

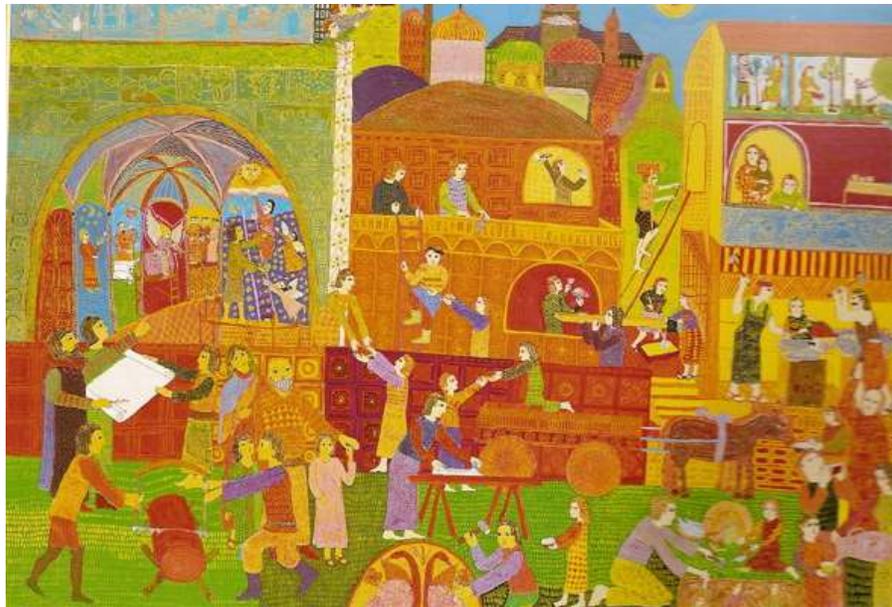


PACIFICA

GRADUATE INSTITUTE

DEPTH PSYCHOLOGY PROGRAM
SPECIALIZATION IN COMMUNITY, LIBERATION, INDIGENOUS AND ECO-PSYCHOLOGIES

Community and Ecological Fieldwork and Research Handbook, 2020



"Building the City," John August Swanson

...individuation is not an egocentric affair but demands and even rigorously necessitates human relatedness. One might describe this as the social function of the self. In this world created by the Self we meet all those many to whom we belong, whose hearts we touch; here 'there is no distance but immediate presence.' There exists no individuation process in any one individual that does not at the same time produce this relatedness to one's fellow men.

Marie-Louise von Franz, Reflections of the Soul: Projection and Recollection in Jungian Psychology, 1980, p. 177



Community mural, part of Laura Mitchell's community/ecological fieldwork, "The Sleeping Lady: The Valley Dreaming"

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

[Vocation is] the place where your deep gladness and the world's deep hunger meet.
Buechner, 1993

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Community and Ecological Fieldwork and Research at Pacifica Graduate Institute

In 1996 Pacifica initiated a non-clinical doctoral program in depth psychology with a community-based focus of practice. The theoretical foundations of its community and ecological fieldwork and research practicum were drawn from depth psychology, ecopsychology, and liberation psychology, including the latter's privileging of participatory action research (PAR) as a research approach. Liberation psychology provided an essential critique to the often individualistic, Eurocentric, and ahistorical practice of depth psychology, and its normative practice with primarily white, economically privileged individuals. It also offered models for group and community work with the goals of creating liberatory knowledge and transformative action to create more just, peaceful, and sustainable communities. Ecopsychology widened the lens of both depth psychology and liberation psychology, underlining human interdependence with natural and built environments and other-than-human beings.

Community and Ecological Fieldwork and Research in the Community Psychology, Liberation Psychology, and Ecopsychology Specialization

In 2010 the Depth Psychology Program spawned two additional specializations: Somatic Studies and Community Psychology, Liberation Psychology, and Ecopsychology (CLE), each developing its own distinctive approach to fieldwork and research. In the latter, critical community psychology and Indigenous Psychology were further elaborated in the curriculum, contributing to the theoretical and practical soil for fieldwork and research.

The Community Psychology, Liberation Psychology, and Ecopsychology specialization is a bold initiative to forge transdisciplinary and transformative approaches to the critical personal, community, cultural, and ecological challenges of our time. Accomplishing this necessitates a radical engagement in re-conceiving psychology as a potentially liberatory and restorative force in society, one engaged in transdisciplinary partnerships and initiatives to promote social, economic, and environmental justice, peacebuilding, and ecological sustainability. It necessitates the development of forms of community praxis, including fieldwork and research, that embody its values and are effective in helping to accomplish the liberatory aims of communities, groups, and individuals.

Below you will find brief elaborations of the key theoretical strands developed in our specialization and some of their essential contributions to fieldwork.

Depth Psychology and Fieldwork

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

Jung, "Der Geist der Psychologie," *Eranos Jahrbuch*, 1946, p. 477

Therefore anyone who wants to know the human psyche...would be better advised to... bid farewell to his study, and wander with human heart through the world. There, in the

horror of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels, and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul.

Jung, CW 7: par. 409

While ordinary people had been studying depth psychological ideas since well before the beginnings of depth psychology as an academic discipline, training and doctoral programs focused on clinical application, often within a medicalized diagnostic framework. In 1996 Watkins, the founding coordinator of community and ecological fieldwork and research at Pacifica, proposed that in lieu of students sequestering depth psychological theories and practices in the consulting room, that they could also explore their usefulness in other settings, such as schools, workplaces, and community groups of various kinds. Since depth psychology may be helpful to individuals who desire to live more consciously in relation to themselves and others, could not the diffusion of such depth psychological understanding beyond the small group who could afford or desire therapy be useful? In addition, might depth psychology--be useful in settings other than psychotherapy and analysis? Students and fieldwork faculty were invited to explore these possibilities in relation to the social, community, and ecological issues they were passionately concerned about.

From studying the commonalities in the underlying practices in psychoanalytic, analytic (Jungian and archetypal psychology), object relations, and phenomenological clinical work, Watkins (2000a) described some of the essence of depth psychological practice in relation to "the liberation of being." In summary, the depth psychologist understands that the ego's knowledge is partial and reflects the dominant mode of knowing in a given society. The individual is comprised of multiple "voices," in dynamic relation with one another, some subjugated and silenced. To attend and listen to those that have been marginalized and extruded from consciousness, attention to the margins is necessary, and often best accomplished by attuning to emergent thoughts, feelings, and images and entering into dialogue with them. These outliers radically supplement egoic understanding. Watkins (2000a, b, c) and Lorenz & Watkins (2001, 2002, 2003) drew a parallel between the intrapsychic dynamics described by depth psychology and the ways colonization occurs through marginalization, derogation, oppression, and consequent suppression of multiple knowledges and histories. They suggested that the modes of careful listening to what is at the margins of awareness in a single person is of use in social settings where these dynamics play out to create interpersonal and intergroup marginalization and oppression.

Through a study of the work of Russell Jacoby (1983), Ellen Danto (2005), and Neil Altman (2006, 2009), who each examined the suppression of the social dimension of psychoanalysis in the U.S., it became clear that the "fieldwork" Pacifica students were improvising could be theoretically and practically linked to the early history of psychoanalysis in Berlin and Vienna. From 1918-1938 many psychoanalysts worked outside the consulting room and committed themselves to working with people who could not afford psychoanalysis. The individualistic and often decontextualized orientation of depth psychology in the U.S. that the fieldwork philosophy had been critiquing and attempting to redress was an orientation that actually evolved in the U.S. due to the political

climate of McCarthyism post-World War II (Watkins & Shulman, 2008; Altman, 2006; Watkins, 2006).

The holistic and interdependent understanding of psychological well-being--seeing individual, familial, community, environmental, and cultural well-being as inextricably interlinked that was being developed in the Depth Program—had a root in the early chapters of depth psychology in Vienna and Berlin. These chapters were forged in the context of the economic and social devastation caused by World War I, the rise of fascism, and the expansion of colonialism. Psychoanalytically oriented depth psychology was conceived in an atmosphere of acute consciousness of the impact of social inequalities, anti-Semitism, and bourgeois conventionality on psychic health.

According to Danto (2005), in addition to their analytic practice, many psychoanalysts in Vienna and Berlin were deeply involved in initiatives for free clinics for psychoanalytic treatment, free clinics for reproductive health care and education for women, initiatives to help women struggle against various forms of domination and abuse, experimental schools for inner-city children, school-based treatment centers for children traumatized by war and poverty, settlement house psychology classes for workers, the first child guidance clinics, suicide prevention centers, attention to building conditions for peace and stability in Austria and Europe, innovative political initiatives, support of the kindergarten movement, and architectural initiatives for public housing that would help build urban families' sense of community, a sense understood to undergird psychological health. Their advocacy for children issued from the great needs of children after World War I, psychoanalytic developmental insight into the importance of early childhood for later psychological health, and awareness of the traumatizing effects of poverty and violence on child development.

Following a symptom closely and listening for its communication of meanings, led the attention of the early founders of European depth psychology to the family, the community, and to Western culture itself. Side-by-side with studies of individual cases and their psychodynamics, we find depth psychologists struggling to understand the psychological dynamics and/or consequences of cultural issues. Many have been led beyond the consulting room to the community to study and address cultural and environmental issues that they have come to understand both arise from the psychological dimension and impact psychological well-being.¹

¹ A few examples of this are as follows: Freud's reflection on war in the light of instinct theory; Wilhelm Reich's involvement in community birth control education, and the study of the effects of culture on the body; Harry Stack Sullivan's work on peace issues and on civil rights in the American South; Karen Horney's education of the general public regarding the psychological toll of sexism; Robert Jay Lifton's study of genocide in the wake the Holocaust, and his participation in rap groups with Vietnam veterans; archetypal psychologist James Hillman's critique of American culture -- its naiveté, hubris, manic speed, and violence, as well as his studies of transportation, kinds of power, white supremacy, imperial wars, the design of cities, the claiming of citizenship, the politics of beauty, and responsive environmentalism; Louise Madhi's interviews with youth regarding their experience of the threat of nuclear apocalypse while also working to engage teens in initiation experiences so lacking in American culture; Marion Woodman's research on anorexia and cultural attitudes toward obesity and femininity, and her creation of restorative contexts for psyche/soma integration; Michael Perlman's exploration of our relations with the trees around us in the face of widespread ecological destruction; Andrew Samuel's psychology of politics and the hidden politics of the psyche. Presently, many of the members of the Association for Psychoanalysis, Culture and Society (APSC, see <http://www.apcsweb.net/>) are engaged in psychoanalytically informed activist projects. The International Association of Analytical Psychology (IAAP, see <http://www.iaap.org/>) has also turned its attention to a range of social issues over the

Some analysts, such as Jung, became involved in cross-cultural studies in order to see more clearly into their own culture, as well as into the collective dimensions of psyche. Alongside attention to cultural pathology and its psychic residue, Jung and other depth psychologists have studied and drawn inspiration from different cultures' spiritual and mythological traditions, and their artistic and imaginative practices. Alfred Adler emphasized the central importance of the sense of community or *Gemeinschaftsgefühl* that binds individuals together to generate a collective feeling of deep belonging and responsibility to care for each other and the world.

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

Liberation Psychology and Fieldwork

...the choice is between accompanying or not accompanying the oppressed majorities....This is not a question of whether to abandon psychology; it is a question of whether psychological knowledge will be placed in the service of constructing a society where the welfare of the few is not built on the wretchedness of the many, where the fulfillment of some does not require that others be deprived, where the interests of the minority do not demand the dehumanization of all.

Martín-Baró, 1994, p. 46

Liberation psychology is an orientation that seeks to develop and encourage local understandings and practices that can support people's desires and actions to create a more just, peaceful, and sustainable world. Liberation psychology was first articulated as such in the 1980's by Ignacio Martín-Baró, a Spanish born Jesuit and social psychologist working in El Salvador. Martín-Baró envisioned a psychology that would acknowledge the psychological and community wounding caused by war, racism, poverty, and violence; a psychology that would support historical memory and critical reflection; and a psychology that would aid the emergence of the sorts of subjectivity through which people felt they could creatively make sense of and respond to the world. What we reach for, said Martín-Baró, "is an opening—an opening against all closure, flexibility against everything fixed, elasticity against rigidity, a readiness to act against all stagnation" (p. 183). Who we are in the present contains a kernel of something ideal in the future: "hunger for change, affirmation of what is new, life in hope" (p. 183). Psychology should be able to support this opening and to learn from those who are already doing so.

Martín-Baró argued that by considering psychological problems as primarily individual, "psychology has often contributed to obscuring the relationship between personal estrangement and social

last decade. Division 39, the psychoanalytic division of the American Psychological Association, has developed an activist arm (see psychoanalyticactivist.com).

oppression, presenting the pathology of persons as if it were something removed from history and society, and behavioral disorders as if they played themselves out entirely in the individual plane” (p. 27). Instead, liberation psychology should illuminate the links between an individual’s psychological suffering and well-being and the social, economic, political, and ecological contexts in which he or she lives. In this specialization, we work to widen the original focus of liberation psychology to include the ecological, and thus we speak of eco-liberation psychology and practices.

Liberation psychology is built on an interdependent paradigm, understanding that psychological well-being is intimately connected to familial, community, intercommunity, and ecological well-being. It has generally been practiced in groups within communities so that participants can learn from each other through dialogue, construct together critical understanding (conscientization), develop common aspirations, dreams, and visions, and work in solidarity with one another to achieve these. Group work is also necessary to help address the traumatic effects of colonialism and neocolonialism, and to build communities of resistance and public homeplaces in the face of destructive ideologies and their practices that assault well-being (Watkins & Shulman, 2008).

Like depth psychological practices, liberation psychology also builds upon dialogue as a basic cornerstone of practice, following Paulo Freire’s articulation of the importance of dialogue. Contrary to customary therapeutic practice, however, the practitioner positions him or herself alongside community members, rather than in a hierarchical and expert position, and does not invoke psychodiagnostic approaches that individualize distress. This is necessary so that one does not impede participants’ own empowerment and meaning-making, and to aid in understanding the larger sociocultural and historical context in which individual distress and misery occur.

In liberation psychology accompaniment is a principal mode of being engaged with community members. Accompaniment (Watkins, 2015) involves long-term commitment to working with others to achieve liberatory aims, through the provision of such things as individual and community witness and support, solidarity in relevant social movements, assistance with networking with communities at a distance suffering similar conditions, research on needed dimensions, contribution to empowerment, and amplification of a group’s struggle to educate civil society. While liberation psychology is most strongly established in Latin America, Martín-Baró’s work has become a rallying call to psychologists and cultural workers on all continents to place into conversation their theories and liberatory practices, and to work in their local context to construct a more just and sustainable “world in which it will be easier to love” (Freire, 1989, p. 24). Such emancipation strategies, along with epistemic restoration, are practiced world-wide by communities who have experienced settler colonialism, ongoing coloniality and state sponsored violence.

Critical Community Psychology

Transformational validity...is concerned with the degree to which community research and action strives to transform social structures. The more transformative and the less ameliorative the intervention, the greater the transformational validity of the critical research and action.

Nelson & Prilleltensky, 2005, p. 285

In this specialization we study critical community psychology, an orientation to community psychology that embraces the values of social justice, emancipatory praxis, empowerment, and inclusion of people who have been marginalized by hegemonic structures in society. It challenges epistemologies, ideologies, and worldviews—including those of mainstream psychology—to reflect on how these perpetuate conditions of injustice and oppression. Critical community psychologists work with communities to legitimize popular knowledge, generate new, inclusive knowledge, develop innovative paradigms, and envision radical transformative praxis. In authentic collaboration with local people and the places they inhabit, critical community psychologists co-construct knowledge, imagine new possibilities, and work to implement and evaluate such possibilities to promote social change and individual and community well-being. Critical community psychology aims to address the global challenges of our time such as poverty caused by colonization and neo-colonization, war, racism, xenophobia, forced migration, unemployment, man-made environmental disasters, and corporate monoculturalism. To address these challenges, psychology must be transdisciplinary. Its practice must be based on critical reflection and action that transforms the structures and policies that reproduce inequity rather than focusing exclusively on ameliorative actions. Critical community psychology must work in partnership with communities to address environmental injustice, and grapple with the effects of pollution, climate change, water and food shortage, while working together to transform actions and policies that maintain and aggravate these egregious situations.

