Life of Shame: The U.S. 2016 Presidential Election. *Psychoanalytic Perspectives*, 4, 2, 25-37.

Watkins, M. (2017). Psychosocial Accompaniment. *Academic Foresights*, 17.

A Sampler of Faculty Projects, Research and Community Consultation

Matthew Green, Inquiry into meaningful education in incarcerated settings and for older adults living in assisted-living facilities.

Susan James, Implementation of Indigenous methodologies and local evaluation strategies with organizations that support boys and young men of color.

Lynne Layton, Research Committee, Fellowship of Reconciliation Reparations Campaign

Gregor V. Sarkisian, Ongoing IRB approved research assessing the benefits of ocean therapy for at risk youth. Pilot research assessing the benefits of ocean therapy for Veterans.

Chela Sandoval, Theories of the relationship between consciousness and social movement (e.g. the “differential”-- as perception, consciousness and politics), “meta-ideologizing” and “radical semiotics;” storytelling as method (SWAPA); and pedagogical approaches including the Indigenous-Xican “naguala-witness-naguala ceremony,” and “Liberation Philosophy” (that is, “the study of, and enactment of, wisdom”). Underlying this diversity is a singular method “radical bio-semiotics,” what we in the discipline of Chicana and Chicano Studies call “la facultad.” La facultad comprises one central technology for perceiving, re-understanding, and creating new pathways toward emancipation.

Robert Ryan, Mentorship with Society of Indian Psychologists (Native American)

David Anderson Hooker, Evaluating the effectiveness of catholic Relief Services reconciliation initiatives in post-genocide Rwanda and in conversation with African Scholars about decolonizing peacebuilding curriculum

Patricia Cane, Refugee outreach Texas/Mexican border Application of Capacitar work with refugee groups in Europe (Germany, Luxembourg, etc)

Mady Schutzman, Ventriloquism, Gk categories of love, parasites (hosts and guests)

David Fetterman, Using empowerment evaluation to build community and evaluation capacity, with the aim of accomplishing a community's goals and objectives; helping bridge the digital divide in communities of color; using evaluation to help programs keep minority youth away from tobacco consumption; improving computer science education

Kelly Kagan, The use of Council in corporations

Mary Watkins, Psychosocial and earth accompaniment; immigrant and refugee accompaniment.

Holly Bordwell. As Feet Touch the Earth: An Ecoheuristic Study of Addiction to Food.

This heuristic study addresses the phenomenon of food addiction as seen through the lens of ecopsychology and ecotherapy. The intent is to describe through personal recorded dialogue, poetry, and art, the qualitative experience of addiction to food and how it is, or is not, affected by dream images, movement, and the internalizing of Earth's elements as living properties in the psyche. The research examines the topic through a depth psychological imaginal perspective and the researcher's own embodied process. Seven major thematic patterns were discovered: turning towards and away from food, resistance, integration of imaginal figures from the dream and natural world through embodied practices, moving from knowing to the unknown, addiction and breath, addiction as creative life partner, and ecodreaming as the world's dream. The ecotherapeutic implications of this study conclude that by entering into an imaginal active relationship with addiction, a new consciousness is birthed that allows for a different sense of fullness in the body. Infused through active movement, communication with living dream images and the wisdom of these nonhuman fellow travelers, a new sense of awareness can transpire from one's inner life, unlocking the opportunity to restore personal, social, and ecological well-being. Keywords: ecopsychology, ecotherapy, food addiction, heuristic, embodied practices, dream tending, movement, imaginal, ecodreaming, world's dream

Tirzah Firestone. Transforming Jewish Historical Trauma: Tales of Choice and Redemption.

Transforming Jewish Historical Trauma: Tales of Choice and Redemption by M. Tirzah Firestone Friedman Traumatic wounds do not simply disappear over time. The results of war, starvation, and racial abuses imprint themselves biologically and psychologically within individuals and entire cultures, carrying forward unwittingly to new generations. This dissertation studies the transgenerational effects of Jewish historical trauma in the wake of protracted anti-Semitic persecution culminating in the Nazi Holocaust. The author examines Jewish cultural trauma sequelae through the lenses of neuroscience, depth psychology, and autobiography, and proposes that a form of collective post-traumatic stress disorder (PTSD) has eclipsed essential Jewish values such as the tradition's

