

DEPTH PSYCHOLOGY | COMMUNITY PSYCHOLOGY, LIBERATION PSYCHOLOGY, ECOPSYCHOLOGY

HEARING VOICES 2017

PACIFICA
GRADUATE INSTITUTE



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(Society for) Community
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"The Soul of the City."
CLE abstracts

Artwork by **B.MIKE Brandan Odums**
brandanodums.com



NEVER TO
FORGET WHERE
WE CAME FROM
AND ALWAYS
RAISE THE
BRIDGES
THAT

CARRIED
OVER...
WINNIE LOU
HAMER



CLE

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

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



PEACE CORPS STORIES

Pacifica and CLE Welcome Paul D. Coverdell Fellows

CLE is proud to welcome our first Coverdell Fellows: Erin O'Halloran, Stephanie Steiner, Hilary Braseth, and Ross Dionne. Coverdell Fellows have completed two years in the Peace Corps prior to their graduate school application. Once accepted, Fellows work in underserved U.S. commu-

nities through their community fieldwork. They also help to fulfill the Peace Corps' Third Goal: to promote a better understanding of other peoples on the part of Americans. In CLE we invited our Coverdell Fellows to share their Peace Corps experience through poster and video

presentations in the Fall with our students and faculty. Enjoy their short videos here:

[A Modern Epidemic](#), Hilary Braseth
Life's Little Blessings: A Slice of Public Transport in Jamaica [Peace Corps, Niger](#) Stephanie Knox Steiner.

Dr. Bonnie Bright, a Pacifica Alum and the founder of the Depth Psychology Alliance, embarked on interviewing our Fellows for the Pacifica Blog so that the larger Pacifica community could learn of their experiences.

Enjoy these interviews:

[Peace Corps Meets Paci-](#)

[fica: Stories from Guinea, West Africa](#)
[Peace Corps Meets Pacifica: Stories from Jamaica](#)
[Peace Corps Meets Pacifica: Stories from Niger](#)
[Peace Corps Meets Pacifica: Stories from Romania.](#)

If you know returned Peace Corps volunteers who might be interested in CLE, please let them know about it and the [Coverdell Scholarships](#) that help support these scholar-activists.



DARE TO INNOVATE

has its earliest roots in the Peace Corps; here is the inaugural founding group at the 2013 conference and competition.

Daring Despite the Odds

By Hilary Braseth,
1st Year Student

“Il y a rien pour nous ici” — Nothing exists for us here.

These were words that I frequently heard from the mouths of bright, intelligent, burgeoning-with-potential youth in Guinea, West Africa, during my Peace Corps service in 2012. I’d been stationed

there with the nebulous mandate to “economically develop” what otherwise ranked as the world’s worst economy. Despite significant stores of iron ore, gold, bauxite and diamonds, Guinea remained one of the world’s most poverty-stricken countries and its most valuable resource of all — human capital — witnessed unemployment rates as high as 70%.

Frustrated by the lack of access to opportunity and unemployment, I collaborated with five other Peace Corps Volunteers and our Guinean counterparts to design from scratch what is now a growing social enterprise called Dare to Innovate. What began as a conference and competition has now become a youth-led movement to end unemployment across West Africa. We invest in the entrepreneurial ecosystem to ignite social change and since our beginnings in 2013, we’ve seen the creation of 32 businesses by the hands of 78 amazing young entrepre-

neurs, creating 250 jobs and solving community challenges.

- We’ve got Fatoumata Diallo, previously unemployed and who started a child daycare center to provide a safe-haven for market women to send their children, now with 100 students enrolled and two other employees.
- We’ve got Aliou Bah, previously unemployed and who started a mobile veterinary clinic to vaccinate animals in the far villages that don’t otherwise have access, securing animal health and food security.
- We’ve got Douris Barry, previously unemployed and who started a school in the back of his uncle’s home, now with 400 students, 600 on the waitlist, and 12 employees — now in search of a new space. Douris’ school is the most popular in his town.



Dare to Innovate is more than just a program — it's a movement fostering a cross-sectoral, cross-cultural, cross-collaborative community to fuel the future.

Each of our Dare to Innovate fellows learns through our hand-crafted, context-specific ideation process to arrive at a social business idea. Our curriculum combines leading methodologies in human-centered design, open space dialogue, mind-mapping, self-discovery and creative team-building activities to provide a uniquely cutting-edge experience.

What we're most proud of, though, is that young people in some of the most challenging circumstances across the world are building beautifully sustainable solutions to poverty, despite the odds.

This is **Dare to Innovate**.
This is the future.

Curious to learn more?
www.daretoinnovate.com
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Mentorship, coaching and capacity building are core to what we do.





**U.S./MEXICO
BORDER, TIJUANA,**
Photo By Christa
Sacco

BLIND DATE

Blind date with Tijuana: A brief rendezvous with the contexts of sex work across the border

**By Christa Sacco,
Dissertation Student**

The trip to Tijuana seemed anti-climactic. Crossing the border, which had been quite built up in my mind, turned out to be a breeze. I walked across and showed my passport. That was it. There was no welcoming committee, there was not even an ATM (which I was desperately searching for) and then upon asking directions to

the ATM I got such a mixed up response I had to remember, Oh yeah, I am in a different country. I tried not to feel afraid the first night even though everyone told me how dangerous it is and not to trust anyone and my traveling companion had to cancel.

My first morning I spoke with Maestro Andrés, one of the directors of the “Centro Ser,” a community-

based HIV outreach, prevention, and harm reduction civil organization located a few blocks from the “Zona Roja.” He informed me about some of the contexts of sex workers in Tijuana.

“El Control Sanitario” is a branch of the Health Department that is charged with regulating and sterilizing prostitution. Prostitution is semi-legal in Tijuana, where workers register and pay over \$1600 pesos to get a card permitting them to work in the designated zone, and then \$400 pesos monthly. I say semi-

legal because sex work in Tijuana extends outside of the designated zones. Some people are not able to pay to become registered and these people are forced to work outside of the designated areas, in areas that are more secluded and completely unregulated, leaving them exposed to more risks and driving them into a more underground economy where they cannot charge as much money and where condom negotiation is more precarious. Among the groups excluded from the legal

channels of prostitution are sex workers whom use drugs and transgender sex workers who continue to practice in the margins.

Besides doing support groups, harm reduction, and syringe exchange, the Centro Ser does outreach in the streets with intravenous drug users, men who have sex with men, transgender people, and sex workers. Maestro Andres informed me of the desire for mental health services of the people who he reaches out to.

My second morning Dr. Margarita Sayak Valencia Triana, who is faculty and researcher at [Colegio de la Frontera Norte in Tijuana](#) and a member of my dissertation committee, picked me up with her dog friend Gizmo and took me on a drive from the central district where I stayed to the beach district called Playas Tijuana. The drive took us right alongside the US-Mexico border. Or should I say borders? As Dr. Valencia pointed out there were actually three borders, one for each administration since Clinton. There is the metal fence that Clinton put up with graffiti all over it. Then a few yards back is the big maximum security paranoid Bush Administration fence with feet of barbed wire. Behind it is another regular chain link fence put up by Obama's administration. So there is no surprise that the new administration wants to build another. We stopped at the point where the border extends into the Pacific Ocean for a photo. Dr. Valencia showed me the door where they open periodically and families that are separated by the border meet up in the space between the fences.

I spent the afternoon at Colegio de La Frontera Norte, constructed with very nice architecture built into a hillside with a view of the ocean, kind of like Pacifica. I met a friend over lunch. We discussed our pathways to activism and she accompanied me to explore the red light district that night. The red light district was just one or two blocks off the centro near the calle Revolución lined with beautiful women in tall plastic platform

high heels waiting outside of hotels for clients. What distinguished them from everyone else was mostly their shoes. I thought about what it would take to get started as a registered sex worker in this city and whether the women have to borrow the money from the business owners to get their card, leaving them in a position of vulnerability and further exploitation. Or do they simply practice sex work illegally until they can save enough to purchase the permit? I saw how far off it seemed for me to be able to do outreach here where the women are kept under constant vigilance.

On my way back across the border, I only waited an hour on line. I had the sense of being on a privileged line of people who could cross legally in broad daylight without fear or shame. I got the sense that the border situation was more of a hassle for the people on this line than a source of worry or stress. We all knew we were going to get in. Overall, I went back to Los Angeles sensing a bit more clarity emerging. I went back to my work at East Los Angeles Women's Center where I do outreach with women who are current or former sex workers and survivors of prostitution or human trafficking. I prepared for my community awareness presentation the next day on the topic of sex work, human trafficking, and mental health.





A FOCUS ON HOUSING AND PLACE

Homelessness Prevention

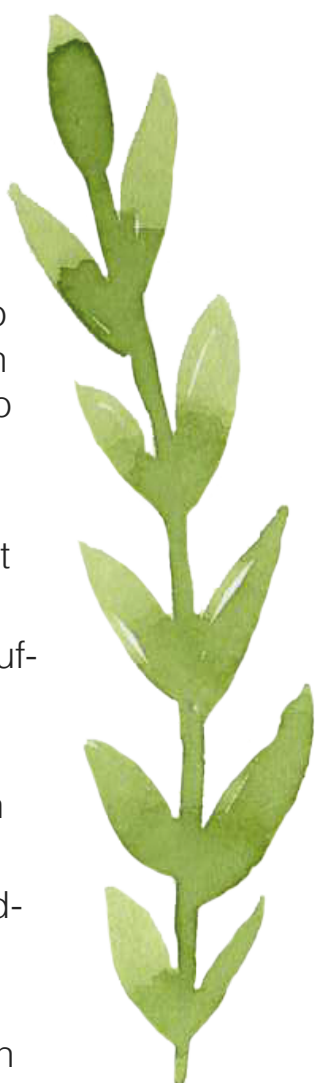
By Sarah Campbell, 2nd Year Student

My community of Charlotte, North Carolina, like many other US cities, is facing a crisis in providing adequate affordable housing for the working poor, adding to the attendant problem of those falling into homelessness or experiencing an extreme cost burden in relation to their housing. Although there is currently a boom of development and new construction of high end apartment buildings, there never has been a greater need for affordable housing in Charlotte. Currently, it has been determined that Charlotte needs an additional 34,000 affordable housing



units to meet the demand. And, while housing prices have increased to pre-recession levels, and median gross rent has increased 11% since 2005, income has fallen 7%. These factors have increased the urgency to develop ways to help those on the housing edge to be able to remain in their homes.

Unfortunately, the ever present reality of rising rents, de facto racial segregation, and an insufficient minimum wage make it challenging for those living on the margins to afford to stay in their apartments. With so few affordable units available, landlords of low income housing have been emboldened with regard to evictions. In such an environment, the incentive to



keep the rent low, forgive a late payment, or keep the property up to code is extremely low. Hence the small claims courts which handle evictions in Charlotte are swamped – up to 100 cases a day are adjudicated according to Legal Aid of North Carolina -- and people are being evicted at an alarming rate. It's referred to as an "expedited eviction process", which sounds like an efficiency procedure, but is in fact a fast track to homelessness.

In response to this situation, a program called the Homeless Prevention Project was initiated. This program is a collaboration between two

non-profit organizations: Legal Aid of North Carolina which provides free legal representation to those who are not otherwise be able to afford an attorney, and Crisis Assistance Ministry which serves low income families by providing funds to pay for overdue rent, security deposits, utility bills and other stabilizing assistance in time of crisis. Volunteers are trained by Legal Aid to teach a class which educates those who self identify as at risk for eviction in the basics of landlord tenant law and court procedures in order to give them the ability to defend themselves in court from overly aggressive landlords. Additionally, the pro-



gram is designed to provide the means for the at risk tenants to have an active role in transforming their lives from passive victims of an unjust system, to empowered activists able to achieve their own goals. I acted as a Housing Counselor for my summer fieldwork and have continued to work with the program. The classes takes place at the Crisis Assistance Ministry offices and the participants are drawn from those who are there to seek financial assistance for overdue rent or are in apartments that are not being properly repaired. There are usually from 8 to 12 participants; the presentation is delivered jointly by two Housing Counselors and there is often a lot of questions and give and take among the participants. There is an effort by the Housing Counselors to conduct the class in the spirit of an invested partnership with the students rather than statically “depositing” information.

ing to share both the outcome of their eviction case and their experience in the class. Of the 12 I spoke with, 7 had been evicted, although 2 of them were still in their apartments with a possibility of working it out with their landlords, leaving 5 who were able to effectively defend themselves or negotiated a compromise with their landlord. And, even those who were evicted, several were able to reduce the amount of back rent owed to the landlord by setting forth the defense of lack of adequate repair by the landlord. Without exception, all of the participants interviewed expressed their sense of empowerment by knowing and being able to effectively communicate to their landlords, their rights under the landlord tenant laws. As one participant put it “....once my landlord understood that I knew my rights, he couldn’t push me around anymore...”.

In the course of my fieldwork, I did follow-up interviews with those participants will-



HOPE SAN FRANCISCO

I am working for an organization called Urban Strategies Inc. in one of San Francisco's project housing communities: The

Alice Griffith Community better known as Double Rock. This community and its neighboring communities are currently go-

**BY BRANDON
LOTT,
DISSERTATION
STUDENT**

ing through redevelopment as part of the Hope SF plan. Here's a synopsis:

When I began this work I imagined that the reasons why displacement of people of color in major cities happened was because of the historical racism embedded in the culture of the U.S.. Although this is true, there are political necessities that dance with the awkward rhythm of capitalism that provide



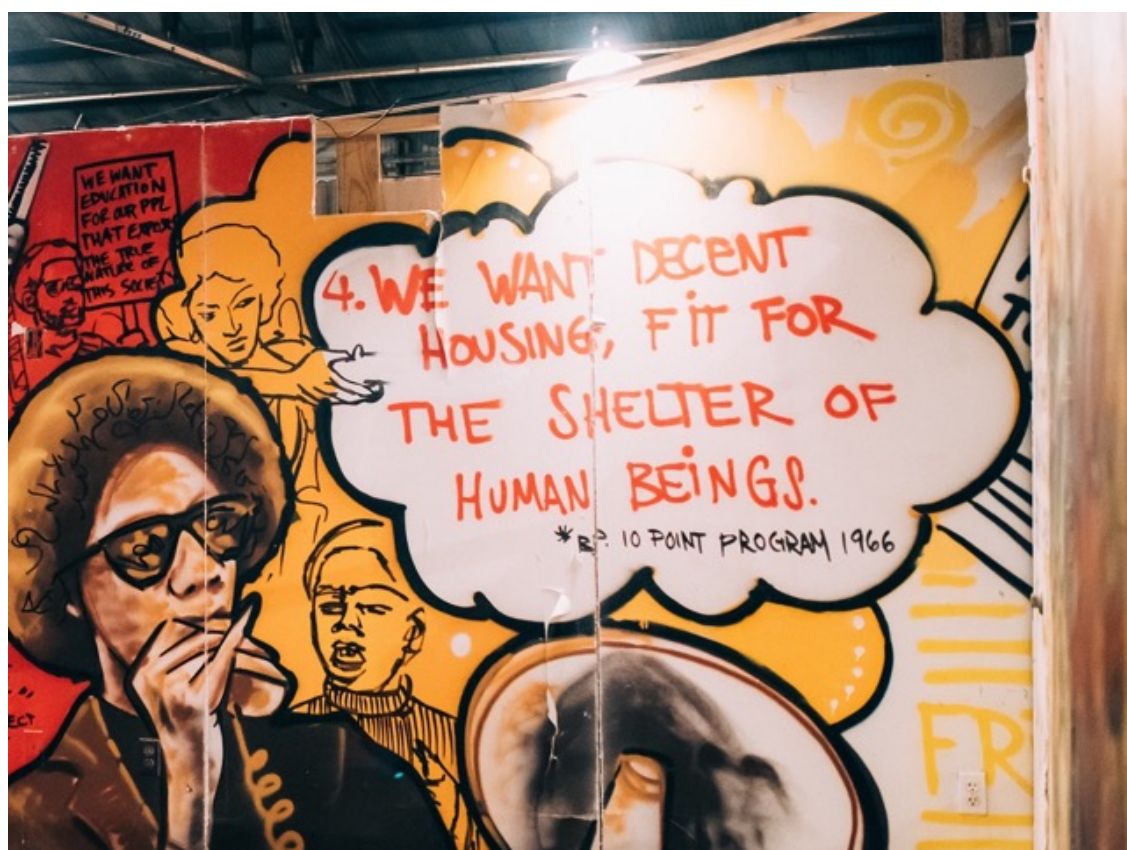
“It is this new master code. One that would now come to function at all levels of the social order—including that of class, gender, sexual orientation, superior/inferior ethnicities, and that of the Investor/Breadwinners versus the criminalized jobless Poor (Nas's "black and latino faces") and Welfare Moms antithesis, and most totally between the represented-to-be superior and inferior races and cultures—that would come to function as the dually status-organizing and integrating principle of U.S. society.” Sylvia Wynter, 2003

create social spaces for democratic practices.

This political violence reinforces the persona of San Francisco while marginalizing aspects of the shadow that are difficult to integrate into the advertised beauty of The City. This Foucauldian sense of governmentality and biopolitics allows the political machine – wedded to economic and social assumptions – to operate unconsciously through the lives of

its administrators and those that it marginalizes. Looking depth psychologically allows us to witness the underside of the political apparatus and how it maintains the persona of The City while repressing and marginalizing these aspects of its shadow (The Bayview/Double Rock). It also allows us to investigate into whether or not the current processes as part of their redevelopment plan contain the capacity to integrate these spaces successfully.

a much more robust view of the complexes in the shadow of the city. These complexes have violently repressed and marginalized residents of Double Rock. The hope of this research is to help expose these practices, bring them into the light of awareness, and reflect them back to the system. I want first, to better understand the conditions created by those practices, and second to use this work as a catalyst to envision better ways to design our cities and





THOSE WITHOUT HOMES MUST BE DEFENDED

By Madeleine Spencer, Dissertation Student

Gregory H. Stanton defined the movement of societies from inclusion to genocide in eight stages. All eight are currently enacted upon those without homes. We classify, symbolize, dehumanize, organize, polarize, prepare, exterminate and deny our

neighbors without homes daily. We classify by distinguishing them as other. We symbolize them with categorical terms like “homeless,” “vagrant,” “transient.” We dehumanize by equating them with vermin, insects, disease. We use selec-

County workers sweeping the belongings of the homeless in the Riverbed.

tive enforcement and organize to enforce laws that make life sustaining activities illegal. We drive them out of areas, destroy their property, punish them for panhandling and restrict their use of public space. We polarize them in an us/them distinction and prepare to identify, separate, and segregate them from society. We push them out of community into the black bottoms of riverbeds, the outskirts of the city. This is the beginning of their extermination.



With no responsibility to protect or provide emergency shelter, we are leaving people no better than for dead and the number of deaths on the streets are growing. Then we deny any responsibility for these actions and instead often blame what happened on the victims themselves. In conclusion, poverty in America exists in a predatory system. It is a system that enforces

criminalization of the poor and burdens, those most in need, with minor misdemeanors, compounding fines and myriad tickets for otherwise life sustaining activities. These activities are for those who sleep rough, deemed criminal that is sleeping, eating, loitering, defecation and urination are the targeted crimes that make up our backwards infinity loop in the never-



ending cycle of inhumanity experienced by our neighbors without homes. These individuals must fight daily to stay out of debt, poverty, and jail while the housing crisis that fails to produce any shelter whether emergency, transitional or otherwise, continues.