Our communities need psychologists who can help to de-construct and correct colonial histories to overturn the manifest, hegemonic narratives so that the more hidden and repressed narratives of the social, economic, and political context of psychological and community life can be heard. It is necessary to know how to identify ideologies, to see their psychic consequences, and to critique them. Individuals and communities who are burdened by experiences of collective trauma and systemic violence may desire accompaniment, solidarity and advocacy from professionals. In addition, psychologists can support and participate in the facilitation of protective cultural strategies with historical legacies of fostering resilience, struggles of resistance, and survival. They can focus their efforts on sustaining conditions for these traditions to flourish and thwart attempts to perpetuate coloniality that is causing ecocide and epistemicide. Depth psychologists can learn to facilitate dialogue, to be animators for groups seeking to increase critical consciousness and advance local solutions for everyday situations they are encountering. They can map community assets, and conduct appreciative inquiry and empowerment evaluation of what is working in a community setting, what its gifts are and where members think change may be useful. Critical community psychologists can work to co-create spaces where community members can question and de-construct systems of power that perpetuate old colonial impositions on being, knowing, and feeling; can listen to and discuss dreams and aspirations, work through conflicts, and deeply inquire into their most pressing problems. By working with a community to identify and hold their vision, psychologists can participate in building the kinds of decolonial solidarity that challenges hegemonic regimes of knowledge and being and that are necessary to realize what we most deeply desire. Such psychologists are scholar-activists; some are gifted in liberatory arts, documentary filmmaking, community theater, or writing. They can craft their roles and activity through collective visioning and co-laboring (De La Cadena, 2015) to establish horizontal relationships

with community members to understand the actions needed to transform violent and oppressive conditions.

Community psychology informs fieldwork through its emphases on the research and evaluation of community projects and interventions, taking care to understand if intended impacts have been achieved and what unintended social, cultural, and environmental effects may have also been created. Critical community psychology presents an interdependent understanding of well-being, and a differentiation of ameliorative approaches from transformative approaches (Nelson & Prilleltensky, 2005). While ameliorative approaches may help to address immediate needs, they do little to nothing to change the social context, which generates the needs. We ask fieldworkers to attend to both dimensions of their work, learning not only how to be of immediate use but how to intervene with others in policies and laws that contribute to the psychosocial and ecological conditions communities and natural and built environments suffer. This attention contributes to the psychopolitical validity of their work (Nelson & Prilleltensky, 2010; Prilleltensky, 2003).

Ecopsychology/Environmental Justice/Integral Ecology

Ecopsychology calls attention to Western and neo-liberal cultures' neglect of their embeddedness in built and natural environments and to their objectification and exploitation of the natural world, relating to it as either a scenic backdrop or a resource to be depleted for economic profit. Ecopsychology calls us to understand the interdependence of human well-being with the well-being of other-than-human nature. Environmental concerns have both social and psychological dimensions, in their causation, perpetuation, effects, and restoration. In this specialization we focus on environmental justice and integral ecology since the effects of environmental degradation occur disproportionately in poor communities and communities of color.

Ecopsychology's central goals are to heal the alienation of Western people from the natural environment and to examine and transform their modes of thinking and behaving that have led to the imperilment of ecosystems around the world. In contradistinction to Westernized and neo-liberal societies, as land-based peoples many Indigenous communities have maintained and rely on an integral connection to the natural world, even in the face of cultural and genocidal assaults. For some the inherited capacity to maintain this relationship along with the interconnected spiritual practices has been understood as a part of "cultural resilience" and linked to survival (Grandbois and Sanders, 2009; HeavyRunner and Morris, 1997). These culturally embedded values and epistemologies must serve as models for the development of Western ecopsychological paradigms to restore relations with nature. At the same time, however, it is critically important that any embrace of these paradigms include both full acknowledgment of the particular Indigenous sources to mitigate against cultural appropriation, and the sustained confrontation with the violence many of these communities continue to suffer through colonialism and neo-colonialism. As a discipline based on the practices of communities whose systems of knowledge have historically been subjugated and disregarded by the mainstream, ecopsychology has a responsibility to learn from Indigenous ecological leaders in the field, stand in solidarity with them, and advocate for the environmental and social justice that has been denied their communities.

We understand ecopsychology as a corrective to Euro-American psychology's neglect of the impact of built and natural environments on the human psyche and on communities, and of the human impacts on the environment. Since the well-being of humans and the natural world are inextricably connected, ecopsychologists are critically needed to heal human/nature divides, creating pathways for human/nature/animal relations, as well as working to create the increased awareness that is a necessary step to the restoration of habitats and the creation of built and natural environments that are sustainable.

Our specialization's focus on indigenous psychologies, critical community psychology, and liberation psychology contributes the important dimension of environmental and social justice when engaging ecopsychology. Climate change, environmental pollution, toxic waste disposal in communities of color, disparities in health, and the extraction of natural resources disproportionately affect marginalized communities and regions. We engage approaches that acknowledge this injustice and work toward transformations that benefit all human and other-than human animal communities and ecosystems that live in interrelationship with one another. At this moment in history psychologists are called to not only accompany and witness other humans, but other species, ecosystems, earth, and water, working with communities to claim their interdependency and to cultivate their care and social power to foster sustainability.

Indigenous Psychologies

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

Aboriginal activists group, Queensland, Australia, 1970s

Indigenous Psychologies are systems of knowledge based on paradigms that originate in particular localities and cultures (Kim et al., 2006). Native peoples of the Americas, aboriginal peoples in Australia and New Zealand, Chinese, Japanese, African, Hawaiian, Filipinos, Latin American, and Indian scholars (among others) are contesting the imposition of colonized epistemologies, ontologies, and research methodologies and bringing their own systems of knowledge to the center of discourse. The worldwide call for Indigenization was preceded by the paradigm crisis in psychology experienced in the late 1960's (Kim et al., 2006). This was influenced by neo-colonial rejection. The collective contestation is that existing psychological theories are not universal but must be understood in their ecological, historical, philosophical, religious, political, and cultural contexts. Indigenous psychologists criticize Euro-American psychology in its fundamental assumptions based on linear models of causality. They contest the imposition of standards based on positivist paradigms and Cartesian dual thinking that separates mind, body, psyche, nature, and spirit. Historically, social science research has applied White supremacist assumptions using Darwin's theory of evolution and the guise of natural selection. These assumptions helped to justify systems of power, sustained violence, oppression, and exploitation of others for the sake of monocultural expansion and colonization of people of color and nature. In contrast, Indigenous psychologies emerge from epistemologies (how we create knowledge), ontologies (what is knowledge), and axiology (the implicit values in knowledge construction) that hold at their center the values of interdependence, relationship, and stewardship of natural resources and biodiversity.

Under Indigenous psychologies the conception and development of the self, if included, encompasses the individual embedded in the context of family, culture, and nature at large. Indigenous psychologists highlight the concept of relationships between human and non-humans and the natural world. The process of knowledge creation is conceived as ceremony (Wilson, 2008). Praxis is based on relationship building that promotes shared identity and interdependence. Multi-methods are applied to enhance awareness as one-with-the-other. Research results remain in the community and the participants decide what to do with them.

These efforts and revolutionary movements known under Indigenous Psychologies are finding an emancipatory language to challenge imperial forms of knowing and being in the world. They contribute to the restoration of value from sources of knowledge derived from animism, ritual, and spiritual traditions. According to Ndlovu-Gatsheni (2013), this redistribution of “ontological density” is a key component of decoloniality that can perhaps begin to address the “technologies of imperialism...that continue to exist in the minds, lives, languages, dreams, imaginations and epistemologies of modern subjects...” (p.11). These movements are co-constructing alternatives and building partnerships with silenced intellectual traditions to decolonize science and address imperative issues of cultural and ecological genocide (Ciofalo, 2015).

The study of Indigenous Psychologies remind fieldworkers that all cultures have ways of addressing well-being and the threats to personal and community thriving. Too often Western trained practitioners unconsciously or consciously privilege their own ways of knowing, imposing frameworks that displace and disempower the sources of meaning and resilience in a community or society, contributing in maintaining the status quo instead of transforming it into alternative and holistic forms of being in the world that are guided by values of social and ecological justice, peacebuilding, and sustainability. To study community and ecopsychology in the light of liberation and indigenous psychologies commits us to deeply explore and address the profound effects of injustice, violence, and exploitation on psychological, communal, and ecological well-being.

Summary

Placing these approaches in relation to one another creates a firm foundation for an interdependent understanding of the complex psychological, sociocultural, and environmental problems we face. Their convergence educates the fieldworker about the cornerstones of a liberatory praxis of community and ecological fieldwork and research:

- ✚ Deep listening
- ✚ Dialogue
- ✚ Collaboration (Co-Laboring)
- ✚ Witnessing
- ✚ Conscientization
- ✚ Prophetic imagination and visioning
- ✚ Accompaniment (Watkins, 2015; 2019)
- ✚ Active solidarity with community participants and open acknowledgement of acts of racial or gendered aggression.

- ✚ Knowledge of multiple epistemological and ontological frameworks, including those that are non-secular
- ✚ Respect for multiple forms and expressions of knowing, including art
- ✚ Libertory participatory action research and evaluation
- ✚ Attention to both ameliorative and transformative praxis
- ✚ Co-creating public homeplaces (Belenky, 1996), communities of resistance (Hanh & Berrigan, 2001), and sites of reconciliation (Watkins & Shulman, 2008)
- ✚ Co-creating policy and legislative changes that support just and healthy communities
- ✚ Supporting sites and practices of decoloniality (Duta, 2016; Gone, 2016; Roshanravan, 2014).
- ✚ Establishing horizontal relationships
- ✚ Resistance to engaging in an oppressive status quo
- ✚ Sensitivity to the dangers in damage centered narratives about individuals and communities that have experienced trauma
- ✚ Commitment to local restorative strategies

The community and ecological fieldwork and research portion of your CLE experience is designed to help foster your capacity to understand psyche, culture, and nature in dynamic relation to one another and to develop your theoretical and practical skills in working with systemic, institutional, cultural, community, and ecological issues that affect psychological well-being. Through engaged community and ecological fieldwork and research we dedicate our actions and express our commitment to rebuilding fragmented cultural and ecological connections, to advance local struggles towards equitable and peaceful living, and to co-creating democratic, dialogical, joyful, sustainable, and nonviolent living.

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Guidelines and Queries for Discerning and Creating Your Community and Ecological Fieldwork



A dreaming woman, Community School, Caracol en la Resistencia y Rebeldía por la Humanidad, Oventik, Chiapas, Mexico

1) Discerning one's fieldwork:

You are asked to listen actively to the kinds of cultural, community, liberation, or environmental justice issues that have and do call you, through scholarship, art, images, active imagination and dreams, your own experiences and critical awareness of injustice, work, wounds, and symptoms. You should research the professional literature in your area of interest, visit some community groups that address the issues, and explore how you can support their work. Taking into account the access to pursue a calling that your relative privilege may afford, can you discern who benefits from the project? Does the fieldwork you are proposing arise from both listening for your own calling and listening to the others in the community you are addressing and being addressed by; i.e., is the project deeply dialogical? Freire asks us to clarify if a project is our dream or the dream of the community we are working with.

Does the work you are proposing have the flexibility to change its goals and products in response to the community you are engaged with? Will you allow your own pre-understandings, biases, prejudices, transferences, and privileges to be challenged and changed? This does not mean that you should not initially have images and goals for your work, that you should not imagine where it will take you, and what the work will consist of. Rather, we are asking you to both conceive your work and to hold this conception lightly as you allow yourself to be more deeply informed through your witnessing participation and solidary commitment to social justice, peacebuilding, and/or ecological sustainability.

2) Choosing a site:

Once you discern the issue your fieldwork will address, you will need to study the community organizations and sites where there is work going on that you can contribute to and learn from. The fieldwork gives you the opportunity to work in a context you might not otherwise find yourself in, or to offer possibilities for a shift in thinking and radical action in familiar contexts. You are encouraged not to remain in locations where you are accustomed, if there is no desire or intention to engage in transformational. Often we tend to choose work alongside those whom we imagine as similar to us, as it feels more comfortable, less disorienting. We may share similarities that arise from similar cultural, ethnic, racial, economic, gender, religious, ableism, and sexual orientation background. We may share a similar key life experience. Unfortunately, the learning available to us in such a setting is often not as challenging to and demanding of us as it would be to participate in a setting where there are profound differences present. This is not *always* the case. The spirit of this fieldwork asks you to choose a setting that pulls you out of your comfort zone, a setting in which you can profoundly learn from the differences present and the kind of work being accomplished.

Sometimes this is your own “backyard.” Sometimes it is not. Sometimes it involves what anthropologists call “studying up,” giving attention to understanding and interrupting the dynamics of those who hold social, economic, and political power. Sometimes your concern may require your participation in a community enduring ongoing violence and collective trauma that offers you an invitation to support restorative efforts that are already underway.

Please specify in your fieldwork proposal how the setting you have chosen satisfies this spirit of personal challenge, and is expressive of your commitment to social justice, peacebuilding, and/or environmental sustainability. For some students, it is easier to create a fieldwork setting in which they are in charge and have others enter into their field than it is for them to enter into an established fieldwork context where we will need to learn about the community's processes and concerns, and how these occasion a response. Again, the spirit of what you are being asked to do is to place yourself in a situation where your learning can be maximized, while being of some service and, hopefully, an agent of social change. This is at the same time a place where you are likely to experience greater vulnerability and uncertainty. In your proposal please examine your choice of site with this in mind.

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

Some of you are already working in the field you are called to, and may be tempted to present as fieldwork activities that you are already doing, and even in some cases, being paid for. We want you to use the opportunity of the fieldwork to go in a direction you might not otherwise. Ask yourself if there are other places where the issue that is calling you could be more deeply

experienced and confronted? Within the familiar setting are there approaches that you have not yet engaged in that could stretch and deepen your work?

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

3) Depth psychological approaches to cultural work:

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

4) Inquiry:

In the spring quarter you will learn foundational material in qualitative inquiry, including a range of methodologies that may be useful in your upcoming, or second year fieldwork. You may modify your fieldwork proposal at any time during the spring.

Students typically select a fieldwork site because they have an expressed interest that brings with it questions, preconceived ideas and perhaps experience around a topic, or concern. In order to delve into the work, it will likely be necessary to engage with a group of partners, or co-participants. It is important not to design your fieldwork in such a way that the input of your conversation partners is limited or closed in advance. The best fieldwork invites collaboration

from all participants in shaping the course of the dialogue and reporting on its outcome. Some questions to reflect on in advance are: Who may be interested in being in dialogue with me in a way that might facilitate ongoing work and allow new perspectives to emerge? What might potential partners stand to gain by inviting me into their community and engaging with me?

Depth psychological fieldwork requires an odd combination of "beginner's mind" and the development of "critical consciousness." Sometimes even directly asking questions is too much in the beginning and we need to tolerate silence and ambiguity as we place ourselves in a new environment and try to be attentive to what is happening. From the point of view of "beginner's mind," we hope to open spaces where a kind of expectant waiting and emptiness invites the new and the unknown to appear, and which seeks to recognize and understand the important narratives, values, and ideas that members hold. From the point of view of critical consciousness, we want to try to understand it without disturbing it too much, or forcing it onto terrain where we already feel comfortable. How can you bring to your fieldwork site a questioning attitude ready to be transformed and affected by those you encounter in ways you never could have imagined?

How can community members help fieldwork students to understand what is marginalized in a particular context, such as ambivalence, fear, negativity, and refusal? Where are there spaces for lack of narrative closure, for not understanding, being confused and disoriented by what appears?

The focus of inquiry should be about what is working and desired among group. In what ways are people engaged in resistance and how have they sustained a sense of community? What is operant in the larger systemic, socio-political and economic structures that negatively impact a community's ability to thrive? How might these factors be taken into consideration by the fieldwork?

With the awareness that communal groups are likely to strategically filter their conversation around you initially, and possibly indefinitely, what are the power and privilege aspects of your presence in the community that might silence others? And, what is the history of this community through colonization that make them alert to the potential harms of outsider influence, even when presented as well intentioned? Are you being seen as an arm of authority doing "scientific research" in a paradigm of exploitive knowledge or a committed partner with whom the participants in your field site can interact with horizontality? Have you set up a situation that reproduces inequality as a result of your positionality? What are the potentials for reproduction of the status quo, or unwittingly acting as a collaborator with unjust regimes of power?

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

Too often psychological theory has talked as though humans were not always implaced, effected by the particular place they reside and having many effects on their environment. Even if your primary focus is on a particular human community and on human-human interactions,

how can you expand your exploration to also include the physical place, the built environment, the bioregion, and the other-than-human life forms that are the wider context for your fieldwork? What is the other-than-human history of this geographical location and how have humans affected it. Histories, stories and meta-messages that have arisen from this particular place over time may also be of interest.²

6) Shadows of “Service” and Participation:

From your beginning to spend time in your fieldwork site and talking to people there, does your fieldwork have the possibility that the broader community will benefit from your participation Or, put in another way, is there clearly the possibility that not only you will benefit from the work you will do, but the broader community with whom you are participating? What could be the expected and unexpected cultural and social impacts of your fieldwork?

Sometimes we are blind to the harm our presence might inadvertently cause, particularly as outsiders. Can you begin to discern any possible negative consequences, or colonial trappings from the work you are proposing? What might your fieldwork’s shadow be? How will you access feedback and engage in self-reflexivity to mitigate against this possibility? How might you come to understand whether or not your participation and possible intervention were experienced in the ways you had hoped for or not?