longstanding commitments to justice, human dignity, and Tikkun Olam—repair of the world. Part 1 lays out the problem of trauma's impact on the Jewish culture beginning with a synopsis of anti-Jewish abuses in Europe and a psychological study of scapegoating. An analysis of PTSD characteristics such as hyperarousal, dissociation, and the compulsion to repetitive injury provide a backdrop for understanding the psychological phenomenon termed the Jewish cultural complex. Part 2 encompasses a search for Jewish survivors of cultural trauma who have defied normative responses such as racial bias, fear, hatred, and a desire for vengeance. To this end the author interviews Jews who are Holocaust survivors, have suffered from Israeli military violence, and have lost children to acts of terrorism. Ten narratives reveal common themes experienced on the journey of integrating and transforming Jewish historical trauma into wise, moral leadership. Seven explicit steps include the following: harnessing the power of pain; compassionate critical inquiry; making a home with dissonance and finding kindred souls; resisting the call to fear, blame, and dehumanize; diffusing and redirecting Jewish chosenness; facing evil; and (re)claiming a new/ancient vision of Judaism. These steps provide a hopeful means by which Jews and others who have suffered from extreme cultural trauma can begin to correct distortions and return to the essential ethos within their traditions. Keywords: Anti-Semitism, children of Holocaust survivors, Jewish historical trauma, transgenerational trauma, cultural trauma, collective PTSD, C. G. Jung, Jewish cultural complex, Tikkun Olam, State of Israel.

Leslie Harper. Boomers at the Borderlands: A Narrative Inquiry into the Entelechy of Planetary Consciousness

A narrative Inquiry into the Entelechy of Planetary Consciousness by Leslie Camille Harper The purpose of the study was to explore the experience of aging and approaching elderhood for five members of the Baby Boom generation with an emphasis on community, imaginal ways of knowing, and contemplative journaling practices. The research problem noted that Baby Boomers are attempting to transition into elderhood during a particularly challenging economic, environmental, and social moment, and asked: "How do these economic, environmental, and social crises affect Boomer's experience of growing older and continuing contributions to society and community?" The research was conducted by engaging volunteer participants in focus group workshop sessions, and the

narrative data collected was in the form of participant journals and transcripts of group discussion. The study employed a qualitative approach and offered a transformative framework for the narrative inquiry with its three embedded themes of environmental, economic, and equity crises. Data collection, analysis, and interpretation practices were based on ethnography and content analysis, and were performed in part with the assistance of focus group members. Validity checking was built into the design and consisted of crystallization and member-checking techniques. Study findings centered upon the struggle of reconciliation represented by oppositional forces residing within the data, the thematic structures, and the gargantuan crises that undergird the study.

Laurie Kindel. Psychosocial Accompaniment of Unaccompanied Central American Youth: A Collaborative Inquiry.

This liberatory participatory action research involved a collaborative inquiry by unaccompanied minors from Central America. Using participatory action research and a liberatory approach, the study followed the youth as they investigated and shared their experiences in the systems of custody and legal protection that exist for unaccompanied minors in the United States. The research question, developed with the youth, was what is the experience of unaccompanied minors as they journey to the United States? Their collaborative inquiry is reflected in the mural that they created and their complementary written personal narratives. The co-creation of the mural and personal narratives developed their self-awareness as they discovered and understood their social placement. The research question also stimulated the participants' consideration of taking action for social change through the sharing of their experience with the public. The work of these youth took place in the accompaniment of adults who witnessed the participants' inquiry and shared knowledge with them about the journeys of other unaccompanied minors. Keywords: accompaniment, collaborative inquiry, liberatory psychology, youth participatory action, unaccompanied minors

Maysar Sarieddine. Domestic Violence in Lebanon: A Depth Psychological Approach.

Lebanese women face discrimination and injustice as shaped by their society's overall values, beliefs, and identities. The purpose of this qualitative critical ethnography was to explore the Lebanese cultural unconscious, including cultural memory and communicative memory; and second, to inspire community transformation and social change to respond to the needs of women who have been abused, violated, and marginalized. Interviews and focus group discussions were performed with male and female Lebanese participants. The qualitative thematic analysis of the data appointed to the need to constantly examine the behavioral practices around gender approved by the society. Male and female Lebanese participants suggested that increased community/family awareness of respect for women using collaboration and interaction between groups is the most effective method in realizing a collective vision of fairness and equality for Lebanese women. The practice of self-reflective actions, the presence of cultural responsibility, commitments to the changes in discipline, and the balance of biological responsibility of both genders to have an equal role and duty in society were discussed. The study also reported that violence against women can be resolved through different methods and practices. The key solutions founded included an act or experience of critically renouncing violence and discrimination against women through the reduction of confrontation and violence as well as the removal of gender role biases. With these methods and practices discovered, the researcher hopes to co-create concrete and significant changes with Lebanese women that contribute to their empowerment and liberation from restrictive and restructure gender-based cultural norms.