[Stanton, G.H. \(1998\) The 8 stages of genocide. Genocide Watch. Adapted from a briefing paper originally presented at the US State Department in 1996 ©.](#)

DISPLACING BOUNDARIES OF RACE AND POLITICS OF SPACE IN LOS ANGELES

By Alisa Orduna, Dissertation Student



As the Mayor's Director of Homelessness Policy, our City's homeless community of 28,000 residents is my primary constituent base. For far too long, L.A. has addressed homelessness and poverty through policies of containment- isolating persons with severe mental illness, substance use disorder, sexual minorities, and African Americans – in “designated” spaces of the City. Homelessness and poverty were also addressed through therapeutic models that focused on assimilating the individual into a

biased model of a “productive citizen” of society.

The crisis of homelessness has ruptured provincial thinking for emergence. Synchronicity occurred in 2016: Adoption of the Comprehensive Homelessness Strategy Report in alignment with the County's own plan, allocation of significant city resources to fund services and housing development, and the passage of Prop HHH, a 10 year \$1.2B housing bond, and the County's Measure H, a 10 year \$3.5B ¼ cent sales tax for supportive services and rental subsidies.

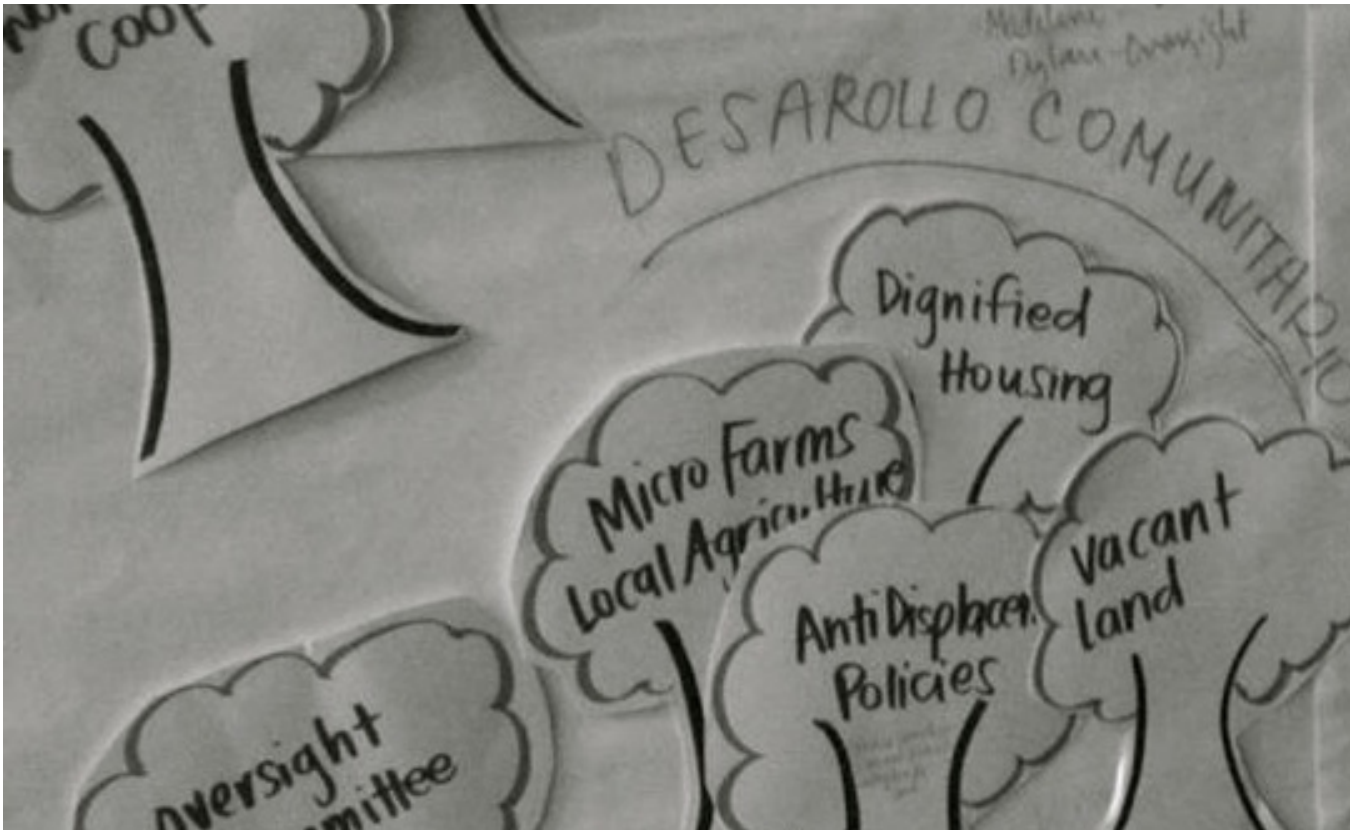
My personal achievements are threefold. First, they include the signing of Mayoral Executive Directive No. 16, the “No Wrong Door” policy that holds City departments accountable to providing equitable city services to Angelenos experiencing homelessness.

Second, especially in a time when we have been shaken by state-sponsored violence against African Americans and Latinos, we have created the citywide Homeless Outreach and Proactive Engagement Team with the Los Angeles Police Department – yes, L.A.P.D. In close partnership with top LAPD command, we have established a special training curriculum to engage homeless Angelenos in housing and services. This work is slowly, but authentically, reshaping the guardian police archetype to be more inclusive of who is protected.

Finally, I am working with grassroots leaders in Skid Row on a place-based strategy called the Emerald Necklace. Through this project, we will allow place to develop to reflect the hidden sense of community that allows many to survive and recover in this desert of humanity.

ALISA ORDUNA
(in Blue)
Not Mayor's Cabinet – but meeting with advocates.





TIERRA Y DIGNIDAD

(LAND AND DIGNITY)

BY MADELEINE SPENCER,
DISSERTATION STUDENT

Santa Ana, seat of Orange County, is home to the nation's largest Latino population outside of Mexico. Many of these Latinos are without employment. For a long time, I racked my brain wondering how the vast number of undocumented immigrants could work legally, as this issue creates a barrier to the dignity of basic survival. After a few years, a fellow Occupier named Patrick Conlin helped me to see what I was missing. Patrick is a passionate, well versed entrepreneur in the Cooperative model. Conlin's specific savvy is in the Mondragon Model (1). What we soon found was that under some circumstances ownership and management of a business that is a worker run cooperative is not a violation of the state or national law for those who are undocumented. Soon after this discovery we met with a series of people supporting the upstart of cooperatives all over California to learn more. We then brought this model to Santa Ana's Equity for All Workgroup sup-

ported by The Building Healthy Community's Initiative in Santa Ana. The cooperative campaign was taken up soon after Patrick and I shared the presentation in the group. It only took one woman named Analidia understanding what we were sharing to change everything. I remember seeing her eyes light up and knew she got it and would carry forward the cooperatives which they named Tierra y Dignidad. Soon afterwards a small group was organizing around the project. As time moved on The Building Healthy Communities Initiative supported the initiative by bringing the Cooperative Federation out to train these community members in the cooperative model. For eight weeks, the training ensued, and all who joined graduated. There are now five active worker cooperatives that are up and running and after two years are slowly moving beyond their first phase, fundraising, to

further hone their crafts and business acumen.

Here is the most recent article in the LA Times on these cooperatives.

<http://www.latimes.com/business/la-fi-worker-cooperatives-20160817-snap-story.html>

(1). The core Mondragon model was developed in the 1950s by a Roman Catholic priest, Father Jose Maria Arizmendi. It starts with a school, a credit union and a shop--all owned by workers "The core Mondragon model was developed in the 1950s by a Roman Catholic priest, Father Jose Maria Arizmendi. It starts with a school, a credit union and a shop--all owned by workers. (see <http://www.hermes-press.com/CC/mondragon2.htm>)



INVISIBLE COLONIAL RELATIONSHIPS: U.S., Japan, and Okinawa

By Fujika Ariarakawa, Dissertation Student

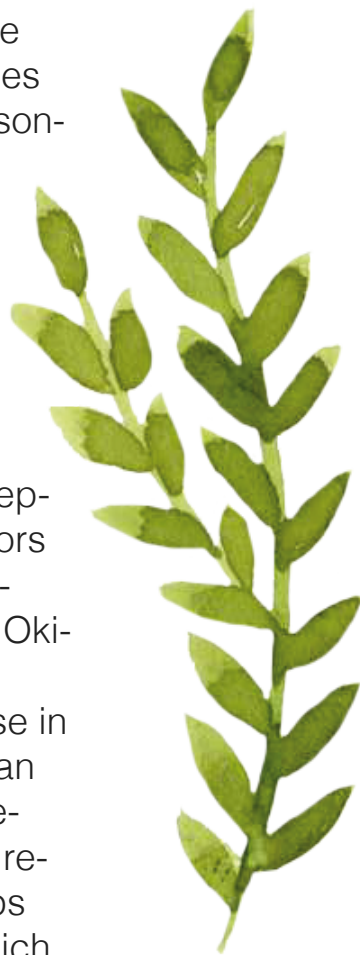
It has been three years since I started my research on the psychological impact of living under U.S. and Japanese militarism for generations of Okinawans. Before 1872, militarism and war were culturally taboo to the native people of Okinawa. They governed their communities without militarism for over 500 years. However, as a result of the forced assimilation of Okinawa into Japan in 1872, the people have been exposed to war between the Japanese and the US. Since World War II, Okinawa has become home to approximately 74% of U.S. bases in Japan, even though Okinawa makes up only 0.6 percent of the Japan's land area.



An unequal military treaty between the U.S. and Japan in 1960 has repeatedly violated generations of Okinawans who have not been granted due process under the Japanese judicial system for crimes committed by U.S. personnel.

A week after President Trump's inauguration, I went to Washington D.C. to support the All Okinawa delegation in discussions with U.S. representatives and senators about the main three issues of the US base in Okinawa: (1) abandon the plan to build a new base in Henoko where more than 5000 native marine species live; (2) close and remove U.S. Marine Corps Air Station Futenma which is currently located in the most dense area of Okinawa;

**FUJIKI
ARIARAKAWA,**
2015, Okinawa



nawa; (3) stop the U.S. Marine Osprey aircraft operation in Okinawa, which in 2016 an Osprey plane crashed in the Abu district of Okinawa. Okinawa has been lobbying in Washington, DC about U.S. military base issues for 40 years. Unfortunately, the impact of the military treaty between Japan and the U.S. on generations of Okinawa has never been given serious attention from either government. Since 1996, both the U.S. and Japan have agreed to build a new US marine base in Henoko. For the last 20 years, the people of Okinawa have protested against the new construction in Henoko. During this time, crimes and incidents caused by U.S. military personnel, such as the US marine helicopter crash on a local college campus in 2004, and the rape and murder of a young woman in 2016, have politically and so-

cially impacted Okinawan communities. The growing number of Japanese hate speakers who are against Okinawan protesters in Henoko have not been recognized by the majority of Japanese.

During my three years of research in Okinawa, I have noticed that the minority suffer and struggle to just make the majority recognize the historical, political, social, and cultural issues they deal with every day. As an Okinawan, and now as a dissertation researcher who studies in Okinawa, I am working on how to represent and also lobby these issues that affect the Okinawan people. Meanwhile many Americans and Japanese fail to recognize that they are actually part of these issues and need to advocate for their governments to reconcile with Okinawans.

ADVOCATING IN WASHINGTON D.C. FOR TRAFFICKED CHILDREN

Samantha Kinkaid, 2nd Year Student

“There can be no keener revelation of a society's soul than the way in which it treats its children.”
Nelson Mandela

As with writing academic papers and designing research studies, clarity of intention and purpose is essential when meeting with legislators about proposed amendments to existing law or gaining their support of important initiatives. Recently I had the opportunity to visit Washington DC with Trafficking in America Task Force, a non-profit with the mission of raising awareness about the domestic sex trafficking of boys, as well as providing resources to support education and healing of impacted males.

The complexity of child sex trafficking has been largely hidden due the depravity of this crime against humanity and the multiple parties that profit substantially from the selling of children's bodies. It is a multi-level criminal industry with buyers from every walk of life that holds their victims silent and invisible.

An important piece of legislation that is currently being reviewed by Congress is Section 230 of the Communications Decency Act (CDA) of 1996 which has to this day provided immunity to businesses such as Craigslist, Facebook and the notorious Backpage for allowing third-parties to sell children for sex on their





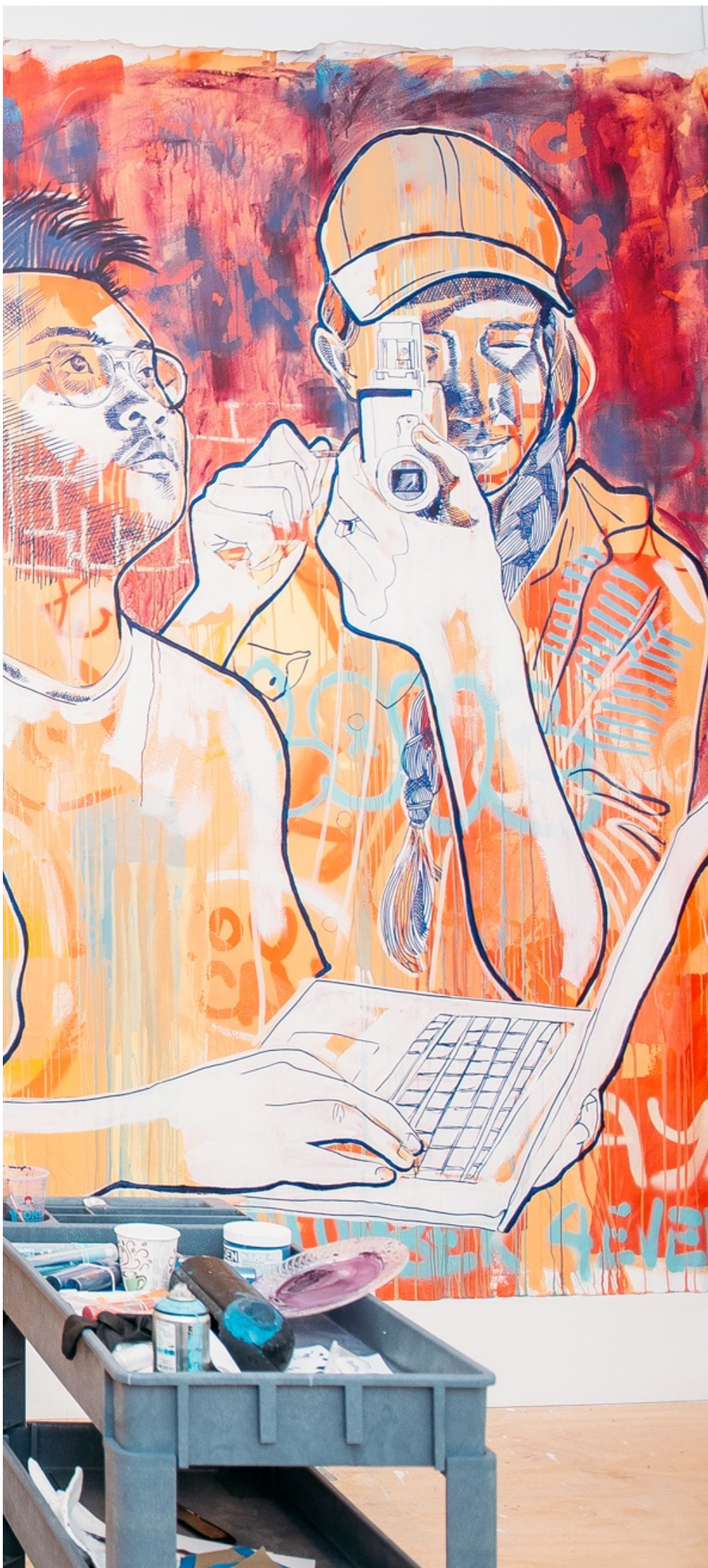
platforms. The CDA was initially set up to protect children from pornography on the internet, but has since become a safe haven for traffickers. It's hard to stomach how the interests of business are valued more than the holistic well-being of our children. One of the meetings we attended on this topic was with Senator Walden, along with representatives from Shared Hope, Rotary International, and Courtney's House. From multiple meetings with legislators, we, along with many partner organizations, were seeking to have specific

TRAFFICKINGINAMERICATASKFORCE.ORG

language included in Section 230 that protects children from the dangers of trafficking. This isn't the same circumstance as AT&T or Verizon not being responsible for the conversations that take place over their phone lines. There were also coalition building activities that explored further development of training programs and resources for high-risk children. Ultimately all children, regardless of geographic location or socio-economic status are high-risk for trafficking in to-

day's complex, high-tech world.

Many discussions supported the ongoing need for skillful healing modalities for survivors. Trafficking in America Task Force is particularly advocating for long-term, culturally sensitive trainings. We are in early stages of creating a curriculum based on these guidelines specifically for trafficked boys. Additionally, this summer I'll be leading three trainings in a therapeutic meditation protocol called iRest



for sex trafficking survivors in India and Nepal for partner NGOs: Kolkata Sanved (India) and Shakti Samuha (Nepal).

Informed by my studies at Pacifica's CLE specialization and my extensive background in holistic practices, including meditation and therapeutic yoga, my graduate work and research is largely focused on looking beyond the symptomatology of trafficking to root causes while working with organizations, notably in Nepal, and bringing lessons learned back to domestic efforts. The contributing factors of sustainability, including sanitation, medical care, education, employment, water and food security need to be addressed by a long-view approach. The often short-term individualistic paradigm of the West curbs success. I believe with multidisciplinary and multi-national partnership, we can be successful in our efforts. Without such, environments from which trafficking arise will continue to maintain the status quo of inequity and grave abuse of children.

If you're interested to know more, please contact me samantha.kinkaid@gmail.com

Also visit www.traffickinginamericataskforce.org

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Prison Yoga Project

BY MARIALIDIA MARCOTULLI, DISSERTATION STUDENT

The Prison Yoga Project is a non-profit organization fiscally sponsored by the

Give Back Yoga Foundation. It was founded by James Fox at San Quentin Prison, where he has been teaching yoga and mindfulness practices to prisoners since 2002. James' trauma informed mindfulness-based

approach for applying the practice of yoga for behavioral rehabilitation has provided demonstrative benefits for thousands of prisoners both in the United States and internationally. PYP currently has replicated programs in more than 165 U.S. jails and prisons in 25 states, as well as programs in Norway, Sweden, The Neth-

PRISON YOGA CLASS

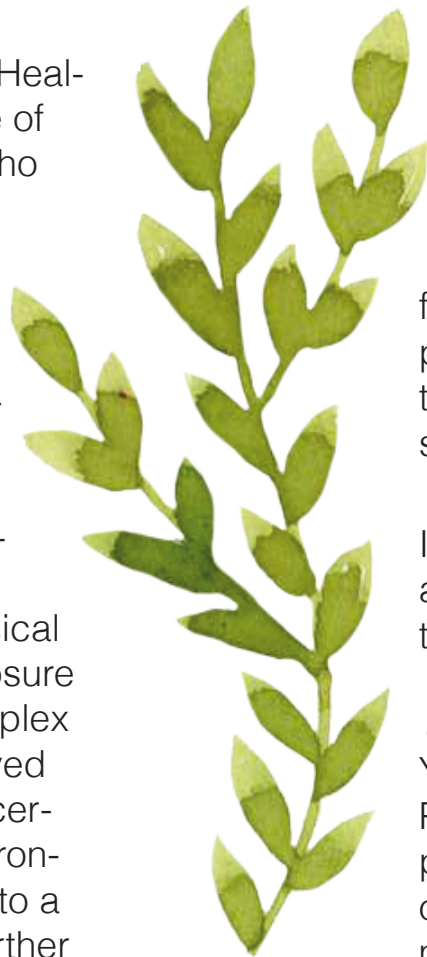
marialidia@prisonyoga.org





erlands, Canada, and Mexico. James has trained more than 1,600 yoga teachers worldwide, and PYP has provided over 17,000 copies of its book *Yoga A Path for Healing and Recovery* free of charge to prisoners who have requested it.