In many sites whole-hearted participation over time is necessary before undertaking any intervention activities. Your participation is central to the fieldwork. If you are proposing an intervention of some kind, have you ensured through confirmation with key community members that your proposed work that your proposed work is desired, appropriate, and useful? How will you check in with those you are working with to evaluate the impact of what you are doing on those with whom you are working and on the site itself? If you are working in a community where you are an outsider, how will you accommodate the inevitability of making only partial connections and the drawback of having an inadequate sense of the history and context?

7) Witnessing participation:

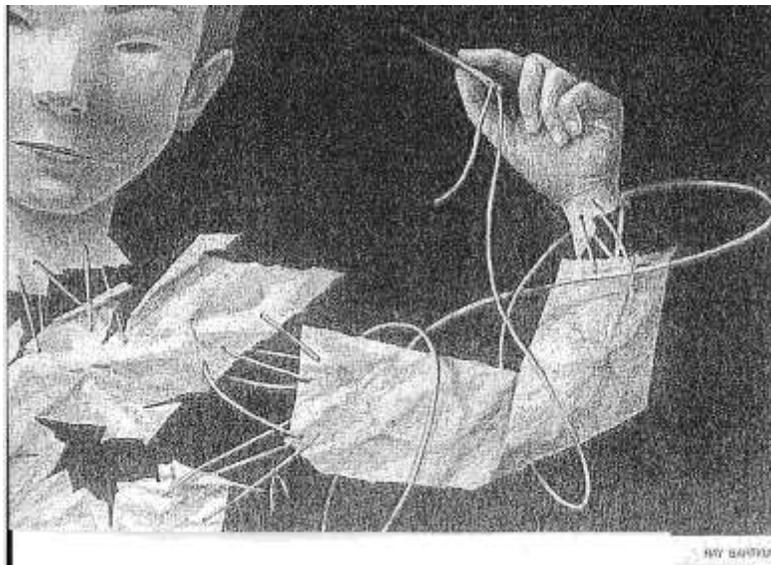
Does your research in community continuously include the capacity to witness the issue(s) you are involved with? Will you patiently seek to unearth what those in the community you are partaking in already know about the issue you are studying? Does your fieldwork or research address an area of mutual concern? What are the steps you plan to take to invite others in the community into the research process with you, helping to pose questions, review interviews,

² “The Environmental Crisis is a Crisis of Consciousness: Bringing the Psychological Dimension into the Discussion,” an 11/07 lecture to Sonoma State University (California) Students by Craig Chalquist. See <http://www.terrapsych.com/crisis.html>; “Climate on the Couch: Unconscious Processes in Relation to our Environmental Crisis,” an 11/07 lecture to the UK Guild of Psychotherapists by Jungian analyst Mary-Jayne Rust, see http://www.researchgate.net/publication/229869412_Climate_on_the_couch_unconscious_processes_in_relation_to_our_environmental_crisis

listen for themes and communicate findings throughout all phases of a co-created methodology?

8) Distinguishing transformative from ameliorative cultural work:

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



Questions Students Have Asked Over the Years

How many hours do I need to commit to fieldwork in my first and second years?

Ideally, students will be engaged in community and ecological fieldwork throughout their study in this specialization. When students have an ongoing site (s), this enables them to have a place to practice and offer the skills they are learning, where desired by community members. While there is an expectation for CLIE students to engage in and refine their community praxes on an ongoing basis, there is a minimum number of hours required for direct engagement (70 hours) and for arranging engagement, research, and writing (140 hours). Some students will need to conduct their fieldwork in the summer. Please remember, however, that you may begin your fieldwork whenever your proposal and ethics application (if needed) is approved by your fieldwork advisor.

How are students assigned to fieldwork advisors?

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

What is the role of the fieldwork advisor?

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

May I consult with other faculty in addition to my advisor?

Yes, we invite you to make an appointment to speak with any faculty you think could be helpful to you. The best way to make an appointment is to email the faculty member to schedule one or to sign up for an appointment during session.

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

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

What is the role of library research in my fieldwork?

Two-thirds of the fieldwork (140 hours) should be devoted to scholarly research and writing, which are crucial to all approaches to inquiry. However, at least one-third (70 hours) of your fieldwork hours must involve participation in a pre-existing or convened group or community of some sort. All students are expected to study the scholarly literature, to become familiar with other programs in their given area of engagement, and to integrate their reading into their final papers.

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

Remember that the 60 hours of transformative practice may be used to do this "catching up." The fieldwork practicum is a five-unit class and a program capstone experience. It involves both intensive community work and an appreciable amount of scholarly engagement.

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

For instance, one year a student active for years in public policy planning and implementation yearned to let go of her highly developed capacities to organize, plan, implement, and evaluate.

She wanted to be part of a situation, not the engine of it. She wanted to join into something others had planned, and allow herself to "be" instead of being a director. She picked up a hammer at a Habitat for Humanity project in her summer community in Maine, and listened to the stories of those who came to work on the house and those looking forward to living in it. She listened for the imagination of Habitat, its dream. Through her writing she was able to convey the soul of this organization, its dreams and shadow. She felt refreshed, enlivened, moved by this experience, and held by the community quite differently than she had been before. Her work was useful to the organization in helping them to convey the deeper spirit of Habitat involvement to volunteers and funders.

Is fieldwork synonymous with working toward social and ecological justice?

Freudian, Jungian, archetypal, indigenous, critical community psychology, and liberation psychologies all train us in different ways to listen most carefully to what and who is found at the margins, to what is being extruded, repressed, devalued, neglected. It is from this vantage point that we can see more clearly what has been taken as normative in ourselves and our culture. It is often here where suffering and silencing are especially acute. This discipline can also involve disruption, redirection, and resistance of normative practices that reinforce a violent status quo. This may include the co-creation of counter-narratives and engagement in a radical revisioning that challenges modes of coloniality in group, institutional and systemic patterns of behavior.

Every situation has its margins, however. Engaging with what is at the margin often means making yourself available to what is uncomfortable in a situation, detaching from an identification with the status quo in a situation so you can develop a better understanding of the multiple points of view that comprise a situation for liberatory praxis.

Sometimes what is oppressed in a situation is beauty or joy! CLE does give priority to disrupting power structures that support marginalization, and acknowledging the multiple systemic forces that maintain systems of violence. To affect changes, it may be advisable to place yourself in situations where you can better understand the systems that can have oppressive consequences and how they operate. Wherever you chose to do your fieldwork, look for what has been kept outside the door, out of open view and conversation, as well as for what demands social and environmental justice action.

Is fieldwork always conducted in places where there is suffering?

No. While for some students responding to suffering fills a deep sense of vocation, for other students there is a call to explore locations where people are seeking joy, silence, creative expression, the forbidden, or the ecstatic. In CLE related work, it is critical to identify sites of transformative possibilities and to consider the elements that allow them to thrive. Karaoke clubs, dance groups, a community carousel, a Harley-Davidson motorcycle cross-country trip for women, a community film class, a quilt-making community, a spiritually oriented trip for gay men to Machu Picchu, community gardens, arts centers, and wilderness experiences have all

been chosen as sites for fieldwork and research. All the guidelines expressed above apply to these kinds of settings as well.

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

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

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

In this case, we are not asking you "to do" more. We are asking you to bring the depth psychological, community psychology, indigenous psychologies, liberation psychology, and ecopsychology lenses you are working with in your studies to bear on the experience you are already having and hosting. For instance, one of our students is working in an arts-based manner with incarcerated youth. His reading and reflection flowed into the work he was already doing, and he wrote from this totality of experience. There may be an unexplored aspect of your job that you have never taken the time to explore. For instance, a hospice worker convened a support group for his fellow workers, who were used to giving to others, but not to hosting their own experience of working with the dying.

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

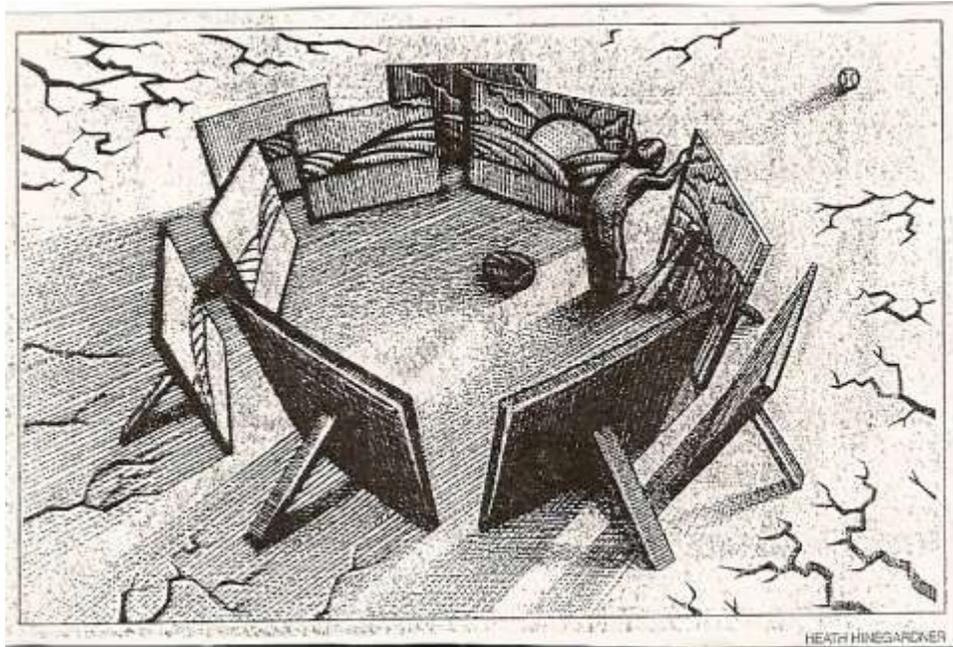
It is not possible to use clinical work for fieldwork, as we are not supervising clinical work in this program. However, clinical work is itself done in a cultural context. Its diagnoses, favored modalities of treatment, availability of treatment, all of its theories and practices, are affected by culture. Several clinicians in the program have explored understanding a symptom across patients through a cultural lens, and have convened exploratory dialogue groups with people struggling with a symptom where the cultural component could be critically examined and worked with on both a personal and a cultural level.

These are a few other kinds of studies clinicians have conducted: how psychiatric inpatient care in Iran differs from American inpatient care; exploring the effects of managed care on depth psychological clinical practice and practitioners; approaches to milieu treatment for children in residential care was researched through participation on such units and interviews. Other

possible areas of exploration through community participation could include the social construction of diagnostic criteria through participation with an American Psychological Association committee on reviewing the DSM; state and national policy making that effects the provision of psychotherapy; consultation and collaboration with mental health system advocates and survivors, mental health consumer groups ascertaining their rights for self-determination and critical analysis on how clinical psychology has played a colonizing role in other cultures thus causing severe harm and abuses.

How will I be able to tailor my particular needs and interests to an appropriate fieldwork site that is aligned to both my individual interests and the educational goals and objectives of the CLIE specialization?

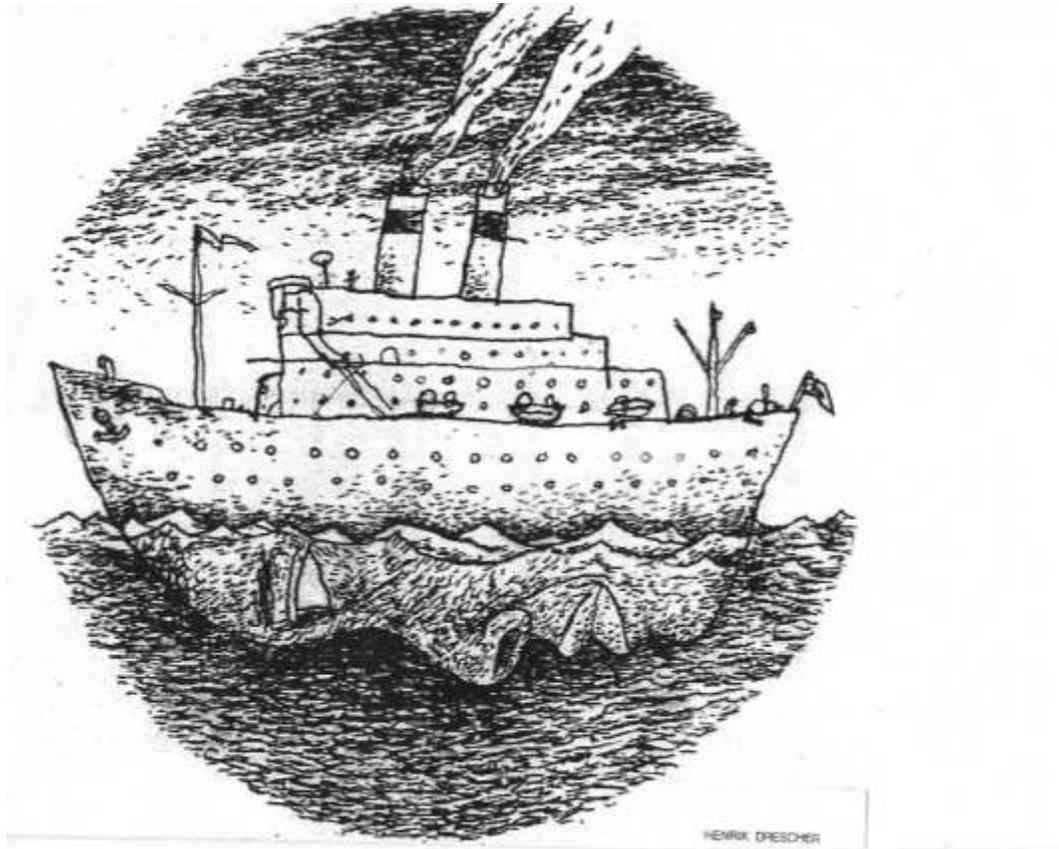
In your meetings with your fieldwork advisor and small fieldwork group, care will be given to listen to your evolving interests and to help you create bridges between your passionate interests, scholarship in the areas of the specialization, and community participation.



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

James Hillman to Depth Program students re. fieldwork,
Depth Psychology Program, Spring 2000

YEAR ONE WORKBOOK



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

Susan Griffin, 1995, pp. 152-153

Fieldwork Timeline for 1st Year Students

Fall, Winter, Spring Quarters

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

In the spring quarter you will learn about how various approaches to qualitative inquiry can be applied in your summer fieldwork settings. You may choose to implement some of these strategies on an ad hoc basis, or just reflect on their possibilities in preparation for your second-year placement.

Winter Quarter

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

1st winter session: Each fieldwork advisee meets with their fieldwork advisor and fieldwork group to begin discussion of fieldwork. You will also meet individually with your fieldwork advisor. (This may be in person on campus or, on occasion, through zoom appointments.)

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

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

Prior to 3rd session: Continue to visit possible sites for your fieldwork. Meet with key participants and discuss the kinds of ongoing activities in which you could take part.

3rd winter session: Begin perusing and reading a few excellent fieldwork proposals and fieldwork papers of former students in the area(s) of your interest. You will be given a link to find these online in your DPC 781 syllabus.

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

Spring Quarter:

Your fieldwork advisor is available for individual appointments. Schedule through email. If, for any reason, you are not going to be registering for DPC-783 (fieldwork) during the Summer Quarter, make sure both your fieldwork advisor and the fieldwork coordinator, Mary Watkins, know this by the last spring session. You must have an approved fieldwork proposal, ethics

proposal (if necessary), and submitted Site Form to begin your fieldwork and to begin the work of DPC-783, the summer Community/Ecological Fieldwork course.

Summer Quarter

Participation in fieldwork, reading of relevant literature, writing of fieldwork paper.

Join **three** teleconferences during the summer with your advisor and small group cohort to share your ongoing field experience and any concerns you might have. These calls are a requirement of the course.

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

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

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

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

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

important writing experiences, in preparation for work on the dissertation. When revisions are necessary the individual student and the faculty advisor will work closely together toward significant improvements in areas such as conceptualization, literature review, research methodology, ethical considerations, and writing skills.

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

Fall Quarter, 2nd year:

You will be presenting on your fieldwork in the context of DPC-880, Phenomenology of Depth Psychological Cultural and Ecological Work. You will also be presenting your work at our annual Fieldwork Evening, the 3rd Tuesday evening of the last Fall session through poster presentation and/or visual digital presentation, or short video (5 minutes).

Prepare for poster session:

Submit your final plan for your visual presentation of your fieldwork to your DPC 880 faculty (i.e., standard poster, 4-5-minute freestanding slideshow with voice, 4-5 minute video, website) for the December fieldwork evening. This will help you develop the skill of joining in poster sessions, and creating visual introductions and summaries of your work. Explore poster preparation on the internet and visit the following site for how to prepare a poster: <http://www.ncsu.edu/project/posters/>. Adapt it to reflect fieldwork. Make sure your work is titled, has your name on it, gives the viewer a concise, intelligent understanding of the fruits of your fieldwork, and utilizes the visual mode to connect with the viewer. Here are some additional resources for framing visual stories for social change (<http://frameworksinstitute.org/storytelling.html>).