Shelly Stratton. Culture, Resilience, and Adaptation: The Voices of Rwandan and Congolese Refugees.

This research explores the experience of displacement and resettlement for Rwandan and Congolese refugees in New Hampshire, highlighting cultural perspectives and values that contribute to psychosocial resilience and a restored sense of well-being in these communities. Participants elaborated on their childhood experiences of culture, the disruptions of war and displacement, and their experience of resettlement and adjustment to life in the United States. The

research considers the cultural perspectives and values that have contributed to well-being within African refugee communities, and that can generate a sense of stability as refugees negotiate cultural expectations in new homes. The research also considers intercultural relationships and relationships of psychosocial accompaniment. Phenomenological and ethnographic methodologies were used to gather and analyze data through the lens of liberation psychology and depth psychology. Decolonizing methodologies, including a commitment to reflexive practice and psychosocial accompaniment, were also integrated. Data was gathered through semi-formal interviews, focus groups, observations, and researcher field notes. Rarely are refugees invited by resettlement researchers to reflect on patterns of repair, restoration, and the generation of culturally informed adaptations. Participants in this study reveal their experience of culture, overlooked challenges, and the creative adaptations that generate possibilities for success and restored balance in families and communities. The research offers an approach to engaging cultural communities in responding to the challenge of resettlement with integrity, while drawing on resilience and familiar cultural patterns. Keywords: Rwandan, Congolese, refugee resettlement, resilience, well-being, culture

Lorraine Warren. *Message in the Bones: Survivor Leaders of Genocide Against the Tutsis, 1994.*

This research presents an intimate exploration of the stories of survivors of the 1994 Genocide Against the Tutsi in Rwanda. A phenomenological approach was used in the research, employing the lens of depth psychology emphasizing community psychology, liberation psychology, and ecopsychology. Through organic inquiry, a semi-structured interview process was engaged in which survivors recalled their experiences before, during, and after the genocide. This revealed the profound ways in which survivors were impacted by their experience of genocide and how they were led to their calling or work. The following questions were engaged: (a) What was your experience of the 1994 Genocide Against the Tutsi?; (b) What led you to your work?; (c) What did you learn from your experience?; and (d) Having experienced genocide, what is your message to the world? Survivors shared their journeys and how healing can be facilitated through talking about experiences, service, forgiveness, and education about genocide. The researchers' personal stories, the voice of nature via poetry, and

responses to the study by three early readers of the research were also incorporated into the study results. Survivor leaders in Rwanda are empowering, transforming, and healing their families, communities, and nation. Lessons from survivor leaders of the 1994 Genocide against the Tutsi in Rwanda can assist nations worldwide facing similar atrocities by restoring the bodies, minds, and spirits of citizens and possibly preventing future genocides.

Elizabeth Zinda. *American Cerberus: Pit Bulls and Psyche in the United States.*

Dogs categorized as pit bulls are entangled with American sociocultural and psychological dynamics, and alternately imagined as noble, vicious, and sweet. Depth psychology holds that untended unconscious dynamics overwhelm situations and manifest in undesired ways such as violence and oppression. This research explored the unconscious dynamics in pit bull phenomena and asked whether archetypal understandings of these phenomena can promote compassion, social justice, and well-being for dogs and humans. Employing a hermeneutic methodology with a depth psychological lens, this research sought an archetypal understanding of pit bull fighting, breed-specific legislation (BSL), negative breed-based stereotypes, and pit bull rescue and advocacy through hermeneutic dialogues with texts representing these phenomena. Findings showed that the worlds of White dogfighters and game dog breeders contain a complex array of archetypal elements, including archetypes of Warrior, Hero, Wise Old Man, and Magician, and themes of initiation and alchemy. These worlds are also sites for productions of White American heteromale personae. Other findings showed that BSL, negative breed stereotypes, and pit bull rescue and advocacy represent transformations of the pit bull image through alchemical stages of destructive nigredo and purifying albedo. These stages showed how the pit bull image emerges from White social anxieties and is employed to reestablish White comfort. An integrated rubedo stage of the pit bull image, in which all of these dynamics are made conscious, is promoted to support social justice and well-being for dogs and humans.