James Fox explains that "most offenders have become dissociated from their bodies and emotions as a result of trauma: childhood backgrounds of poverty, neglect, physical or sexual abuse, exposure to violence, etc. (Complex Trauma). The unresolved trauma becomes exacerbated in a prison environment where adhering to a "convict code" can further disconnect a person from a healthy relationship with their body, mind, and emo-



tions." The trauma informed yoga practice directly targets the impacts of the unresolved trauma such as impulsive and reactive behavior and toxic shame. Lead by trained PYP yoga instructors incarcerated citizens can begin the process of restoring a sense of physical and psychological well-being which further compliments the expansion of their emotional intelligence as it applies to restorative justice practices.

In February 2017, James Fox and I traveled to Mexico City to work with the Mexico Sangha director Luisa Perez and Jñana Dakin founder of Yoga Espacio to launch the PYP program into the Mexican penitentiary system. During our stay in DF, the PYP group met with both State and Federal officials and visited Mexico's Federal Psychiatric Prison where the first PYP-

Mexico pilot project is now underway for prisoners, staff, and administrators, including a full assessment managed by Mila Paspalanova with the United Nations.

For more information concerning this groundbreaking and pioneering work in prison reform, restorative justice and peace building, please visit the website: www.prisonyoga.org or the Facebook page: <https://www.facebook.com/prisonyoga/>

You can also find academic articles here: <https://prisonyoga.org/take-the-training/workshop-documents/>



Practicing Indigenous Centered Sacred Activism at Standing Rock

access to health insurance, social support, and, most importantly, the privilege of participation as a choice. I sat with the question of what it would mean to place my body on the line as a blockade.

The call was there and I joined a small but potent crew of pre-dominantly POC (People of Color) from BPF: organizers, clinicians, feminist bloggers, and educators. Our group offered support in a few key ways: the daily maintenance of camp, cooking/cleaning, and spiritual nourishment (offering daily meditation practices and immediate emotional support to folks taking direct action), connecting with legal support, and offering BPF bodies as blockades with the possibility of arrest.

“I’m looking for Michigan plates so I can find my grandfather”

While attending direct action training at Standing Rock, I was paired up with a young man of indigenous descent. As we responded to the prompt “What has been the most meaningful for you here at Standing Rock?”, I find out from him that he is an adoptee who has made a journey from West Virginia in search of his tribe. Armed with just the first name of his grandfather, he had been making rounds throughout the camp looking for Michigan plates and asking campers if they might know of his grandfather. I was simply stunned by his search and moved that he trusted me with his story. In further conversation he shared that he has never spent time with indigenous people or people of color. I very quickly and perhaps impulsively share that there would be Indigenous and POC convening and asked if he would like to join. Moments later we make our way near the main Standing Rock

By Gabrielle Zhuang, 3rd Year Student

Last October, Buddhist Peace Fellowship (BPF) was invited by the Indigenous People’s Peace Project (IP3) to join as spiritual friends in peaceful and prayerful resistance at Standing Rock. IP3 was the main direct action trainer that provided non-violent action training and organizing. The results of the presidential election electrified a question in me of how to contribute to this movement, leveraging the privileges of able-bodiedness,

**BUDDHIST
PEACE
FELLOWSHIP
CONTINGENT AT
STANDING ROCK**

dome and sit down in a circle with 30 some other POC and Indigenous folks.

This story of reclaiming heritage and tribe deeply touched me and remains freshly on my heart. This was the first memory I thought of after the brutal Executive Order issued by Trump. While restoring tribal sovereignty and environmental justice was the key purpose of the movement, finding home and sacred spiritual fellowship and activism were foundational themes at Standing Rock.

While waiting to eat our “Thankstaken” meal on a November 24th we heard the call
 “Native elders first”
 “Native women and children”
 “Native men”
 “People of Color”
 “White folks”

This was a revelation; I could feel a stir of excitement enter the BPF contingent. Later we discussed with BPF members, this simple act for a meal call, acknowledged the many generations of erasure and colonization. These mo-

ments of vindication were frequent as the same roll call was given entering and exiting engagements, meals, and sacred offerings. While these restorative acts emboldened Indigenous folks and POC, it caused a stir of distress amongst some white folks.

Our contingent of BPF arrived at Standing Rock during a time when the camp was beginning general orientations (for new arrivals) and lectures on decolonization. This was a response to the intensified tension and racial dynamics that were emerging which left many indigenous folks and folks of color to experience settler-colonizing like attitudes and a feeling of “gentrification within SR.” The spirit of the orientation and de-colonization talks helped amplify the importance of SR being indigenous-centered first.

For some of those in the BPF contingent including myself, we were struggling with the complexity of various levels of privilege. For example, one BPF colleague shared about being an immigrant and directly experiencing oppression, while at the same time being a settler to this land, a situation I share. Questions arose about how we carry this positionality while attempting to be in solidarity with the movement. What parts of ourselves have been colonized and finally where is the colonizer within ourselves?

One of the key frameworks that BPF offers in response to these questions is around what collective liberation would look like through the lens of BLOCK, BUILD and BE. How do we block or mitigate oppression while

building just alternatives, all the while staying grounded and aware of our interconnectedness. This last aspect of “Being” is an essential practice of Buddhism that states that in order to act in just and clear ways we must sit and “be” with all the arising complexity so that we may respond with sufficient clarity and know what the path of liberation is.

As we all contemplate how to move forward, a continuous question people are living with is how to galvanize the energy of this historical moment to mobilize and contribute to movement work. I hope the conversations we are all having are supportive and nourishing. My inquiry is situated in two powerful questions that BPF helped me frame: “Where has our political action needed spiritual practice?” and “Where has our spiritual practice needed political action?”

Buddhist Peace Fellowship is currently accepting applications for the “Build Block Be” retreat which seeks to support community building with folks dedicated to practicing and exploring the intersection of social justice and Buddhism.

<http://www.buddhistpeacefellowship.org/apply-now-block-build-retreat-2017/>



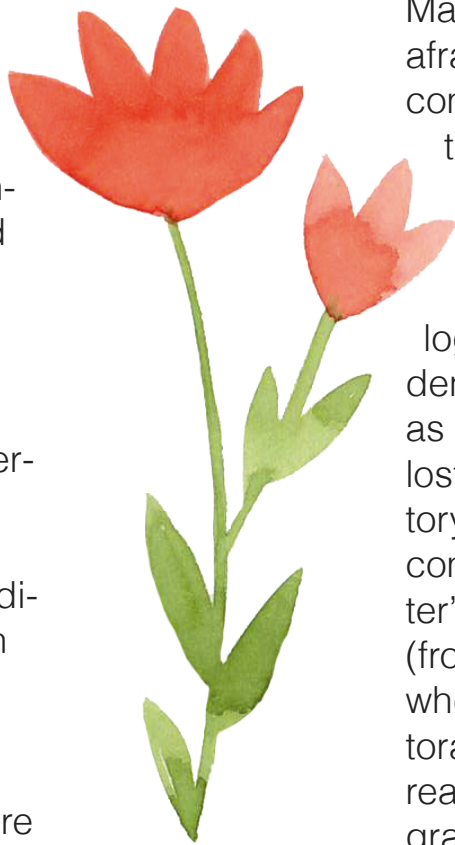
WHEN COUNSELING MEETS CLE

BY MARY WATKINS

In the early history of depth psychology many psychoanalysts moved fluidly between private practice and public practice (Watkins, 2017). Psychoanalysts were deeply involved in initiatives to create and staff 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, abuse, and control, 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, 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 (Danto, 2005). For these analysts, there was not a divide between their work in private practice and their work in public practice. What they learned in one place, where their feet were planted, was helpful in the other.

Psychoanalytic understanding of psyche in the context of culture grew dimmer as psychoanalysis was transplanted from Europe to America during and after World War II. Many Jewish émigré analysts sought refuge in America to escape death-dealing anti-Semitism in Europe followed by the Holocaust. Russell Jacoby (1983) argues that the transplanted analysts suppressed their history of social and political engagement in Europe to avoid delays in the US naturalization process. Many felt this suppression continued to be necessary because of the political climate in America as the Cold War deepened and McCarthyism erupted.



CALIXTO ROBLES

www.calixtoart.com

Those with allegiances to Marxism and socialism were afraid they would be seen as communists and dangerous traitors, as indeed many were.

The community and ecological work that CLE students are doing can be seen as attempts to pick up the lost threads of this early history. CLE has always welcomed students with a Master's degree in counseling (from Pacifica and elsewhere), social work and pastoral care. When we first reached out to counseling grads we thought that some of them may have worked in community mental health settings, and experienced firsthand the insufficiency of resources for individual psychotherapy. We also wondered if they had encountered shortcomings to mod-

els based on psychopathology and individualism. We were fairly certain that in their counseling work that they had seen the kinds of family, neighborhood, community, and ecological issues that compromise individuals', families', and communities' well-being. We thought that some may have wondered if alongside the psychotherapy they do, they might address some of the community, cultural, and ecological sources of the problems they see people suffering from. We hoped that learning skills to work with innovative group methods and participatory approaches that are conducive to community and individual understanding, healing, and transformation would be helpful, as might understanding how to possibly augment or reposition their work through involvement with public pol-





icity and nonprofits. As a clinical psychologist myself, I am extremely interested in how the emphases in CLE and clinical work can work together to enhance the well-being of individuals, school, communities, and ecosystems.

Here is what a few of our students with backgrounds in counseling, social work, and pastoral care have shared with us about how this specialization is affecting their understanding and work.

Clarifying the relationship between individual and collective trauma and structural violence

Tara's Atherley: "Learning about the psychology of violence has been critical in enhancing my work with psychotherapy clients. Situating clients' stories in a larger context, inclusive of the structural level has helped them to connect dots and be more empowered.

Tressi Albee: "I recognize the structural context that shape the lives of my clients in a more complex and intimate way. Issues like poverty and violence that distort the mental health of clients have been made even more transparent to me. To help clients see the

larger context that feeds their symptoms is liberatory."

Discerning effective levels of intervention

Tressi Albee: "To understand trauma and healing through the lens of CLE is strikingly different than looking at the individual outside of this context. While I work with individuals, I also work in groups to support and create community."

Samantha Gupta: "I began the CLE program while training in Clinical Pastoral Education (CPE) as a chaplain at LAC+USC County Hospital. I began shifting my chaplaincy focus to group settings, continuing my CPE training in the LA county jail/prison system and a non-profit (Homeboy Industries)."

I am now much more focused on community and group-

based healing and care work. I use my chaplaincy skills to facilitate restorative justice circles in prison, collaborate on racial justice organizing in faith communities and in affinity group spaces, and facilitate retreats/dialogue circles for non-profits. In the beginning of my work, I was more enamored with 1-1 processes-- although I still enjoy and recognize the importance of 1-1 work, I've found and more sincerely trust the power of a circle of witnesses for healing, conflict, and community change. It takes pressure off of "one" of us to be the "healer" and empowers each of us to bring something, moving my particular role as chaplain into one of a facilitator, supporter, or convenor. It is also way more sustainable-- it's less about one individual in a system "changing," and more about each person in the system recognizing how they are part of what has happened and what is emerging.

Engaging in critical issues at the public policy level

Tara Atherley: "CLE has equipped me with additional layers of awareness to serve as an advocate at the policy level and emboldened me to see how I, as a psychologist can challenge structural violence and its impact on mental health."

Inclusion of the ecopsychological dimension

John Kwamena Bankas: "One outstanding lesson I've gained from my CLE experience is regarding the value and importance of ecosystems. Prior to CLE, I had only fundamental concepts about the importance of water (ocean, rivers, lakes, etc), plants, animals, birds and amphibians, etc. CLE has validated the importance of human relatedness to all living things, water, birds, and animals, and the Earth itself. Each of these entities has the right to exist, just as humans. However, humans throughout history continue to exploit and dishonor them. In my office, I have a mini-garden to demonstrate my understanding and the value to preservation of eco-integrity, which comprises all living things, including the ocean and its inhabitants, the jungle and all its inhabitants, the cities and all their inhabitants."

Theresa Clearman agrees that CLE "is helping [her] integrate nature into [her] therapy practice as well as better understand natural systems theories that may be applicable to human processes of thought and emotion." For her fieldwork and dissertation work, she hopes to aid in the creation and study of safe wildlife corridors for endangered animals, such as wolves and jaguars.

Consultation with non-profits and community-based organizations

Tara Atherley: CLE has impacted the consulting work I do with non-profit communities, in that it has equipped me with the skills to provide psychological advocacy and to support capacity building through workshops and trainings. CLE's philosophies and practices inform the trainings I provide professional helpers to do the work of advancing social justice and collective well-being. "

Tressi Albee: "I was recently asked to do work with a local non-profit working with women who have been trafficked (and their families). I am doing lobbying and commu-

nity education/organizing work, as well as therapy for clients and family members. This is a growing edge for me and enables me to touch the life of the individual, while making change at a collective level at the same time."

Carl Chavez: "The education received in the CLE program enhances my ability to better understand and work with the Children and Welfare system as well as with CBOs (Community Based Agencies). In addition to my full-time job, I provide consultations to CBOs, public and private agencies, as well as individuals."

John Kwamena Bankas: "Since beginning the CLE program, I realized I've been integrating ecological perspectives, re-defining community, and hosting discussions about liberation, due to current global conditions. I am currently contemplating writing basic literature [on coloniality] for Elementary, Middle, Junior and Senior Highs in Ghana [my home country]."

Tara Atherley: "I have been tremendously privileged to be a part of both beautiful communities at Pacifica [the Counseling Program and the CLE specialization]! Both perspectives and skill sets are valuable. Counseling has given me an appreciation of the necessity and value of psychotherapy, which I believe is greatly needed in the world as we strive to decolonize our profession. CLE has taught

me that as a psychotherapist, I cannot ignore the structural challenges that produce psychopathology. CLE has shown me how I can use my knowledge as a clinician to challenge these structures and how to collaborate with communities in a just and equitable way to support groups in achieving liberation. My value for each program is enhanced because of the other. I am a very lucky person and I don't think I could separate the two fields in my work or in my worldview.

Enhanced understanding of privilege and sociocultural and ecological contexts:

Miles Carroll credits classes in Indigenous psychologies for helping her build cultural sensitivity in her individual and group psychotherapy work.

Tirzah Firestone: "I remain a believer in analytical psychotherapy... but CLE definitely made its mark on me. My worldview is larger and I am more adept at taking into account my own privileges as well as the broader social context of my clients. The CLE program helped me make critical inquiries into the socio-political, economic, and environmental influences in my world and help others to do the same."

For more information please contact [Admissions](#) 805.879.7307.

Arts Activism & Visual Methodologies

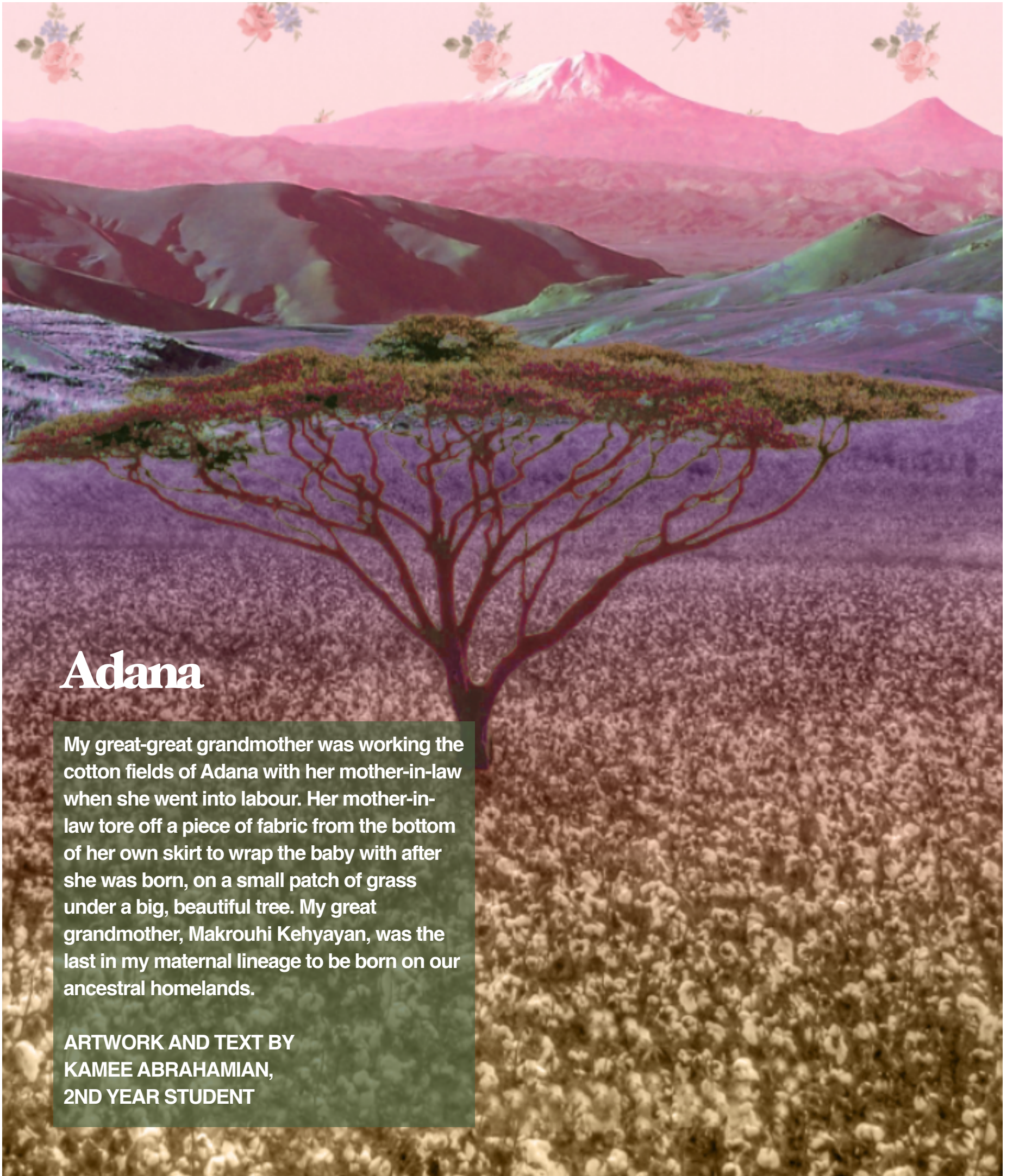


“There are many synergies between artistic and qualitative practice. In both instances the practitioner may aim to illuminate, build understanding, or challenge assumptions. For instance, artists and qualitative researchers alike may aim to illuminate something about the social world, sensitively portray people and their circumstances, develop new insights about the relationships between our sociohistorical environments and our lives, or disrupt dominant narratives and challenge biases (Leavy, 2015).