Your presentation options to choose between are the following:

- i) Construct a poster that effectively presents your fieldwork and that is appropriate for a conference. There are some used boards that you can pin your paper poster on if you are traveling by air. Let Mary know you need one.
- ii) Create a digital presentation of your fieldwork using a visual presentation platform such as PowerPoint, Keynote, Prezi, or video format, such as QuickTime, wmv, avi. You can also have the video posted on a website, in which case, you will need to provide the link to Susan James. The final format must be free-standing (i.e., not require an oral presentation or manual advancement), and be no more than 4-5 minutes. The presentation will be screened for the poster night audience.

If you chose to do a visual presentation you must bring it stored on a flash drive and make sure to submit it during lunch on the first day of the third session to Susan James or the designated presentation manager (to be announced).

Creating a 1st year fieldwork proposal

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

Write a 6-7-page proposal for your summer community/ecological fieldwork. Carefully read and address the Guidelines/Queries for Discerning and Creating Depth Psychologically Oriented Community/Ecological Fieldwork (see Fieldwork Handbook). Please include the following points: 1) Describe your site and the work you plan to do there; 2) How does your proposed work arise from your listening to the context-- cultural and ecological--that you will be working in?; 3) In what ways does your proposed work reflect depth, critical community, liberation, and eco-psychological understandings?; 4) At this early point, what are the goals you envision for your fieldwork? 5) What are some of the readings you will do to educate yourself about the kind of community site and work you will be engaging with? What are some readings that you will undertake to support your fieldwork and to place your unfolding work in dialogue with others before you? (30 points)

In the Fieldwork Handbook you will find a Site Form. Please fill this out and submit it to your fieldwork advisor at the same time you submit your paper.

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

Creating a 1st year fieldwork final paper and abstract

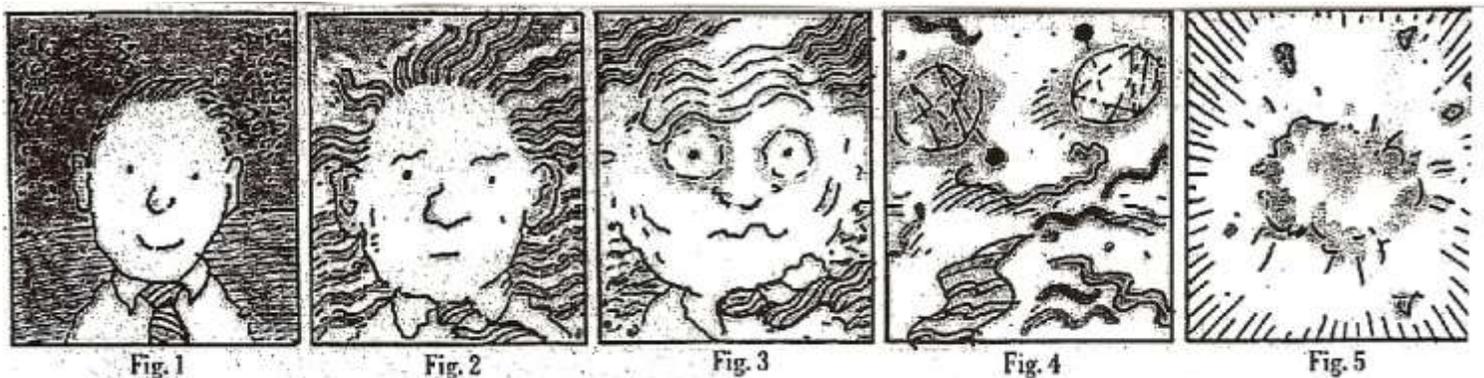
Write a paper that describes your community/ecological fieldwork and explores its implications for the community or group you are working in collaboration with. The paper should be from 22-24 pages in length, double spaced, and follow APA referencing style. It should contain at least eight reference citations; that is, a minimum of eight sources should be consulted and referenced in the text. Of all your references, at least eight should be outside your assigned class readings. If your paper exceeds the length specifications, please clearly indicate the 24 pages you want to share with your reader.

Your paper will include these general components: (1) A description of your fieldwork project. For example, what was its purpose? Where did it take place? How did the project develop? What did the work yield in terms of understanding and results? (2) An exploration of the transference dimensions of the experience. For example, what were your own observations, experiences, and insights, while carrying out the project? How did the project work on you as you worked on it? What surprised you, disturbed you, inspired you? (3) How does your fieldwork take advantage of what others have learned and written about in the literature on

fieldwork in similar contexts before your own work? (4) A discussion of the depth psychological and CLIE dimensions of your project. How can the phenomena you witnessed be understood as an expression of larger cultural, ecological, economic, political, and archetypal realities? How can the ideas of other theorists further illuminate your work, and your work extend or challenge theirs? In what ways might your project contribute to our collective knowledge and praxis as CLIE scholars and agents of transformative social change? In what ways were depth psychological, critical community, liberation, indigenous, or ecopsychological ideas useful to understanding and addressing the issues in your sight? (5) Even if your primary focus is on a particular human community and on human-human interactions, how have you attempted to expand your exploration to include the physical place, the bioregion and the other-than-human life forms that are the environmental context for your fieldwork? What is the human and more-than-human history of this place? (6) What are the environmental, institutional, and systemic influences that impact the issues your work is concerned with? (7) How do they operate independently and in concert? (8) What were the ethical issues or social responsibility you encountered in your fieldwork, and how did you work with these?

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

APA referencing style should be followed. At least eight sources from the scholarly literature that are directly related to the topic, outside of assigned course readings in CLIE, should be reviewed and referenced in the text, preferably in a literature review section.



Fieldwork and research abstract

Summarize your fieldwork/research in one or two paragraphs (no more than 150-250 words), including your site, your work there, and the results of any research that you conducted. Include up to 10 keywords that would help others find the significant content areas of your fieldwork report. The following is a good guide to writing an abstract: Sternberg, R. (2000).

Titles and abstracts: They only sound unimportant. In R. Sternberg (Ed.), *Guide to publishing in psychology journals* (pp. 37-40). New York, NY: Cambridge University Press. (on wikipage, <http://www.scholarlypublications.pbworks.com>)

Please use the following format for your fieldwork paper abstract.

Title

Your Name

E-mail address (if you are willing for others to contact you regarding your work)

Your fieldwork site and its address (if relevant)

150-250 word abstract of your fieldwork and paper

Keyword list

E-mail this to your fieldwork advisor *and* to the Fieldwork Coordinator, Mary Watkins, by the due date of the paper. The abstracts will be used for acquainting students and prospective students about the range of work addressed within the fieldwork component of the program. It may also be available on Pacifica's fieldwork website.

1st year checklist:

- ___ Read the Community/Ecological Fieldwork and Research Handbook
- ___ Meet with your Fieldwork Advisor each session during Winter Quarter to discuss and design your fieldwork
- ___ Visit several potential fieldwork sites
- ___ Locate the site and community or group with whom you want to participate; begin a dialogue and see if an invitation is forthcoming.
- ___ Create fieldwork proposal and mail it by the due date at the end of winter quarter, along with ethics application and informed consent form if applicable
- ___ Email your fieldwork advisor and the fieldwork coordinator an electronic version of the Community/Ecological Fieldwork and Research Site Form
- ___ Work with advisor on any required rewrites
- ___ Ethics application accepted (date) ___
- ___ Proposal accepted (date) ___

All the above must be accomplished before beginning fieldwork.

- ___ Register for the summer course DPC-783
- ___ Engage in at least 70 hours of presence within your designated community
- ___ Conduct at least 140 hours in reading, research, fieldnotes, and paper writing that supports your fieldwork
- ___ Contact advisor as needed over the summer and join into at least three teleconference calls with your advisor and small group cohort
- ___ Write fieldwork paper and abstract
- ___ Submit paper with abstract to advisor by due date (see DPC-783 syllabus). Be sure your abstract includes a title, 150-250-word description, and a list of keywords.

Or, if not finished, fill out and submit incomplete form to advisor by due date of paper
- ___ Prepare classroom presentation for DPC-880 and a poster or short video for our annual fieldwork fair at the end of the Fall quarter.
- ___ If grade of fieldwork is Incomplete, submit the completed fieldwork before the last Monday of Fall Quarter so you can accomplish any possible requests for revision before the final due date. If your incomplete grade converts to a NP for non-submittal by that date, talk to your field

YEAR TWO WORKBOOK



Detail, The Life and Dreams of the Perla Ravine, Replica of mural painted by Sergio Valdez, Calle Internacional, Nogales, Mexico, 2005

Second year fieldwork continues the spirit of the previous fieldwork you have participated in, bridging scholarly work in depth psychology with community, cultural, liberatory and ecopsychological engagement. Students may return to the site of their original fieldwork, choose a new site, or convene a group appropriate to their area of interest. Some fieldwork may involve the student in the ongoing work of the site; some may involve depth psychologically, and CLIE oriented work that is initiated by the student in consultation with and by invitation of members of the established or convened community.

This summer students are required to engage in a small piece of pilot research in order to help hone the research skills that will assist them in the work of their dissertation and which will be useful to the group you are working with. This research should implement appropriate research approaches, such as, standard qualitative inquiry, participatory, Indigenous, visual, arts-based, post-qualitative and emergent methodologies. The possibilities for data collection/ participation methods include individual and group interviews (structured or relational), storytelling, artmaking, photovoice, ancestral, ceremonial and ritual practices, as well as others. Depending upon your fieldwork placement, it may be useful to employ some strategies of empowerment evaluation, or appreciative inquiry. The intent is for it to be undertaken in a collaborative and participatory manner. Whichever methodologies you incorporate, consider the underlying philosophical assumptions, as well your own positionality in how they shape the research. This pilot research may provide seeds for your dissertation research. In your fall practicum on participatory research, DPC 990, you will have an opportunity to work with data you collected during your summer work.

This could be a recorded group meeting, an interview or set of interviews, drawings by participants, etc.

Timeline for 2nd year students

Fall, Winter, Spring Quarters

Attend dissertation defenses that interest you during the course of the year. These defenses will assist you in seeing how fieldwork often evolves into dissertation work and will help acquaint you with a variety of research methodologies. Think about your placement and begin making the necessary inquiries. Start collecting the scholarly literature about your topic and consider how it may inform the direction of your work.

Winter Quarter

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

Spring Quarter

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

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

3rd spring session: 2nd year advisors have individual appointments with each second-year advisee. Hand in or email a Site Form to Mary Watkins.

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

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

Summer Quarter

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

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

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

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

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

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

Fall of 3rd Year

You will be briefly presenting your fieldwork in your Fall research class and also at an annual Fieldwork Evening, the 2nd Tuesday evening of the Fall session through poster presentation and/or e-presentation.

Your presentation options to choose between are the following:

- i) Construct a poster that effectively presents your fieldwork and that is appropriate for a conference.
- ii) Create a digital presentation of your fieldwork using a visual presentation platform such as Powerpoint, Keynote, Prezi, or video format, such as quicktime, wmv, avi. You can also have the video posted on a website, in which case, you will need to provide the link to the designated presentation manager (to be announced before second session). The final format must be free-standing (i.e., not require an oral presentation or manual advancement), and no more than 4-5 minutes.

If you chose to do a visual presentation you must bring it stored on a flash drive and give it to Susan James during lunch the day before the presentation evening, or you can email it to sjames@pacific.edu.

Creating a 2nd year fieldwork proposal

In a 6-7-page proposal, include the following points:

- 1) Describe your site and the work you plan to do there.
- 2) How does your proposed work arise from your listening to the context--cultural or ecological--that you will be working in?
- 3) In what ways does your proposed work reflect the understandings developed in this specialization from depth psychology, critical community psychology, liberation psychology, and Indigenous psychologies?
- 4) Are there ways in which it might extend these orientations?
- 5) At this early point, what are the goals you envision for your fieldwork?
- 6) What is/are your research question(s)?
- 7) What are the research methods you will be using, and why did you choose them to address your particular research question(s)?
- 8) What are the possibilities for standing in solidarity with the group you are working with and joining in liberatory action?
- 9) What is the human and other-than-human history of this community and place? How will you include the physical place, the bioregion and the other-than-human life forms that are the environmental context for your fieldwork?
- 10) Discuss ethical issues pertinent to your work and include an ethics application if you will be systematically collecting information from human participants, through interview, focus groups, observation, or other interactive methods. Follow the guidelines for this in the Fieldwork Handbook.
- 10) Include a preliminary bibliography of works you will read to help link your work with others' work in your chosen area.
- 12) Include the fieldwork site form attached to the syllabus, a copy of which is included in the Fieldwork Handbook.

Creating a 2nd year fieldwork research final paper

In a 20-22-page paper with 5 pages of typed sample fieldnotes appended, present and discuss an area of your summer work that is of vital importance to you. If your paper exceeds this length, please clearly indicate the 22 pages you wish to share with your reader.

1. Discuss how depth psychology, critical community psychology, liberation psychology indigenous psychologies, and ecopsychology informed your work, and how your fieldwork has informed your study of the relevant areas.
2. How did your positionality impact your co-participants and the fieldwork project?
3. What are the important themes you and your co-participants began to see by virtue of your participation at your fieldwork site?
4. What are the place-based aspects of your fieldwork? Even if your primary focus is on a particular human community and on human-human interactions, how do attention to physical place, the bioregion and the other-than-human life forms inform you about the context of your fieldwork? What is the more-than-human history of this geographical location?
5. How did the dialog at the site allow or force you to consider ideas that are dissonant with your prior expectations, ideas that you may not have encountered otherwise?
6. Present the methodology you chose, the reasons you chose it, and present your analysis of whatever data you collected. Explore to what degree your research was participatory.
7. Reflect on power differentials that emerged in your work and how these were addressed as well as limitations of this fieldwork.
8. How has your work contributed to the setting in which you conducted it and to the co-participants, and to social justice, peacebuilding, and ecological sustainability, the values that are embodied in our specialization?
9. What are the ethical issues you encountered, and how did you work with them? How did your own social location impact your choice of site, formulation of interest and questions, interactions with others, and your interpretation of experiences that were shared with you?
10. What are the main findings based on analysis and interpretation of the data gathered?
11. What are the main recommendations for future work?

APA referencing style should be followed. At least eight sources from the scholarly literature that are directly related to the topic, outside of assigned course readings in CLIE, should be reviewed and referenced in the text, preferably in a literature review section.

Fieldwork and research abstract

Summarize your fieldwork/research in one or two paragraphs (no more than 150-250 words), including your site, your work there, and the results of any research that you conducted. Include up to 10 keywords that would help others find the significant content areas of your fieldwork report. The following is a good guide to writing an abstract: Sternberg, R. (2000). Titles and abstracts: They only sound unimportant. In R. Sternberg (Ed.), *Guide to publishing in psychology journals* (pp. 37-40). New York, NY: Cambridge University Press. (on wikipedia, <http://www.scholarlypublications.pbworks.com>)

Please use the following format for your fieldwork paper abstract:

Title

Your Name

E-mail address (if you are willing for others to contact you regarding your work)

Your fieldwork site and its address (if relevant)

150-250 word abstract of your fieldwork and paper and keyword list

E-mail this to your fieldwork advisor and to the Fieldwork Coordinator by the due date of the paper. Also attach a hard copy of this abstract to the front of your paper. The abstracts will be used for acquainting students and prospective students about the range of work addressed within the fieldwork component of the program. Some of them may also be posted on Pacifica's fieldwork website. If you do not want your identifying information to appear with your abstract, please indicate this clearly to your fieldwork advisor and to the Fieldwork Coordinator.

2nd year checklist:

- _____ Read the 2nd Year portion of the Community/Ecological Fieldwork and Research Handbook (given as a handout)
- _____ Meet with your fieldwork advisor in the first spring session to discuss and design your project
- _____ Visit several potential fieldwork sites
- _____ Locate and begin dialogue with the site and community or group with whom you are going to participate
- _____ Create a fieldwork proposal and send no later than one week after your last spring session.
- _____ Email your fieldwork advisor an electronic version of the Community/Ecological Fieldwork and Research Site Form when you send your proposal
- _____ Work with advisor on any required rewrites
- _____ Proposal accepted (date) _____
- _____ Ethics application accepted (date) _____
- _____ Register for summer fieldwork course, DPC-883, and commence fieldwork (all the above must be met before beginning)
- _____ Engage in at least 70 hrs. of presence within your designated community. If substantial time will be spent in the analysis of data, these hours may be reduced.
- _____ Conduct at least 140 hrs. in reading, research, fieldnotes, and paper writing that supports your fieldwork.
- _____ Contact your advisor over the summer as needed and join into at least three teleconference calls with your advisor and small group cohort
- _____ Write fieldwork paper attending to the areas outlined in the above section on creating the 2nd year final paper
- _____ E-mail copy of abstract to advisor and Fieldwork Coordinator, Mary Watkins, and include a hard copy with your final paper. Be sure to include a title, 150-250-word description, and a list of keywords.
- _____ For the evening fieldwork session of the second session, prepare either a poster or a digital presentation about your fieldwork, integrating the feedback you receive.
- _____ If applicable fill out and submit incomplete form to advisor by deadline.
If grade of fieldwork is Incomplete, submit the completed fieldwork before the last Monday of Fall Quarter so you can accomplish any possible requests for revision before the final due

date. If your incomplete grade converts to a NP for non-submittal by that date, talk to your fieldwork advisor and arrange for a tutorial to complete your work.