ADMISSIONS, FINANCIAL AID, & SCHOLARSHIPS

Admissions

<http://www.pacifica.edu/admissions>

Alyson Alexander, Admissions Counselor

t. 805.879.7307 e. aalexander@pacifica.edu

Financial Aid

<http://www.pacifica.edu/financial-aid>

Amanda Greene, Financial Aid Coordinator

t. 805/679-6136 e. agreene@pacifica.edu

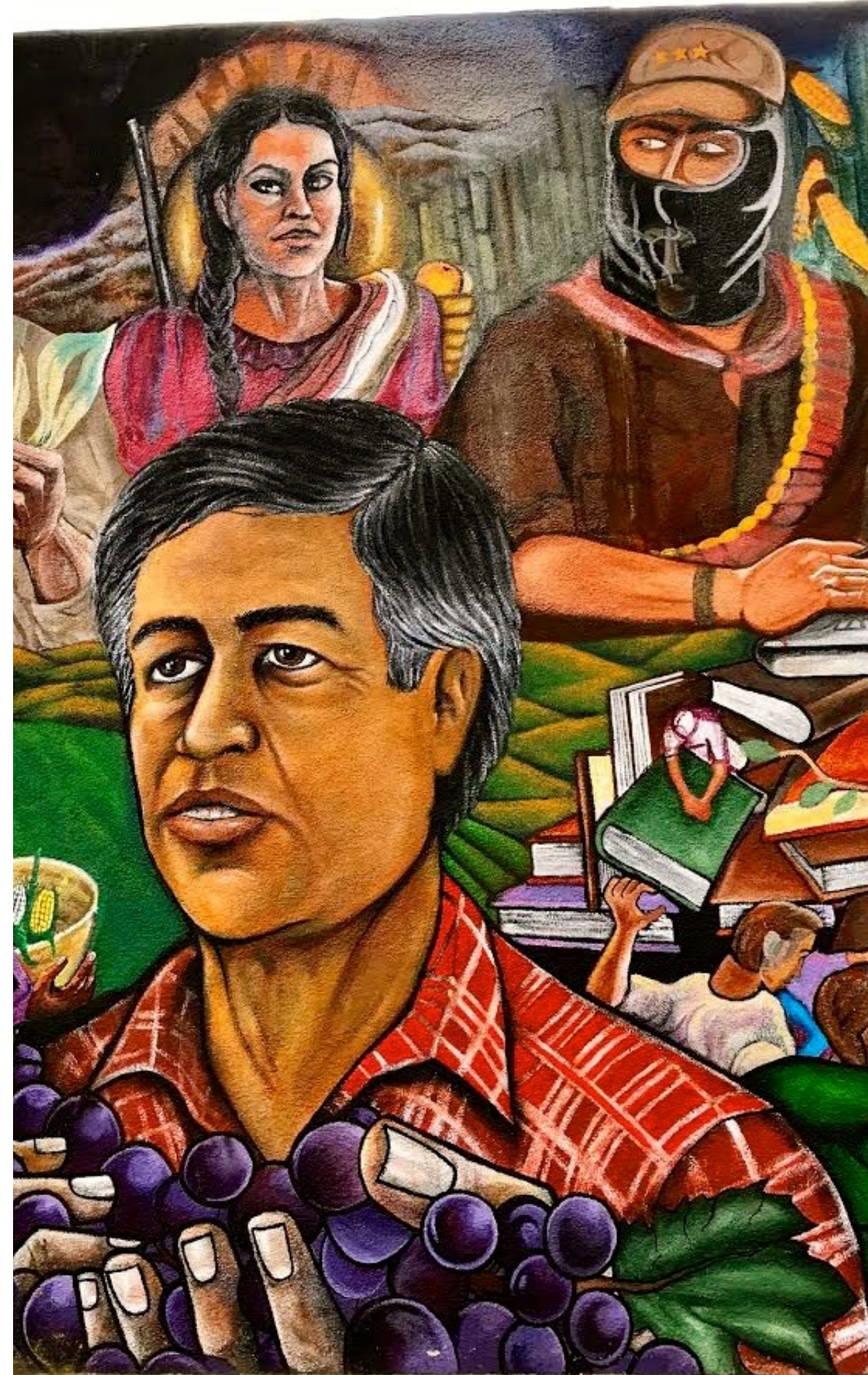
Scholarship Information

<http://www.pacifica.edu/images/documents/cle/scholarships.pdf>

For information on gainful employment visit: <http://www.pacifica.edu/depth-gainful-employment>

HEARING VOICES 2018, DESIGNED BY SUSAN JAMES, CLE FACULTY & CO-CHAIR

*Tenochtitlan - The Wall
That Speaks, by John
"Zender" Estrada,
Highland Park, CA
(Detail of the larger
mural).*





PRAKRITI

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Related Glossary Terms

Drag related terms here

Index

Chapter 6 - emergent ecologies