In this sense, visual methodologies and arts activism are very much aligned with the work we are engaged with in CLE. Given the surplus of multi-modal (visual and text) media consumption and its key role in social and psychological activities, qualitative researchers can find opportunities to explore the texture and nuance of experience, rather than attempt to approximate causal relationships.

Both methodologies involve craft-making and the blending of experience, participation, observation, context, materials, environment, and metaphysical elements, toward synthesis and understanding. Likewise, the relationship between symbol, image, and psychological development is central to Jungian psychology, as it is in many Indigenous epistemologies.

The visual work of CLE students and faculty are presented in the next pages. Susan James



Adana

My great-great grandmother was working the cotton fields of Adana with her mother-in-law when she went into labour. Her mother-in-law tore off a piece of fabric from the bottom of her own skirt to wrap the baby with after she was born, on a small patch of grass under a big, beautiful tree. My great grandmother, Makrouhi Kehyayan, was the last in my maternal lineage to be born on our ancestral homelands.

ARTWORK AND TEXT BY
KAMEE ABRAHAMIAN,
2ND YEAR STUDENT



IN RELATION TO GRANDFATHER

Birth (noun): the time when a baby comes out from the body of its mother; the beginning or origin of something

Each dream seems to be building towards the emergence of something new or as put by Woodcock (2003) the “Coming guest” (the unknown future) has entered me.” Each night holds the potential to showcase “The Great Dream” which Woodcock (2003) added “consists of the many small dreams and the many acts of humility and submission to their hints.” Within this vein, I realize that one must surrender to this process and trust that whatever lays beyond the horizon is of a harmonic realization. Once the flaps of the

**Artwork and Text By
Cheyne Castroni,
2nd Year Student**

lodge were closed, in the dark, I was flooded with the images of my life and I cried out for my grandfather’s help and assistance.

Creator has heard our pleas for help and the invisible hand made it so.



Land and Sea: Watercolors by Ed Casey

These watercolor paintings were mostly painted on Deer Isle in Maine, where I have been part of an artists' colony for many years. They are landscapes and seascapes by their subject matter, but I like to think of them as inspired by a cosmic force that connects psyche with nature.

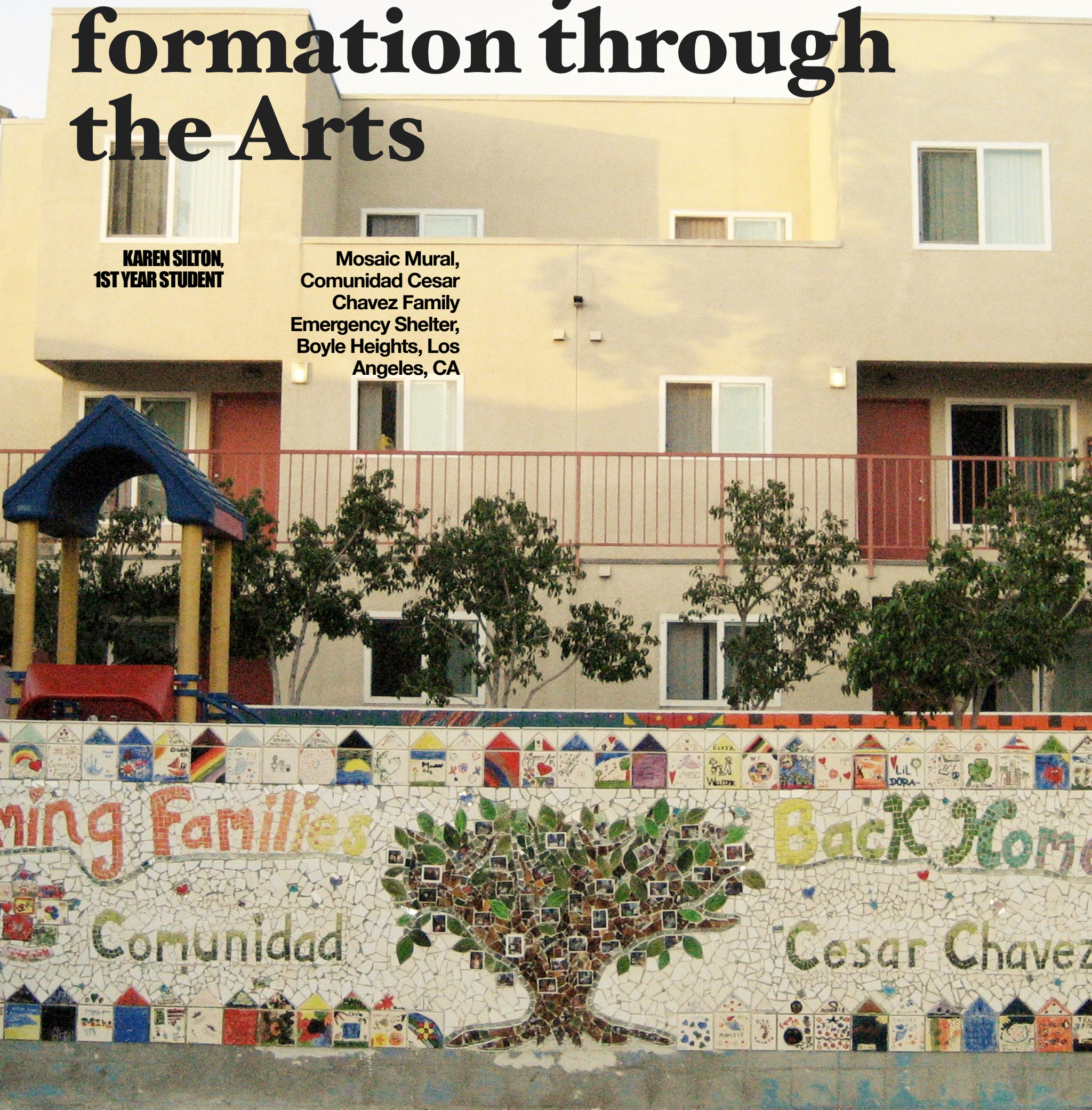
Ed Casey, Distinguished Visiting Faculty



Community Transformation through the Arts

**KAREN SILTON,
1ST YEAR STUDENT**

**Mosaic Mural,
Comunidad Cesar
Chavez Family
Emergency Shelter,
Boyle Heights, Los
Angeles, CA**





ROOTS, 2017

Mosaic bench project, Westfield and Boys and Girls Club of the West Valley, Victory Blvd., Woodland Hills, CA

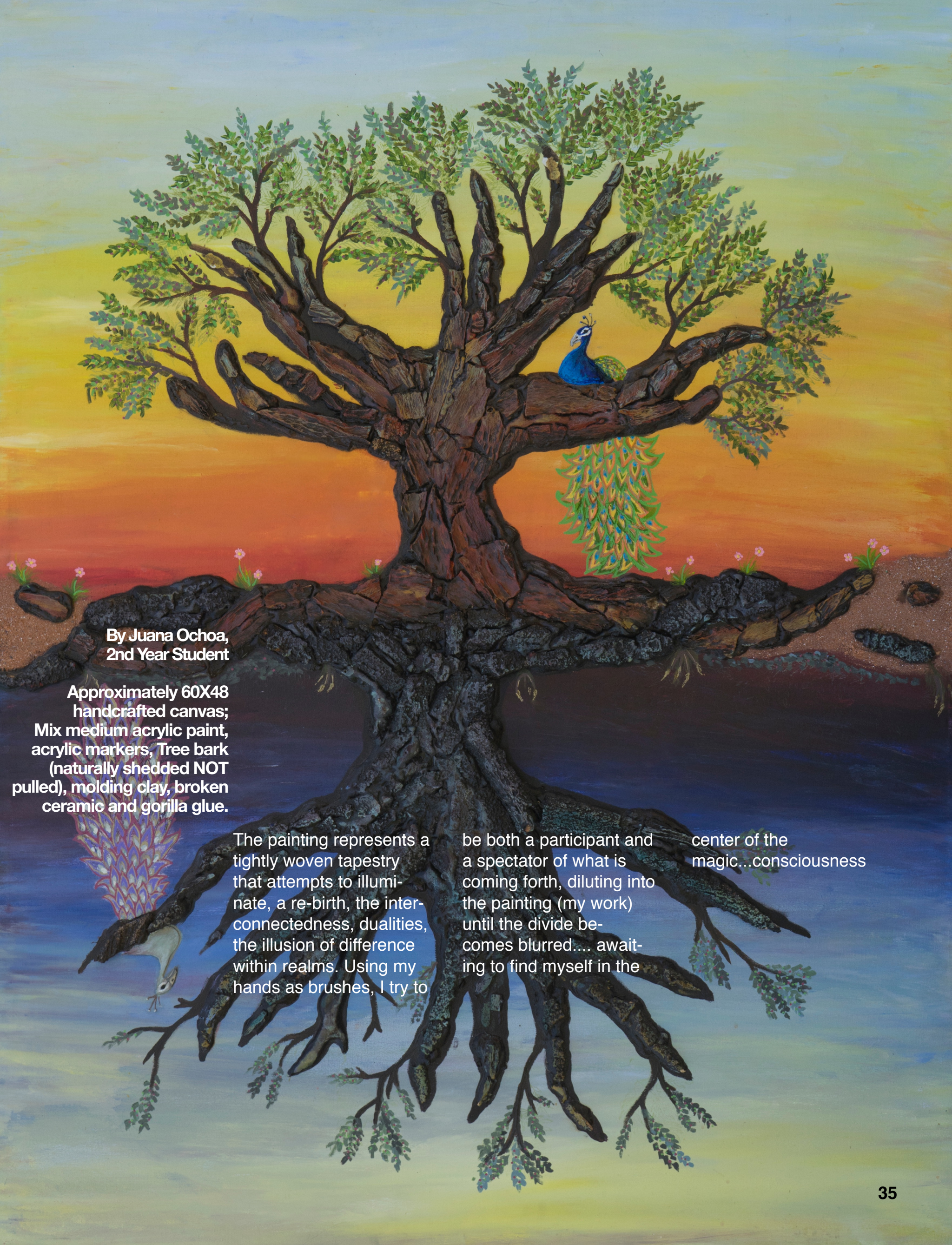
I have been attracted to the process of making mosaics with community because of all the ways that it creates opportunities for everyone to participate in a non-hierarchical way. While I was teaching art in classrooms and some workshops in my home/studio, I began to become aware of the effects of our goal oriented society on the individual art making process and how it took away from the “inner” experience.

My own process has been more soul driven and I’ve observed that the process of making mosaics with communities, in particular, is so engaging on many levels and it builds a sense of community as well. I continue to hear that there are continuing effects of well-being on the communities I’ve worked with even many years after the mosaic project had taken place and what is immensely gratifying is that I am being invited back to these

same communities to continue to create additional community mosaic transformative experiences.

In 2008, utilizing a grassroots approach, I began a relationship with Comunidad Cesar Chavez, an emergency family homeless shelter in the Boyle Heights community of Los Angeles. I was looking to be of service with my art skills and inquired of the volunteer coordinator if there was anything I could do on a weekly or monthly basis involving art that would be useful to the shelter. She said that there was not anyone actually coming there to do anything relating to the arts and was completely enthusiastic of my creating some type of workshop. It turned into a monthly workshop over a three year period and

evolved into a tile painting and clay making process that included family participation—both parents and children together. Although I did not know at the outset that we were heading in this direction, the end result was an incredible 30’ mosaic wall installed in 2010 which was comprised of over 100 tiles created from 2008-2010 by transitioning families at the shelter. In 2015, I was hired by Westfield to create community mosaic benches with the Boys and Girls Club of the West Valley. This grew out of my involvement in arts education in our local community over many years which included community relationships going back over the last fifteen years. Trust is what I have found to be at the heart of these projects and what moves them forward.



By Juana Ochoa,
2nd Year Student

Approximately 60X48
handcrafted canvas;
Mix medium acrylic paint,
acrylic markers, Tree bark
(naturally shedded NOT
pulled), molding clay, broken
ceramic and gorilla glue.

The painting represents a tightly woven tapestry that attempts to illuminate, a re-birth, the interconnectedness, dualities, the illusion of difference within realms. Using my hands as brushes, I try to

be both a participant and a spectator of what is coming forth, diluting into the painting (my work) until the divide becomes blurred.... awaiting to find myself in the

center of the magic...consciousness



The [Indígena Project](#) logo/image: Xochiquetzal (Aztec goddess of birth and mothering) nursing her baby overlaid with anatomical heart, tree of life and lemniscate (symbolizing Indigenous ontological holistic dualism). In my research, I explore how diasporic Indigenous

women and their communities are remembering, decoding, restoring and *restorying* Indigenous culture of birth and mothering. The Indígena Project is a series of four day gatherings/residencies for self-identified Indigenous girls, women, mothers and birthkeepers of Turtle

Island / Anahuac (aka: the Americas) who want to restore and revitalize their connection to ancestral ways and wisdom of birth and mothering.

BY KRISTA ARIAS, 2ND YEAR STUDENT

TOP.
DAY LOUNGE
ALTAR FOR
HARRIET TUBMAN

BOTTOM
PHOTO OF THE
"DAY LOUNGE"
INSTALLATION. A
REPRESENTATION
OF DAYDREAMS
AND IT IS ALSO
THE SPACE
WHERE THE
ALTAR FOR
HARRIET TUBMAN
WAS PLACED.
DURING GALLERY,
HOURS FOLKS
WERE INVITED TO
COME IN AND
REST IN THE
LOUNGE.

House /Full of Black Women

BY AMBER MCZEAL, 3RD YEAR STUDENT

House/Full of Black Women is a multi site specific performance ritual project that addresses the displacement, well being and sex-trafficking of Black Women and girls in Oakland. It is a collaboration between creators Amara Tabor-Smith, Ellen Sebastian Chang.

Around the theme of ritual as rest, I created two curriculums for black girls--one for tweens age 8-12, and one for teens age 13-18--exploring the importance of dreams and rest in caring for oneself as a Black girl in a society that abhors blackness. Our patron ancestor was Harriet Tubman. Harriet was 12 years old when she was struck in the head with an anvil by her "master" for attempting to defend a younger enslaved child. Soon, the symptoms of narcolepsy set in and she began to fall into a deep sleep without warning. In this state of rest, amidst a culture of forced work, she began to have visions of liberation. It is said she would dream about escape routes and strategies which would eventually become the Underground Railroad.

Equipped with these stories, a political context of the Right to Rest as an article in the Universal Declaration of Human Rights, and a lush scenery, these girls wrote about and recorded waking and night dreams. They expanded their dreams into stories, poetry and prophetic visions of a new world; a world more deeply informed by humane social relations.





MODERNISM/COLONIALITY/ DECOLONIALITY

“Decoloniality can be understood as ...the affirmation of all practices and knowledges that promote love and understanding.”

Nelson Maldonado-Torres (2016).

BY HELENE LORENZ AND SUSAN JAMES

Helene Lorenz and Susan James were invited to give a presentation on their newest work at the annual Pacifica Alumnae Association 2017 conference that honored Pacifica’s emeritus faculty, organized each year by Alumni Relations Director, Dianne Travis-Teague. They shared ideas under the heading of *Emergent Potentials: Jung, New Materialisms, Indigenous Resurgence, and Decoloniality*, using a visual digital arts methodology taught in CLE’s research and field-work classes.

Our talk focused on widespread current critiques across academic disciplines of the scientific modernism that developed in Europe in the 16th century. This paradigm supported the colonization of the Americas and Africa, as

well as chattel slavery and its successive institutions, the enclosure of the commons in Europe, and the violent suppression of communal cultures throughout the colonized world. It is the basis of the division between mind and matter, the social and physical sciences, self and world, and notions of “civilized” and “primitive,” underlying the specialization and separation of current academic disciplines. The presentation traced the defection of scholars in various fields, reaching for new epistemologies not based on universalisms, “machine models” of nature, Eurocentrism, and the production of difference. This emergent scholarship is committed to reclaiming alternative indigenous epistemic cores that have been erased from academic histories, and re-

fuses the codes of rational/irrational thought that have been institutionalized based on racialized classificatory logic. Decoloniality disrupts the set of “objective facts” that reinforce “less than human” categorizations for descendants of colonized peoples”. From Sylvia Wynter in *Africana studies*: (Once Fanon has said on-togeny and sociogeny, every discipline you are practicing ceases to exist) to Leanne Simpson in *Native American studies*: (The spiritual world is alive and influencing; colonialism is contested; ...the process of creation-visioning is the most powerful process in the universe); from Jungian scholar Marie-Louise

von Franz (...we find ourselves on the threshold of a radical transformation toward what the sciences could become...) to physicist Karen Barad (Matter feels, converses suffers, desires, yearns, and remembers), a new paradigm, hoped for and predicted by Jung as “the way of what is to come...bringing a renewal of life and vitality,” is emerging under the banner of decoloniality. Many CLE faculty and students are currently deeply engaged with these ideas and the new theories, practices, and resistance movements to which they are giving birth.





RACISM IN JUNGIAN PSYCHOLOGY UNDER DISCUSSION

BY HELENE LORENZ, FACULTY EMERITA

Delegates at the International Association for Analytical Psychology (IAAP), at its December 2015 conference on Activism and Analysis, unanimously voted to present a statement of acknowledgment and apology for racism in Jungian psychology at the next international meeting of the IAAP. Pacifica graduate, and current faculty member, Fanny Brewster was central to this effort. Speaking at the 2015 conference, she outlined the current situation:

“As an African American Jungian analyst, trained in America, I have been directly affected by the lack of attention given to the need for an acknowledgement of Jung’s racial comments contained in some of his writings and several of his speeches. We who participate in our Jungian communities

cannot help but notice the absence of individuals of color. This is especially true as regards African Americans where the total number of certified Jungian analysts in the country is three. I believe an important reason for such a very small number is the continued lack of consideration and disclaimer of the historically negative racial elements of Jungian language and imagery on the part of Jungian training institutes. This greatly decreases the interest or motivation of those of African ancestry to participate in Jungian Psychology at any level,

whether as a student or an analyst.

It seems to me that Jungian organizations have, for the most part, failed to recognize the importance of reconciling Jung’s historical racially disparaging language with current models of multicultural inclusion. This ‘Acknowledgement and Apology’ allows us as an international Jungian organization to lead the way in support of such reconciliation.”

The apology was posted on the Internet on May 9th, 2016, in preparation for the international conference in



Kyoto in August of 2016. This led to intense discussions among members over the appropriateness, purpose, and clarity of the statement. Member opinions ranged from wholehearted approval, to fear of undermining the Jung Institutes, to suggestions that what needed to be apologized for might be current 21st century practices rather than texts by Jung, a deceased writer from the mid-twentieth century.