Frederick Douglass, Peace Wall, Belfast, Northern Ireland

Ethical Guidelines for Community/Ecological Fieldwork & Research **Mary Watkins**

Doing community/ecological fieldwork¹ and research raise important ethical concerns that need to be anticipated in the planning of fieldwork/research, and navigated with integrity during each stage of fieldwork and/or research. Ethical guidelines for research in psychology were first developed for positivistic methodologies that involved separations between researcher and "subject"² and between "subject" and his/her context, a hierarchical relation of expert to object of study, an exporting of knowledge from experimental situations to academic ones, and a control of meanings by the researcher (see Lincoln, 1990; Mishler, 1986). The issue of a power differential between the researcher and the researched was not thematized or understood to be ethically problematic.

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

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

Depth psychologically inspired ecological and cultural work³ is more akin to current models of anthropological fieldwork that aspire toward decoloniality than to mainstream psychological research in that it begins with an attempt to join the context being studied, encouraging participation and relationship, rather than distance, between fieldworker and those in the context being entered. It is interested in the multiple meanings given to situations by members of the community. It has an ear for narrative and image, and is open to movement that comes from both the telling of how something is and imagining that reaches into what is desired. Research stemming from fieldwork must grapple with the degree of involvement of those being studied with the formulation of research questions, the gathering and analysis of data, and the dissemination of findings. As has been amply documented in several social sciences, work that grounds itself in relationship presents ethical dilemmas not ordinarily encountered in experimental design. For instance, feelings of having been betrayed or deserted may arise when the researcher withdraws from the community and/or is seen to use the research primarily for his/her own academic advancement, rather than for the benefit of those studied.

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

To these ends, the next section will present ethical principles in large part derived from the American Psychological Association's ethical standards, and then a process approach to ethical questions and concerns at each stage of fieldwork and research.

Ethical Guidelines for Research

Respect for Persons

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

Participants with diminished capacity must also be respected and protected. The ability for self-determination can become limited due to illness, mental disability, or physical

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

circumstances. Therefore, investigators must protect the welfare of people who participate in their research. This includes maintaining confidentiality in terms of their participation and the data collected from their participation.

Beneficence

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

Justice

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

Integrity

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

Summary Considerations

Types of Harm

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

Harm may be considered in the following categories:

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

- Activities such as painting may present subtle risks if, for example, work space is not well ventilated. Any activity involving potentially toxic materials must be assessed for risk.
- b) **Stress:** Possible psychological stress needs to be clearly assessed. Probing questions can cause considerable discomfort; certain topics may generate embarrassment or discomfort; psychological issues and painful memories may be reactivated. The documentation that you present to the participants must accurately reflect these considerations.
- c) **Use of patients as research subjects:** In most cases, the Institute recommends against the use of patients for research purposes when such research would take place concurrent with a therapeutic relationship. Such a situation can constitute a dual relationship—that of researcher and psychotherapist. The use of past or terminating patients for research presents less difficulty. Nevertheless, care must be taken that consent is indeed freely given, and that the pursuit of research does not harm the therapeutic relationship. At all times the researcher must maintain an awareness of the potential impact on the patient and on the transference situation, which may extend beyond termination. Students should consult with their advisor on gaining approval for research projects that involve current or past patients.

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

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

At times researchers find themselves in the unsavory position of choosing between the harm caused by revealing something unfavorable about a situation or a community and the potential “good” to be gained by doing so. Such a dilemma should be addressed with others, not alone. The way we characterize others in our writings, even when anonymity has been preserved, can be a source of hurt and anger. Even if you are not allowing your respondents to read your dissertation, read it carefully yourself as though you were each of them and feel your way into how it would impact them were they to read it and were they to know others had read it. Many times researchers have made

the unfortunate miscalculation that their respondents would never read their research about them.

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

- e) **Failure to give credit to respondents who want their words to be attributed to them:** Most research respondents want to know their anonymity will be safeguarded. On some occasions, however, the presumption of anonymity reinscribes the asymmetry of power in the research relationship, where authorship goes to the researcher and anonymity to the researched. Let your respondents know that they have a choice in this manner, thinking through with them any potential downsides to themselves regarding disclosure of identity.
- f) **Coercion:** It is not ethical to willfully mislead the participant as to the nature of the experiment/study. Thus, any form of **trickery or manipulation** in order to produce a particular result/response is a violation of ethical principles. Over recent decades, ethical considerations in research have shifted in affirming this sensibility. This principle does not necessitate that you disclose every detail of the study. When you are seeking to understand a particular phenomenon, you can simply state what that phenomenon is and that you are exploring this phenomenon and looking at many issues.
- g) **Failure to sufficiently inform and and/or to obtain informed consent**

Students must comply with the following APA ethical guidelines:

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

Ethical Considerations at Each Stage of Fieldwork and Research

The ethical dilemmas that often surface in qualitative research are not put to rest by scrupulous adherence to the standard procedures for informed consent, anonymity, and confidentiality. "Who

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

Any qualitative researcher who is not asleep ponders moral and ethical questions: Is my project really worth doing? Do people really understand what they are getting into? Am I exploiting people with my "innocent questions? What about their privacy? Do respondents have a right to see my report? Why good is anonymity if people and their colleagues can easily recognize themselves in a case study? When they do, might it hurt or damage them in some way? What do I do if I observe harmful cases? Who will benefit and who will lose as a result of my study? Who owns the data, and who owns the report? The qualitative literature is full of rueful testimony on such questions, peppered with sentences beginning with "I never expected..." and "If only I had known that..." and "I only belatedly realized that..." We need to attend more to the ethics of what we are planning and doing. As Mirvis and Seashore (1982) say, "Naiveté [about ethics] itself is unethical" (p. 100). (Miles and Huberman, 1994, p. 288)

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

I. Negotiating entrance into a community

Most fieldwork begins with a desire to learn about a particular issue facing a community. The ethical principle of solidarity immediately appears. What is the purpose of this entrance into a community? Does your participation have the possibility of benefiting only yourself or also the community you are approaching? Does your intrusion into a community carry possibilities of harm? How are you attending to these possibilities? Are you being clear about your purpose(s) with members of the community? Have they extended an invitation to you with full knowledge of how you understand your participation? Have you been clear about the limits of your participation in terms of time spent there, duration of stay, duties being taken on? Are you able to meet the expectations, learn norms, and participatory protocol of the community? Have you engaged in

dialogue with those in leadership roles, and respected community members to receive their support for entrance?

II. Issues of Social Justice

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

III. Formulation of work in the community

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

IV. Construction of research question(s)

Fieldwork inquiry should arise through participatory methods with a community. What are the questions that the community itself has and would like to explore through research? How is the research project of possible benefit to the co-researchers and their community? Such considerations move researchers from gaining "informed consent" to a study we have thought up on our own to engaging in a collaborative process.

V. Working with Co-Participants

In an inquiry that involves co-participants the goal should be to establish horizontal relationships, with an explicit awareness of avoiding an expert role. This requires ongoing relationship building, evaluation, and re-evaluation. What is it about the environment that is unknown, or that you don't fully understand? Be cautious of trying to find cultural equivalencies for unaccustomed values, norms, and behaviors. Make room to stretch your understandings to adapt to local ways of generating knowledge and discerning what counts as reality. Understand that there might be a multiplicity of views on any given topic, and many, or all may be unfamiliar to you. Acknowledgement of a lack of familiarity within the community setting may help you gain footing in developing sustained relationships.

VI. Informed Consent

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

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

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

VII. Confidentiality

Most respondents want to know that their anonymity will be safeguarded. On some occasions, however, the offer of anonymity reinscribes the asymmetry of power in the research relationship, where authorship goes to the researcher and anonymity to the researched. This has been a perpetual, hegemonic outcome of colonial, Western research that has applied power to take the community's knowledge, cultural assets, and resources away without caring for giving it back to them. Smith (2012) has referred to this tendency of making knowledge out of the usurped knowledge of researched Indigenous communities "traveler tales," that are told under the same ethnocentric frameworks of Western, colonial researchers, and thus are no more than misrepresented and appropriated tales told about them to a larger "universal audience." Let your respondents know that they have a choice to disclose or not information, thinking through with them any potential downsides and negative impacts to themselves regarding disclosure of identity and their ways of knowing.

When you are working with a small community that is to be named or easily identified in your writing, be mindful that personal identities will be easily deduced unless extreme care has been taken to disguise them. Embarrassment and other serious kinds of harm can come to respondents when their privacy is dismantled by others being able to attribute to them thoughts and actions they prefer to have remain private. One safeguard against such harm is to allow your respondents to read and approve any writing you may do that characterizes them. If participants agree to publish the knowledge generated in the research process, make sure to discuss plans for dissemination if the community wishes to pursue it as a strategy for their own

community well-being, such as co-authoring the generated knowledge in the form of, for example, journal articles, books, policy briefs, videos, photographs, or other type of artistic products. Permission to disclose or share information and its purpose and use should be received from participants prior to engagement in research by means of culturally appropriate, informed consent that warrants confidentiality or acceptance to use their names and authorship for the mutually agreed purposes.

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

Important guiding principles for the use of Indigenous methods have been developed by many Indigenous psychologists. For example, Filipino psychologists proposed the use of *Kapwa* (shared identity, fellow human being), emphasizing the need to treat research participants as equals, placing the welfare of participants as more important than data gathering and the need to use culturally appropriate methods that adapt to existing cultural norms (Pe-Pua, 2006). Wilson (2008) proposed awareness of interdependent relationships among humans, other than humans, and nature as the main guiding ethical value that views research as ceremony and a sacred celebration. Lastly, Indigenous researchers demand that the language of the people should be the language of the research at all times (Kim et al., 2006; Smith, 2012).

Under indigenous research, knowledge is viewed as praxis, relationship building, developing shared identity and interdependence, as well as raising critical consciousness. Multi-methods are applied to enhance awareness of one-with-the-other. The researcher co-constructs knowledge in relationship with others and gives it back to the community. The problem definition is co-constructed in the culture itself; the issue must be present in their cultural awareness or created through involvement on the basis of respectful identification with the Indigenous culture. In regards to ethical issues, manipulation and "drive-by research" (meaning they come, they take, they go), as Linda Tuhiwai Smith (2012) called it, is avoided at all times. Results remain in the community and the participants decide what to do with them. Indigenous scholars contest the dominant Western research as colonizing etic approaches imposed on Indigenous cultures. In contrast, Indigenous psychologies are based on an indigenization from within process, obtaining emic data from diverse cultural groups and developing, collaboratively, shared knowledge that is transformative and is applied to co-create healing and sacred spaces (Ciofalo,2015).

VIII. Data Collection:

Qualitative data collection strategies range from individual interviews, to group processes, to arts-based, visual and relational methodologies. A main question to consider is how are participants engaged in interviews, storytelling, conversations that co-construct knowledge with a researcher? Are they only able to respond to how the researcher has cast the experience within his/her questions, or is the dialogue open enough for the participants' structuration of the experience to emerge? To explore a wide range of data collection approaches you can review Chilisa (2012), Creswell and Poth (2018), Denzin and Lincoln (2018), and Tuck and McKenzie (2015).

IX. Analysis of data

Data analysis involves ongoing interpretation and data reduction that requires increasingly awareness of how one's pre-understandings are preempting the emergence of new knowledge from the data. To accomplish this the recording of reflections and inner dialogue during the analysis phase is often helpful. The of analytic methods are covered in the text referenced in section VIII.

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

X. Discussion and communication of finding

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

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

XI. Implications for findings

The decision about how to best utilize findings within a social context, is a co-participatory project with researchers and participants acting in solidarity as catalysts for change. Ideally, the research has arisen from local context and queries, addresses areas of concern, and can then lead to desired changes. Such collaborative involvement maximizes the potential that the research findings will actually lead to positive transformations.

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

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"The Peace Wall," Jane Golden and Peter Pagast, 29th and Wharton Streets, Philadelphia. Photographer: Jack Ramsdale

Procedures for Obtaining Ethics Application Approval

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

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

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

1. The ultimate responsibility for assuring the safety of all research participants rests with you, the investigator.
2. Your investigation cannot begin until you have received approval from your fieldwork advisor. After you receive approval, any changes in research design, population served, or conditions for the study must be approved by your fieldwork advisor.
3. You must gain informed consent from your participants before they participate in your study. In most cases this will be written consent.

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

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

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

As you complete the Application for Approval for the Use of Human Subjects form, carefully consider the ethical issues above. Ethics forms are presented below. You may use or adapt these

to your work. Following these forms, you will find an example of an ethics application and consent forms.

Ethics Application

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

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

Researcher _____ Today's Date _____

Full Address _____

Phone (Day) _____ Phone (Eve) _____

Title of Activity _____

Sponsoring Organization and address _____

Contact Person and phone or email _____

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

Investigator Signature _____ Date _____

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

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

3. CONSENT: Describe procedures for how and when you will receive informed consent from your participants. Enclose in this application a copy of the informed consent form you will use. (Consult the guideline sheet for developing a consent form.)

4. **RISKS:** Describe and assess any potential risks and the likelihood and seriousness of such risks. How might participants be harmed during or after their participation in the study?

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

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

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

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

Part II: Informed Consent

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

1. Investigator's name, phone number and times he or she can be reached.
2. A brief description of the nature and purpose of the project.
3. A statement regarding the confidentiality of records.
4. An explanation of the procedures to be followed.
5. A description of any discomforts or risks to be expected.
6. An explanation of the benefits to be gained.
7. An offer to answer any questions regarding the procedures.
8. An instruction that participation is voluntary and that consent to participate may be withdrawn at any time.
9. A signature space where the participants (or their legal guardians) sign their name that they have read and understood this information.

Note: Participants must be given the opportunity to consent or not to consent without the intervention of any element of force, fraud, trickery, duress, coercion or undue influence on the participant's decision.

Sample Informed Consent Form for an Interview Project

TITLE OF THE STUDY:

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

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

3. The purpose of asking these questions is to

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

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

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

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

8. Please check one:

_____ If any portion of my experience is used or quoted, I would like to be referred to by my name.

_____ I request anonymity in any work that comes out of this interview.

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

Date _____ Signature _____

Example of an Ethics Application

Researcher: *Aviva Joseph*

Today's Date: *May 4, 2007*

Full Address: *39 Manor View Drive, Fairfax CA 94930*

Phone (USA): *(415) 459-3081*

Phone (Israel): *011-972-2-6764076*

Title: *Dialogues on Home and Homeland in Israel & Palestine.*

Sponsoring Organization: *Israel Committee Against House Demolitions (ICAH)*

Contact person: *Lucia Pizarro, International Coordinator, lucia@icahd.org*

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

Researcher Signature

Date

* * *

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

1. PARTICIPANTS

I will dialogue with about 3 Israeli and Palestinian community leaders. I have a personal connection with the following people and I hope to include some of them in my research dialogues. Additional leaders from the Palestinian population (which I will get to meet during my fieldwork) will be included in the dialogues so there will be a balanced representation from all sides. I intend to include at least 2 women in the dialogues.

- ✓ Jeff Helper Ph.D, Executive director of the Israeli Committee Against House Demolitions.
- ✓ Rev. Naim Ateek Ph. D, Founder/Director of the Sabeel Ecumenical Liberation Theology Center, Jerusalem.
- ✓ Esti Moskovitz-Kalman, Educational Director of Makom - The Israel Engagement Network (with the Jewish Agency for Israel).
- ✓ Jacob Landau Ph. D, Professor Emeritus of Political Science, Hebrew University of Jerusalem; winner of the Israel Prize.
- ✓ Eilon Shwartz Ph. D, Executive director, The Heschel Center for Environmental Learning and Leadership.
- ✓ Reb Erez Moshe Doron, Major Chasidic (Breslev) community leader, founder of Lev Hadvarim (the heart of things).

I intend to dialogue with about 3 additional people whom I will meet during the fieldwork. I hope to interview about 1-2 participants in the ICAHD summer camp, 1 of my family member and 1-2 more people that I am sure to meet during the two months I will be staying in Israel.

2. PROCEDURES

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

3. CONSENT

The consent forms will be given or read prior to the time of the formal dialogue. They will be signed and collected at the time of the formal dialogue.