Jungian analyst Begum Maitra put it this way in a paper presented at the Kyoto conference in August:

“Here again, we run into the darker side of difference, and how certain ways of naming difference have caused untold damage, fueling generations of oppression and mutual suspicions. This matter of historical relationships between peoples is vital to the subject matter that I am speaking of here in that it profoundly influences our imagined relations with the other. However, I do not share the current hope that collective ‘apology’ for a historical wrong is the sort of ‘truth’ necessary for ‘reconciliation’ of old antagonisms. It suffers, to my mind, the handicap of solutions that are both too little, and too late - for that event at least. Indeed, as world events demonstrate the delayed apology triggers claims for other forms of restitution that are not as easy to acknowledge or concede – such as for the return of the Elgin marbles, or a ‘homeland’ lost in antiquity. The simplification of historical relationships into binary oppositions - oppressor/wronged, black/white, fundamentalist/secular – can become embellished as ‘identity’ and,

once imbued with mythologies of origin, can be difficult to question.”

This paper argues that considering what difference and sameness structure for us is central to how we are trained to think. It is ‘too little’ to add a seminar or two on ‘refugees’ or ‘culture’ at the end of a curriculum, and too late after we have grown complacent about our allegedly universal values. Much more, and sustained, effort must surely be needed than public, ceremonial apologies deliver, if psychotherapeutic thinking is to include pluralism and heterogeneity as essential to our relational worlds. The failure to do so allows difference to remain something that, rather like a geological fault line, predicts later upheaval.”

The Acknowledgement and Apology Statement was not adopted at the Kyoto conference.

Discussions about revision are underway. The originally proposed announcement is reprinted here:

OPEN ACKNOWLEDGEMENT AND APOLOGY BY THE INTERNATIONAL ASSOCIATION FOR ANALYTICAL PSYCHOLOGY (IAAP) CONCERNING C.G. JUNG’S ATTITUDES TO AND WRITINGS ON PERSONS OF AFRICAN HERITAGE

(1) The IAAP is the international professional organization responsible for the development and dissemination of approaches to analytical treatment and research stemming from the ideas of C.G. Jung (1875-1961). The IAAP has over 3,000 member analysts and is active in more than 30 countries.

(2) The IAAP has known for many years that Jung’s attitudes toward, and writings on, persons of African heritage, as well as other populations of color including indigenous peoples, have caused considerable disquiet and often anger among the individuals and communities concerned, and in clinical, academic and cultural circles generally. Notwithstanding the cultural environment of late 19th and early 20th Century European colonial attitudes toward these populations which informed Jung’s views, his failure to critically examine these assumptions and attitudes, and their impact on important elements in his theories continues to influence the perception of analytical psychology and create an environment that members of these populations understandably consider hostile. These circumstances require both personal and institutional acknowledgment of the potential for harm these aspects of Jung’s work can inflict, and,

where appropriate, an apology for their continued impact.

(3) Jung's uncritical acceptance of these colonialist anthropological conclusions led him to conclude that he was justified in constructing a hierarchy of race in which Africans were alleged to lack a layer of consciousness possessed by Europeans, and to be 'primitive'. We very much doubt that contemporary members of the IAAP share the language, imagery and evaluations of Africans and other populations of color that one can find in Jung's works, but this has never before been made absolutely clear in a public format. It can therefore seem as if language and theoretical constructs that are racist and culturally offensive to those of African ancestry are uncritically accepted by Jungian analysts today.

(4) We accept that the IAAP and its national constituent organizations now have an obligation to acknowledge the colonialist influences on Jung's thinking, and the potential for harm that this background can have on the reception of Jung's theories. This acknowledgement should support the development of a more critically conscious and culturally aware assessment of analytical psychology as regards those of African descent and other populations of color.

(5) The IAAP deeply regrets that we have taken so long to issue a statement acknowledging and apologising for the offense caused. We realise that, understandably, it has been extremely difficult for persons of African or indigenous heritage in many countries to contemplate entering either Jungian analysis or training to become a Jungian analyst. The difficulty for individuals of African or other heritage wanting to belong to Jungian organizations and training institutes speaks to the lack of acknowledgement of the psychic injuries caused by Jung's racist remarks.

(6) By way of this public and open Acknowledgement and Apology, which has been discussed throughout the organization, the IAAP calls on all involved in trainings for Jungian analysis to devote (or increase) attention in their programs for

in-depth study of clinical and societal matters affecting all ethnic groups, incorporating transcultural and intercultural perspectives.

(7) We do not expect an immediate healing of wounds created in the past by failure to more publically acknowledge these elements in Jung's thinking. We realise that, collectively, we have a great deal of learning to do and reflection to undertake. Yet we hope that our good intentions are recognised. We seek dialogue with people and institutions who have, rightly, been dismayed, not only at what they have read in Jung, but also at the delay on the part of the international group of Jungian analysts in making an adequate response.

On behalf of the Executive Committee, Tom Kelly President, IAAP

DECOLONIALITY DIALOGUES IN CLE

BY HELENE LORENZ AND SUSAN JAMES

This year once again we formed two voluntary groups – one of students-of-color (SOC) and the other of racial justice allies (RJA)- to meet each session at lunch time to discuss how to put in practice in our program the theories of decoloniality we have been reading in classes. The sessions were used to process tensions that arose in classroom and campus encounters over silencing, micro-aggressions, and Eurocentrism - coloniality of power, being, and knowledge - through analysis, role-play, visioning, discussion, solidarity, and problem-solving. The central issue was finding ways to respond to coloniality that were effective, thoughtful, and transformative, but at the same time, expressed disagreement and discomfort with marginalization. Both groups strategized about the best way to raise such issues in and out of classrooms. Ongoing dialogue that explored the histories of racial tropes helped to mitigate emotionally charged course content. Rehearsing possible responses strengthened our abilities to avoid shutting down at crucial moments of opposi-



tion. After two quarters of meeting separately, students agreed to take up as this year's project an analysis of what an anti-racist/ decolonial curriculum should feature. The groups then met together to discuss their work and plan future activities. The guidelines that follow are the outcome of their joint process.

STUDENTS OF COLOR • RACIAL JUSTICE ALLIES 2016-2017

GUIDELINES FOR AN ANTI-RACISM/ DECOLONIALITY CUR- RICULUM

**BY KAMEE ABRAHAMIAN, TARA ATHERLY, HILARY BRASETH,
DAVID BROWN, CHEYNE CASTRONI, CARL CHAVEZ,
LATRIECE CLARK, SAMANTHA GUPTA, BREANA JOHNSON,
DOMINIC KING, HALA KHOURI, TOM MARTINEZ, AMBER
MCZEAL, WESTON PEW, CHENOA SIEGENTHALER, KAREN
SILTON, STEPHANIE STEINER, SONYA SUKALSKI, ROBIN
SVENSON, MARYAM TAHMASEBI, STEPHEN VODANTIS**

I. What should not be included in an anti-racist/ decoloniality curriculum?

1. Courses should not defend Eurocentrism, or present any single perspective (especially Euro/ Western/ coloniality) as the only way of knowing. Power differentials should be acknowledged and hierarchical, or patriarchal texts should not be assigned without context.
2. Courses should not present culture, civilization, or psychology as originating only in Europe. African and other non-European and indigenous texts should be introduced with context and history.
3. Teaching about cultural knowledge from the global South and its diasporas should include opening space for students from those backgrounds to weigh in.
4. Depth psychologies, and especially Freud and Jung, should not be contextualized as having no formative influences outside of Europe.
5. When cultural practices and ritual that have originated and been appropriated from non-Western cultures, Indigenous origins and context should be acknowledged.
6. Courses should be partly participatory rather than use only a banking-model pedagogy.



7. Courses should not be taught only by white faculty.

II. What should be included in an anti-racist/decoloniality curriculum?

1. Courses should acknowledge a colonial wound, including histories and contexts of inequity, structural violence, and white supremacy, and its reinforcement/ reproduction in the present. Roadmaps to contextualizing coloniality and decoloniality and an ongoing deconstruction and decoding of patriarchy, racism, and marginalization should be included.

2. Curriculum should feature scholarship and faculty from communities that have been silenced in academic curricula, including those from global South and its diasporas.

3. Curriculum should recognize and integrate philosophies and approaches of non-Western, indigenous, and pre-colonial groups/cultures that have been appropriated. It should encompass a wider global lens on development prior to colonization of

the Americas, and a global perspective on knowledge production generally to include all students' cultural experiences.

4. Curriculum should include SWANA (South-West Asian, North African) paradigms.

5. Courses should recognize students need to process racialized, traumatic, or potentially rupturing content emotionally and somatically, rather than only intellectually.

6. Faculty should support questioning of course content, facilitate supportive space for processing, and develop shared language for dialogue.

7. The curriculum should teach feminist epistemologies.

8. The curriculum should include practices of resistance in current socio-political contexts.

9. Courses should be taught by a culturally diverse faculty.





11th Annual Community Research & Action in the West (CRA-W) Conference Oct. 21, 2016

Six CLERs and Nuria Ciofalo attended the CRA-W Conference at the University of Portland, Oregon. The main theme of the conference was “Urban Places and Issues: Challenges and Possibilities.” Our panels and individual presentations are described below.

The Ecology of Fear and the Soul of the City: Imagination of Love and Disaster **Nuria Ciofalo, Harry Gramer, Kristopher Chew, and Marcia Alexander**

James Hillman’s (2006) analysis of the city as a place of love, imagination, desire, *Gemeinschaftsgefühl*, dream, and panic will be placed in dialogue with Mike Davis’ (1998) description of the city as the place of disaster and renewal, the fantastic imagination that creates and recreates greedy capitalism. For both authors the city is, however, also a place of art, poetry, dance, music, and majestic architecture. It is a product of our imagination and desires. For Hillman the city has a soul. It is the task of the critical community psychologist to contribute to city planning nourishing its soul with love, raising awareness and creative imaginary for the reconstruction of urban spaces as testimonies of nature—not of corruption. As Hillman (2006) said, we need to slow down at nature’s pace for communal well-being to thrive. But instead we rush through its streets and hidden alleys with fear to lose hope. We take breaks searching for spirituality carrying our yoga mats to practice under a lonely tree. Indigenous communities resist to pave the floors of their homes and rain forest trails walking through their abandoned ceremonial cities and majestically surviving the global age. In the crowd and cacophony of manipulated sounds, we forget to learn from those silenced by the colonial myth of civilization, that powerful myth that invades the global city soul. This panel presented a collection of tapestries that depict action, love, and hope in urban ecologies and re-imagine epistemologies of liberation that recreate holistic relations as taught by Indigenous ancestors.

A View from the City: Re-constructing Los Angeles with Images and Soul (or L.A with Images from South of the Border)

Nuria Ciofalo

This presentation reflected on work conducted with youth in a youth center of San Fernando Valley, Los Angeles. Youth-driven images, dreams, and nightmares were used to analyze the soul of the City of Los Angeles. Mike Davis's ecology of fear was used to understand the youths' imaginary. Hillman's call for a city with soul that needs its images highlighted the also existing strikes of love contained in the youths' images. The decadence of urbanism and the myth of civilization are creating the still colonial and oppressive habitats in which we raise and educate our youth. Examples existing in the realm of ludic, decolonial, and alternative imagination demonstrated how to create community in cities and nature contrasting urban habitats created and maintained by global capitalism with those created by nature. The urban-rural divide may be overcome as dialogue opens up for the inclusion of young generations from diverse habitats. Images created by youths inhabiting the City of Los Angeles and the Lacandon Rainforest will be weaved in the re-imagining of the urban landscape, finding alternatives for love to manifest in our cities and lands. This is a proposal for a dialogic polis in which the politics of love flourishes and inspires our imagination in such common sites as schools and universities.

The City as Ecology of Fear, Dehumanization, and Youth Incarceration

Harry Gramer

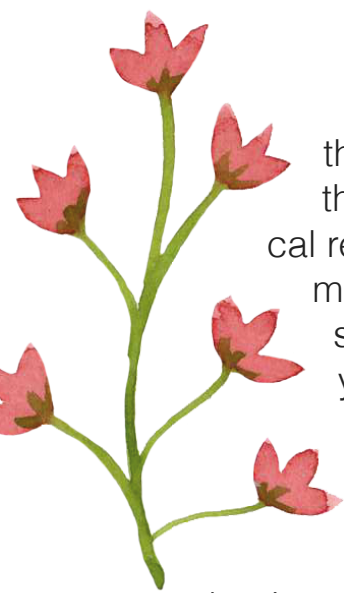
Incarceration for inner-city youth begins long before their first arrest. Cities are like boxes with walls too high to jump. Black and Latino children learn from a world that has a five-mile radius. This limited and limiting world has everything they believe they need packed into eight city blocks, such as, restaurants like McDonalds, low-end grocery stores, liquor outlets, and swap meets. These young generations live in neighborhoods where you buy \$150 Nike Air Jordans, and celebrate your shoe purchase over a date expired steak or a Big Mac special. Unfortunately, local community members do not own any of these consumer locations. These places are strategically anchored in these communities to make profit for outsiders, distracting young people and hiding the expansive world beyond their invisible borders. In urban communities of color traditional gatherings like cookouts and Quinceañeras are frequent but so are candle light vigils for murdered children and caravans to the local prison. The broken school system is destroying dreams and trapping youth in the only alternative, which is, "turn to crime or starve." Children in these parts of town are boxed in by police who act like prison guards on cell blocks preventing youth from venturing "out of bounds". As responsible community psychologists, we must be bolder in asking critical questions around the fear and dehumanization that causes extraordinary racism towards the urban youth of color. Inside the soul of the city these children are pushed into the shadows where they are forgotten until they wither away. We must reimagine and recreate a new world where they thrive and love.

Guerrilla Urban Gardens: Building the Futurist City for Youth Liberation and Empowerment

Kristopher Chew

This presentation will tell the story of a group of 14 youths residing in the city of Los Angeles that has been meeting over a year to envision and implement their hopes, dreams, and drive for a better future. Each member has a unique personality and role that is vital to the creation of the project. The continually growing group began at a local gaming shop and quickly relocated to a local library. The youths proposed to utilize public spaces irrigated by the city's recycling water to plant vegetables and fruits. We learned about soil creation and water sources and how to plant food when none of us had access to land or water. We discovered vertical gardening and water harvesting techniques. We learned about "guerrilla gardening," a social action to reclaim





the city's public spaces as sources for sustainable food production. We planted potatoes across the city areas that were watered with recycled water and planted fig and avocado trees in the local reservoir. We drove around the city to learn from other sustainable gardening efforts. We determined our priorities and interests. The group decided to focus on art, guerrilla gardening, and music creation. Furthermore, in my role as "Resource Facilitator and Collaborator," I assisted the youths in submitting college and grant applications. This project is driven by the deep hopes, dreams, and desires of a group of urban youth that eagerly looks for ways in which they can contribute to recreate our city. Their voices need to be heard and supported. As committed community psychologists, we need to expand our role as resource facilitators and collaborators of this young generation that resiliently hopes and acts to create "the futurist city." A city that is ecologically sustainable, provides food for all, and sings songs of love and hope.

The Tapestry of the City's Soul

Marcia Alexander

This presentation imagines the city as a unique tapestry, woven from many threads, and carrying multiple images and stories. Somewhere, hidden between its images and stories, lies its soul, its psyche. Is it underneath the sidewalk? Is it at the edges of the ego? Is it hidden in the deep recesses of marginalized land, imagery, voice, and culture? This presentation further suggests that pieces of the urban psyche are buried, discarded, and ignored but also clamoring for attention. The container, the gap that holds these soul fragments, is found in Hillman's redefinition of *Gemeinschaftsgefuehl* as the "common," embodied in humans and nonhumans, in the park, and the buildings. It is the source and telos for deep feeling. The author further suggested that this "sense of the commons" is found in *notitia*, the aesthetic moment of stillness when voices are once again heard, faces seen, and stories shared. But, most of all, psyche/soul is rediscovered in the moment when the anesthetized heart is grasped by a roar of love found in accompanying those suffering at the edges of the urban world. Ground shared by all life, stillness that listens for the voice of the other, and willingness to walk with suffering is the handwritten invitation to the reawakening of the anesthetized city heart. Soul/ psyche resides in the earth, the peoples, the animals, the discarded, and the oppressed. The soul of the city is waiting to be reclaimed, loved and rewoven into its images and stories.

Building Urban Communities from Inside Our Souls and Out in the World

Jonathan Rudow, Lizzie Rodriguez, and Shelly Stratton

This panel will present two case studies in which communities, paraphrasing Kretzman (1993), are being built from the inside (soul) out (in diverse cultural locals). The first presentation will describe work conducted in a community in India that can become inspiration to recreate Western cities in which diversity and inclusion are possible. The second paper will narrate the work conducted by a community network formed to create promising pathways for restorative justice and reconciliation within the juvenile justice system, and inspired by work conducted in Rwanda. The final presentation will propose creative sounds to strengthen urban communities.

Broadening Community Perspectives on Ecological Issues

Jonathan Rudow

In the wake of the current ecological crisis, urban communities are struggling to source creative solutions to impending water and food shortages. Many of these communities are seeking the wisdom of rural farming and indigenous practices, adapting them to fit the resources offered within urban settings. At the same time, philosophical inquiries are being made within ecopsychological communities about the connections between the industrial world's propensities toward ecological suppression and destruction, and the historical and contem-

porary examples of the similar suppression of women, indigenous persons and persons of color, as well as persons who are neuro-diverse. In approaching potential solutions to ecological crisis within urban communities, it is beneficial to explore the drive to suppress these voices, and to focus on their inclusion in emerging conversations and community efforts. In the summer of 2015, I travelled to Southeast India to visit an organization focused on permaculture-based farming efforts as a model for inclusion, in which they've created an intentional community that harnesses the strengths of persons of varying abilities, gender, age, race, and background to create sustainable solutions to ecological and social justice issues. Though this community is operated in a rural setting, urban communities can learn from their example. Allowing the perspectives of all individuals within a given community, especially those who have been historically left out of the conversation, provides an opportunity for more diverse and creative proposals for restructuring our approach to ecological issues. This presentation will provide examples of how this is done at the Sristi Foundation in Thazhuthali, India, and explore possibilities for how this practice may be adapted in urban communities to foster more inclusive community structures; operating under the premise that there exists a deep connection between the suppression of various peoples, and the decimation of our natural world.

Case Study: Building a Restorative Community

Lizzie Rodriguez

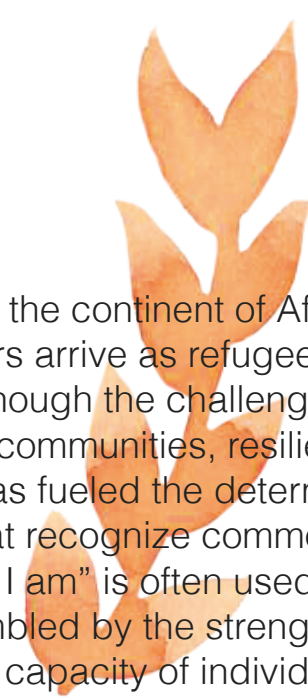
The Restorative Community Network (RCN) is a coalition of individuals and organizations committed to working together to address complex social issues contributing to juvenile crime. The purpose of the RCN is to advocate for the use of Restorative Practices in the juvenile justice system, educational system, and youth & family services; promoting a system change away from an isolative and punitive model toward a healing and transformative model through collaborative partnerships. Jointly, members of the RCN strategized the strengthening of existing programs and processes, determining an action plan designed to meet the needs of the community and begin the process of creating a Restorative Community. Restorative practices draw upon principles of relationship and community building. Through a collaborative approach, stakeholders were drawn together to address community conflict, healing from the harm of conflict, and the prevention of future conflicts. This paper presentation shares a case study of a community collaborative using a multi-dimensional approach focusing on collaborative partnerships and shared resources, highlighting the effectiveness as well as critiques of the Collective Impact © model, organizational and exchange theories informed through the perspective of critical theory, depth psychology, and liberation psychology. The Restorative Community Network found that a restorative approach must not only occur at the individual level, but is most effective at the community or collective level.