See attached – Appendix 1

4. RISKS

There are two potential risks that might surface when speaking with ordinary Israelis and Palestinians (in contrast to leaders). On the psychological sphere, having people retell stories of destruction (Palestinians or Israelis) while violent acts are still taking place in the area and they might be in the midst of acts of violence (i.e. their house might be scheduled to be demolished) might bring up strong emotional responses.

On the political front, Palestinians might be concerned to have their statements revealed to the Israeli authorities that might in some way put them at risk.

5. SAFEGUARDS

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

As for the political risk, my dialogues with Palestinians will be conducted only during my two week summer camp with ICHAD (which is the only time that I will most likely come across Palestinians). ICHAD have already requested that we discuss the procedures of my research with them. Upon my arrival in Israel this summer, I will discuss with ICHAD the necessary

measures of security needed when discussing this sensitive issue. In this conversation, other appropriate issues might arise to make sure my research is ethical and safe for all concern but I can't foresee these at this point.

Confidentiality, naturally, will be kept to the maximum while carrying and handling materials from the dialogues with Palestinians. It is very likely that after consulting with ICHAD, no personal names will be used but initials or the kind.

6. BENEFITS

This research aims to look at a powerful symptom that can be observed in the Israeli/Palestine relationship. The creation of home of one side, is leading to the destruction and the dislocation of the other. Bringing close attention to this phenomenon, and raising the collective consciousness so it is no longer an invisible situation in the margins of society, is one of the central benefits of this research. The research dialogues are meant to help depict a clearer picture of the lived experience of being home and being in exile.

7. POST DIALOGUE

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

8. ATTACHMENTS

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

Appendix 1

Informed Consent Form

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

1. I agree to have Aviva Joseph dialogue with me/ ask me a series of questions about my experiences and ideas about home and exile.
2. The research dialogue will take place _____ (location and time) and will take about 1 hr.
3. The purpose of these research dialogues is to gain a better understanding and thereafter to raise collective awareness in terms of creation and destruction of home and homeland, the experience of being at home and in exile in Israel and Palestine.

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

Check one:

I would like my name to be used if my experience is quoted or referred to in any future work by Aviva Joseph

I do not want my name to be used

5. Information about this study, the time and location of the dialogue/interview and my contribution to the study was discussed with me by Aviva Joseph. I am aware that I may contact her until August 30 by calling 02-6764076 and thereafter by calling 001-415-4593081 or by e-mailing her at aviva17@gmail.com
6. Participation in this study is voluntary. I understand I can refuse to answer any question and can withdraw from this study at any time without adverse consequence to myself.
7. I am not receiving any monetary compensation for participating in this study.

Signature

Date

Appendix 2

Instructions for Participants

Hello,

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

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

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

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

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

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

If you have more questions about the research or and the research dialogue before you agree to participate, please feel free to contact Aviva Joseph at 02-6764076 or at aviva17@gmail.com.

Thank you,

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

Appendix 3
Participant Information

1. Name: _____

- Use my full name in the research document
- Use only my initials in the research document
- Use a pseudonym in the research document

2. Home Address (optional):

3. Home phone _____

Work phone _____

4. E-mail _____

5. Publishing research material:

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

Comments:

Appendix 4

Video Consent Form

I understand that my participation in this video is part of the research that Aviva Joseph is conducting as part of her PhD program on the theme of home and homeland in Israel and Palestine.

I grant Aviva Joseph permission to use this recording for the purpose of educational presentations and /or in future publications.

- I waive my rights to review or inspect the recording prior to such use.
- I am interested in being notified prior to the use of my recording so I can review the recording and make a decision about its use.

Please print your name: _____

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

Signature: _____

Date: _____

Examples of Fieldwork for the First Year



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

Creative Art with Marginalized Children in Lagos, Nigeria

Sia Alexander, alicia.alexander@my.pacifica.edu

Children's Art Workshop

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

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

Wealth in America

Lori Andrews

lori@muzette.net

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

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

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

Fujika Ariarakawa, Fujika.Ariarakawa@my.pacifica.edu

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

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

Jaime A. Arteaga, Jaime.Arteaga@My.Pacifica.edu

Cross-Cultural Adaptation theory suggests that individuals will maintain a relatively stable and reciprocal relationship with the host environment in which they are currently living. For deported Mexican-born U.S. Veterans, this process poses significant challenges in that these men are in a country they consider foreign, in spite of having been born there. One major element to successful integration into a culture is the desire to become part of it. For many of these deported veterans

currently living in Tijuana, Mexico, the strong desire to return to the United States leaves them feeling alienated and depressed, for their efforts are concentrated on their return and not on acculturating into the fabric of their new society. Other significant problems encountered by deported U.S. veterans are being unfamiliar with the vernacular lingo of the society, the Mexican culture of connections needed to land jobs, and the country's unspoken ageism, keeps these men in their 40's to 70's unemployed or barely employed in a country with a base salary of around \$300 to \$500 dollars a month. Poverty, alienation, lack of privacy, and loneliness are among the companions deported U.S. veterans live with every day. This study involved interviews with six Mexican-born U.S. veterans whom were honorably discharged from the military but were subsequently deported for crimes ranging from misdemeanors to felonies. These veterans all live individually although they sometimes gather in the home of one of them, which sometimes serves as a meeting point for Deported Veterans. All six of these veterans have children living in the U.S., many of whom have broken ties with their fathers because of the shame of having a deported parent.

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

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

Aaqilah Islam, aaqilah.islam@my.pacifica.edu

The Malonga Casquelord Center for the Arts in Oakland, CA

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

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

Towards a Diasporic Futurism of Women and Queer Armenians and SWANA Folks Through Ancestral Reclamation

Kamee Abrahamian

The purpose of this fieldwork is to connect more deeply to the stories, struggles and dreams of women, queers, and gender non-conforming Armenians, as well as folks from the surrounding Caucasus and SWANA regions. Together, and in collaboration with the spirits/stories of our ancestors and lands, we co-create a way forward into ancestral healing and creative reclamation after lifetimes of displacement, intergenerational trauma, oppressive patriarchy, imperialist wars, displacement, migration, and genocide. This year's work consisted of preliminary ideation, research, creation, and foundation-building for future fieldwork in Armenia -- inclusive of both intentionally facilitated and casual meet-ups, ritual with each other and land/sites, and artistic and bio-mythographical process/work. The outcome of this endeavor is a combination of creative and written work, an initial transmedia storytelling prototype, a stronger network of communities and folks to collaborate with, and above all, a clearer vision of the dissertation I hope to pursue in the future.

Keywords: diasporic futurism, ancestral reclamation, feminism, queer theory, eco-psychology, community psychology, bio-mythography, cultural preservation, storytelling, creative arts, transmedia, armenia, SWANA, caucasus, ritual.

The Earth is my Elder, An Indiginist Methodology for Re-indigenizing Women, Mothers and other Lost Relatives

Krista Arias, krista@kristaarias.com

As a restorational method for recovering *temazcalli* red-medicine for Split Feather –Xicana girls women and mothers working to restore traditional Indigenous birth and mothering practices and in response to my own loss of Eldership as an Indigenous woman and mother, I created a year long performance ceremony titled “The Earth is my Elder, *An Indiginist Methodology for Re-indigenizing Women, Mothers and other Lost Relatives.*” In this ceremony, I lay on the earth in a relational restoration of land based epistemology. This performance also includes four residencies, titled *The Indígena Project remembrance, recovery, restoration*” of reindigenizing girls women and mothers who have lost connection with their ancestral people, land, language and culture. These residencies in which I am included as a facilitator-participant collaborator, each culminate in a public *trauma-driven performance protest* in which we ceremonially offer an earth based ritual of maternal restoration. The year long ceremony will culminate in the raising up of a community *temazcalli* (Mesoamerican sweat house).

Keywords: red intersectionality, red medicine, Split Feather, Indian adoption, performance ceremony, reindigenization, Indigenous feminism, Indigenous childbirth, Indigenous motherhood, sixties scoop

Evicted: Poverty and the Risk of Homelessness in Charlotte, North Carolina

Sarah Campbell

Homeless Prevention Project, Legal Aid of North Carolina and the Crisis Assistance Ministry

There are psychological and social consequences of experiencing homelessness, also for being at risk for homelessness. In cities across the country, eviction is an ever increasing cause of homelessness. Because of aggressive landlords and a court system in which evictions occur with

such dispatch, a person in Charlotte can lose their home in as little as 20 days. To address the devastating effect of eviction, the Homeless Prevention Project was initiated by two non-profit organizations in Charlotte -- Legal Aid of North Carolina and the Crisis Assistance Ministry. Acting as a trained Housing Counselor, I made presentations regarding the basic laws and procedures related to landlord tenant rights to those who self identified as at-risk for being evicted to give them the information necessary to effectively defend themselves in court. Follow-up interviews were made with those participants who were willing to share their experience of being at risk of homelessness and the effectiveness of the Homeless Prevention Project. Their experiences were viewed through the lens of depth psychological theory with the goals of social justice and liberation. Five out of the twelve were able to effectively defend themselves against eviction and, those who were not able to avoid an eviction expressed a sense of empowerment by knowing their rights.

Keywords: homelessness, depth psychology, liberation psychology, displacement, eviction, social justice, qualitative research methodology, critical participatory action research.

In Pursuit of Sustainability: Psyche in Dialogue with Indigenous Knowledge and Permaculture Cheyne Castroni

It has been argued that western society suffers from a patterning of social and environmental illness and degradation, from increased numbers rates of homicide and poverty to global warming and food scarcity, all of which culminated into a growing global crisis. In an attempt to work towards regenerative solution to these perplexing issues, this fieldwork praxis utilizes a depth psychological framework and qualitative, critical participatory action orientation to explore dream content and various relational systems from the wisdom of indigenous ceremonies and scholarship of First Nations peoples to the urban permaculture efforts by Oakland, CA based non-profit Planting Justice. This work highlights the current movement underway, whereby humanity is experiencing a shift in consciousness that is marked by a return to our biophilic instinct to be one with nature. Findings from this praxis suggest that it is the sacred circle, not any single framework in particular, but the coming together of different bodies of knowledge in equal agreement that will help us to return to a sacred balance, harmony and sustainability with Mother Earth.

Key Words: permaculture, Indigenous knowledge, sustainability, depth psychology, consciousness, decoloniality, critical participatory action, regeneration, intercultural, biophilia dreams

Teshuvah/Return: Taking the Leap into the West Bank **Pesach Chananiah, Pesach.chananiah@gmail.com** Farms in Bustan Qaraaqa and Tent of Nations, West Bank

This research began as a response by the author, a Jewish male, to his obligation to the Palestinian people and their shared ancestral land. It is a quest for forgiveness for the injustices carried out in the name of a shared Jewish identity. He seeks to do this by volunteering on a permaculture farm called Bustan Qaraaqa in the West Bank community of Beit Sahour. In addition to a contribution of

resources, time, and energy, the author attempts to glean an understanding of how permaculture can be used in service to the wider nonviolent resistance struggles in the region.

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

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

Rahsan Cummings, Rahsalason50@yahoo.com

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

This fieldwork is about a community garden/small urban farm located in Boyle Heights, less than one mile east of downtown and the L.A. River. It is one of the oldest areas in Los Angeles history. This project emerged out of the collective efforts of a conscious group of community activists who draw inspiration from the Chiapas Zapatista experiment in Southern Mexico. It is based on the concept of self-sustaining communities of resistance, and is interlinked with the larger picture of the liberatory processes taking place around the world, particularly in Latin America. Here is a community of resistance that is being built in an area that was originally indigenous lands, soiled in the indigenous psyche, whose cohesion is woven in history with a cosmology, and teleology rooted in the soil itself. In addition there are the practical everyday needs and desires of the people themselves that must be met which makes it necessary for open creative processes to ferment in the germination of the project as it meets new challenges, new needs, and new understandings. By constructing self-sustaining communities of resistance the project is not only putting into effect psychologies of liberation, but are placing into practice the construction of communities of regenerative and ecological restoration.

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

Telling the Story: A Way To Heal

Elizabeth Deligio, Elizabeth.Deligio@my.pacifica.edu

Transitional Justice Institute, <http://www.transitionaljustice.ulster.ac.uk/>

Healing Through Remembering: <http://www.healingthroughremembering.org/>

In 1998 Northern Ireland signed the Good Friday Agreement, theoretically ending decades of armed internal conflict. As the peacetime narratives unfold what is revealed, what is coded and what is silenced? This study examines witness and testimony in Northern Ireland post conflict across the disciplinary spectrum of juridical and community testimony. Two areas of tension emerge: (1) Sixteen years later testimony is still a parallel project, Republican and Loyalists narratives are laid side by side with little integration. (2) Juridical testimony remains in the hands of the Northern Ireland Police Service often blocking justice for communities on both sides. The gap

between communities talking to one another and “Justice” talking to the communities has placed a deep freeze on the peace process, limited healing and put historical memory at risk. This study suggests peace accords require integrated transitional justice mechanisms for communities to share testimony, seek justice, and lean into new relationships that integrate the past instead of silencing it.

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

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

Renata Funke, renata.funke@my.pacifica.edu

The little researched issue of language education for indigenous, non-literate Mexican farmworker families is analyzed within the shifting sociological landscape of rural California. Fieldwork with the population evolved in dynamic, relational ways, facilitated by indigenous gatekeepers to the non-English speaking community. Their role was that of service providers and participant researchers. Dialogues, observations, and data identified specific Oaxacan subpopulations in South Monterey County – adult, youth, mixed, newly arrived or established – revealing diverging narratives and needs. Dimensions of forced migration and Mexican interculturality were observed as shadow areas emerging from Californian and Native American history. These were interwoven with literature on transnational identity, racism, and personal reflections on otherness and trauma by the author, a child of refugees displaced through ethnic cleansing. Grounded theory principles guided the first steps toward engaging the local Oaxacans in culturally sensitive educational service delivery, suggesting the central role of language and culture in bridge building.

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

Unlocking My Heart: Breakthroughs on the Individuation Journey

Christy Cramer

Girls Leadership Institute Summer Camp, Mt. Holyoke College, Mt. Holyoke, MA

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

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

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

Homeless in La Candelaria, Mexico City

Sergio Ignacio Escamilla Sánchez, Sergio.EscamillaSanchez@my.pacific.edu

La Candelaria de los Patos, Mexico City

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

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

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

Harm and Repair: Reflections on a Fieldwork Experience with the Fellowship of Reconciliation in Japan

Samantha Gupta

Fellowship of Reconciliation (FOR-USA) delegation to Japan in recognition of the 70th commemoration of the use of atomic weapons at Hiroshima and Nagasaki

This fieldwork project was conducted as part of a Fellowship of Reconciliation (FOR-USA) delegation to Japan in recognition of the 70th commemoration of the use of atomic weapons at Hiroshima and Nagasaki. The project was formed at the invitation of the Japan Fellowship of Reconciliation (JFOR) with the intent to develop deeper understanding among USA activists about the issues of militarization, nuclear weapons and nuclear power in Japan as well as deepen

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

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

Untold Stories of Faculty of Color

Ishtar Kramer

The central messages of racism and dehumanization that we have inherited from the founders of the U.S. predominate. Surprisingly, in institutions of higher education, an insidious form of domination and colonialization prevail. Why is the academy an unsafe, unwelcoming environment for people of color? Why in the 21st century at inspiring universities are key voices left out and many people's experiences negated? Why are people of color forced to leave a part of themselves at the door, and why do their colleagues stand by and watch this violence? Through a liberatory, co-participatory action research approach, in the spirit of accompaniment (Watkins, 2015) and the practice of *Ubuntu*, this study engaged 6 faculty members of color from a California university in a focus group, exploring the untold narratives and the collective pain of marginalization in the academy. Using a decolonial lens, with the intent to override the historical trauma, genocide and oppression that people of color have endured within the auspices of the academy, the focus group offered an opportunity for counter-storytelling with the intent of re-positioning the participants' narratives into the heart of the community. In an ongoing attempt to re-organize the academic setting and change the unwelcoming campus environment, the sharing of these untold stories subsequently offered the participants not only support from their colleagues, but also an opportunity to co-envision possible ways in which future truth and reconciliation councils might offer healing and community wide restoration.

Keywords: untold stories, racism in the academy, higher education, restorative justice, Ubuntu, accompaniment, action research

The Shadow in the Light: Environments Supporting Child Trafficking in Nepal

Samantha Kincaid

Child trafficking is a multi-dimensional, multi-national criminal industry which is supported by structures of violence present in societies around the world. Millions of children are exploited worldwide. In Nepal, the number of children impacted by trafficking is disproportionately high. In the wake of the 2015 earthquake, few studies examine and provide sufficient data to show counter-trafficking program effectiveness that incorporates environmental and structural determinants of trafficking. Informed by the work of three non-government organizations (NGOs) in Kathmandu and districts severely hit by the earthquake, this fieldwork attempted to look beyond the symptomatology of trafficking and investigate the root issues that create environments from which trafficking arise. A personal account of the fieldwork which was conducted in both city and rural environments also explores depth psychological aspects present in the oscillation between destruction and rebuilding, violence and peace, lies and truth.

Keywords: human trafficking, sexual exploitation, human rights, environmental catalyst, structure of violence, criminal industry, depth psychology, children, Nepal

Míw'iy-a-t-i' 'učù: Our People Are Living

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

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

Keywords: Miwok, Native, traditional, basket weaving, coloniality, narrative histories, cultural preservation, cultural revitalization, reclaiming, healing

Understanding Racism Through Service and Inquiry

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Amala Foundation Global Youth Peace Summit
John Knox Ranch, Wimberley Texas

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

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

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

Oppression and Violence Against Women

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KAFA (Enough) Violence and Exploitation, Lebanon

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

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

Women Transforming Communities

Shelly Tochluk

The subject of my fieldwork project consisted of the development and enactment of a three-day, residential multicultural women's conference entitled, Women Transforming Communities, held from September 6 - 9, 2001 in Malibu, California. Its development involved the creation of a

women's organization called the Sisters of the Earth. Over the course of the development phase, approximately 20 women participated in meetings, seven of which were consistent attendees. These seven became the organizational staff at the retreat. Part of the project involved reflecting on the group's process as we worked our way toward the conference.

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

Women's Weaving and Conscientization: Why Cooperatives Matter

Carolyn Ebers

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Site: Asociacion Ixq Ajkeem, San Juan La Laguna, Guatemala

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

Down to Earth: Wilderness Expedition for Juvenile Ex-offenders

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Ojai backcountry

This trip into the wilderness was intended to give juvenile ex-offenders an alternative to returning to the community without rehabilitation. Spending time in wilderness brings people closer to their own true 'nature'. The effects of urbanization, industrialization, and civilization have been our

ultimate drive out of Eden. No longer can most humans connect the source of their restoration. The wilderness provides an oppressive-free environment for insight and visioning. This expedition involved four people including myself in the backcountry of Ojai, CA for four days engaging the four elements of earth, wind, fire, and air.

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

A is for Animal: An Examination of Place-Based Nature Education for Children

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WildCare, San Rafael, CA

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

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

The Voices of Tibetan Nuns: Empowerment through Buddhist Debate

Laurie Kindel

Empowered Voices, Dharmasala, India

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

to participate in monastic life to its fullest extent, including Buddhist debate, Tibetan nuns overcome their limitations.

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

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

Soula Pefkaros

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

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

My Descent into Marine Protected Areas, the Waters of our Oceans, and the Unconscious

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Los Angeles Waterkeeper

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

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

Environmental Justice Community Theatre Workshop

Linda Ravenswood, lindaravenswood@charter.net

The William Grant Still Arts Complex, The Bus Riders Union, Toxic Tours of Los Angeles

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

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

Healing and Rebuilding Ourselves and Our Communities: A Fieldwork Experience in Trauma Healing in Rwanda

Lizzie Rodriguez

African Great Lakes Initiative, Friends Peace Teams, Gisenyi, Rwanda

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

Keywords: conscientization, orphic moment, ubuntu, innocent perpetrator, muted voice, unconscious, collective unconscious

Haiti – Strategies in the Relocation of Campsite Residents

Corneliu Rusu

Port-Au-Prince, Haiti

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

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

The War on Women: Vagina Warriors and their Shadows

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National Council for Research on Women's 30th Anniversary Annual Conference

Agenda Setting 2012 Nationally & Globally: Leveraging Women's Voice,

Georgetown University, Washington, DC

2012 National NOW Conference: Energize! Organize! Stop the War on Women (NOW!), June 29-July 1, 2012, Baltimore, MD

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

Keywords: reproductive justice, war on women, health/healthcare, women’s rights, human rights, feminism, eugenics, slavery, female warrior, Black, race, rape, shadow, access, economic security, autoethnography

The Shadow of Racism is Alive and Disturbs Our Reality

Darian Shaw, darianshaw@gmail.com

One Action-One Boulder, Boulder, Colorado

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

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

A Psychology of One’s People: Anti-Racist White Identity and Community

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What does it mean to be white—and what could it mean? This fieldwork reflection focuses on the “Unmasking Whiteness Institute” sponsored by the Alliance of White Anti-Racists Everywhere - Los Angeles (AWARE-LA). As part of a larger multi-racial organizing strategy, white affinity group spaces represent one location where dominant paradigms of racial identity development can be stretched by indigenous and critical community psychology perspectives that understand the “self” as embedded, contextual, and relational and oppression as structurally determined, influencing the interpersonal and intrapersonal levels of an embedded self. The understanding of an interdependent self results in different kinds of analyses of the structures and harms caused by racism and white supremacy on white people—requiring that anti-racist white community be a place where white people cultivate the skill of “staying in relationship” to self, others, and landscape as a relational antidote to patterns of white supremacist culture that are based in domination and fear of exclusion, separation, and abandonment.

Keywords: antiracism, racial identity, whiteness, interdependence, racism, identity development, activism, community organizing, affinity groups

Indigenous Resiliency in the Face of Settler Colonialism: Cultural Accountability and Traditional Tattoo Revitalization Amongst California Indians

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Skye Innerarity and Jeanette Innerarity (co-researcher) initiated relationship building with self-identified California Indian women of various tribal affiliations, who bear traditional facial tattoos. Engaged in dialogue with *Su'a Sulu'ape* Keone Nunes, a traditional Hawaiian *Kahuna ka kakau* (expert tattooist) who specializes in tap *tatau*. We conducted a phenomenological hermeneutic analysis of previously published interviews with California Indian women about traditional facial tattooing practices. Fieldwork conducted explores the lived experiences of California Indian women who participate in the healing practice of traditional facial tattooing, with particular focus on: 1. the psychological significance of traditional tattoo revitalization and 2. the cultural significance of bearing traditional facial tattoos on an individual level and a community level, with specific regards to cultural accountability. Implications of conducted research indicate that the act of reclaiming and revitalizing traditional tattooing practices can be a healing and empowering act of resiliency in the face of settler colonialism.

Keywords: indigenous, tattoo, healing, women, resiliency, revitalization, cultural accountability

Examples of Fieldwork in the 2nd Year

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

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Okinawa, Japan

Searching for Okinawan identities and the U.S. military colonization in Okinawa.

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

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

LIFEbeat: A Transformative Arts Camp for 14-18 Year Olds

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

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

Reparative Work In Communities Impacted by State Violence

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Chicago

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

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

Accompanying the Local Oaxacans

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South Monterey County and the County Seat of Salinas, CA

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

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

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

Initiatives for Higher Learning and Social Change: Re-visioning the Future of Incarcerated People

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Prison Education Program, San Quentin Prison

This fieldwork explores theoretical frameworks related to formations of identity, and highlights the value of developing culturally relevant teaching strategies for incarcerated students. In relationship to prison education programs, theories from community psychology and liberation psychologies are extended to raise questions for discussion, as reflections from teachers and students emphasize

the transformative impact of opening up a third space for creating agency and meaning. While some critical aspects of government policies are acknowledged in helping incarcerated people gain access to college education, the role of forming an academic identity and strengthening community support networks is often ignored and devalued to a significant degree. Thus, recent changes in educational policies that allow eligible inmates access to Pell grants are necessary to fully support a critical move toward abolishing carceral spaces, expanding social capital and restructuring communities in ways that restore and sustain opportunities for connectedness.

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

The Land – The People: The Relationship between People and Land

Hanh Le

Da Nang, Vietnam

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

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

Observations in India: Studying the Experience of Persons With Intellectual Disabilities

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Sristi Foundation, Thazhuthali, Tamil Nadu, India

My work was conducted at the Sristi Foundation in South Eastern India, a farm-based community modeling the tenets of inclusion of people of all abilities, permaculture techniques, and utilizing the farming structure for therapeutic and skill-building purposes. My work there consisted of participatory action research and conducting narrative/ethnographically-based interviews with the community members. Results revealed an increase in a sense of community and well-being since the adoption of the farming model for all participants involved, as well as striking similarities across cultural lines in their general experiences.

Keywords: India, community, farming, permaculture, participatory action research, narrative inquiry, ethnography, neurodiversity, intellectual disabilities

Lost And Found: Fieldwork In Kinship With Wolves

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Wolf Sanctuary, Westcliffe, CO

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

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

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

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

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

New Earth Photovoice: The Perils and Promise of Participatory Action Research

Soula Pefkaros

Explore Job Enrichment Program, New Earth, Los Angeles, CA

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

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

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

Swimming In Psyche: Reflections on 2013 Fieldwork at Los Angeles Waterkeeper

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Los Angeles Waterkeeper's Marine Protected Area (MPA) Watch Project and Kelp Restoration Project

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

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

The Caged Bird Sings of Freedom: A Depth Psychological Exploration of the Avian-Human Relationship

Elizabeth MacLeod Burton-Crow, elizabeth.burton-crow@my.pacifica.edu

The ARA Project, Alajuela, Costa Rica

For my second-year fieldwork project, I traveled to the Rio Segundo area of Alajuela, Costa Rica, near the capital of San Jose. Here I volunteered for a week at The Ara Project, a breeding center whose mission is to release Scarlet and Great Green Macaws into the wild as well as to provide

sanctuary for those who cannot be released. I witnessed first-hand how difficult it is to dedicate one's life to conservation work and discovered that this noble effort is not without shadow. A journey inward as well as outward, my fieldwork experience led me into a deeper exploration of the avian-human relationship, including the ways in which assumptions of human privilege currently shape this interaction, the ethics of my own encounters with birds, and implications for the animal rights movement.

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

A Pre-Proposal Examination of Methodologies of Evaluation for Facilitating a Qualitative Examination of a Dynamic Short-term Outdoor Adventure Program Serving People with Disabilities

Laurie Kindel, laklou@mac.com
The Adaptive Sports Center:

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

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

Confronting *Wétiko* and *Pishtako*: Remediating Extractive Research through Trickster Methods and Community Abundance

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Yarinacocha and Paoyhán, Peru

In 2018, I visited a community medicinal forest garden project in the Shipibo native community of Paoyhán, Peru. Ironically, the project was managed as a private ecotourism enterprise that actively excluded community participation and alternative visions. Wondering how to foster inclusion, I was intrigued when the garden committee expressed their desire to host a traditional feast and festivity in the center of Paoyhán to commemorate the first anniversary of the garden. Indigenous scholars

assert that celebration is an arts-based and decolonial research method in which participants investigate then reactualize their own spiritual and cultural creativity. The tensions and equivocations that surfaced while coordinating the community garden festivities in 2019 serve as a case study for organizational and researcher roles. In particular, I review Indigenous psychologies that perceive outsiders (especially when White or Western) as infected with a cannibalistic psychosis personified as *wétiko* and *pishtako* in North and South America, respectively. Researchers can resist these pathological forces through Trickster methods—such as boundary-crossing humor, earth attunement practices, and communal feasts—which rebalance, rather than extract, Indigenous vitalities.

Keywords: participation, celebration, researcher roles, indigenous psychologies, *wétiko*, *pishtako*, spiritual extraction, Amazonian ecocosmologies

The Soul of The Nonprofit: An Exploratory Approach to the Nonprofit's Function in Society

Gail Jean Padilla
Santa Barbara, CA

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

Keywords: nonprofits, mission statements, participatory, phenomenological approach

Indigenous Images on Gentrified Lands: Mural Activism in Highland Park, Los Angeles

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Highland Park, Los Angeles

The global mural movement originated in post-revolutionary Mexico City to express political resistance, justice, and liberation. Community art continues to offer images of Indigenous survivance. Brenda Perez investigates gentrification as a form of internal colonialism in the historic Mexican neighborhood of Highland Park, Los Angeles. Perez shows how whitewashing Indigenous iconography in community art and constructing fenced walls or gentrifications around gentrifier homes exemplify the defenses and disavowal of the neoliberal psyche. Gentrification is a form of cultural homogenization that measurably increases disparities in community health. Furthermore, this participant activist research shows gentrification to be an ecopsychological injustice that severs ties between people and the land, thus violating one's well-being. In Indigenous paradigms, psychological sense of community often includes relationships with place, plants, animals, spirits,

and so on. For communities facing de-indigenization and displacement, art-making is a means for cultural survival, not just therapy. *Restorative Justice for the Arts*, was mobilized to preserve murals and protect cultural identities narrated through community art.

Keywords: murals, activism, gentrification, whitewashing, community health and prevention, diversity and inclusion, community psychology practice in academia

Contextualizing the Alternatives to Violence Project Program:

Observation of Adaptations to Curriculum-Based Program in Various Settings

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Alternatives to Violence Project: Santa Barbara, CA; San Luis Obispo, CA; Philadelphia, PA; and Kabiri, Rwanda

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

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

Zegg- Intentional Community

Corneliu Rusu, cornel.rusu@gmail.com

Zegg, Intentional Community, Bad Belzing, Germany

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

The Concrete and the Fluid, the Virtual and the Surreal in Spaces of Contestation: México City in October

Christa Sacco, csgemini2529@aol.com

Plaza Mayor, Zócalo, Col. Centro

Plaza de Las Tres Culturas, Col. Tlatelolco

México DF, México

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

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

Strategic Planning: Santa Ana, California

Madeleine Spencer

Occupy Santa Ana

My second year fieldwork project has been working as a representative of Occupy Santa Ana and as a resident of Santa Ana. I have worked within a resident lead grassroots organization called SACReD (Santa Ana Collaborative for Responsible Development). Our coalition has allied with Santa Ana Building Healthy Communities in a first time Initiative to implement our recently passed Sunshine Ordinance that has mandated Strategic planning for our city.

Strategic Planning is something that has not happened in the last 26 years in Santa Ana. As a coalition we are all working daily to advocate for an ever more inclusive, participatory process and have so far succeeded in carrying this out through the current work of 3 city wide Strategic planning sessions, two workshops, a series of coalition building and base building meetings, 11 focus group sessions, 1 survey and we will be finishing up this process with a final Strategic planning session on Saturday December 7th 2013. This Strategic Plan will allow the Community to influence the city to set the direction needed in our community. This process will move us closer to a brighter more inclusive, participatory, equitable, and sustainable future for the residents of our city.

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

Decolonization of Psychic Space: The Strength of Broken Hearts

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Healing and Rebuilding Our Communities training, Gisenyi, Rwanda

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

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

Capacitar at the Border: A Somatic Approach to Trauma Healing

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El Paso Processing Center, El Paso, Texas; Juarez, Mexico

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

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

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

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

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

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

Children/Teens/Education

Amala Foundation Global Youth Summit,
Wimberley, TX
Carousel of Happiness, Nederland, CA
LifeBEAT, Leicestershire, England
Blackfeet Reservation, Global Volunteers,
Childhood Center
Infant Mental Health Services
Children's Art Workshop. Lagos, Nigeria
Peace College Teen Leadership Camp
Boys in foster care
The First Tee, Manchester, NH
Adaptive Sports Center, Crested Butte, CO
Five Acres, Boys' and Girls' Aid Society of L.A.
No Limits for Deaf Children
Teen Girls Group, Secure Transitions
City Scape, Amanecer Community
Counseling Services
Orphanage, Tehran
Alice Birney Elementary School, Colton, CA
Half the Sky Foundation, China
Shanghai Children's Home, China
Agency
New Roads School, Santa Monica, CA
Pinkard Youth Institute, Oxnard, CA
Devereux School, Santa Barbara, CA
Designing education with boys in mind, Santa
Fe, NM
Hearts and Hope, children's bereavement, W.
Palm Beach, FL
Support group, parents of children with eating
disorders, Ventura Adult and Continuing
Education
Alternative healing approaches to OCD
Life planning support, Capital H.S.
Nutrition class with teens, L.A.
Libertory pedagogy, El Monte H.S.
Supportive Parents Information Network

Camp for families with autistic children, Ojai
Foundation
Research on "indigo" children
Summer camp, children with bowel disease
Youth Volunteer Corps, Shawnee Mission, KS
Trinity Youth Services Foster Family Agency
Childcare workers, Zululand
La Otra Puerta shelter, Santa Fe
Teens and electronic media engagement
Teens and My Space engagement
Anger management, Cleaver Family Wellness
Center
Colegio Nautilus, Mexico
Youth Opportunities Unlimited Alternative
High School, LA
Avalon High School, Catalina Island, CA
Mural making, Sibley Nature Center, Midland, TX
Crockett High School
Teen Apprenticeship Program, Eden Village
Camp, Putnam Valley, NY
A Caring Community Program, St. Catherine of
Sienna School, Reseda, CA
Camping/Rafting with formerly incarcerated
youth, New Earth, L.A.
Support group for mothers of special needs
children, Healthy Families, Douglas, AZ
Carpinteria High School
Escuela Infantil Xipal, Mexico
Supportive Parents Information Network
Academy of Healing Arts for Teenagers, Santa
Barbara, CA
Webster Elementary School, Malibu, CA
Currie Middle School, Tustin, CA
Los Angeles County Outdoor Science School
Home Away from Home educational center
Children's Trauma Recovery Foundation,
Boston, MA
A.V.I.D., Advancement through Independent
Determination, San Diego
High Tech Village

California Services for Technical Assistance and Training (CalSTAT)
RISK Learning Center, Seattle
Summer Leadership and Community Service Program, Hollywood, CA
Westside Family Preservation Services Network, Lemoore, CA

Anti-Racism, Diversity, Social Justice, Reconciliation, Peacebuilding

AWARE-LA, Unmasking Whiteness
Microeconomic initiatives, Dalit women, India
Fellowship of Reconciliation, USA
Compassion LA, Los Angeles
The Relational Center, Los Angeles, CA
Israeli Coalition Against House Demolition
Heist Taskforce, Project Homelessness, Santa Ana, CA
Bustan Qaraaga, permaculture farm, West Bank
Jamaicans for Justice
Childcare workers, Zululand
One Action-One Boulder, Boulder, CO
Facing History and Ourselves
Network of Spiritual Progressives
International Women's Partnership for Peace and Justice, Thailand
Habitat for Humanity
Women elders, diverse cultural backgrounds, NC
Under-represented groups in urban planning, Flagstaff
Genocide, Cambodia, U.S.
Elderhostel and the Blackfeet Nation
Psychodrama and trauma, Bosnia and South Africa
Vietnamese refugee experience, Houston
Listening to conflictual development perspectives, Escalante, UT
Bringing together teens from different ethnic and racial experiences, Catalina Island and Los Angeles
Dialogue work, Jewish synagogue, N. Miami, FL
Spiritual diversity in multicultural company

Tibetan Prayer Flags for Peace, Nyingma Institute, Berkeley, CA
Office for Farmworker Ministry
Theater of the Oppressed, KS and CA
African-American burial grounds, NYC
Parents/Families of Lesbians and Gays
Homeless communities, Ventura, Santa Barbara, Lake Merritt, Oakland
Sovereignty issues, American Friends Service Committee, Honolulu
Ukraine Women's Center, Cherkasy
Gender issues, truth and reconciliation work, Northern Ireland
Mutual Aid and Solidarity Conference, New Orleans, LA
Healing and Rebuilding Our Communities, African Great Lakes Initiative, Gisenyi, Rwanda
Alternatives to Violence Project, Santa Barbara
Peace over Violence, L.A.