Healing and Rebuilding Our Communities

African Immigrants in New Hampshire Committed to Restoring Community Values

Shelly Stratton

New Hampshire has become home to a growing number of immigrants from across the continent of Africa. While many come as immigrants in search of education and job opportunities, others arrive as refugees and asylum seekers fleeing violence, poverty and insecurity in their home countries. Although the challenges have been great and the stress of adapting to a new culture takes its toll on families and communities, resilience and hope for a better future is clear in the voices of recent immigrants. This hope has fueled the determination of African leaders working to rebuild and to connect diverse ethnic communities that recognize common African cultural values. The phrase, "I am because we are and, since we are, therefore I am" is often used to describe values of Ubuntu, which are widely recognized as central to African life. Humbled by the strength of community, attention is given to maintaining connections, which in turn nurtures the capacity of individuals to give back to their communities.





Here is what some of the CLERs who attended and presented in this conference said about their experience:

Jonathan Rudow:

The CRA-W Conference in Portland was a momentous experience for me; not due to an immense prestige held by the conference and its organizers, but rather due to the atmosphere of ease and understanding that was cultivated there. This was my first time presenting at a conference, and as such I was very intimidated by the experience, as many of us likely are as we step into our own as budding Community and Depth Psychologists. The reality, however, was a very humble and diverse group of Community Psychologists, who share with and learn from one another. The event was concise and malleable to the emerging needs and desires of the participants and presenters. The organizers were prompt and professional, but also very personable and genuinely interested in the ideas of attendees. The location was a wonderful blend of city life and the natural surroundings, which Portland does better than most in incorporating, lending to their intention for the core motif of the conference itself. There were some contentious discussions surrounding the merits of restorative justice, the most appropriate approaches to ecological urbanization, stances on intersectionality, and other topics which gave an edge to the trajectory of the topics. Attending this conference, and especially being given the opportunity to present some of my work, gave me an insight into the possibilities of entering the once mystery-shrouded world of psychological professionalism.

Lizzie Rodriguez:

This single day event offered diverse presentations from various perspectives by students, professors, and practitioners. The conference presentations captured the PAR emphasis of community psychology in creating space for dialogue rather than didactic lecture, facilitating a sense of warmth and friendliness. Participants seemed to appreciate the CLE and depth perspective, asking numerous questions in presentations and conversations. Particularly, the conference offered me a wider perspective on the use of restorative practices. I remained in contact with two colleagues I met at the conference from Oregon and Florida, and through our continued dialogue, we co-created a panel presentation on the continuum of restorative practices, which we will present at the Bi-Annual SCRA conference in Ottawa, Canada. I look forward to reconnecting with Ahjane and Kate in person and the many other friends and colleagues of SCRA this summer. I hope you join us.

Marcia Alexander:

I simply felt thankful for the opportunity to share a paper on a subject I feel deeply about. The Portland Conference was a wonderful, hopeful experience for me. People were open and welcoming, and what I appreciated most of all was the interest in exploring community healing from a depth perspective. I felt as though there was room for me and my thinking and training in the world of community psychology. Thank you for including me in such an open, welcoming conference.



Community Research and Action, West Region (CRA-West) Pacifica Graduate Institute January 27 -28, 2018

Decolonial Psychologies and Praxes

Each year SCRA has regional conferences that focus on student work. Next year our specialization will host the conference at Pacifica and invite you all to propose presentations, present a poster about your fieldwork or dissertation work, and to attend. This will be an opportunity to meet faculty and students from other graduate programs in our geographical region, and to network with others who share your particular interests. When it is time to create a proposal, you could, for instance, ask if there are others in the region who would like to participate with you on your topic.

The theme we have chosen is “Deconstructing Coloniality in Psychology and Community Praxes.” Decoloniality is a necessarily ongoing project that should take place in multiple localities--attentive to local colonial and neoliberal histories and realities, struggles of resistance and cultural resilience, and the assets and needs of communities and their members. Critical and committed community psychologists need to understand and deconstruct coloniality and its impact on theory and practices that represent hegemonic regimes of truth. How do we center epistemologies and ontologies that have been silenced in the academy, such as those of Indigenous Psychologies of the Global South that emerge from multiple localities and are based on paradigms that are discordant with US-Eurocentric social sciences? How do we eliminate the promotion and maintenance of paradigms that desecrate the environment and manufacture racism, sexism and structural violence? This conference invites students, committed community psychologists, scholars of related disciplines and areas in psychology, practitioners, advocates, activists, policy-makers, and communities to gather and generate answers to these important questions. We will share, imagine, dream, and co-construct ways to facilitate emergent decolonial praxes.



FEATURED VISITING FACULTY

Top Left. **Blanca Ortiz-Torres** earned her Ph.D. in Community Psychology from New York University and a Juris Doctor from the University of Puerto Rico. Since 1995 she has been a [faculty member in the Psychology Department and the Institute for Psychological Research](#) at the University of Puerto Rico Rio Piedras Campus. For the past 25 years she has been conducting research on normative beliefs regarding gender sexuality and the prevention of HIV/AIDS in New York, Puerto Rico, Dominican Republic and Haiti. She has also conducted research on community empowerment, community capital and Cuban immigrants in Puerto Rico.

Top Right **Frédérique Appfel-Marglin** is a professor emerita of Anthropology at Smith College and Distinguished Visiting Professor, College of the Environment, Wesleyan University (2013-14). She founded [Sachamama Center for Biocultural Regeneration](#) in the Peruvian High Amazon in 2009 which she directs.

Bottom Left. **Lynne Layton** is a psychoanalyst and Assistant Clinical Professor of Psychology, Part-time, Harvard Medical School. Holding a Ph.D. in psychology as well as comparative literature, she has taught courses on gender, popular culture and on culture and psychoanalysis for Harvard's Committee on Degrees in Women's Studies and Committee on Degrees in Social Studies. Currently, she teaches and supervises at the Massachusetts Institute for Psychoanalysis. She is director of the Psychosocial Work Group of the Psychology and the Other Institute [Psychology and the Other](#).

Bottom Right. **Roderick Watts** is a professor emeritus of Psychology at the Graduate Center, City University of New York. Watts is a fellow in the American Psychological Association and in the Society for Community Research and Action. In past years, Watts held positions at Georgia State University, DePaul University, The Consultation Center and the School of Medicine at Yale University, and Howard University. He is both a community psychologist and a licensed clinical psychologist. His most recent sponsored project is a four-year, [international study of youth community organizing and civic engagement](#) (www.research2action.net) now in the dissemination phase.



CLE ASSESSMENT AND PRACTICE COMPETENCIES

BY NURIA CIOFALO

Our CLE Specialization started in 2010 and concluded its 6th year in 2016. Over these years we have been conducting participatory assessment that reflects its integrative values and goals. Our curriculum strives to foster community psychology competencies, as well as depth psychological, ecopsychological, and racial and environmental justice sensitivities and competencies. This ambitious framework requires ongoing faculty and student efforts at articulating our mutual pedagogical goals and developing ways to assess our degrees of opportunities and challenges in achieving them. We applied the “Guiding Principles and Competencies for Community Psychology Practice” set forth by the American Psychological Association (APA), Division 27: Society for Community Research and Action (SCRA), Practice Council (Elias et al., 2015, pp. 35-53; Sarkisian et al, 2013; SCRA, 2012). Furthermore, we have created additional assessment criteria developed primarily for the classroom environment from work that has recently evolved out of Students of Color and Racial Justice Allies groups, as well as core values specific to our specialization that were developed with faculty involvement as a means to practice a values-driven pedagogy (Taylor & Sarkisian, 2011).

The eighteen SCRA Practice Competencies were integrated into the development of a rubric that includes particular competencies based on sixteen depth psychological and seven ecopsychological capacities and sensitivities nurtured in our values and curriculum. The rubric was applied to the assessment of students’ competencies in several praxes courses. The co-researchers in this study were fieldwork advi-



sors, faculty, and a total of fifty students engaged in assessing practice competencies during the 2012-2016 academic years. Advisors, faculty, and students assessed the perceived practice competencies evidenced in fieldwork products and presentations. In addition, we applied content analysis of published newsletters reflecting students' work and accomplishments, one student e-portfolio as well as a video that collected interviews with students reporting on reflections about their perceived competencies earned during their coursework.

Overall, results from 2012-2016 showed that our students are earning solid experience in the attainment of foundational practice competencies. This assessment allowed us to review our curriculum targeting the competencies that appeared less supported by our pedagogical interventions, and to reinforce those that appeared more strengthened. We hope to expand our participatory self-assessment by means of increased dialogue with the larger SCRA

community and the global community at large, and look forward to your inspiring feedback and recommendations. A full article describing the process, challenges, and opportunities of this assessment process and outcome has been published in the *Global Journal for Community Psychology Practice* (Vol. 7, 4) on December 2016: <http://www.gjcpp.org/en/resource.php?issue=24&resource=210>.



Accompaniment and the Public Practice of Psychology

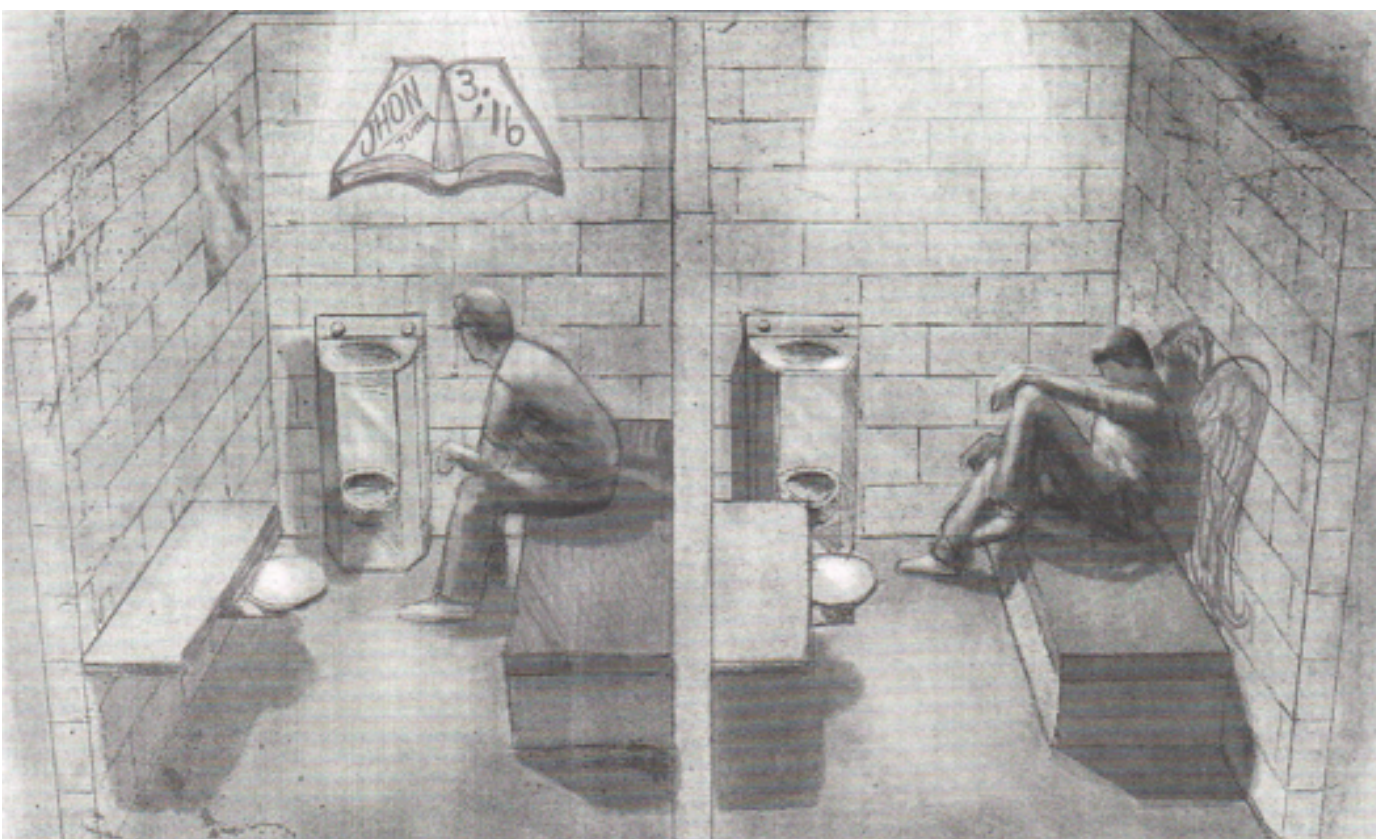
Mary Watkins, Chair of the Depth Psychology Program and founding faculty of CLE, presented an invited keynote address at the 10th annual conference of the Society for Humanistic Psychology, Division 32 of the American Psychological Association 2017. The theme of the conference held at Point Park University in Pittsburgh was "Love, Ethics and Social Jus-

tice: Transforming the Self in the Service of Others." She began her talk with an excerpt from her book-in-progress on psychosocial and earth accompaniment. The conference focused on community-based participatory work and the distinctive contributions being made by humanistic and phenomenologically oriented psychologists.

"The Head Thinks from Where the Feet Are Planted"

WALKING THROUGH THE DOOR
BY MARY WATKINS

It is a gray December day. I emerge into the cold with a heavy heart, and stare back at the stark grounds of the Elizabeth Detention Center, Elizabeth, New Jersey. I have been visiting with Karun, a young man who is a pro-democracy advocate in his homeland, a place worlds away from where he is now being held. We met as part of a detainee accompaniment program in which I have been volunteering. During this first meeting, he haltingly tells me bits and pieces of his life: how he had been kidnapped, tortured, and imprisoned by his country's ruling dictatorial regime as a result of his pro-democracy activism. During the last frightening interrogation, Karun was told that if he remained in his country, he would be killed. His wife and young children were also threatened with murder. He fled to the U.S. with reluctance. He is sick with missing his loved ones, but knows that the only chance to get his family to safety is if he can be granted asylum himself.



Detention

Adolfo Aguillon, formerly in solitary confinement at a detention center says: "That is how I was living." He added a bible and angel wings to his drawing.

I am his first outside visitor. Karun has been imprisoned in this building for three months with 300 other detainees who have come seeking asylum from around the world. He was detained upon his arrival at JFK airport. The Elizabeth Detention Center is one of 250 detention prisons comprising an American gulag archipelago that too few of us are aware of. Every detainee has traveled an unimaginable, tortuous path, full of twists and turns, danger and death, for the shared purpose of finding asylum and safety for themselves and often for their families. Their stories are staggering testaments to the inhumanity of man to man in our common world. Some have even undertaken the long voyage from Africa to Brazil and then made their way to the U.S. on foot. When they arrive at the border “gate,” they are imprisoned for months, even years, until they gain asylum or are returned to their countries of origin. Under U.S. law, asylum seekers have no right to legal representation. As most have no or insufficient funds to pay for representation, the majority will lose their cases and be forcibly returned to their countries of origin and faced again with the consequences from which they fled, but often punished more harshly, even onto death, for their fleeing. Karun is possibly one of these.

After our conversation has come to a close, the door shuts behind me and I am left outside in the empty cold. Karun’s soft voice is still with me. I pause and look back at the building before walking on. It used to be a warehouse where boxes and crates were stored. “And it still is,” I say under my breath, “but now its contents are human beings.” There are no windows, no way to see the sky, no outside space for the men to walk and feel fresh air on their faces or to glimpse a star in a cosmos larger than this place where their lives are arrested. Other warehouses in this run-down and partially deserted part of the city surround the detention center. “A warehouse inside a warehouse,” I think, as I survey this discarded area of Newark. All of a sudden, I am flooded by the visceral sense of what “detaining a life” means: to separate loved ones, impose deprivation, withhold meaningful action, and deny exercise of even the smallest liberty. The deep contrast with my own freedom—my ability to leave while others are condemned to stay—is not lost on me.

I turn toward the van that brought us, the “accompaniers,” to the center. The van will return us to our lives and families, leaving Karun and the other detainees locked behind these walls.

Over the next months, I visit him when I can. We write letters to each other. I send him novels to read, and paper and stamps so he can write his loved ones. He sends me different versions of his asylum application. I research how to help find him a pro bono lawyer and how to obtain a letter from Amnesty International that supports his plea. He asks me to read his country’s local paper and keep watch for any news that may help his case. At the beginning, when I first visited Karun, I knew next to nothing about the political situation in his country. These days, I scan the papers daily and pray for political change so that if he is returned, he will not be killed.

When we meet, he smiles warmly and asks after my children and grandchildren. He requests a photo of them. I send it, feeling some pain in my heart. My children are safe and close, his in danger far away. I listen to his sorrow. He misses his wife and his children. He wonders and worries about their safety. It remains unsaid, but we can both hear the unanswerable question, “Will I ever see them again?” Sorrowful days turn into sorrowful weeks and months. Letters sent home infused with love and hope only thinly veil the desperation he surely feels. His life, their lives, have become a part of mine. A special place has grown in my heart for Karun and his family.

I have spent the past fifteen years along the winding path of accompaniment with immigrants like Karun and their communities. Each time, I find myself at a familiar “doorway,” a potential opening where two people, and, at times, two communities can meet. Too often the door is never sought or seen. It remains closed as the lives of those in “marginalized” communities are separated off from those who live in more privileged conditions, like myself. It is easy to walk right on by. They are “marginalized” not only by the oppressions and lack of opportunity suffered, not only by being pushed out on to the far rims of cities, into prisons, refugee camps, and detention centers, but marginalized in the consciousness of

more privileged neighbors, including many folks such as ourselves.

Accompaniment begins with stopping, noticing, walking toward where difficulty lies—instead of away from it—making time to connect, to become attuned to what others are experiencing and to their needs. It also crucially depends on understanding that as far apart as our individual fates may seem from one another, they are ultimately intimately connected at their core. To walk right by, to pretend that others do not exist, to scotomize large portions of our community and our neighbors—human and other-than-human animals—compromises our personal integrity. Walking right by negates the potential integrity we can achieve both individually and as a community.

In a formal sense, my professional work did not start off with accompaniment. I was trained as a clinical psychologist three and a half decades ago, and practiced psychotherapy in hospitals, clinics, and private practice. In an informal sense, however, the relations I had with those I worked with was rooted in a nascent sense of accompaniment. Once I learned to see human suffering and psychological theory in their sociocultural contexts, I set out on a different path, closing the door of private practice, of individual

therapy, behind me and trying to lean into what the public practice of psychology might mean. Now I am trying to bring these two practices together, both the sake of others and for our own sake as psychologically-minded professionals.

I began to inquire not only into what was deemed “pathological,” but what was taken-for-granted as “normal.” This helped me to see the variety of psychic mutilations that are wrought by living in a highly individualistic and materialistic culture, where violence and greed are normalized. It became clear to me that conventional Western psychotherapy was ill suited to address these deep-seated cultural dysfunctions and I turned my eye South to practices of liberation psychology. I entered into a study of Brazilian pedagogist Paulo Freire who deployed community groups and classrooms as sites of the development of self- and societal critical knowledge, as well as places to formulate action in concert-with-others for the purpose of transforming the social structures that give rise to great suffering.