Alternative Economics/Intentional Communities

Exploring Our Relationships to Wealth
Institute for Sustainable Ethics and Economics
Sustainable economics
Co-Housing Communities
Seeds of Simplicity, Los Angeles
Wealth relations, Santa Fe
Microeconomic initiatives, Dalit women, India
Quaker intentional communities
Really Really Free Markets, Bresee Nazarene Church, Pasadena, CA
Zegg Community, Germany
Amalurra, Bizkaia, Spain

Nuclear Witness

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

Nuclear disarmament, Madrona Institute

Restorative Justice/Juvenile Justice/Prison Reform and Abolition/ Immigrant Detention

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

Religious/Spiritual

St. Joseph Catholic Church
Green Mountain Dharma Center
Chaplains in psychiatric hospitals
Network of Spiritual Progressives
Saint John's Seminary, Camarillo, CA
Catholic Church chapters meeting
Lay Eucharistic Ministry, Episcopal Church
Global Renaissance Alliance
Notre Dame Cathedral, Chartres
Zen garden

Zen monastery
Presbyterian Church, Charlotte, NC
Habitat for Humanity, Maine, CA, Fiji
The Temple of Understanding, NY
Jewish participants of the *Get* (divorce ritual)
Ordo Templis Orientis
Tassajara Retreat Center, San Francisco Zen Center
Teen church youth group
Office for Farmworker Ministry
Prison ministry
Spirit Rock Meditation Center
Mc Gowan House Center, Saint James Episcopal Church, Monterey
Sisters of Saint Josephs, Concordia, KS
Spiritual directors
Interim, spirituality and recovery, Monterey, CA
Merton Institute of Contemplative Living
Condomblé, Ceu de Mapia, Brazil
Presbyterian Counseling Center, FL
Cleveland area Episcopal churches
House of Sufism, Los Angeles
Clergy in transition out of ministry
Redwoods Monastery
Quantum Christians
AA/Alanon
St. Paul's Episcopal Church, Healdsburg, CA
Leaving inherited religions
Eden Village Camp, Putnam Valley, NY

Animals / Trans-species

California Wolf Center, Julian, CA
Humane Society, Pasadena ASPCA
ARA Project's macaw center, Alajuela, Costa Rica
Therapy for Handi-Capable Equestrians, Hemet, CA
Freedom to Return Wild Horse Sanctuary, Lompoc, CA
Wildcare, Mill Valley, CA
Interviews re. animal abuse
Interspecies culture, pet loss group
Los Angeles Pet Memorial Park

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

**Place Based Studies/Ecology/Community
Gardening/Environmental
Justice/Sustainability**

Central Coast Alliance United for a Sustainable
Economy, CAUSE, Ventura, CA
Sachamama Center for Biocultural
Regeneration, Peru
High Sierra Rural Alliance, Sierra City, CA
Catalina Island (teens and place)
L.A. Eco-Village, Los Angeles, CA
Mesa Harmony Gardem, Santa Barbara, CA
Mesa Harmony
Santa Monica Baykeeper, Santa Monica, CA
Bolinias Lagoon
Proyecto Jardin, Boyle Heights, Los Angeles
Flagstaff city planning
Integration of wilderness experience,
Esalen Institute and Tassajara Zen Center
Mitchell Caverns
Contemplation Point, Lake Michigan
Creation of school garden, Our Lady of Mount
Carmel, Montecito
Findhorn Ecovillage, Scotland
Archetype of the flower, flower essences
Threat of over settlement, Ontario

Medway, MA
Harmony Grove land preservation
Green Gulch Zen Center Farm, CA
Rio Grande Valley Nature Camp, NM
Auraria Library, Denver, CO
Maya Research Program, archaeological
excavation, Belize
Animas Valley Institute
Depth psychological explorations of
masculine/feminine in Alaska
Eco-activism interviews
Santa Fe Greenhouses
Santa Fe Community Farm
Escalante, Utah
Mexican / U.S.A. border
Sensitively situating houses
Animus Valley Institute
Bend, Oregon
School of Lost Borders, Big Pine, CA
Ketchum, architectual guidelines planning
board
Stream restoration with fostercare boys
Catalina Island Conservancy
Native American ways of relating to place
L.A. County Outdoor Science School
California Missions
Dignity Village
Sustainability, Eugene, OR
Everglades, FL
Ecology and dreams
Japanese Garden, NY
Three Rivers Petroglyphs, NM
The soul of Basalt, photovoice
Dog rescue, post-Katrina
Golden Gate Bridge
"Pea Patch Park", Seattle, WA
Eco-mystics
Ecotalgia and belonging
Deepwater, oil spill, Louisiana
Human-horse relations
C.O.L.O.R. Community Garden, Ventura, CA
Environmental Justice Community Theater
Workshop, L.A.

Compassionate EarthWalk, Keystone XL Great Plains Route
Re-Greening Sites, Chicago, IL
Shasta Spring, CA
Center for Sustainable Engagement and Development, New Orleans, LA
KRST Unity Spritual Center, L.A.
Los Angeles Waterkeeper
Wild Care, San Rafael, CA
Bolinias Lagoon, CA
Mission: Wolf Sanctuary, West Cliff, CO
U.N. Earth Charter, University of Peace, Costa Rica

Imaginal/Arts/Music/Dreams

Guthrie Theater, Minneapolis
Living Museum, Long Beach
Community Arts Without Walls, NY, NY
Dreamwork, women in recovery,
Dreamwork, YANA, Music City Recovery Residences, Nashville
Mural project, LA Family Housing
Central American Cultural Center, LA
Studio of Jana Silverman
Susana Buyo's Alebrijes Workshop, Mexico City
Willie Clancy Summer Music School, Ireland
Group re. dream text as poetry
Armenian and Greek dance, Fresno
Art in Portland
Hellinger Constellation work, Santa Barbara Graduate Institute
Ballroom Dancing, Dominican Republic
Theatre of the Oppressed, Friendship House and Catherine's Place, Kansas City
Art Trek, Westlake Village
Saint Joseph Ballet, Santa Ana, CA
Free Arts for Abused Children
Dreamwork, Davidson County Drug Court
Interviews with dancers
Butoh, Martin Studio, N. Hollywood, CA
Joseph Campbell Round Table
The Lensic Theater, Santa Fe
Dream Institute of Northern California
Dreamtenders
Interviews, artists re. creative impulse

Spoken Word Movement
Blood Tribe Reserve, Alberta, Canada
Depth Psychology through Art, St. Catherine of Sienna School, Reseda, CA
Oyu-Oro Dance Troupe, Orisha Dances and Cultural Recovery, Cuba
Jalopy Theater and School of Music, Brooklyn, NY
Contra-tiempo/Urban Latin Dance Theater, L.A.
Healing Drum Circles, Motherland Drum Conservancy, L.A.

Corporate/Workplace

Strategic level leaders dialogue group
For-Benefit Businesses
Infuse I.T., Canada
Failing company (dynamics)
Religion in a multicultural workplace
Metaphors in the workplace
Downsized employees
Entrepreneurship training, Babson College
Shasta Co. Social Services
Failane Credit
Radiant Systems, Alpharetta, GA
Power and corporate women
Lean manufacturing and middle managers
Political correctness in corporations

Trauma/Health/Illness/Death & Dying/Elderly/Latino Health Access- SACRED, Santa Ana, CA

The Trauma Center, Boston, MA
The Vicarage-by-the-Sea, Harpswell, ME
Green Society, Nepal
Cancer patients lacking insurance coverage
Shiloh Healing Center, San Diego, CA
Women in alternative healing
Shadow of healthcare
Cedars-Sinai Medical Complex, LA
UC Davis Hospice
Memorial Sloan-Kettering Cancer Center
San Luis Obispo County Mental Health
Creating sanctuary, Northridge Hospital
ALS Association

Full Circle Counseling Center, Pensacola, FL
Shahib Navab Safavy Psychiatric Hospital, Iran
Cottage Hospital, Santa Barbara
Hospice of Northeast Georgia Medical Center
Pilgrimage to Lourdes, people with ALS
Hospice of Western Reserve, Cleveland
Addiction Program, Santa Maria Hospital,
Houston
AIDS hospice, S. Africa
Hospice Brazos Valley
Self-help for caregivers
Somatic experiencing and trauma
Halcyon Hospice, Mead, CO
Enloe Behavioral Health, Chico, CA
Trauma healing and somatic therapies
Day unit for chronic schizophrenics
Neuropsychiatric Hospital, UCLA
Lewis Family Cancer Care Center
Sufferers of long-term illness
Neuropsychiatric hospital
Colville Healing Arts Center
Chinese medicine practitioners
Pet therapy, St. Vincent's Catholic Medical
Center
Transforming Peers' Lives
Visiting Nurses/Hospice Care, Santa Barbara
Aegis of Napa, Alzheimer care
Community Assistance Program (Seniors)
Alzheimer's Unit
Hospice of Saint John, CO
Alzheimer's Disease Research Center
Alzheimer's Association
Hospice of the Sun Coast
Healdsburg Senior Center
Depth psychological dimensions of
autoimmunity
Suicidality in sufferers of fibromyalgia and
chronic fatigue
Concept of healing in cancer patients, Simonton
Cancer Center
Welcoming Thanatos, Metta Institute, Sausalito, CA

Indigenous Studies

Sun Dance, Rosebud, South Dakota

Shasta Indian Nation, CA
Blackfeet Reservation, Global Volunteers,
Childhood Center
Mayan Women's weaving cooperative
Native American inmates, Salinas Valley State
Prison
Indigenous grandmothers council gathering,
Lincoln City, Oregon
Tataviam Band of Mission Indians, Altadena, CA
Indigenous Permaculture Convergence, Pine
Ridge, SD

Politics

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

Men's/Boys Studies

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

Soldiers/Warriors/Rescuers

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

African-American Studies

African-American men and the unconscious
trauma of slavery
Atonkwa Village, Elmina, Ghana
African Burial Ground Memorial Site, NYC
African-American women, "the Orphic Turn,"
Charlotte, NC

African American womanist literature and love
African-American daughters
African-American women re. wisdom
African-American church elders, L.A.
Avery Research Center for African-American
Culture & History, Charlestown, SC
African-Americans traveling to Ghana
African-American Women Writers & Sacred
Space
Otherness within LGBT community

Gay/Lesbian/Queer Studies

PFLAG (Parents/Families of Lesbians and Gays)
Project Angel Food (AIDS)
Childhoods of Gay men
Same sex relations, interviews
Gay men re leadership
AIDS/Life Cycle Ride
SWANA diaspora
Monterey Peninsula Pride

Women's/Girls' Studies

INHURED International, Nepal
Iranian women in LA
Rape Counseling Service of Fresno
Institute of Women and Ethnic Studies, New
Orleans, LA
Women's Circle, Casa de Maria Retreat Center
Cloth Making and the Feminine,
Ojai Valley Youth Foundation
Tantric women
African Women's Coalition, Portland
Women's Circle, Ojai Foundation
Leadership program, teen girls
Crone work through film
Mother/Daughter relationships
Bicultural and Multicultural Women
Harley-Davidson older women riders
Change in Lives of Midlife Women
Women involved in Jiu Jitsu
Women R.V. dwellers, Santa Barbara
Association for Prenatal and Perinatal
Psychology and Health
Mothers of murdered daughters

Women and the experience of the divine
Feminine
Women & Valenciana community
Reproductive Health Rights, National
Organization of Women
Critical consciousness re. caregiving
Women in long term marriages
Welfare to work mothers
Women Transforming Community
Women in alternative healing
Maternal ways of knowing and activism
Quest for bodily perfection, L.A, CA
Women and empowerment
Women and divorce
Women and wilderness
Ukraine Women's Center, Cherkasy
International Women's Partnership for Peace
and Justice, Thailand
Domestic workers, Cuernavaca, MX
Women in film
The "other woman"
Renaissance House, Bisbee, NM
Social Services Welfare Recipient
Woman, NY
Girls Leadership Institute Summer Camp,
Mt. Holyoke College, South Hadley, MA
Caffa Organization, Lebanon

Somatic Approaches

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

Assorted and Convened Communities

World Corp, Yucatan
Sristi Foundations, Thazhuthali, India
Social capitol through the Chilypiad, San Marcos, TX
Alcoholics Anonymous
Communities impacted by state violence, Chicago, IL
Second generation cult survivors
Feng Shui practitioners
Spiritual cinema creators
Meetings to establish Center for Psychology and Public Policy
Foundation for Change
Homeless, La Candelária, MX
Underground voices from Master Slave community

Career Transitions of Chicago
Somatescapes, lived body as space/place and landscape
Romance Writers of America
Shamanistic experience, Power Path, Santa Fe
Karaoke communities
Borges reading group
Phenomenology of hearing loss
Injection drug users and undocumented suicide, Seattle
St. Elizabeth's Shelter, Santa Fe, NM
Family Recovery Home, Wiliston, ND
Families, Alaska Air Flight 261 victims
Interviews re Harry Potter series
Community images, Pari, Italy
Research "collaboratory"
Re-Imagining Immigration
Non-profit leader

Some modalities of work engaged in: *Testimonios*, dialogue, council, stories/narrative, witness, development of critical consciousness/seeing through/ deconstruction, heuristic research, phenomenological research, participatory research, hermeneutic research, film viewing, film making, expressive arts of various kinds, sandtray, dreamwork, drama, active imagination, guided imagery, meditation, open space learning, handball tournaments, oral history, interviews, eco-dreaming, participation in ongoing activities of the site, dancing, study of metaphor and image/symbol, group art making, storytelling, Karaoke, karate, martial arts, constellation process in family therapy, collaborative play techniques, theatre of the oppressed exercises, stream restoration, Butoh, psychodrama, conflict resolution, Hellinger Constellation work, archaeology, compassionate listening, mythology, collaborative play, self-advocacy techniques, event study, wilderness travel, cultural audit, social dreaming, ritual, processes for forgiveness, somatic trauma resolution, healing touch, somatic movement therapy, Zen meditation, interspecies communication, method acting, deep democracy, PhotoVoice, community theater, mentoring, camping, music.



*Parade of Humanity, by Serrano and Morackis,
Nogales, Mexico, U.S. Wall at U.S./Mexico Border*

Appendix II

COMMUNITY/ECOLOGICAL FIELDWORK & RESEARCH SITE FORM

Community Psychology, Liberation Psychology, Ecopsychology Specialization
Depth Psychology Program
Pacifica Graduate Institute

Student's Name: _____

Address: _____

Phone: _____

E-Mail: _____

Fieldwork Site: _____

Address: _____

Contact Person: _____

Phone: _____

Email: _____

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

Proposed Work /Project:

Proposed time frame: From _____ to _____

Student Signature: _____

Date: _____