I realized that I needed to set out on a different path, one that included the individual in the context of his family, but which also saw the individual and the family in the context of the neighborhood, the school, the city or

town, the bioregion, the nation. This path sought to clarify the systems in which our lives unfold and by which they are marked: the economic, sociopolitical, and ecosystems. Walking through the door to public practice, to places of dialogue and collaboration with others, set me on the path that wound its way to the Elizabeth Detention Center.

Yes, my heart was heavy as the warehouse door shut behind me. The brutal and isolating imprisonment of human beings seeking asylum is morally wrong, repugnant. It is a living contradiction to the touted value of welcoming immigrants-in-need to this country. To disable these for-profit prisons, it is necessary to act at the community and federal levels, and I try to do so. But I also believe that while such oppression exists, citizen neighbors and the psychologically-minded—such as ourselves—need to stand by the detainees: to welcome them, visit them, assist them with their cases, forge needed contacts that they are unable to make themselves from within detention, and lighten their sorrow through everyday sharing with a fellow human being. To do so, we must open the door and extend past the tidy boundaries set by our professions and daily living.

We need to learn more than what we already know, stretching beyond familiar roles, well work theories, and places of comfort, to adequately address the needs of those we seek to support. It is this offering of human connection and our efforts at sociocultural understanding—simultaneous with action on political and cultural levels-- that I call psychosocial accompaniment.

When we succeed in thinking and feeling our interdependence with one another, psychological well-being no longer appears as an individual matter. The psychological becomes visible as the social and the social as psychological. “Psychosocial” as a term conveys this interpenetration that refuses a separation between the social and the psychological, as

well as a prioritization of one over the other. To think psychosocially and to act in the light of psychosocial understandings, human service providers often need to transform their therapeutic and research practices.

Most psychotherapists in private practice—including those who are solidly aware of the injustice and violence we are living in—find it difficult to turn their energies to these needed works of understanding and solidarity. This is due—in large part—to the individualistic paradigm we have been trained in, a paradigm that is inadequate for the challenges that beset us; a paradigm that purposively disables the gathering of solidarity. Those of us who hold economic and social privilege have become accustomed to keeping ourselves apart from situations where others outside of our racial, ethnic, and class groups are in need, as though our exposure to this need would compromise the stability of whatever measure of happiness we have been able to achieve. Paradoxically, it is when this false separation between us and our “brothers” and “sisters” collapses, that joy is released.

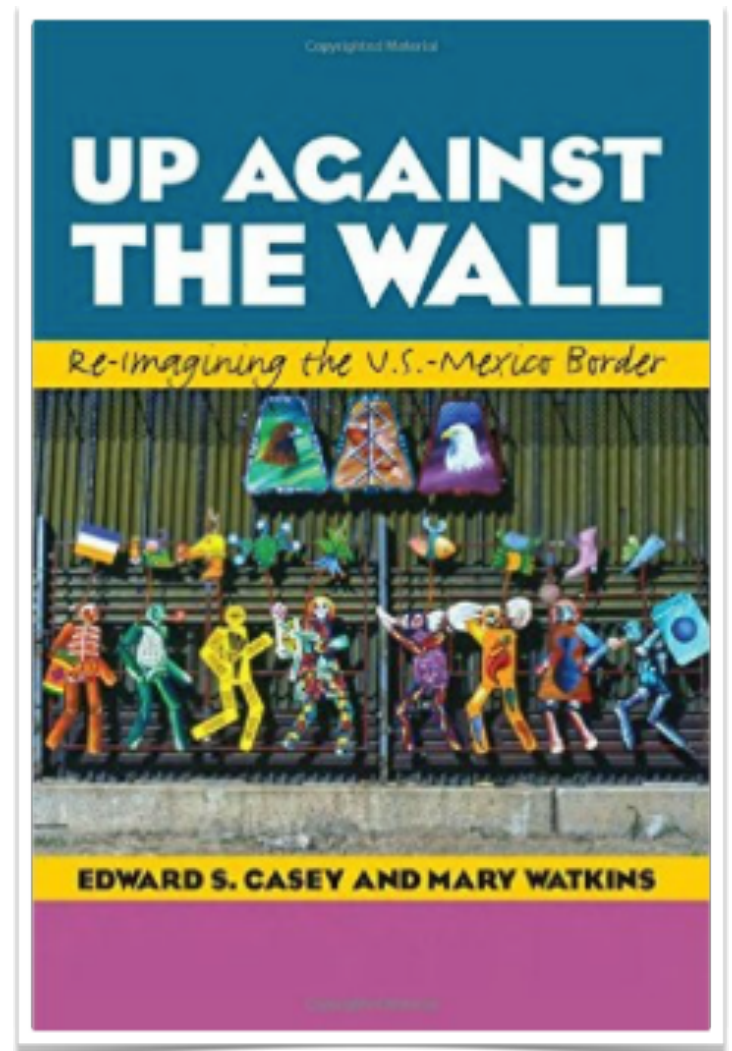
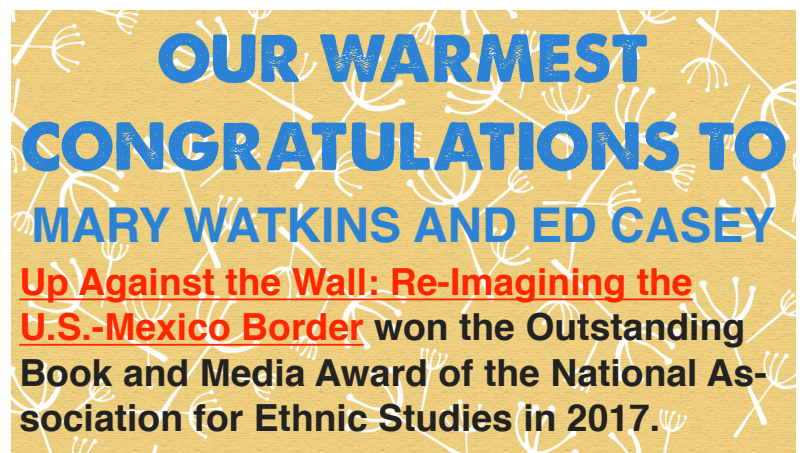
By public practice I do not mean solely public psychology, work in publicly funded clinics. Too often in public mental health clinics, the same individualistically ori-

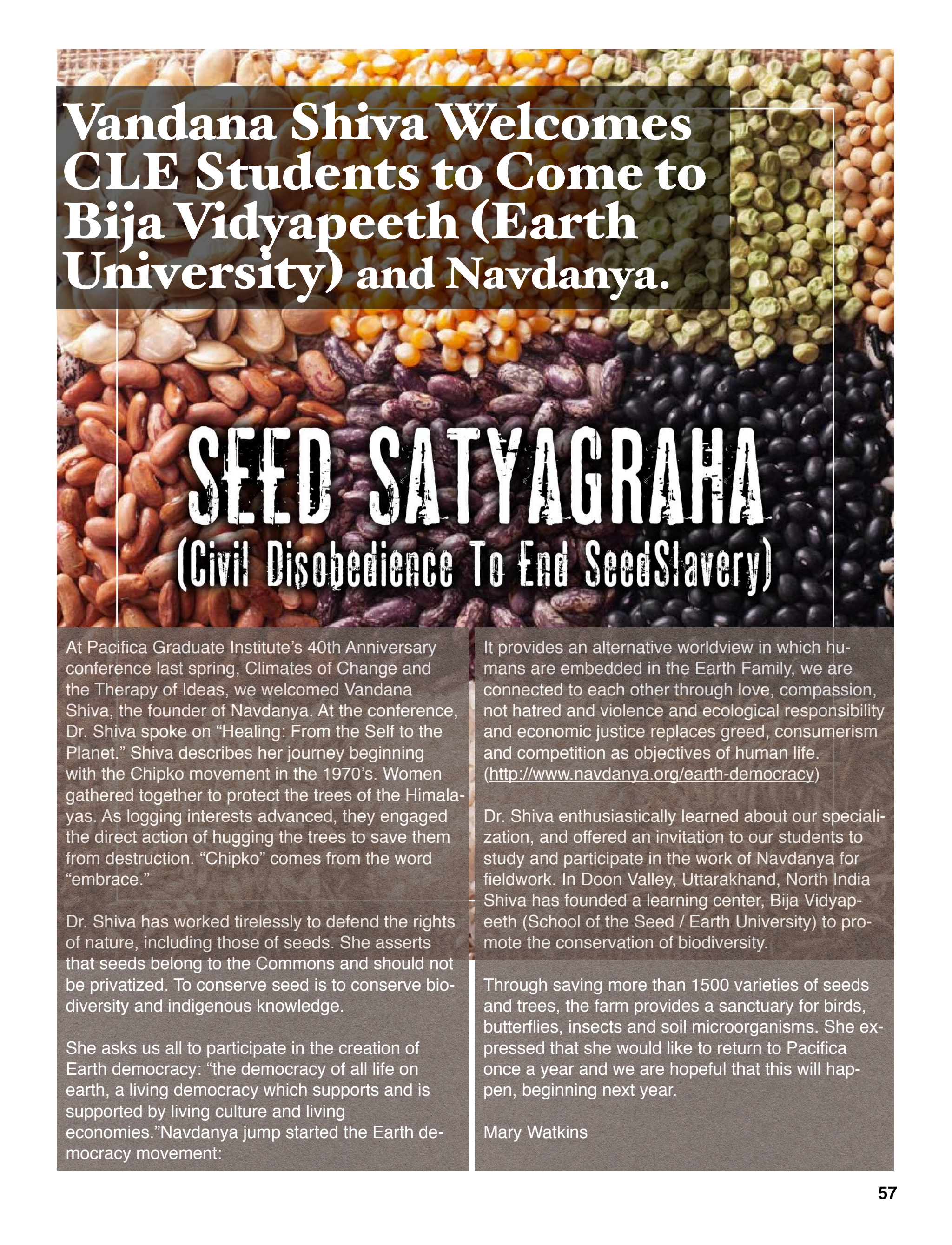
ented attention to an individual’s coping with and adapting to the status quo is practiced by clinicians. By public practice I am pointing to practice that is grounded in a deep appreciation of our interdependence: that my well-being and your well-being are inextricably related. That our psychological well-being is indivisible from the well-being of our families, schools, neighborhoods, towns and cities, ecosystems, and national and international development of dynamic peace, economic and environmental justice. By public practice, I am pointing to work in many varied community and social settings that seeks to understand the psychological dimension within historical, social, political, and economic contexts.

“Accompaniment” is a term currently used in social medicine, peace activism, human rights, pastoral support, social psychology, and liberation psychology. The concept is used when speaking of accompanying the ill who are also poor, those caught in prison and detention systems, political dissidents, refugees, those suffering under occupation, victims of torture and other forms of violence, those forcibly displaced, those suffering from human rights violations, those imprisoned, and those attempting to live peacefully in the face of paramilitary and military vio-

lence. In countless other situations of duress, accompaniment is engaged in without recourse to the term.

Today accompaniment is desperately needed not only by individuals, groups, and communities, but by animals, species, and ecosystems. The plundering of animals, earth, air, and waters for excess profit has left whole species and ecosystems vulnerable or destroyed. Those who advocate for the rights of nature find themselves accompanying seeds, forests, rivers, mountains, as well as elephants, parrots, and jaguars, to name a few.





Vandana Shiva Welcomes CLE Students to Come to Bija Vidyapeeth (Earth University) and Navdanya.

SEED SATYAGRAHA (Civil Disobedience To End Seed Slavery)

At Pacifica Graduate Institute's 40th Anniversary conference last spring, Climates of Change and the Therapy of Ideas, we welcomed Vandana Shiva, the founder of Navdanya. At the conference, Dr. Shiva spoke on "Healing: From the Self to the Planet." Shiva describes her journey beginning with the Chipko movement in the 1970's. Women gathered together to protect the trees of the Himalayas. As logging interests advanced, they engaged the direct action of hugging the trees to save them from destruction. "Chipko" comes from the word "embrace."

Dr. Shiva has worked tirelessly to defend the rights of nature, including those of seeds. She asserts that seeds belong to the Commons and should not be privatized. To conserve seed is to conserve biodiversity and indigenous knowledge.

She asks us all to participate in the creation of Earth democracy: "the democracy of all life on earth, a living democracy which supports and is supported by living culture and living economies." Navdanya jump started the Earth democracy movement:

It provides an alternative worldview in which humans are embedded in the Earth Family, we are connected to each other through love, compassion, not hatred and violence and ecological responsibility and economic justice replaces greed, consumerism and competition as objectives of human life. (<http://www.navdanya.org/earth-democracy>)

Dr. Shiva enthusiastically learned about our specialization, and offered an invitation to our students to study and participate in the work of Navdanya for fieldwork. In Doon Valley, Uttarakhand, North India Shiva has founded a learning center, Bija Vidyapeeth (School of the Seed / Earth University) to promote the conservation of biodiversity.

Through saving more than 1500 varieties of seeds and trees, the farm provides a sanctuary for birds, butterflies, insects and soil microorganisms. She expressed that she would like to return to Pacifica once a year and we are hopeful that this will happen, beginning next year.

Mary Watkins

LIZ DELIGIO RECEIVES THE WENDY DAVEE AWARD FOR SERVICE



Liz Deligio, a dissertation student in CLE, was awarded the Pacifica Graduate Institute Alumni Association's Wendy Davee Award for Service. This award was established in 2012 to honor the example of community service embodied by Wendy Davee, as a Pacifica alum and as the chair of the MA Counseling Program.

Liz's work and her deep commitment to social justice have been an inspiration to faculty and students at Pacifica. Her projects span three continents, and focus on some of the most crucial social justice issues of our times. Liz works in a non-hierarchical, consensus-based social justice community: 8th Day Center for Justice in Chicago. 8th Day is grounded in values of nonviolence, mutuality and cooperation. As a center all members share responsibilities in regards to everything from cleaning to creating a budget. Her primary work has been focused on issues of antimilitarism, gender justice, and economic justice.

For the past two years Liz has worked with survivors of police torture in Chicago to establish the first center for survivors of police violence in Chicago, the Chicago Justice Torture Center. The center was mandated by a Reparation Ordinance that was passed in May of 2015 in recognition of over 100 hundred men and women of color who were tortured by former Police Commander Jon Burge and detectives beneath his command. The center will be a space for restoration for individuals and the larger community, a container for memory in particular the history of the torture survivors, and as an incubator for praxis and theory regarding police violence and pathways to restoration from the impacts of the violence.

This year Liz--in collaboration with many partners and drawing inspiration from political platforms from other countries-- created a feminist political platform for the United States. The platform hones in on ten issues that are vital to creating a more inclusive, holistic, thriving nation and global community. The platform was written by people throughout the country who have lived and worked on the issues; it is a compilation of policy recommendations from their lived experience. The platform was shared widely as a popular education tool.

For the past year, Liz has worked in collaboration with the Corporate Accountability Lab (CAL). CAL is a start-up nonprofit that seeks to prevent corporate impunity for human rights and environmental violations through new legal remedies, grass roots organizing and an inter-faith articulation of a "theologies of the commons."

None of these are easy and straightforward projects. They contest militarism, state violence, and misogyny, but, even more importantly, create and embody justice, community, and collective healing and resilience. Wendy Davee would have loved to meet and know this woman!

STUDENT NEWS

New Employment Related to Work in CLE

Abrahamian, Kamee. Guest artist-teacher @ Reel Grrls (Seattle)

Clearman, Tess. Counselor, YWCA Wings Program

McZeal, Amber. Teaching Artist Spring Writing Workshops for Youth, Chapter 510 & The Department of Make Believe, a Made-in-Oakland Writing and Literacy Center.

Chew, Kristopher. Counselor, Cascadia Behavioral HealthCare, Portland, OR

Castroni, Cheyne. Lead Holistic Defense Advocate, Family Service Agency in Partnership with Santa Barbara County Public Defenders

Abrahamian, Kamee. Co-founder & creator, Kalik Arts Company & Spaceship

Chisolm, Cheryl. Core faculty/clinical training coordinator, Pacific Oaks College

Deligio, Elizabeth. Justice Coordinator, 8th Day Center for Justice

Martinez, Tom. Senior Minister, Desert Palm United Church of Christ, Tempe, AZ

Ochoa, Juana. Mentor Coordinator/ Sustainability Consultant at Amity Foundation

Ravenswood, Linda. Lead Teaching Artist in Residence, The 24th Street Theatre. Los Angeles

Grelock, Susan Sr. Manager Communications & Planning (Amy's organic food company). I have expanded my communications role at my existing employer to include community development, including consultation with a community psychologist.

Marcotulli, Marialidia. Senior Director Strategic Development. Consulting for client / prison yoga program / marinarts.org/ tenkalabs.com/ marinlink.org

Palamos, K. Director, New Perspectives Center for Counseling.

Pefkaros, S. (2016) I worked to organize a Restorative Justice conference at Eastern Mennonite University.

Quill, M.. Marine Programs Director at Los Angeles Waterkeeper. Promoted to current position of Marine Programs Director.

2016-17 CLE Student Publications

Abrahamian, K. (2016). "when you left us in armenia / 2011," BTWN | *The Between Journal*.

Abrahamian, K. (2016, January 7). Kim Kardashian: The Dark Horse of Armenian Society (Part 2). *The Hye-Phen Mag*. Retrieved from <http://the-hye-phen-mag.org/kim-kardashian-the-dark-horse-of-armenian-society-part-2/>

Abrahamian, K. (2015, December 23). Kim Kardashian: The Dark Horse of Armenian Society (Part 1). *The Hye-Phen Mag*. Retrieved from <http://the-hye-phen-mag.org/kim-kardashian-the-dark-horse-of-armenian-society-part-1/>

Carroll, M. (2016, April 1). *Chasing the Dragon, or Waterfalls: Heroin in America*. *The Greenwich Girl*. Retrieved from <http://thegreenwichgirl.com/gg-magazine/>

Carroll, M. (2016, April 1). What's Your Poison? Addiction and Codependency. *The Greenwich Girl*. Retrieved from <http://thegreenwichgirl.com/gg-magazine/>

Castillo, Katina. Featured within a published article: Pour-Khorshid, Farima. "H.E.L.L.A.: Collective Testimonio that Speak to the Healing, Empowerment, Love, Liberation, and Action Embodied by Social Justice Educators of Color." *Association of Mexican American Educators Journal*.

Chavez, C. G. (2016). Urban Places and Issues, Challenges and Possibilities: Defining the City with Music and Rhythm [Pamphlet]. 11th Annual Community Research & Action in the West (CRA-W) Conference, Portland, OR: Portland State University.

Cubbon [Steiner], S. K. (2016, Spring/Summer). Starting with the classroom. *Nonviolence Magazine*, Metta Center for Nonviolence, Petaluma, CA.

Firestone, T. (2015). The Jewish Cultural Complex, *Psychological Perspectives*, 57, 3.

Katz, A. B. (Fall, 2016). Words Are Deviled Eggs. *Immanence: The Journal of Applied Mythology, Legend, and Folklore*, 1, 98-99.

Palamos, K.(2016). Nature, human ecopsychological consciousness and the evolution of paradigm change in the face of current ecological crisis. *International Journal of Transpersonal Studies*, 35 (2).

Ravenswood, L. Angels Flight + *Literary West Magazine*, Ed. Michelle Raphael, 2017

Voices from Leimert Park, Ed. Shonda Buchanan, 2017

Collected Works, 2000 - 2016, Mouthfeel Press, El Paso, 2017

Steiner, S. K. (2017, Winter/Spring). Healing ourselves and the world. *Nonviolence Magazine*, Metta Center for Nonviolence, Petaluma, CA.

Albee, T. (2016). Fenced In. *The Applegator*.

Professional Talks

Abrahamian, K. (2016). "Narratives and Sense of Community amongst Syrian-Armenian Newcomers in Toronto," Global Histories of Refugees Conference; Octo-

ber, University of Melbourne.

Abrahamian, K. (2015). "Orientations: Queering the Intersections of Gender, Race, Ethnicity, Religion and Middle Eastern Diasporic Communities" @ ReOrient Festival, San Francisco

Albee, T. (2016). Blended Families. Jackson and Josephine County "Together for Children Conference," Medford, Oregon.

Alexander, M. (2016). The Wild Daughters of Mother Earth, Canadian Ecopsychology Network [online].

Alexander, M. (2016, October). The tapestry of the city's soul. Paper presented at the 11th

Annual Community Research & Action in the West (CRA-W) Conference, Portland, OR.

Castroni, C. (2017, February). Holistic Defense Overview. Presentation to Board Supervisor, Joan Hartmann, Santa Barbara, CA.

Chisolm, C. (2016). presented a paper, Two Attachment-based, Trauma-informed Models of Parent Education, at the annual CALPCC conference at San Jose State. Cherly was one of

three faculty members from Pacific Oaks who presented in an immersion seminar for clinicians on African American history, historic trauma of slavery and oppression, and complex trauma in the African American community.

Firestone, T. (2015). *Boundaries of the Soul: Kabbalah & Depth Psychology*. University of North Carolina, Asheville.

Firestone, T. (2016). *The Evolution of Jewish Trauma*. Congregation Nevei Kodesh, Boulder, CO

Firestone, T. (2016). *Pacifist and Warrior Traditions in the Three Abrahamic Religions and Buddhism*, Todah Institute. Tokyo, Japan.

Firestone, T. (2016). *One God: Similarities of the Three Abrahamic Religions*. United Nations Association, Boulder, CO.

Ikeda, A. & Steiner, S. K. (2016). *Forgiveness: Lessons from Hiroshima and Nagasaki*. Paper presented at the biennial Ahimsa Center Conference on Giving and Forgiving, Pomona, CA.

Katz, A. B.(2016). *Dream Tending and Animal-Dreaming*. Goleta Rotary Club Luncheon.

Grelock, Susan. "Art's Dynamic Relationship With Humans & Other Animals". 2016. Presentation.

Grelock, Susan. "Art & Animals: Psyche as a Voice for Animal Conservation". 2016. Presentation.

Katz, A. B. (2016). *How to Beat a Curse*. "It takes a Village," Channel 17, hosted by Bonnie Blomfield 3.

Kinkaid, S. (2016, October 18). *The Shadow in the Light*. NEXUS: Working Group on Human Trafficking.

Ochoa, J. (2016). *Changing lives through Zero Waste*. 15th European Federation of Therapeutic Communities Conference in Malaga, Spain.

Ochoa, J. (2016). *Green Initiative in a Throw Away World — Aquaponics Garden Talk and Tour*, VisionLA Fest Climate Action Arts Festival.

Quill, M. (2017) *Our Water Ways Lecture*. Cal State University Northridge, CA.

Ravenswood, L. Poetry keynote, The Empowerment Congress, USC, 2017

Steiner, S. K. (2016). Yoga and Nonviolence. Presented at the Person Power Yoga Retreat, Mount Madonna Center, Watsonville, CA.

Steiner, S. K. (2016). Roadmap to a Nonviolent Future. Peace Resource Center, San Diego, CA.

Steiner, S. K. (2016). Non-violence 101: What, Why and How. Chapman University, Orange, CA.

Teaching CLE Students are Involved In

Abrahamian, Kamee. Diaspora Futurisms "World of Q" [interdisciplinary arts & storytelling workshop]: Queer Students of Color Conference, Portland State University; Detroit Allied Media Conference; Out on Campus, Simon Fraser University.

Abrahamian, Kamee. Our Nene's Stories [ancestral storytelling & arts workshop]. "Dear Armen" Summer Tour at Brooklyn Arts Exchange.

Castillo, Katina. Consultant/Trainer, Equitable Food Initiative

Khouri, Hala. Mindfulness, Compassion and Social Justice, Pacifica

Graduate Institute; Trauma Informed Yoga :Personal, Interpersonal and Collective Healing: Social Justice and Embodied Practice; The Trauma of Injustice (online class)

Kinkaid, Samantha. ReVision Youth, Kripalu Center for Yoga & Health; Mindful Families, Southern California (multiple locations)

McZeal, Amber. Teaching artist, House/Full of Black Women, Chapter 510's Writing Center Oakland, CA

Ochoa, Juana. Amity Foundation; Aquaponic Garden, Anaheim CA; Renewable Farms Women Conference in Boyle Heights

Palamos, K. Ecopsychology in practice training for MFT Intern practitioners. New Perspectives Center for Counseling, San Francisco

Pefkaros, S. (2016). Gardening and food skills curriculum at a transitional home for incarcerated men.

Ravenswood, L. Teaching Residency, Compton Elementary Schools (Foster Elementary)

Sarieddine, Maysar. Thesis Advisor, Lebanese

American University, Beirut, Lebanon

Silton, Karen. Ceramics teacher, Motion Picture and Television Fund, Calabasas, CA and Pierce Community College, Woodland Hills, CA

Steiner, Stephanie Knox. Certificate in Nonviolence Studies; Director of Education, Metta Center for Non-violence (online); Educating in Changing Times, University for Peace (online); Sustainability, Justice and Ethics; Nonviolence and Conflict Resolution; Introduction to Peace Studies; Field Experience in Peace Studies, San Diego City College Peace, Conflict and Human Rights; -Chapman University's International Studies graduate program

Svenson, Robin. Teaching Assistant, Naropa University, Boulder, CO

Urrutia, Marcela. Assistant teacher, Bridge Program, Antioch University, Los Angeles

Vodantis, Stephen. Environmental Educator, Resource Conservation District of the Santa Monica Mountains, Los Angeles

Awards

John Kwamena Bankas. 2016 Humankindness Award Dignity Health Medical Foundation nationwide award on October 17, 2016 in Las Vegas

Abrahamian, Kamee. New Play Prize for (Untitled) Boxes, Playwrights Theatre & Vancouver Fringe Festival, 2017

Deligio, E. Wendy Davee Service Award. Pacifica Graduate Institute

Perez, Brenda. Marion Goodman Scholarship

Quill, M. Unsung Hero Award - March of 2016. California Community Foundation

Ravenswood, L. Official Nominee Poet Laureate of Los Angeles.

The Vermont Studio Centre Grantee for Poetry

Warren, L. Service To Peacebuilding Award in recognition of 20 years of exemplary service at the Global

Youth Village. Grants Awards

Abrahamian, Kamee. Canada Arts Council Film & Video Research/Creation Grant (2016) for World of Q Film Series 2. BC Arts Council Theatre Project Grant (2016) for (Untitled) Boxes Theatre Project 3. BC Arts Council Touring Initiatives Grant (2016) for Dear Armen East Coast Tour

Katz, Amy. The AAGT/EAGT joint Scholarship for the Conference in Taormina, Sicily. (The Association of the Advancement of Gestalt Therapy and European association of Gestalt Therapy.)

Katz, Amy. Flint Public Art Project Residency Grant, Flint, MI

Ravenswood, L.: The Melrose BID, the City of LA Artist-in-Residency Program, the Creative Economic Development Fund (CEDF), the Surdna Foundation, the Center for Cultural Innovation (CCI) and the City of Los Angeles Department of Cultural Affairs(DCA).

Student Community Work

Firestone, Tirzah. Interfaith-Intercultural Solidarity and Peace March, Boulder, CO

Bridge, Deb. Volunteer, Serenity House [hospice], Santa Barbara

Katz, Amy. Web Ambassador, Depth Psychology Alliance, 2016; transformational and wilderness rites of passage guide; dream group leader; peer crisis and spiritual counseling

Zinda, Elizabeth. Seattle Restorative Justice Initiative; Seattle Animal Shelter Volunteer

Albee, Tressi. Pro Bono work as a therapist both individually and group work

Kinkaid, Samantha. Autism, homelessness, hospice

Svenson, Robin. Girl Scouts

Abrahamian, Kamee. Member, Hye-Phen Collective and Magazine (the first transnational magazine and collective committed to uplifting queer, transgender, and radical Armenian narratives)

Urrutia, Marcela. Bridge Program, Central American Cultural Center

Sukalski, Sonya. Castro Valley Solidarity Network

Kramer, Noah. Leading ritual / ceremony with community-based groups

Dionne, Ross. Harwood Community Association, Baltimore, MD

Steiner, Stephanie Knox. Facilitator, community dialogues around difference and diversity in Fayetteville; volunteer, Peace Corps recruiting office, Fayetteville State University.

Clark, Latreice. Black Alumni board for my undergraduate institution; Early Career Interest group, SCRA; Mentorship Committee, Association of Black Psychologists

Chisolm, C. Planned Parenthood, Black Women's Health Initiative.

Quill, M. Inclusion of various organizations through programs at LA Waterkeeper now involving underserved, homeless and at risk teens and young adults including New Earth, the William C. Velazquez Institute's Eco Interns, Aspire Ollin School, Los Angeles Academy of Arts and Enterprise, the Sherman Indian School and Safe Places for Youth.

Ravenswood, L. Poetry into Policy: I participate in Council meetings personally, and with Writing colleagues from the Los Angeles Community. We listen at councils, committees, and governing boards, and create Poetry Responses during the meetings. During the Public Response Forum times, we present the Poetry into Policy poem models that we made as calls to action.

Silton, Karen. Community art projects with LA Family Housing's homeless community, Boys and Girls Club of the West Valley, and seniors at Motion Picture and Television Fund

Vodantis, Stephen. Wilderness leadership

Kouri, Hala. Teaching with yoga and mindfulness practitioners, direct service providers (social work, child welfare, mental health)

Gobleza, Sherry. Member, Naropa Board of Trustees 2016

Braseth, Hilary. Co-founder and COO, Dare to Innovate — Social Entrepreneurship in West Africa

Chavez, Carl. Collaborating with CBOs (community based organizations) to mend bridges and address gaps in services. Supporting youth in creating awareness on issues they identify as salient in their schools and communities.

McZeal, Amber. Working with local organizations around the issue of sex trafficking in Oakland; collaborating with organizers at Missey to create creative writing workshops for sexually exploited youth in Oakland (<http://missey.org/>)

Clearman, Tess. Grass-roots organizing around strengthening public awareness.

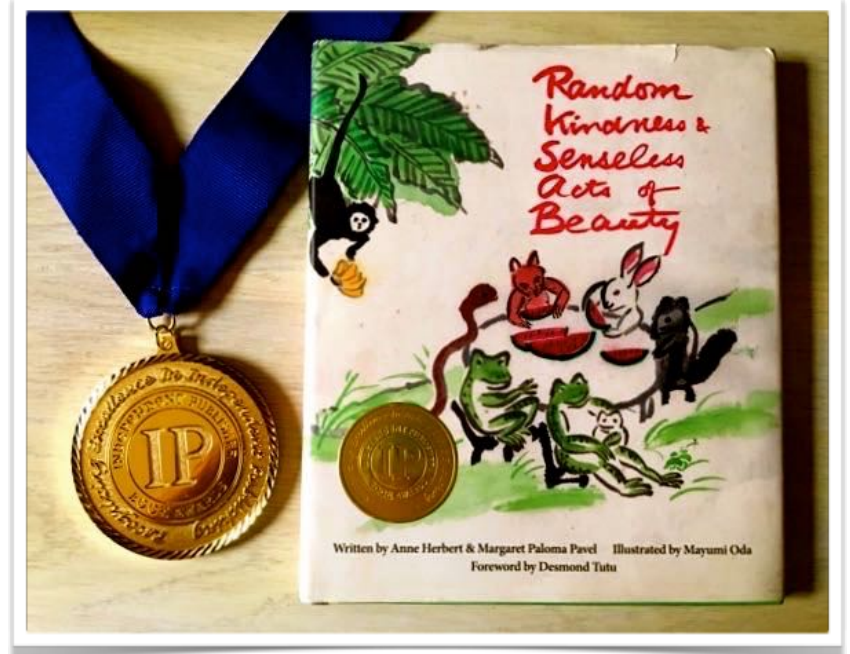
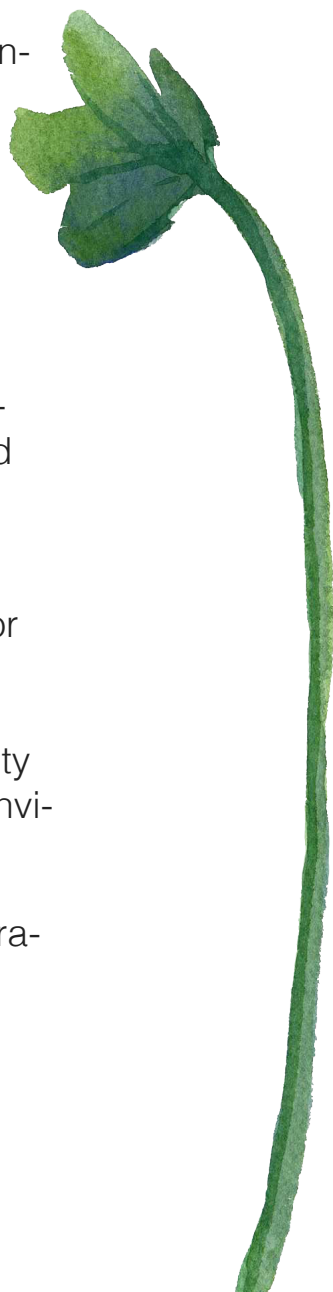
Deligio, E. Sanctuary for migrants/immigrants/ Muslim community and Corporate Accountability for human rights and environmental violations.

Zinda, E. Seattle Restorative Justice.

Students in the News:

Juana Ochoa was featured in Israel, I. (n.d.). *Huffington Post*, Changing Lives through Zero Waste. Retrieved March 16, 2016, from <http://www.huffingtonpost.com/ira-israel/changing-lives-through-zero-waste> b 7966144.html

Funke, Renata. Board membership at an arts center and the King City Chamber of Commerce; work with Indigenous service organizations in Greenfield



Community Psychology, Liberation Psychology, and Ecopsychology Specialization is Awarded the 2016 Random Kindness Community Resilience Leadership Award

The core faculty of CLE—Nuria Ciofalo, Susan James, and Mary Watkins—were the recipients of the second annual Random Kindness Community Resilience Leadership Award in the category of Education for their role in founding the Community, Psychology, Liberation Psychology & Ecopsychology (CLE) specialization at Pacifica Graduate Institute. The CLE program is being awarded for its visionary leadership offering a r/evolutionary educational program that prepares students “to address the most pressing issues of our time with intellectual rigor, courage, and compassion.”

The award was made in person by M. Paloma Pavel, founder in 1990 of the [Earth House Center](#), at the Climates of Change Conference, marking Pacifica’s 40th anniversary.

This is the 20th anniversary celebration of Random Kindness and Senseless Acts of Beauty as a global movement. “Random kindness and senseless acts of beauty” has become a classic phrase, born of a peacemaking project undertaken by Anne Herbert and M. Paloma Pavel in response to increasing concerns of racial violence and international conflict.



CLE ATTENDEES AT WSCUC/ACADEMIC RESOURCE CENTER CONFERENCE, SAN DIEGO APRIL 2017

Left to Right: Joe Cambray, Provost, Craig Chalquist, Associate Provost, Marcia Alexander, Gail Jean Padilla, Robin Svenson, Tara Atherly, Students

From Mission Possible to Mission Accomplished: CLERs present at the WASC Conference

Student Engagement, Co-Curricular Programs, and Mission Fulfillment: Applying Assessment Reflection and Action for Social and Ecological Justice

by Nuria Ciofalo

This symposium engaged administrators, faculty and students from the Pacifica Graduate Institute, and the conference participants in transformative dialogues and reflections that emerged from annual program assessments and our commitment to address the imperative social and ecological issues of our time.

Findings and Reflections of Student Practice Competencies.

The Community Psychology, Liberation Psychology, and Ecopsychology Specialization's (CLE) Self-Study findings converge with and complement the student reflections on the skills and abilities earned in the program as well as their civic involvement as responsible agents for

change. This presentation weaved a quilt of findings and reflections from various sources applying diverse methods and actions to improve learning outcomes and value-driven praxis in partnership with communities. Students conducted self-evaluations of the skills and abilities earned in the CLE Specialization

applying a practice competencies rubric. In addition, they wrote self-reflective essays of skills and abilities earned in the program and applied during two fieldworks. Findings and reflections obtained from diverse sources were presented by four of our CLE students utilizing diverse sources: (1) an adapted rubric, (2)

narrative assessments from students' self-reflections, and (3) annual newsletters.

Students as Agents of Change in Academia and Communities

Marcia Alexander, Tara Atherley, Gail Jean Padilla, Robin Svenson

Marcia, Tara, Gail Jean (GJ), and Robin shared their reflections on earned practice competencies as well as opportunities and challenges of transformative praxis for social and ecological justice. GJ weaved rich stories about her involvement in fieldwork and community work evidencing foundational competencies in community psychology praxis. Tara used popular education approaches to explain to the audience how depth psychological competencies and sensitivities are nourished in our curriculum, and how she strengthened these competencies in her fieldwork and community work. Marcia shared how she was able to apply ecopsychological competencies during her involvement in a wolf sanctuary in California. Lastly, Robin reported on competencies earned conducting an empowerment evaluation with a community organization in Colorado. She concluded summarizing the process used to gather data on practice competencies, including work done in classes and students' competencies evidenced in our annual newsletters. The audience discussion centered on the need to give more attention to depth psychological approaches in program evaluation.

Marcia Alexander

"The opportunity to represent Pacifica along with my colleagues and to share CLE's assessment of its ecopsychological competencies was intensely rewarding. Detailing CLE's unfolding openness to the realization of humanity's deep connection to the earth and its future was a gift. But the greatest gift of all was the space given to me to nest the academic assessment in my fieldwork at the California Wolf Center. To give voice to the world that unfolded in a wolf's eyes and in the stillness spent in listening to the land was to

give voice to a marginalized world of which we are a deep and integral part. Surely, that is the embodiment of ecopsychological practice competencies."

Dr. Joseph Cambray, Provost

"I was really impressed by the students' stellar presentations and by how much each of them packed into such a limited amount of time."

Dr. Craig Chalquist, Associate Provost

"I was impressed with how well the CLE students represented the mission of CLE. It was easily the most exciting and relevant event I attended there. The students really made a clear point about the value of a liberatory perspective, a point given even greater effect by the understated way some of the current crises we face, political and environmental, were mentioned. I left the session feeling proud to be part of Pacifica."





KNOWLEDGE IS POWER BY [ERNESTO MONTEJANO](#)

ADMISSIONS, FINANCIAL AID, SCHOLARSHIPS



Admissions

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Scholarship Information

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

For information on gainful employment go to:

<http://www.pacifica.edu/depth-gainful-employment>